

# THE SAINTS' HERALD

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



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

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## Editorial

### THE DIVINE RULE OF EVIDENCE.

APPLIED TO THE QUESTION OF THE BOOK OF MORMON PLATES.

*In the mouth of two or three witnesses shall every word be established.*—1 Corinthians 13:1.

*In the mouth of two or three witnesses every word may be established.*—Matthew 18:16.

*And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.*—Isaiah 8:2.

In the foregoing scriptural quotations we have laid down the divine rule of evidence,—and it is also the human rule, for by this rule men habitually establish matters of fact, in the courts, and elsewhere.

Latter Day Saints should not be asked to conform to any rule other than that to which all other people conform, and by which rule matters religious and secular are tested and established. We were reminded of this some days ago while in conversation with a young man, at which time the little verbal tilt took place, as follows:

"I wish to see those plates from which the Book of Mormon is said to have been translated."

"I am afraid that you will be disappointed."

"Can't I see them?"

"I don't think so."

"Well, where are they?"

"Joseph Smith said that he received them from the angel, and he returned them to the angel. I do not know where they are."

"Oh, I did not know that. But why were they not kept to exhibit? It seems to me that everyone could be convinced in that way?"

"Did you ever see the cross on which Jesus was crucified?"

"No."

"But you believe that he was crucified?"

"Yes."

"You believe that such a man as George Washington lived? You do not have to see his bones to convince you of that?"

"No; but I could see them if I wished to."

"How do you know that you could?"

"Why, they are there, at Mount Vernon."

"How do you know they are?"

"Well, they are there if they have not been removed."

"How do you know that? How do you know they ever were there?"

"Well, people say that they were put there."

So there we were again, back to human testimony. Practically everything that we believe, outside of our very limited field of personal observation, we believe on the testimony of witnesses who have lived in the past or are now living. Every great biblical fact rests on that foundation (outside of direct personal testimony or revelation to us from God or his Spirit).

There is not a single original manuscript of the Bible in existence. In that particular the Book of Mormon is on as sound a basis as the Bible. The plates are gone; the manuscripts are gone. No one can see either of them.

A little thought will show one that had the plates been preserved it would be impossible to take them to Canada, England, Germany, Australia, France, Russia, Africa, South America, and into all parts of the United States, to show them to all prospective converts. The great, overwhelming majority, in the very nature of the case, would be forced to accept or reject on the testimony of others, so far as that one point of the actual existence of the plates is concerned. Thomas actually tested the wounds in the side of the Master, but they were not exhibited and could not have been exhibited everywhere in the world. Others had to believe on the testimony of Thomas and the other disciples. The great fact of his resurrection rests on human testimony, so far as the biblical record is concerned, and it is not confirmed by profane history. Had these plates been preserved, "experts," so-called, could have been hired to testify that they were forgeries, just as men were willing to testify that the disciples came and stole the body of Jesus from the tomb and then made up the story of the resurrection. After all, it would have resolved itself into a question of the veracity of witnesses.

But God took his usual course. And in harmony

with the rule laid down in the Scriptures, he appointed witnesses to establish these things.

In the front of every copy of the Book of Mormon is found the testimony of eleven witnesses, eleven persons, besides Joseph Smith (making twelve in all), who solemnly testify that they saw the plates, handled them freely, and saw the engraving upon them.

That ought to settle the question of the existence of the plates.

These were neighbors of Joseph Smith, or the majority were, and they had no interests to further by such testimony. Joseph Smith was young, without influence, and in great poverty. He had neither money nor influence with which to bribe these witnesses.

In addition to the facts set forth by all of the eleven, three of the number testify to other truly remarkable facts. They declare, "with words of soberness," that an angel of God came down from heaven and brought and laid the plates before their eyes. So that according to the old rule of evidence the existence of the angel and his connection with the plates, as stated by Joseph Smith, is established, as well as the existence of the plates, unless these witnesses can be impeached, and that has never been done, and can not be done.

The good character of these witnesses, particularly of the three mentioned, Oliver Cowdery, David Whitmer, and Martin Harris, has been well established. They were respectable men of the community. One of them, Oliver Cowdery, if we remember correctly, was of such good report that the Methodists were eager to claim him as a member of their church a number of years after he had borne this testimony, though proof of his connection is lacking. Another of these witnesses, David Whitmer, died in Richmond, Missouri, where he had lived for forty-three years. And twenty-one of the leading men of the city, including General Doniphan, and Judge Dunn, of the Fifth Judicial Court, testified to his good character in a signed statement published in the *Richmond Conservator*, March 24, 1881. So we may conclude that these are reputable witnesses.

It has been said that they repudiated their testimony. But this is not true, though it may yet be heard in certain quarters, where the truth is not highly esteemed. All three of them reaffirmed their testimony shortly before their death, as we are prepared to prove. David Whitmer himself took the trouble to issue a pamphlet denying this report, which he had discovered in the *Encyclopedia Britannica*. In this pamphlet he said:

"I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither

Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the deathbed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery."—David Whitmer's "Address," page 8.

If any fact can be substantiated by human testimony, that fact is that Joseph Smith had in his possession the plates from which he translated the Book of Mormon, and that these men at least believed with all their hearts that an angel had appeared to them and borne witness to the divinity of the work. This furnishes the necessary *prima facie* evidence to convince any reasonable man that the book is worth investigation. With this in mind he must read the book and weigh it on its merits, just as he would any other book that claims to contain inspired teaching. Its character, moral precepts, the nature of its teaching, coupled with other internal evidences, as well as external evidences, such as archæological evidences and scriptural proofs must be considered and weighed by such an investigator. When this is done, in prayerful spirit, we need not fear the results. ELBERT A. SMITH.

#### LOVE AS A BASIS OF GOVERNMENT.

On the occasion of the Abraham Lincoln centennial, February 12, 1909, Representative Nye, addressing the United States House of Representatives, said:

*"Love as a basis of state has never yet been tried. Statesmen have not advocated it; no one has dared to trust it; but the time will come when we will see, or our children or children's children will see that this is the one potent and omnipotent force of all the universe."*

All earthly governments are founded on force. The army, the navy, the police force, constables, sheriffs, marshals are everywhere present to compel men by force to obey the law. This is offensive to anarchists, and those of anarchistic tendencies, but it is and always will be necessary in any purely human government. For every human government has to do with at least some men who will not obey law unless they are compelled to do so. For the good of society they must be restrained or intimidated all the time by force, and even then from time to time they break forth in terrible acts of violence.

But in the great government-to-be, where Christ shall reign in person, there will be a selected community where all persons will obey the law because they love the great Lawgiver. Jesus makes love the

basis of his government: "If you love me you will keep my commandments."

The church as the visible representative of the kingdom of God on earth, the imperfect promise of the perfect and glorious kingdom that is to be, must cherish this principle. And surely we should be proud to be numbered in such an organization and help to spread such a message of love toward God and toward our fellow men.

Contrast the forces of love with the forces of hate. See what havoc hate will work in any community, great or small. The writer has recently been in attendance at a murder trial. Away out on the desert there was a very small community of people at a little way station on the Santa Fe Railroad. There was the station agent and his wife, the section foreman and his wife, a storekeeper, and an ex-storekeeper.

One would think that in such a small community out there in the desert people would draw together and support each other. But instead, even there, faction occurred and bickerings ensued. Instead of helping each other they tried to be as mean as possible to each other. Taunts and injustice fanned the flames of hate to the danger point; and then one man shot and killed another. So to-day one member of the little community is in his grave, another is facing trial as a murderer, while the others, as prosecuting witnesses, are doing their best to hang him. That is what hate will do in a small community. He that hateth his brother is a murderer. There was not one murderer there, but a community of murderers.

If we wish to see the operation of hate on a larger scale we have but to turn our eyes toward the struggle that at this writing is still going on between Turkey and the Balkan states. For centuries the Turks, who are Mohammedans, have been murdering the Christian inhabitants of Macedonia and neighboring provinces. The citizens of the neighboring Balkan states have retaliated in kind; and now, having at last united forces, their attack upon Turkey has precipitated one of the bloodiest and most extensive wars of modern Europe. Hate set sixteen hundred thousand armed men in deadly combat, with the ever present danger that all Europe and even Asia might be involved. All this is the legitimate result of hatred,—bitter, unreasoning hatred between Christian and Mohammedan. This is called a religious war. Some say it is a "holy war." But there never was a holy war. There never will be one. There may have been wars in which one side was justified, but always at least one side has been in the wrong, and often both, so that the struggle was unnecessary, and never should have been.

Hatred is destructive, and is responsible for all the long list of bloody wars and tragedies of the past. Love is constructive, and is responsible for the very existence of the race.

Some one has called attention to the power of love in a very striking manner. When we stop to think about the long line of ancestors who have preceded us, our minds go back to father, grandfather, great-grandfather, great-great-grandfather, back, back, back, year by year, generation by generation, century by century, into the dim and distant past, to the very beginning.

Every one of these ancestors at one time was a frail infant in arms, absolutely dependent upon a mother's care. The human being at birth is the most helpless of all creatures, and unless some mother, or one who is willing to take the place of mother, gives him a mother's care, he can not live for a single day.

So we may reflect that if at any point in this long chain that stretches behind us, if at any single link in all the dim past, love had failed, you and I would not be here to-day.

From this illustration we obtain a very striking conception of the mighty power of love, as a conservative, constructive, beneficent force in the production and perpetuation of humanity.

This is the great force, overlooked by earthly governments, that Jesus proposes to utilize to its fullest extent in his great government. Under his rule and dominion men will obey the law because they love each other, and because they love the great Lawgiver.

ELBERT A. SMITH.

#### NOTES AND COMMENTS.

**BROTHER W. H. KELLEY INJURED.**—By letter from Brother F. M. Sheehy dated San Francisco, California, December 16, we learn that "Brother W. H. Kelley is in the hospital there from an injury received by being run into by a street car on Market Street, December 10. Three ribs were fractured. He is doing well toward recovery. The doctor says it is not serious and he will be around again shortly."

**"CHARITON HERALD-PATRIOT."**—The last quarterly conference of the Lamoni Stake which was held at Lucas, Iowa, received lengthy notice in the *Chariton Herald-Patriot*. It is a splendid indication when our work gets such favorable recognition in the newspapers. The press generally is waking up to the fact that the Reorganization stands for something worthy of attention.

**ADDRESS NEEDED.**—A Sister Richner sends us a letter concerning Kirtland for publication which evidently is incomplete, a last page being missing. No address is given. Will the sister please send us her address, so we may write to her?

## Hymns and Poems Selected and Original

### The Coming of the King.

Soon the bright and glorious morning  
Of the Resurrection Day,  
Shall dawn with brilliant beauty o'er the land;  
When my saints will rise to meet me,  
As I come through opening clouds,  
When the great Millennium army I command.

I am coming in the morning,  
I am coming in the morning,  
I am coming in the morning,  
When the night is o'er, then dawns eternal day.

Soon the trumpet's blast will waken  
Those who sleep in earthly beds,  
Then the gates of Paradise shall swing ajar;  
There amid supernal splendors,  
In my presence evermore,  
Shall my saints rejoice in glory, bright and fair.

I am coming in the morning,  
I am coming in the morning,  
I am coming in the morning,  
When the night is o'er, then dawns eternal day.

When I speak the church shall tremble,  
And the world shall feel the power,  
Then my servants shall be called priests and kings;  
They shall teach and rule the nations,  
Until every knee shall bow,  
And the universe my coronation sings.

I am coming in the morning,  
I am coming in the morning,  
I am coming in the morning,  
When the night is o'er, then dawns eternal day.

(Given in tongues and interpretation by the Spirit through Bishop R. C. Evans, in Toronto, Ontario, Wednesday, October 23, 1912, sung to the tune, "When the roll is called up yonder, I'll be there.")

### Sleep.

O God, for thine incomparable sleep,—  
Greatest of all thy wondrous gifts to man,—  
How can we thank thee! 'Tis as though a ban  
Of utter hate broke suddenly, and deep  
Forgiveness lapped us round; 'tis like a sweep  
Of cool, wet wind through some plague-smitten khan  
Where burning fever dogs each caravan.  
It draws our souls from hell, for heaven to keep.

For without this, what other gifts avail?  
Wisdom is helpless; vain are power and gold—  
Even the beauties of thy world grow pale  
And comfort little. Suddenly pain's hold  
Is loosed; through unplumbed depths of sleep we rise  
To see thy glory in the earth and skies.  
—By Katharine French, in the *January Century*.

## Original Articles

### CAPITAL PUNISHMENT.

In these days of advanced civilization, of world-peace proclamations, the age in which we are hoping and praying for those conditions when swords shall be beaten into plowshares and spears be converted into pruning hooks, the query naturally comes to most of us, that along with all this other hammering out and reshaping, isn't there something more befitting the times that we can construct, than our modern gallows and electric chair?

"Don't, don't give us a rehash of that old subject!" exclaims somebody in disgust.

All must admit that it is an old subject—aye, worn threadbare. Shame on us, the American people, that such should be the case before something were done!

"Why have the death penalty at all?" asks noble Kansas, who has tried its abolition and found such a course satisfactory. But we citizens of other States hardly dare suggest anything of the kind at home, for in spite of our boasted progress we must confess, albeit blushing, that even in our churches there are those who would hold up their hands in holy (?) horror at such suggestion and cry, "Crime would increase!" Kansas and her proofs to the contrary notwithstanding.

It can not be that we are ignorant or heathenish. We claim enlightenment. We *call* ourselves Christian. Not many of us but know that somewhere in sacred writ is recorded, "Vengeance is mine; I will repay, saith the Lord." We also know that He who alone has power to give life should be allowed his own time in which to recall it.

But as was mentioned before, we are living in an advanced age of enlightenment. Such being the case, it is obvious that we, with our nearly one hundred millions of heads, ought to know more than God with his one! Besides that, those words were spoken so long ago that we have outgrown them; so we snap our fingers in his face and keep on with our capital punishment.

Granting, for argument's sake, the inadvisability of the total abolishment of same, yet I can not understand why, after all these years of boasted Christianity, we, a people claiming to be disciples of Him who was the very personification of loving mercy, can consistently stick to hanging and electrocution as our legal modes of putting criminals to death, when painless methods are so numerous. Is it that in the very warp and woof of our national fabric there is a tough old thread of savagery? of heathenish cruelty?—something we brought with us from the "Dark Ages"?—a desire to see human beings suffer physical torture! Or is it only thoughtless-

ness? indifference? a lazy willingness to jog along always in the same old rut, each year gullied deeper in human blood?

Let us picture the average American and his way of thinking upon these things. Suppose that a murderer has been committed in the next county. He is acquainted with neither the murderer nor his victim. He only knows that one human being has taken the life of another. As he reads to you the story of the crime, you remark that you hope the poor fellow will get only life imprisonment.

Our average American turns upon you fiercely, "Why, hanging is too good for that villain!"

The trial proceeds—closes—the sentence of death is pronounced. A year goes by. Gradually the previous hateful, aye, devilish desire for revenge in the heart of our average American is being replaced by pity for the poor condemned one, so soon to be deprived of life, and with it comes an undefined sort of half wish, prompted by a conscience not yet dead,—thank God, only sleeping,—that legal shedding of blood might be for ever blotted from our statutes, and imprisonment substituted.

The execution day comes. That evening our average American heaves a sigh of relief as he reads in the "daily" that the "drop" worked perfectly, or that he electrocutioner did not bungle and that death came instantaneously and not from slow strangulation or that other horrible burning from electricity which most of us can not even imagine.

And what of the criminal during the weeks intervening between his trial and execution? He, too, has read of bungling executions, of protracted tortures, of faulty mechanics in the instruments of death. Alone in his cell he has time to picture numerous sickening horrors that he may have to undergo before his torture ends in death. Is it not a great wonder that insanity does not claim every condemned wretch before the execution day arrives?

Just put yourself in his place for a minute.

"Ridiculous!" explodes the objector, in whose mind is firmly fixed the theory that society would go to the dogs in ten minutes were it not for these diabolical life-extinguishers, "It is impossible for me to conceive of myself committing the crime he did! I'll have you understand, I'm no murderer!"

True, we can not call you a murderer; but we are at a loss for an appellation for you. What do you call yourself?—you, a citizen who is content to stand by without protest and see a fellow human tortured to death! Such being the condition of your heart, I am much afraid that, given the same provocation, you would have committed the identical crime he did, or a worse one. You *self-righteous*,—inhuman *animal*, don't you see that it is to your own interest

to have this law changed? Ten to one you will be looking through the bars of a murderer's cell before the end of five years—begging for a merciful death!

Another class feel, and conscientiously, that a painless ending of life for the convict would not be severe enough punishment for the crime committed. Would it not be sufficient for your son if he were the condemned one? According to your answer, then, let it be to every parent's son or daughter. What if we should err by showing him compassion? Rest assured that God, who alone knows what chastisement is deserved, will surely mete it out to him in due time.

Others scoff at the idea, dubbing its promoters "chicken-hearted," and so on; yet I have been told that according to our present system he may order his last breakfast from a bill of fare than which the highest in the land could have no better, and as a final mark of kindness and pity he is given whisky enough to all but intoxicate him, that, his brain dulled, he may not so fully realize the horror of what is coming.

Now, in the name of all that is sane and sensible, which is the better way of showing pity, our present mode, with choice viands and bad whisky, or an execution by some method unaccompanied by physical suffering, and permitting the unfortunate the clear use of his faculties until the last?

To those who object that murder would increase were it not for the fear of a dreadful death we cry, "Nonsense!" It is on the increase anyway. Far better if we cut out the death penalty altogether, substituting imprisonment, and as has often been advocated, keep the prisoner employed during the remainder of his natural life, the proceeds of his labor to be used in caring for the needy or in some equally helpful way.

Such procedure might surprise us by putting upon those murderously inclined the quietus which our present practice has failed to do, for according to the opinions of some the average criminal fears death less than the prospect of a life of hard work.

Anyway, it would to a certain extent make of him a public benefactor; and better than all else, *our hands would be free from the stain of his blood!*

For, even should we substitute anaesthetics, or something similar, as our death-dealing agent, instead of our present neck jerking and *shocking* systems, I repeat I am *not* so sure but that we as a nation of people may find ourselves up against something of a proposition when arriving over on the other side, we try to account for the blood we shed in defiance of the word of the great One who shall then sit in judgment, and from whose decision there will be no appeal.

NINA BROOKS.

## LEAVES FROM LIFE.

EXPERIENCES.—BY ADDIE GRAY.

I have no personal ambition to serve when I relate some of my experiences, and I know there is an influence that is able to manifest to those who read it that it is true.

While reading in one of the old HERALDS, as I often enjoy doing, I noticed an article written by George Shelly, of Cadillac, Michigan. The date was October 18, 1905. He stated that his object in writing was to get some one else to take up the subject. He asked the question, Have we on record in the Bible more than one instance of the Holy Ghost being received before baptism, since Christ preached the gospel? He said he had heard it stated by some of the elders that Acts 10 was the only place that could be shown that was conclusive evidence of the Holy Ghost being received before baptism; it being given at that special time to convince Peter that the Gentiles were not unclean, as he had supposed. To some it may seem if that claim can be sustained at the present time it would give strength to the sectarian claim. However, believing that if blessings we are shown, they're not meant for us alone, we pass them on.

I will now relate some of my experiences that befell me before I became identified with the gospel in the last days. My most peaceful thoughts are as to how I may attain to the glorious resurrection and the life that characterizes and is incident to such an end. My childhood was an experience of hard work, and as I grew up in girlhood I had a great desire to receive an evidence of our heavenly Father's existence and of my acceptance. I longed for an evidence that would never pall, flash, and go, but remain with me as an anchor through life. As time rolled on I continued to ask the great Creator of all things to reveal the Savior to me in such a way that I would never forget, however rough my path in this life might be; and if it were my lot to meet with hardships and injustice that I could look up and say, "All is well"; and if my motives were misunderstood I could wait with sweet peace and resignation, knowing that all things were seen and known.

On one occasion, while at home one Sabbath after the morning's work was done, I took my Bible and went upstairs, for my mind seemed clearer and my thoughts more collected while alone, and while meditating on the same a calm, gentle influence rested on me, mingled with a peaceful joy. This seemed to inspire me with courage, and often, when the day had faded, I would strive to take an honest memory invoice of my actions, as no one's principles can be called temptation proof. I realized that every act affects character, and the least result in character affects life. Sins may be forgiven, but consequences

are lasting, and the yielding to weaknesses is slowly but surely paving the way for some large yielding that shall bring life-changing consequences; and often after comparing my walk in life with the bible rules, I could see much that was not in harmony with its teachings, if in no outward acts, in thoughts. Then I would try to counteract them by good and strong thoughts and self-control. I also tried hard to practice faith, humility, and patience, believing that the virtues of a religious life have value just in proportion as they teach us to live as model persons.

I did not feel inclined to speak my mind to anyone, for I thought that I would not be understood; although I longed to see some one to whom I could unfold my mind and feel edified.

In talking, one time, with mother, who had been brought up in the Baptist Church, she mentioned the passage in Romans 9: 16 and a few other verses in the Bible favoring election, but in the light that she explained it I thought it did not agree with the rest of the Bible in regard to the motives of the Lord, and that it lacked love, mercy, and justice. However, it did not affect me very much, for from my earliest remembrance or reason I never could believe in predestination. I have considered those passages later and believe an election on God's part is the expression of his choice for a certain purpose, office, or condition. God has elected or chosen that some of his creatures should be angels and some should be men, etc. David declares that man was made only a little lower than the angels, and crowned with glory, honor, and dominion, etc. (Psalm 8: 4-8.)

As time passed by I went to live in the city of London. I became more in earnest than ever. Oh, how I tried to keep myself as well poised and self-controlled as could be! How anxious I was to perform every moral and social duty with scrupulous exactness; and being most conscious of my human frailty I worked hard for self-improvement, with a determination to excel; and studying the good moral example of our Savior's teaching and that of the apostles, I tried hard to live in harmony with the same, and believed that people who lived as they should did so through a love of the good acts they performed, and not through the desire for reward.

Here I rested, placing my chief reliance for salvation on a faithful discharge of all the relative duties of life, and if I pursued the path of duty no good thing would be withheld from me, for the Scriptures tell us God is no respecter of persons. How I admired those who preached effective sermons by their examples; whose lives correspond with their actions, and who practiced and believed self-control to be the highest and noblest form of dominion. "He that ruleth his own spirit is greater than he that

takeh a city," for it will keep reason on the throne and make evil desires serve.

As time passed I united with one of the religious denominations in the city, but was not satisfied with regard to myself. I believed that God was able to reveal himself, and I desire that evidence. So, after attending the pastor's weekly class one evening, at the conclusion of which he gave the privilege, if any person desired it, to ask any questions, to remain in, and he would try to explain. Our scripture lesson that evening was concerning the time when Peter saw the vision which convinced him that the Gentiles were not unclean. I believed the pastor was a man blessed of God, and took advantage of the privilege offered. It was all I could do to decide to mention to him the strong desire I had of receiving an evidence that I was accepted of God. This was the first time I had ever mentioned it to any person, but to my astonishment and disappointment he made light of it, and I felt humbled, discouraged, and almost sick at heart.

After returning home, and before retiring for the night, as usual I took my Bible, and on opening it my eyes rested on the words, "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."—Habbakkuk 2: 2, 3. The words seemed inspired, and they appealed to me with such force that they were as though they had been spoken to me, and I rejoiced, my drooping spirit rose, and I fully believed I would receive the blessing that I so much desired if I would patiently wait.

About this time I was troubled with wicked thoughts that were not of my own suggesting, for I had been trying to live for years as particular with regard to my thoughts as my actions, and did not cherish but hated them. I would sometimes become almost weak in body, struggling with the wicked suggestions that would be presented. I would then resort to some place where I could be alone and ask God for strength to resist and overcome. Oh, the comfort I received from the words, "My grace is sufficient for thee." How solemn and thoughtful I feel as I write, for it seems so fresh in my memory, the remembrance of those evil suggestions compared with the striking contrast of the glorious manifestation of the goodness of God, which I afterwards received, has strengthened me many times since, and does to this day. They seem as an anchor to my soul although more than thirty years have passed since then. Out of the cup of bitterness comes strength, sweetness, and insight.

As days passed I still firmly believed that God

would reveal himself to me and give me a clear understanding of my acceptance. After retiring to my room one evening, and just as I was about to arise from my knees, an influence rested upon me, calm at first, but stronger and stronger, until my whole frame was enveloped, and joy, and love for all the human family permeated and filled my whole being. It was in truth indescribable, and language utterly fails me to describe the feelings of perfect joy and peace that I was in possession of. It needs the overflow of the heart to give the lips full speech. I knew that the lady that I was living with was in her room, and I felt a strong impulse to go to her door and ask her to come to my room, which I obeyed; but if I had only myself to please I would not have done so. She came with a lamp in her hand, and remained for some time, while I looked up to her with eyes beaming, and face radiant with that joy that passeth all understanding. She seemed much affected, as this influence rested upon me, with more assurance than ever of a loving and merciful Savior. I then knew, with a clearer and more perfect understanding of the real existence of the Creator of all things than of the knowledge I had of that lady's presence, and I felt like saying, Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men, and that my ways were directed so my time might all be used for the good and happiness of others.

I often asked God to direct me, and I did what I believed to be right, leaving it with God to take care of the consequences. I felt the true meaning of the words: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth." What comfort we have in knowing that the prophets and the Bible are true. Those evil temptations all left me, and never had I to contend with them, from that time to this.

The Spirit will bear witness to what I have related.

I longed to always be in possession of that heavenly sensation, and I asked our heavenly Father if it was his will, that it might never depart; but it gradually became weaker and weaker for about two or three days, and then faded away. But the thorough assurance it left of a Savior's existence, and the feeling that no matter how roughly I might be blown about by the winds of life I would be encouraged to steer my bark safely, were wonderful. I think I can say that there is not a person living who could convey the perfect felicity and blessedness of that evidence in words. God will assist the spirit who truly tries. I desired judgment and discernment to know what my duties were, so I might perform them well, and be able to look back on days

well spent, and that the life I lived might not contradict my profession. The shaping of our own life is our own work, and as moral life consists in the government of ourselves and the sincerity of our lives is considered, and not the oratory of our prayers, we advance as we learn to educate our ideas so that our consciences may become better guides.

As I was preparing for church one Sunday evening Miss Kennedy called for me to go with her to the little Latter Day Saint church that she had but recently become a member of; but I did not feel inclined to go. It was not because I was prejudiced, for I had not as yet heard either good or evil about them or their belief, but I felt satisfied with myself and satisfied that I knew that my heavenly Father had acknowledged me. As we walked along, Jennie talked of the gospel and its effects. However, I thought there might be some excitement connected with this new faith of which she talked for I had often been in revival meetings and seen the excitement that is rife at such times.

When we came to the church that I attended I was unwilling to go farther, but she continued to plead; so finally, for her sake, I consented to go. Elder J. J. Cornish preached that evening, and he seemed to have a very open countenance, good personality, and general bearing.

There was a baptism that evening, so Jennie and I went with the rest to the water's edge. They had to cut the ice before they could baptize. After this I went occasionally with her to the Saints' church, and as I listened to their claims I plainly saw that as carefully as I had tried to observe all the Bible required of me, there were some very important ordinances I had overlooked and had not obeyed. I had been baptized, or at least sprinkled, when I was a very young child, but could find nothing in the Bible to support that doctrine. I read in that grand old book that in connection with a pure and clean life there were principles recorded that, if obeyed, would produce certain results. Why the Lord established such rites I was unable to say, but there they were recorded by the inspired writers in many places in the Bible. While the teachings of the Latter Day Saints did not harmonize with my ideas, their presentation of them, with Bible references added, and of the restoration of the old Jerusalem gospel, convinced me that it was because we had been so long under the influence of man-made creeds.

On one occasion I heard the pastor of one of the largest churches in the city of London say that he did not understand the book of Revelation in the Bible, written by Saint John, and that it was shrouded in mystery. Why, if we read of the encircling of the walls of Jericho, the dipping of Naaman the leper in the waters of Jordan, and of many other

such incidents in both the Old and New Testaments, it will show that if a proper candidate obeys certain commands, certain blessings will follow. God's ways are not our ways, and he is able to give us an evidence that the greatest wealth can not buy nor the most absolute poverty deprive one of. This evidence is also an inspiration to live a more helpful, hopeful, and cheerful life, and it will also help us to understand that disappointments in life are sometimes blessings in disguise. As Thomas Gray says: "The hues of bliss more brightly glow, chastised by sabler tints of woe."

As time passed I began to think seriously about the matter, as to which I had better do: remain where I was, or obey the gospel restored in this last dispensation. To do the latter would be a great and sore trial for me, as I had made an open acknowledgment of the goodness of God, and in a public meeting my experience was referred to by the pastor as one of the principal events that had occurred during the year. Now I believed it would belittle that evidence in the minds of others. How solemn I feel as I write, as I think of that hard, hard struggle I had to leave that church! But I had resolved to spend my life in God's service, and I must seek to be directed by him. After I had investigated and understood the gospel as it is explained in the Bible, I decided to be strong and firm and to sacrifice party for principle, if necessary.

I soon began to hear all manner of stories. People seemed not to know the difference between the Utah Church and the true one. The lady with whom I lived told me that she thought too much of me to have me go with such people. If their doctrines and practices are impure, I have never seen it; if any have fallen, it has been their own individual weakness, and were never upheld by the church, but strictly the opposite. I have been associated with the people who represent the gospel, and find them to be people, as a rule, who strive to live lives consistent with the teachings of the Bible, and will compare favorably with any other denomination; and in the majority of cases, a closer walk is observed, on account of the greater light they have the privilege of enjoying. This gives consolation more glorious than all the fame, honors, and wealth which the world has been able to heap upon her votaries, or ever can. We are advised to wisely use our spiritual blessings (Luke 12: 47, 48), and, in the passage cited, we are taught that the servant who knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes, etc. Unto whomsoever much is given, of him much is required. Paul persecuted and wasted the true church, but when he was shown differently he tried to recompense for the wrong he had done, and he

suffered all kinds of persecution for the gospel's sake. In the first chapter of Galatians he says, "Though we or an angel from heaven preach any other gospel, let him be accursed." Then why do people find fault with those who strive to uphold the dignity and just privileges of the gospel, and who educate their consciences as a safe guide to follow our Savior's teachings, and who are martyrs in the interest of others?

I had been attending the meetings at the Latter Day Saints' Church for some time, and I desired to truly know if they taught and preached the same gospel that was taught and preached by our Savior, and that according to the prophecies in the Bible. If it was the one that would be committed to the earth in the latter days. As I have previously mentioned, I knew the Lord to be a God of revelation. I went to him with strong prayer and faith, asking him, if it was his will, to make known to me the true standing of the church, and if it was as they represented; if so, I was willing to sacrifice party for principle.

One night, after retiring, something appeared to me as a dream, yet not a dream, the like I have not had, before or since. I saw the entrance of two roads a little way ahead of me, and knowing I would have to choose one of them to get to the desired place, I was anxious to choose the right one. I was not sure which one to take. At the entrance to one of them, the one I thought to be the right one, there appeared a group of people, who stood quietly talking. I stood there bewildered and meditating as to what to do. I was almost convinced that the road at which the people stood was the right one, but as I saw myself, and the condition I was in, I could not force myself to pass them and enter that road. So, with a heavy heart, I started to travel the doubtful road, but had not gone far before I saw that I could not get to the place I so much desired to reach, as great, high banks rose up before me. I began to repent of what I had done when I saw what I had lost, and my sorrow seemed so deep that I began to reason with myself; oh, that I had been more courageous and brave, and passed the people. Suppose it had taken the last bit of my strength.

I left the church of which I was then a member, and was baptized a member of the Latter Day Saints' Church, by J. J. Cornish, and confirmed the following Sunday, in April, 1877. Shortly after I was baptized, and while coming from a prayer meeting of the Saints one Sunday afternoon, I felt directed (although it was hard for me to do so) to talk to the pastor of the church that I had formerly attended, and tell him that I had left his church and was now a baptized member of the Saints' Church. I called at his private residence. He seemed pleased to see me, and we spent a short time in conversation,

and then he offered up a short prayer. As he took my hand to bid me good-bye, he said, "Addie, I am sorry, sorry. I shall never think any the less of you." Oh, how my heart went out in sympathy for him, and I felt that I would be willing to sacrifice almost anything if it could only cause him to understand and know what he had formerly thought unnecessary for a person to know, with regard to a direct evidence of the Creator of all things, and of their acceptance with him. As also what the Latter Day Saints had to offer would bear the light of investigation. I am convinced that it only needs honest inspection to insure enthusiasm. I also believe that after the restoration of the gospel has been clearly and satisfactorily shown from the Bible, if people continue in their opposition, they are welcome to all the glory they may receive after death.

One of the best arguments in favor of the latter day gospel, in my opinion, is a comparison of the people who work for it, and those who, knowing they are wrong, oppose it. It is almost an insult, sometimes, to listen to some of the discussions that have occurred in the past, even with the open Bible to peruse.

While visiting about a year ago in Michigan, a friend of mine told me I ought to read some of the books in the high school and college and see how they favored infidelity, which I believe is called the higher criticism, but in reality is only a refined name for skepticism. What is termed higher criticism of the Bible rejects all such incidents as Noah and the deluge; where our Savior and the apostles referred to Jonah and the great fish is passed over by them as an indication that they were honest, but fanatical and mistaken, and made serious errors in what they wrote. Man's science may not always harmonize with the Lord's, as his ways are not ours, but the Bible declares that as the heavens are higher than the earth, so are his ways higher than ours.

In imagination I can value the glorious privilege that people had in the first century, during our Savior's mission, but was it appreciated? Just so in this dispensation, people are not alive to the fulfilling of the prophecies contained in the Bible. Perhaps some will live to severely regret their folly.

Our pathway may not be an easy one, but I am satisfied that God does consecrate our afflictions for our gain when we suffer innocently. The Lord has declared that whomsoever he loves he chastens. "Heaven is not always angry when it strikes; but most chastises those whom most it likes."—J. Pometret.

May I so live that I may merit the claim to be numbered with the true church, the bride of Christ, so that I may be worthy to share the kingdom's honors.

SAREPTA, ONTARIO, CANADA.

## Of General Interest

### WOMEN, MERCHANTS AND WAR.

#### THE NEED OF WORLD PATRIOTISM.

The highly educated classes—the college faculties, the jurists, the lawyers, the physicians—are on record almost as a unit for arbitration, says an editorial in the *January Century*. The first great peace conference at Washington was a bead-roll of distinguished Americans. As usual, this country is sound at heart, and it is necessary only to organize its right thinking to consummate purpose. With two munificently endowed peace foundations—that of Mr. Carnegie and that of Mr. Ginn—this is not likely to be difficult.

In this campaign two classes may be of most service, and they are those that have most to lose by war—women and men of business.

The precipitation of women into public affairs, whether individually they may or may not desire it, is one of the significant signs of the times. Among thoughtful and moderate minds, even of those who advocate this extension of the suffrage, there is great anxiety as to what women will do with it. But, with or without it, the influence of women against war may be made determinative. This will be less difficult since the question to be dealt with is not one of expertness or subtlety, like the tariff or finance, but one of moral discernment and enlightened self-interest.

The attitude of the commercial world toward war has been twofold. On one hand it has done much to restrain the military spirit; on the other hand, most wars have had their origin in the motive—often the sordid motive—of trade. We say “most,” for it is idle to deny the high ethical character of certain revolutions and wars of liberation. It is too broad a generalization to say, with Benjamin Franklin, that “There never was a good war or a bad peace.” Bad as it is, there are worse things than war, such as the brutal infliction or the supine endurance of national injustice. But the question before the world in the twentieth century is not the defensibility of war, but its lack of efficacy. Arbitration is urged because it is “a more excellent way” to any desirable result. A former president of the New York Stock Exchange, when asked recently if America would not profit financially by the Balkan War, said, “No; for the moment we may sell more guns and ammunition, but in the long run, nowadays, a war anywhere is a commercial disaster.” In support of this, witness the demoralization of the great central markets of the world during the Balkan War, partly through fear of larger complications, which would have precipitated a cataclysm indeed.

Again and again in a threatened conflict capital

has “saved the situation” by withholding the sinews of war. There is a rumor that such a refusal was made to Turkey before the Balkan attack, on the theory that the nation had violated its obligations toward the Christian peoples who have since risen against it. Such a great influence as the commercial forces of the United States could be determinative of the national attitude toward war.

By the exercise of tact, moderation, and “sweet reasonableness,” the advocates of peace through arbitration can organize these forces not only into a permanent safeguard of our own country, but into a buttress of peace and happiness throughout the world. We are only just beginning to realize the destiny of America, so inspiringly set forth in these words of the next President of the United States:

“We must shape our course of action by the maxims of justice and liberality and good-will, think of the progress of mankind rather than the progress of this or that investment; of the protection of American honor and the advancement of American ideals rather than always of American contracts, and lift our diplomacy to the levels of what the best minds have planned for mankind.”

In the light of this high utterance, one may confidently look to President Wilson for a continuance of the enlightened policy toward arbitration which has been a distinguished feature of the administration of President Taft.

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The Saxon has marked around this earth, as no other race before him, the scarlet circle of his power. This thin, red Saxon line, so thin with his numbers, so red with his blood, was made possible only by his heroism and his racial fealty.

Where this line has not gone, man has not found. It has crossed every sea; it has traversed every desert; it has sought every solitude; it has passed through swamps where only the sacred ibis fishes; over sands that have never been moistened; over snows that have never melted. There has been no storm it has not encountered; no pain it has not endured; no race it has not fought and no disease it has not contended with.

This Saxon line has been to the earth a girdle heroic and tragic, binding within itself all the old and ancient places of the world. It has been silent in its duty, ignored in its achievement and scorned in its devotion. Yet it has given down to this now neglectful race a world such as mankind has never known before; an empire over which the sun and stars shine together and where night never falls nor day dawns.—From *The Saxon and His Empire*, by Homer Lea.

# Mothers' Home Column

EDITED BY FRANCES.

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## Still Lives.

A bird sang its song on yonder tree,  
The summer breeze stole it, and wafted to me  
Its every note—and did e'en repeat  
These words: "Sweet, sweet, love is sweet."  
The nest is deserted, the little ones flown,  
The bird and the mate he sang to are gone,  
But the song still lives.

A kind word was spoken long years ago,  
And the good it did you never can know,  
Unless you've been hungry of heart as I,  
For a word of love which never can die.  
Who uttered the word I never knew,  
Nor whose were those love-lit eyes of blue;  
But the word still lives.

A prayer was offered, and not in vain  
Did it wing its way again and again  
To the heart of God. For in echoes sweet  
It came back to earth; and rich, complete,  
Was the blessing it brought to the darling son  
Whose mother's prayers reached the Infinite One:  
And the prayer still lives.

—Mrs. David Weston Gates.

## The Prayer Union.

*Dear Home Column:* I can not express to you the joy that came to me when reading the letter of our dear Sister Eleanor. How I missed her name from our column, and I, like her, have wondered if the Prayer Union did still exist, and have been told that the Woman's Auxiliary had taken its place!

Our sister asked if there are any who still observe the weekly hour of prayer, if so, to make it known through the Home Column. Well, I, for one, have striven hard against great odds at times to be faithful to the promise I made when I sent my name to be enrolled. I must own I have failed sometimes, but my testimony is that when that has happened, and I have taken the matter to God and asked him to accept of my prayer, then, as though it had been at the

appointed time, he has indeed blessed me, and I have received much of his Spirit, by which I have been fully assured that he is indeed willing to accept of the efforts we make to do our part.

I was in England when the Prayer Union started, and I got the names of several sisters to send in, as well as my own. I have always encouraged the meeting together of the sisters for prayer and have seen great results from the faithful prayers of the sisters, being a member of the United Sisters' Mission that started in the house of Sister Bradshaw, in 1872, with about five of us. It was by the efforts of the sisters' meetings that the first Sunday school was started in London, England, and many are the blessings we have had. But when the Prayer Union started with its set subjects and text memory verses, I gladly embraced that as well as our own, as being something for a special purpose, and I have always felt that the weekly subjects were divinely given, even to the grand provision for a fifth Thursday, in which I felt much joy. I know there are many sisters who would fall in line with the Prayer Union if they knew of it.

The little branch I joined when I came to Canada a year ago last June had no sisters' meetings, and they did not know of the Prayer Union. I believed the weekly notices had ceased to appear in the HERALD before any of them were baptized. There was a Prayer Union started while I was there, Sister Tarzwell was elected president with good results, and I believe if they could see in the HERALD the weekly subjects, they could get a better understanding of it, and they would take it up with greater zeal.

May God bless the Prayer Union. It certainly is not dead, but will yet, I truly believe, be a power for much good among the people of God. I hope to hear from other sisters who are able to do better justice to the subject than I can.

Ever praying for the good of this great work, I am  
Your sister in bonds,

ESTHER FURNESS.

## Request for Prayer.

I would like to have the Saints pray for me, for I feel that I need the prayers of all the Saints because I am badly afflicted. On the second Sunday in January I would like for the Saints to go fasting. Pray that God will banish this all from me, for I know God can do this if he thinks it is necessary to my welfare.

RUFUS CULP.

## Letter Department

VALPARAISO, INDIANA, December 15, 1912.

*Editors Herald:* Will you please ask the Saints through the columns of the HERALD if there are any Saints residing at Valparaiso, Indiana, or attending the university. If so, kindly let me know. There are three of us here and we would like to get acquainted with any Saints here.

Yours for the advancement of the cause,

F. E. McCULLOUGH.

VALPARAISO, INDIANA, 358 College Avenue.

KINGFISHER, OKLAHOMA, December 15, 1912.

*Editor Herald:* It is my desire to hear, through some of the eldership, our position on some points concerning the sacrament. It has been quite a problem to me to be able to give our reasons.

I notice when Christ partook of the passover with his disciples, the feast was kept with unleavened bread, and as he sat at meat with them for the last time he broke bread and gave wine to them in remembrance of him, he evidently used the unleavened bread, as no other was allowed at that time.

So why do we use the leavened bread? I want our strong reasons for this.

I will not give references; all are familiar with them.

I notice a revelation in Doctrine and Covenants which says water may be used instead of wine. Was water ever used in the Savior's time? I can not find it anywhere. And I understand that all revelation must be in harmony with the Scriptures. I do not say this is not, but I am bothered as to the explanation of our positions, and would be pleased for any information.

Yours for the advancement of the truth,

MRS. ETTA SMITH.

LOS ANGELES, CALIFORNIA, December 9, 1912.

*Dear Saints' Herald:* We feel to bear a united testimony in your columns, of the goodness of our Lord and Savior, Jesus Christ. We have felt a greater portion of the Spirit of God, and feel that his hand is guiding us in an unknown path.

We are very thankful for the influence of God's Holy Spirit, which has been with us since we came into his church. We believe in obeying both the spiritual law and the temporal law. We can truly say we desire and do in God's way, honor those whom he has placed in his church as leaders, and trust all whom he has truly called; and we obey not the voice of man, when man is partial in his demands. We have heard the voice of God saying, "Come ye out from among them, oh, my people, and be ye not partakers of their iniquity," and we have obeyed the voice of God's Spirit, in preference to man's voice. We feel the blessed Savior will be with us all the way; in fact, we know he will. That we are gaining strength in the faith of our God and Savior through criticism and separation from our brethren, yet we will do the will of our Father in heaven.

We are doing all we can for the spreading of the angel's message; have placed the Book of Mormon in one home, The Old Jerusalem Gospel in another. Sent tracts to various cities and towns, where we have acquaintances; also have distributed tracts in a goodly number of homes in this city, leaving all with the Lord for the gathering of the sheaves in the time of harvest. For Jesus said, My sheep hear my voice, and come and follow me. So we know that wherever we have spread the gospel, if they are his sheep, they will hear his voice.

We feel our weakness in striving to serve our Lord, but we trust him for all, and to him give all the glory at the end; and we feel that at the time of harvest and reaping we shall come rejoicing, bringing in the sheaves; for God has never yet forsaken us, and he never will; and the peace of the blessed Savior is with us, for he abideth with those who do his will.

Pray for us, that we may be found ever faithful in performing the work he has set us apart to do.

Your brother and sister,

MR. AND MRS. O. L. ROCKHOLD.

1151 EAST FIFTY-FIFTH STREET.

NIAGARA FALLS, NEW YORK, December 5, 1912.

*Dear Herald:* It is many a day (about 365) since we applied for space in your columns. Our intentions have been good, but our time limited since the little one came to bless our home. However, we do manage to glance over and read in part the HERALD, for it seems we could scarcely get along without it. It is a wonderment to us when we find Saints who do not take or read the church papers, how they do without such a source of help.

Our New York district fall conference in Buffalo, October 12 and 13, was a good one and well attended. The Saints

entertained us loyally, the large hall which they hired, which also included a banquet hall, accommodated us for meals as well as services. Brother Harry French and bride were with us on Saturday, and before they were hustled off in Brother Wilkinson's machine to catch the Cleveland boat about nine o'clock, Brother Harry gave us a good practical talk.

A Sunday school session was held early Sunday morning, followed by prayer service, after which we listened to a very good discourse by Brother R. Etzenhouser. The last named brother has been advised and urged by doctor and missionary in charge to "let up," and he does the best he can at it, but it is difficult after so many years in the harness. Our district president, A. E. Stone, occupied in the afternoon, and Brother Greene in the evening. We were unable to hear either of these brethren, we regret to say.

Two weeks later, October 27, Brother Greene was with us for a rally day, which preceded a two-week series of meetings, ending November 10 with advertised special services. From here Brother Greene went to Buffalo for two weeks. The series in both cities we feel safe in saying was the means of an uplift among the Saints. The people of these regions do not many of them appear to be hungering or thirsting after truth. We have put out a first issue (one thousand copies) of a paper called *The Harbinger of Peace*, to be published each month, including subjects for Sunday night lectures during the month. Brother Greene has credit for helping and encouraging us to carry out the long-contemplated plan.

In August we were favored with a visit from Sister Lucie Sears on her way home from the West, having been on *Quarterly* business. Her trunk arrived, but for days we looked for her, about concluding she had been "kidnapped," when she arrived. The Kirtland reunion had held her, and we did not blame her when she told us of the splendid spiritual time they enjoyed. About this time came my sister, Ada Lewis, for a visit, and to those who know us and know of our devotion to one another before our separation, I have no need to say her visit was enjoyed. Being so far as we are from all my relatives, especially the immediate family, it is truly enjoyable to have the privilege of seeing them as often as possible. We are finding no fault with the new Saints and friends in our new home; in fact we feel we have the love and confidence of nearly all of them; but there is a strong tie that binds us who have lived and labored long together. We surely had a treat in being enabled to attend the Eastern reunion this summer. Our morning prayer meetings were excellent. The good Spirit was there in power and we were made to rejoice in the blessings of this the latter day. Our early morning "semi-institute sessions at 8 o'clock had some most interesting features, not the least being the daily *Camp Gleaner*, edited by Brother H. O. Smith. Some called him a "knocker," but Brother Smith says he never "knocks" unless he has something to knock. We believe the criticisms were conducive to good. The preaching we considered very good. The grounds are being fixed up; lots are being sold, on which some are planning to build cottages. It is certainly a splendid spot for the camp of the Saints. The salt water bathing was enjoyed by a host every day but Sundays. On the very night we raised funds for a new combination storehouse and commissary, the large old barn in which we had heretofore stored goods in the town burned down, causing considerable excitement in town and camp. Brother Wallace Robinson and family occupied a cottage on the edge of town, toward the camp; seeing the fire and thinking the town was going, at least their cottage and adjoining ones, they appeared at the fire as if prepared to board a train for other parts if necessary, but they stayed. We did enjoy Sister Robinson's selec-

tions much, and Brother Robinson's talks also. Many pleasant memories linger of the times enjoyed there, not forgetting the little, rosy-checked girl who slyly passed us a second piece of Sister Webster's delicious pies, admitting that that was the first time she had knowingly done such a thing. Many opportunities she had had for doing it, no doubt, for we were not alone in our praise of the pie.

We are gradually getting quite a number of Easterners in these parts. The Joy-Spinnett bakery business in Buffalo is booming. Brother Dan Joy has his hands full attending to business and the presidency of the branch. We understand the Buffalo Saints are to hold a bazaar the latter part of this week to swell their building fund.

Brother Charles Brown and wife, formerly of Providence, are locating in Ransomville, a few miles from here, to carry on a bakery business. We were pleased to have them at our services and to dinner with us week ago last Sunday, together with Sister Perry, with whom they are at present stopping.

In October we had a short visit from our sister both in the flesh and in the church, Genesee Lewis Enos, with her husband and little girl—and their stay was all too brief.

On November 3 a Miss Gracia Peet, of Rochester, was baptized here, she being for years a firm friend of Brother Arthur Dammon, formerly of New Bedford, Massachusetts. According to their own story, their engagement took place here on the chapel steps, as they were about leaving us early on Monday morning. Her mother, sister, and sister's friend were also here to witness her baptism. On Thanksgiving Day at her home in Rochester, we understand Brother Greene tied the knot that made them one, thus making two young married couples that are Saints in that city, the other parties being Brother A. F. Price, once of Independence, not long since married in Buffalo.

On November 17, with Sister Perry came a Miss Austin, of Welland, Ontario, for baptism, Brother T. J. Robbins accompanying them, she having heard the gospel story years ago from Sister Perry, and recently had her interest revived to the extent of being baptized. A noble soul has been added to the kingdom.

About two weeks ago our Religio session was given over to a debate between Brother Will Landes, a priest of our branch, and Mr. Durward Evans, chemist at the O. C. L. plant, a graduate of Cornell University. It was resolved, That the Protestant churches are justified in not accepting the Book of Mormon and Book of Doctrine and Covenants, on the grounds that the Bible is sufficient, and that said books supply no deficiency. Mr. Evans affirming; Brother Landes denying. Two judges were appointed (besides the chairman, Brother Mesle), one an atheist, the other an agnostic. Brother Landes was given the most points. Both did well, and those present had a good opportunity to learn much of our work through Brother Landes' able effort.

On a recent Sunday morning, a young man, a stranger to all, walked into church during the Sunday school period, and took a seat in class. Who he might be was a speculation in our minds. When he agreed that a temple had been built at the command of God, we were about sure he was a Saint, and glad we were to learn he was, is, and ever plans to be a Saint, and a good one—none other than Brother Arthur W., son of Brother H. O. Smith. We can congratulate Brother H. O. on such a son. He tarried with us and saw Niagara till the next afternoon, when he left for Saint Louis.

Our Ladies' Aid held a bazaar two days before Thanksgiving, from which we realized over thirty dollars, there being a food sale in connection with it the second day. The debt on our chapel is being steadily decreased, and the Ladies' Aid is responsible to a goodly degree.

To our good old eastern friends gone west, like the Sheehy-Leekas, Bonds, Bullards, Woods, McPhersons, and others, we extend greetings; as well as to our eastern friends not yet gone west, and western friends not gone east.

Brother Edward Fox is passing through Buffalo to-night, on his return home from a western trip to Chicago and Independence, but we received the word too late to conveniently get to the train to see him, which we regret.

Yours in gospel bonds,

DECEMBER 9, 1912.

MARY LEWIS MESLE.

CARSON, IOWA, December 11, 1912.

*Editors Herald:* I just received a letter from J. A. Hansen, which I believe will be of interest to all Latter Day Saints. Brother H. N. Pierce and I were holding meetings in Carson, Iowa, when I received this letter. Brother Hansen is bishop's agent of the Pottawattamie District, and as he wanted to know how we were getting along, wrote this fine letter. He is truly a good worker in the vineyard of the Lord.

I was home, at Cameron, Missouri, last month for a while, and while there united in marriage Mr. Floyd Cowan and Sister Maud Stade. Both are good, honorable people, and may God bless them all through life.

I also preached the funeral sermon of Sister Dobbs on Thanksgiving Day. She was seventy-five years of age, and a good, faithful Latter Day Saint.

This is a fine field in which to labor. There are many good workers, also many that are not so energetic. I am expecting to go home shortly to help care for loved ones and look after business affairs.

May God ever bless all his people, is my earnest prayer.

Respectfully yours,

N. V. SHELDON.

"WESTON, IOWA, December 9, 1912.

"ELDER N. V. SHELDON,

"Carson, Iowa.

*"Dear Brother:* In the days of the reign of William, whose surname is Taft, the servants of Christ went about preaching the gospel of Christ everywhere, and in the last year of his reign, and the eleventh month, one Nelson, whose surname is Sheldon, and one Harry, who is also called Pierce, went to the city of Carson, which is by the river of Nishnabotna, and there began to preach with a warning voice, crying, Repent, for the kingdom of heaven is at hand. And it came to pass that these men did speak with much boldness, inasmuch that many were astonished at the doctrine, because they spoke as men having authority. But few had courage to obey, and as these servants labored amongst that people they lodged with one Marion, whose surname was Elswick, a servant of Christ, and whose household is known because of their many good works, they having often brought treasures to the storehouse of God. Here these servants remained many days, strengthening the believers and encouraging them to continue to serve God. Others of the believers contributed to their necessities, and time would fail me to tell of the Schencks, of the Whiteheads, of the Tanners, and the Graybills, and all the faithful ones who are doing much to encourage the servants of Christ by their godly walk and conversation.

"And it came to pass that as these servants tarried amongst that people, one John, who is also a servant of Christ, desired to learn of the success of his brethren, and for that reason sent an epistle to his fellow laborers in the Lord, saying, Salute the brethren and sisters, and may the grace of our Lord Jesus Christ be with you all.

"Yesterday being the Sabbath of the Lord, Peter spoke to the Saints which are at Hazel Dell, and Joshua, the patriarch,

sojourned among the Saints at Boomer, where they always appreciated his counsel. I, John, whose surname is Hansen, went to the city of Council Bluffs and tried to impart encouragement to the Saints there, and dined with George, surnamed Baty. All of the household are well and my companion sends regards. If you find it convenient, come and spend the Christmas with us. Lunch with us.

"Yours in bonds,  
"J. A. HANSEN."

WINDSOR, MISSOURI, November 23, 1912.

*Editors Herald:* There are many people in this part of Missouri who have very peculiar ideas concerning the true Latter Day Saints. While working near Windsor I chanced to run across many misinformed people. While on a visit to my uncle, Frank Caselman, who lives two miles northeast of Windsor, he said he had lived there over two years and there had not been a Latter Day Saint elder call or preach in that locality that he knew of. He could not see why they did not call or come, as he thought there could be much good done near there. He is an old standby Latter Day Saint and has two maimed children living near him. Living with him are Sam Caselman and family, Eva Roulk and husband and family. Should any preacher in the mission happen to call upon any of these they will be welcome.

HENRY DRAZEY.

MANCHESTER, ENGLAND, December 10, 1912.

*Editors Herald:* The inclosed letter has been handed to me for publication. Mrs. Newton lived with me for about twelve months. After leaving my home she went to live with a blind lady at Blackpool, a watering place on the Lancashire coast.

During her stay at this busy seaside resort she accepted an invitation to attend the Sunday evening service at a fashionable Roman Catholic church. When the priest entered the pulpit to address the congregation he made remarks about the Latter Day Saints which Mrs. Newton knew to be erroneous. Without the slightest hesitation she calmly arose before a large assembly and corrected him. She told him that the things which he stated were not true and that if he desired she would supply the address of a gentleman who would be pleased to forward correct information to him. The priest said he would see Mrs. Newton at the close of the service. He did not do so, however. When she left the church a number of people showed unmistakably that they approved of her action.

I am sorry to say that Mrs. Newton is now confined to her room, having lost the use of her legs. She would like to walk again, in order that she may obey the command to be baptized. Sister Armstrong and I visit her weekly, to talk and pray with her. If the members of the "Sisters' Prayer Union" should see this letter, will they remember our dear friend, please? She is a bright, well-read, God-fearing woman, and is nearly seventy years of age.

With sincere gospel love to yourselves and the readers of the HERALD, I remain,

Your brother in Christ,  
W. R. ARMSTRONG.

*Dear Herald:* Though I am writing to you, I am not a member, not having been baptized. I can not help that now, but I feel that I am a member because I believe the latter day work is of God, and I have all faith in the work, and every day I pray for more faith and a better understanding.

It is two years last May since I went to live with Mr. Armstrong as housekeeper. I was with him a year and I look back to that year as the happiest in my life. I met with so

many good people that I began to feel better myself. We had Mr. Gomer Griffiths with us a week, then on his second visit he stayed with us three weeks. I had many pleasant talks with him, always for my good. I always did all I could to make him feel at home, and I am sure he did so.

Then we had old Mr. Newton with us for two nights. That, I think, was his last visit to Manchester. He was a fine old man, and he, too, talked to me much, or I may say, lectured me more than a little. I can truly say that Mr. Armstrong, Mr. Griffiths, and Mr. Newton, between them, made me a Latter Day Saint. I feel that I have much to be thankful for.

I read the HERALD with much interest, and think one can not but believe the work is the work of God.

Wishing all readers a happy and peaceful Christmas,

Yours very truly,  
MANCHESTER, ENGLAND. L. NEWTON.

INDEPENDENCE, MISSOURI, December 26, 1912.

*Editors Herald:* Please give me space in the HERALD to bid good-bye to the Saints in the Southeastern Illinois District, for the present at least, and to ask my correspondents to address me at McKenzie, Alabama, until further notice.

I am still in the faith, and still desire to labor for the Master. Wishing all a happy New Year, I am as ever,

Yours in gospel bonds,  
ISAAC M. SMITH.

EXLINE, IOWA.

*Dear Herald:* I wish to tell you of the goodness of our kind Father to his erring children, and those who love and serve him; also those who know not God. It looks like I have some very grave burdens to bear over being in debt, and some will say I am dishonest because I can not meet my obligations as soon as they think I ought to. I know it is not true, and my kind Father in heaven knows it is not true for others to tell that.

Dear Saints, I need your prayers, that I may safely pass over the dark and stormy ways of life, and be safely led in paths of light and usefulness. I ask a deep interest in your prayers for my family, that they may all come into the church, as we all know this is the church to which his Holy Spirit comes, and we have the promise that it will come to us if we do his will.

Your brother in Christ,  
IRA MULLIN.

GLADSTONE, ILLINOIS, December 16, 1912.

*Editors Herald:* As there remain but a few more days of this year, 1912, I send a few lines from this part of the Lord's vineyard. We would be glad if some of the elders would come and hold a series of meetings here. The weather is fine and the people are about through husking corn. I think this might be a good time to instruct the people in the way of life and immortality. We will provide a home for any who come, and a house to preach in. I am very lonely since the departure of my beloved wife and daughter. My health is very poor. My daughter keeps house for me and the two little grandchildren.

With kind regards to the officials and laity of the church throughout the world,

Yours for the truth,  
J. L. RUST.

ARMOUR, SOUTH DAKOTA, December 22, 1912.

*Dear Herald:* I am very thankful for the HERALD. Mr. Gurley comes Sundays and asks for the papers and seems very much interested. He also looked through some *Autumn Leaves*.

Two years ago two young elders from the Utah Church were here, but the mayor would not let them speak on the street.

Your sister,

Mrs. H. D. KNIGHT.

### Why I Am a Latter Day Saint To-day.

I wish a little space to speak a few words by way of testimony, as to why I have remained a Latter Day Saint. I have hundreds of testimonies; yea, thousands, which have for ever established my faith as to the truthfulness of the work which Joseph Smith was instrumental in bringing forth and offering to all mankind, for their acceptation or rejection. As for me, I accepted the work that he offered, and asked the Lord for light from heaven. I fully realized that all was to be gained or all to be lost in this great and marvelous work, and for that cause I have wholly depended on light from above. I may fall by the way and go down, but if I do I can say that I know this work is true.

Joseph Smith was a prophet sent of God to establish his church in these the last days. Heaven has honored me and trusted me with the privilege to see Joseph Smith in a vision, and to hear him preach the gospel and to prophesy, and I saw his prophecy fulfilled. There is no man or doctrine that can shake these words.

The Book of Mormon is true, because the heavens have declared it to me. It makes no difference what the world says, they may say yes or no, but that is no testimony to me or to you, no matter who you may be. If heaven has not declared it to you, you don't know. It has pleased the Lord to show me many wonderful things pertaining to this great work; it has pleased the heavens for my sake to show me the resurrection of the dead and permit me to talk with those who have risen from the dead, and hear the wonderful testimonies which they bore. I myself was once in a vision separated from the body, and traveled in the paths of the spirits. I went up high in the heavens, and back and forth, to and from this old earth, administering the gospel of Jesus Christ; this was the happiest time of my life. May God help us all to come up higher is my prayer.

Last night, after I had written this, I retired to rest and had the following dream, which I wish to write. I dreamed of being in company with a Baptist preacher. He was a good man and seemed to be honest. I accompanied him to the train, where he was wont to go. We talked along the way. He said he was very needy, and I desired to give him twenty-five cents; but for some cause I did not. Finally we arrived at the place where we had started for. There were several standing around. The preacher had nothing to say, but I was talking to the crowd. They asked me who the man was. I told them he was a Baptist preacher and a good man, but he did not believe as I did, and I left the crowd. I was talking too, and went up the steps into a store and there was a big, red-eyed man, who said, "What are you?" referring to my belief. I told him I was a member of the church known among men as the Reorganized Church of Jesus Christ of Latter Day Saints, and when I told him this he began to talk. I never heard the like before. His main text was Joseph Smith. He accused me of everything imaginable. Once or twice I got to speak a word, but that made him worse. Finally he got a club and said he would do me up, and it seemed I had no way to escape, but determined to stand by what I had said; I would do my best. As he made at me with blind eyes, I made down at him and laid him flat; but he came again with his big club, and again I made down at him in earnest, and put him out of business. He did not get up any more, for he was dead. "Poor fellow," I said, "but I could not help it; I must stand by Joseph Smith and defend the truth." It had rained a hard rain and the

night was dark, but I had a lighted lantern, and it gave a good light and I wanted to go home, but the Saints objected, and I said I should stay till the sun was up, and so I did.

May the Lord bless us all with light and strength to defend this great latter day work. May we all come higher and higher each day. May the Lord bless us all is my prayer.

G. N. COX.

PARIS, TEXAS, December 12, 1912.

### Indian Mission Suggestions.

Discoveries made over the bumpy road of experience, may, if written out, smooth some of the road for the next man, that he may conserve his energies for greater achievements than have been made before.

Our experience with Indian mission work, commencing as we did, with little knowledge of how to reach this of all people, the most peculiar race, has led over roads that at times were stormy, stony, and steep. To *know how* to do a thing is to have grace and ease in the doing. *Not to know how* involves that doer in lunging and plunging; strained strength and awkwardness. In the effort to open up Indian work we have waded through our full share of awkwardness and may still be wading to some extent, but by the experience have gained a few points.

There is a great field opening to the church in this Lamanite work.

It may be said of this as of the call for laborers in the early preaching of the restoration, "Whosoever hath desired to reap is called to the work, and let him thrust in his sickle and reap while the day lasts." And faith, hope, charity, and *plenty of patience* will fit him for the work.

The word of God is the divine means for the salvation of souls, but the various peculiarities of men have much to do with determining in what particular garb the word shall be most effective.

The word of God in the charming harmony of music and song has attracted many souls that would have remained untouched had the word been offered in any other form. The word, in *logic*, appeals most forcefully to the bent of the logician. To another nature, untouched by logic, and partially indifferent to spiritual glory in music, a simple exhibition of love will charm the heart, capture the soul, and correctly interpret the word. To still another, a figure appealing to the eye as beautiful may be the *charm* which leads to an interpretation of the word.

A combination of the qualities of *harmony*, *logic*, a heart to respond to *love*, and an appreciation of the *beautiful* is a splendid endowment. But in most of us some one of these traits or qualities predominate above the others. Who, then, shall despise his fellow if said fellow seem deficient in some quality which another deems most important? Shall one highly endowed with musical genius say of those more aptly responding to love, or again to logic: "There is no refinement in such and such a person, the dolt is soft"? Or, "Mr. So and So has no sense; he would rather debate than sing"?

If, then, God has made the Indian with an eye for bright tints and colored figures, shall we call this trait all base, and an attraction to the merely gaudy?

Though the item may seem small to some of us, who shall say that the gaudy to us, and the *gorgeous* to him, may not be wisely and effectually used to *interpret the word of God to him*?

True, steel flies quickly to a magnet, and is none the less good steel for the ready run. If gay colors be the Indian's magnet, his other qualities are none the less steel, and they who would deride him in this might play the part of a feather; not moved by such a magnetic draft, but yielding to a slighter draft of air.

We recommend the use of the "Two Way" chart, which was designed by Brother J. T. Curtis, of Independence, Missouri, as one of the most attractive and effectual methods we have found in presenting the gospel to the Indians. The chart is done in colors, neat figures, and with a clear and pointed design. It is a sermon within itself, and will help to get a hearing with the Indians where many other methods fail. Our local ministry who live near to Indian families or tribes should get one of these charts and make an opening. They will listen to an explanation with interest, and will also buy the charts and take great delight in preaching your sermon over and over among themselves.

We are informed that Brother Curtis has now designed and prepared a new and more elaborate chart. This is a move in the right direction, and we should see to it that this pictorial interpretation of the word of God is put into circulation in every Lamanite camp in the United States. It will get results when presented in love, prayer, and humility.

We are still baptizing here, both Cheyennes and Otoes, and the outlook is for a great work to develop.

Last Saturday one Indian man had listened carefully to our explanation of the straight and narrow way, as pictured in red on the chart, and after the sermon was over and we had explained about the Book of Mormon history he said in broken English, made eloquent with emotion, "Well, Yates, when you git gone I will cry about that." Then, with tears no longer suppressed, that big, strong Indian wept while he said: "Red road is best way; I like it to walk on that red road."

At another home, after our sermon, the man asked if it was necessary to wait till we had gathered a big crowd in order to be baptized. We cited him to the case of Philip and the eunuch, adding that if he believed with all his heart that it was not necessary for anyone to be present except we two, and he promptly corrected me by saying, "Oh, yes; the Good Man above must be with us." With our assent to this he said, "I am ready." We then knelt in prayer together and with an Indian blanket attire, and very little else, took the wooded path to the water, where, after breaking the ice away in that December water, the unflinching red man was baptized with no other witnesses in attendance, except as he had said, "The Good Man."

Now we are asking the Bishop to-day for tracts and incidentals for this department of the work. Let those who wish to see this work spread send such contributions as they can spare for this fund, to the Bishop, and thus may we labor together and accomplish the things which God requires of us.

I close with an earnest desire for such humility and grace as to be worthy of the favor of the Lord, and the confidence of his people.

JAMES E. YATES.

#### Extracts from Letters.

Brother J. B. Barrett, laboring in the Hawaiian Islands, writes, under date of October 21, 1912: "We came back to Honolulu Saturday, for a few days' rest. We have had a three-week missionary trip around the island. We visited Ikeoe, Kou Halewawai, Aiea, Pearl City, Waipahu, Eua Mill, Barbers Point, Waiianai, Makua, Wahiawa, Wailua, Haleia, Waimea, Kohuku; then we took the train to Honolulu. We distributed tracts at all these places, and held meeting when we had the opportunity. At some of the places we could not get a place to preach, so we went from house to house and talked with the people. Sometimes we were invited into the house and had a nice talk on the gospel, and at other times we were not so well received. We tried to hold meeting at Aiea, but the lamps were out of order, and by the time we got them fixed it was too late for meeting, so we lost out.

Brother McConley preached at Pearl City in a native's house. This man was quite a friend of Brother Waller, but does not belong to the church; his wife's brother does, however. On Monday evening I preached in the little church at Eua Mill, to about thirty white people; they seemed pleased with what we told them, but they supposed we were just the same as the Utah Mormons. But after meeting they were glad they came, and invited us to come again and preach for them. There was a very learned man there who was formerly a preacher in the Seventh Day Adventist Church. We gave him a tract on the Book of Mormon, by R. C. Evans. He marked it up and gave it back to us. We looked over his criticisms, answered them, and gave it back to him, with another tract, The Book of Mormon Verified, by A. B. Phillips. When he came through the city two weeks later he ordered a copy of the Book of Mormon. You see the work is spreading and doing some good. Our trip resulted in the sale of seven Books of Mormon, 1,088 tracts given away, 102 individual or fireside sermons, or they might be called talks.

At Wahiewa a young man who helped us to find a place to stay, also got us to preach to the young men under him, as he is foreman at the construction camp. He went home and took down sick with very severe cramps in his stomach. He vomited very much and was delirious, so much so that he did not know what he was doing, and it took four persons to keep him from leaving his bed and crawling out the window. When we came home he was a very sick man indeed, and his folks were holding him in the bed. They had sent for the doctor, but it would be almost half an hour before he could get there. We told them what the Bible says about the sick, and asked them how they felt about it. They told us to administer to him, which we did. There was no oil, so we used water to anoint, Brother McConley anointing, I confirming. God heard our prayer, and in five minutes the man was sleeping nicely. When the doctor got there he could hardly wake the man. He could not understand what had been the matter with the man. He gave him a pill and something to ease the pain if he should have any more, and went home. There were no Saints there except Brother McConley and myself. There was a Utah Mormon there, but he is disgusted with Brighamism. He wrote to his folks a few years ago (they live in Switzerland) and told them if they wanted to remain firm in the faith for them not to come to Utah, for if they did they would lose all faith in the church. The people could not understand how it was the young man got relief from what was done for him. In the morning he said his wife told him what we had done. He thanked us, paid for our breakfast, then went to work. We left many friends for the work there. The Utah elders don't like our elders to call on their members, for when they do the Utah elders have to work hard to keep them in line. I hope that some day this polygamy business will be wiped out of existence. The gospel of Jesus Christ, which was restored through Joseph Smith, can then go forth with greater power. I suppose winter will soon be here, but we will not see any of it, as it is warm here all the time. We had a nice rain last night, and one Saturday night, also. Our rainy season sets in soon now, and I know everyone will be glad, as there has not been very much rain for a long time."

In a letter from Hilo, Hawaii, dated November 25, 1912, he further writes: "While Myron is taking a short nap, I will write you a few lines. I am well and so is Mary, but we are a long distance apart. Mary is at Honolulu and I am at Hilo, Hawaii, an island one hundred and ninety-two miles away. There are many wonderful and beautiful things on this island which we want to see before we go back to Honolulu. The largest active volcano in the world is here, about thirty miles away, so Myron and I are going to go and see

it one of these days. We are preaching on the streets of Hilo every night that it does not rain too hard. One has to carry an umbrella all the time here, but still it is a very nice climate. We only have one member in Hilo that we know of, and we just found her yesterday. She saw our notice in the paper and came to the meeting and told us who she was. We were very glad to find a member here. We are going to try and build up a branch here. Pray for our success. November 23, I had the following vision: I was lying on my side with my face toward the east. I was not asleep, but had my eyes closed, when all at once I saw an opening in front of me, and through this I could see a stone platform on the side of a rocky cliff. On this platform stood Joseph and Hyrum Smith, the Martyrs. These did not appear very plainly, but I seemed to know they were there. The scene then changed, and I saw Joseph's sons. I saw Alexander very distinctly, and the others not so plainly, on the same platform; then I wondered if I were there with them, so I looked more closely and saw Brother McConley standing to one side and about one foot in front of me on the same platform. We were standing erect, our clothes were of a grayish color, and neat and clean. We were more erect and a little more portly than we now are. Our faces had a shining luster and we were smiling. We had books in our hands, and they shone with brightness as the leaves were made to flutter by the gentle breeze that was blowing. The scene kept changing, like a moving picture film. Then I saw a large room just back of the place where we were then standing, filled with people. All the seats were full and all looked happy; most of them had books, and some of them shone as brightly as the large electric street lights in Denver, as the leaves were moved by the wind that was blowing upon them. Some of the people's faces also shone in the same manner; some very bright, others not so bright. Some of them got up and spoke for a few minutes, and then sat down again. This continued for some time. I could see a flash of light as the scenes changed, like the pictures do at the moving picture shows. The second scene changed, and I saw a large stone building, covered with green moss. The shape was like the stone church at Independence, without any side projections. I could not see the building very distinctly, because it was enveloped in a sort of a mist. Just at this moment Myron moved and I opened my eyes and the scene was gone. But it was a beautiful sight, and I felt the power of God at the time. I also prayed in my heart at the time I was witnessing these things. Truly God is no respecter of persons and I hope you will remember me in your prayers that I may be able to overcome all the temptations that are put in my pathway. There is much work to be done over here, and only a few to do it; only two traveling missionaries in all these islands. It costs lots of money to labor over here."

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## News from Missions

### Alabama.

No doubt a few words from the Southeastern Mission would be of interest. Elders F. M. Slover, Swen Swenson, and myself have been together for some ten days. During this ten days there was a warm, friendly discussion between F. M. Slover and George H. Cramer, of Kentucky, who claimed to be representing the Church of Christ.

This discussion came about by Elder Slover preaching in Georgiana, Alabama. While there preaching he was challenged by Reverend Dan L. Watson. Brother Slover was not hasty about the matter, but after careful and prayerful consideration wrote me to go and investigate the matter, and if I thought wisdom to have it, then to have D. L. Watson sign

up propositions and rules. I, with Brother J. R. Harper, president of district, went down and after investigating the matter, thought it wisdom to have the debate, and asked Reverend Watson to sign up, which he did, and we then published an account of same in Butler County *Georgiana News*. Brother Harper and myself returned to McKenzie, Alabama. I sat down, wrote to Brother Slover who was at Pensacola, Florida, holding meetings, and told him what we had done, and for him to get his scrapping clothes on and come ahead. Brother Slover, after learning everything was all right, came in on time, prepared for the fight. He had made arrangements for the debate, if held, to begin December 9, at 7 o'clock p. m. A few days previous to the debate, we learned that they had sent to Kentucky and got one of their biggest guns, who also claimed to be a Greek scholar. We met, according to previous arrangements, at the large city hall, of Georgiana, Alabama. D. L. Watson acted as George H. Cramer's moderator, while the writer acted as moderator for F. M. Slover. The moderators had nothing to do, but keep the time, and listen to the arguments brought forth by each man. The propositions as discussed are as follows:

First. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the church of Christ described in the New Testament Scriptures, in faith, organization, and doctrine. F. M. Slover, affirmed; George H. Cramer, denied.

Second. The Church of Christ, of which I, George H. Cramer, am a member, is in harmony with the church of Christ described in the New Testament Scriptures, in faith, organization, and doctrine. George H. Cramer, affirmed; F. M. Slover, denied.

George H. Cramer was a large man, and had a loud, strong voice. Had he been alone, and no one there to have answered his argument, he could have almost convinced both Jew and Gentile that he was preaching the gospel of Jesus Christ. He claimed that he had held about forty-five debates, but this was his first one with the Reorganized people. When he would stand to speak, and got in possession of what he believed to be the Spirit of the Master, his voice would ring both long and loud. Anyone sitting by could almost hear the window panes quiver at the sound of his voice. Had he been on the right side, he would have been a wonderful defender of the cause of Christ. He was a fair man in debate; he threw no dirt or slang; it seemed that all he had in view was to prove his side to be right. We as Latter Day Saints could look upon him with a feeling of sadness, to think that as talented a man as he was, was as Paul of old before his conversion, found fighting the faith that Jude tells us to earnestly contend for. Elder Cramer fought water baptism from start to finish, and in his closing speech, as it seemed that he knew his argument had gone to the ground, referring to the position of his opponent, said, "You must be dipped or be damned." Elder Cramer labored hard, but with all his hard and faithful labors, and loud and eloquent speech, when F. M. Slover brought up the words of Jesus Christ against him, the poor man saw his defeat; Slover using the words of Jesus, Heaven and earth shall pass away but my words shall not pass away. Mr. Cramer said that he cast out devils by taking them by the collar and leading them to the door and putting them out. Slover asked him how that compared with the words of Jesus; "This kind goeth not out but by prayer and fasting." His position on Revelation 14: 6, that the angel referred to was Paul, he dropped when shown that Paul had been dead a number of years before John ever saw the angel. Elder Slover told Elder Cramer that if he would obey the gospel he would be an able defender of the truth.

This was the cleanest debate I ever attended. There was a large crowd out Sunday afternoon, the debate closing at four o'clock p. m. I am pleased to state that everything went off peacefully and nicely. Elder Cramer desired Slover to show him a sign. F. M. referred him to Matthew 16: 4, "A wicked and adulterous generation seek after a sign, and no sign shall be given unto it," but stated if he would have faith in God, repent of his sins, be baptized for remission of his sins, accept the laying on of hands for the gift of the Holy Ghost, then he would be entitled to a sign, as Jesus had said, "These signs shall follow them that believe," and that he would know of the doctrine for himself.

In the closing speech Elder Slover asked the audience if they ever heard of the "not" preacher; calling their attention to the conversation between the Devil and Eve, as the Devil said to Eve, "Ye shall not surely die." Elder Slover showed Elder Cramer how he was in harmony with Mr. "not" preacher, but how badly out of harmony with Christ and the apostles. Elder Slover read Mark 16 as follows: Go ye into all the world and preach the gospel to every creature. He that believeth and is not baptized shall be saved. These signs shall not follow them that believe; always using the "not" to show how he harmonized with Mr. "not" preacher.

Trust that this debate may be the cause of many accepting the gospel. There have already been over one hundred baptisms performed in this district; and the prospects are that many others will accept before long. I have enjoyed being among the people in the South. I have learned to love them, and my few months that I have spent here have passed away almost like a dream, as I have been busy most all the time. But I will soon leave the sunny South, and go into a cooler country, trusting that all things may work out for good to those who love the Lord.

Your brother in the conflict for Christ,  
LLOYD C. MOORE.

CREAL SPRINGS, ILLINOIS, R. F. D. 2.

### Florida.

I will write a few words, as I feel led to do so. I came from Deer Range, Alabama, the 18th of October, leaving a good interest there, having baptized one young man. Came to the Florida reunion, held at Dixonville, Alabama. Thirteen were baptized as the results from the reunion, which was a grand success. Brother Dubose and I spent five days in Sellersville. Good attendance; blessed two children. Sold Book of Mormon. We left there the 5th, Brother Dubose going to Jay, Florida, wife and I to Botts, Florida. We spent ten days there; had good success; left the people rejoicing in the work. Some four or five who were users of tobacco and snuff quit their use, and asked me to pray for them. This weed is used carelessly among the people of this country. It is surprising to me to see how people will use such poison as that is for the stomach, when God said it was for bruises and all sick cattle, to be used with judgment and skill. (Doctrine and Covenants 86.) But I am glad to note that our people are learning better sense than to cheat the poor dumb brutes out of what God has made for them, and are letting their lights shine so that others can see their good work. Jesus said, "Let your light so shine before men that they may see your good work and glorify your Father which is in heaven."—Matthew 5: 16. And how can our lights shine when they are fogged with tobacco and snuff? God wants his people to be a pure people. Can you be pure and use such stuff as that?

I left there the 20th for Harold, Florida. I spent two days and nights with Brother J. H. Johnston, who is a priest. He is a devout worker, and is doing lots of good where he goes. I reached Harold the 24th, I spent nine days there,

preached twelve sermons, baptized eight, organized one Sunday school with nineteen charter members, blessed seven children, preached one funeral sermon, left many more near the kingdom. I hope to return soon.

The work is growing fast in this part of the world. The field is truly white to harvest, but the laborers are so few we can not reach all the calls for preaching.

I am a young missionary in the great battle for the gospel and I love it with all my heart. I ask an interest in all the prayers of the Saints that I may hold out faithful.

A. G. MILLER.

PENSACOLA, FLORIDA, December 7, 1912.

### Tennessee.

The debate between J. D. Taut and myself began November 26 and continued for four days; two propositions, involving the church we represent and Mr. Taut's so-called "Church of Christ," or the nonprogressive wing of the Campbellites, were discussed.

Our opponent is heralded, or heralds himself, as one who "stands without a peer"; but although he is a reputed scholar and college instructor, he seemed to realize that he was facing a difficult proposition and began with abuse and dirt-throwing, right at the start; and as we hemmed in with Bible argument day after day, he became personally abusive and angry. Yet he was about the easiest man to meet that I ever met in discussion.

The brethren and Saints left the debate satisfied and rejoicing. Brother J. R. McClain was my moderator, and he and J. A. Roberts and W. S. Shupe rendered valuable aid. I am also indebted to Brethren E. E. Long and F. A. Russell for help furnished in the way of charts and notes. I also thank the many Saints who promised to remember me in their prayers. Those prayers seemed to strengthen me while in the conflict. The very assurance that prayers were being offered for me was a great comfort and consolation. We are strengthened and confirmed in the faith.

We were made glad that we are representing a system that could be defended against vile, unprincipled opposition, without resorting to the low tactics of our opponent. To God be all the praise. At the close we felt like singing, "Thank the Lord for the plan he has given."

Two adults were baptized just after the close of the debate. Mrs. Lena McFall, and another sister whose name I fail to recall.

We are now at Paris for a few days, but on the 6th we go to Donaldson, Trigg County, Kentucky, to hold some meetings.

Yours in the gospel,

H. E. MOLER.

PARIS, TENNESSEE, December 4, 1912.

### Missouri.

#### CONDITIONS OF ZION AS I VIEW THEM.

There seems to be a desire among the Saints everywhere to move to Zion, which is all right. I believe God is moving upon the Saints to gather to Zion, but I think many of the Saints fail to consider the conditions under which they should gather together.

In Doctrine and Covenants 46 we are told it shall come to pass among the wicked that every man that will not take his sword against his neighbor must needs flee to Zion for safety, and there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another. And it shall come to pass that the righteous shall be gathered out from all nations, and shall come to Zion singing with songs of everlasting joy. Please take notice, it is the righteous that God is going to gather;

not the wicked ones. None but the righteous Saints will be able to stay in Zion and receive their inheritances.

Many Saints come here thinking this is the best place to make money, and it seems they labor altogether for money, forgetting the Lord has said in the Book of Mormon, page 148, verse 109, authorized edition, that the laborer in Zion shall labor for Zion; for if they labor for money they shall perish. As I understand it, when we come to Zion we must labor to build up Zion with all our mind and strength, and use our money as well. We must observe the celestial law if we receive a celestial glory or kingdom. There seems to be a different opinion as to where the land of Zion is, or how much land is included in the land of Zion. This can be settled by turning to Doctrine and Covenants 57. Here the Lord says: "Hearken, oh ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the city of Zion . . . the place now called Independence, is the center place." So just as much land as was at that time, July, 1831, called Missouri, is the land of Zion; no more and no less if we are to be governed by the books. The temple will be built just as the Lord has said in section 83, that this generation shall not pass away till the temple will be built and the glory of the Lord shall rest upon it or shall fill it. Why will the Saints doubt this promise? Other places will be appointed after this land of Zion is full, but not till then will there be a necessity for the appointing of other lands. When these are appointed they will be called stakes. Question: Do the two stakes appointed cover any more land or territory than was included in the State of Missouri at the time the church received the revelation found in section 98?

Let us be careful that we move as the Lord directs. There are two powers working here in Zion, just as there have always been; the evil power, enticing people to do wrong; the other power, which is the power of God, enticing people to do good. The Saints are no exception to the influence of these powers, and it is plain to see the two powers at work. Satan is here in Zion, with great power given him, because he has but a short time in which to operate. The time is drawing near when he is to be bound, and the Lord is suffering him to try the Saints. We are to be a tried people; then why should we not be willing to suffer trials, as the people of God? We have his promise that he will never suffer us to be tempted above what we are able to bear. Say, would it not be wise for the Saints in Zion to stop and find out what power is enticing them before they act? Why not be sure we are right in doing what we contemplate doing before we do it? I am sure many of the Saints here in Zion make mistakes by not prayerfully considering their ways. I see as never before the need of the Saints studying carefully the written word of God and making themselves fully acquainted with what is written. We are told men of ourselves will raise up, speaking perverse things, to draw away disciples after them. We are now passing through trying times. Do not believe everything you hear, but search the Scriptures to see if what they say it true.

I find many of the Saints in Zion who have become chronic grumblers and do not seem to see anything good in Zion, but they have gone so far in the field of doubt that they say they do not believe God is now claiming this church as his. Some of the ministry have just about concluded that the Book of Covenants is a farce; so you see the need of watching as well as praying. Take heed that no man deceive you is still good admonition. Don't forget this instruction, Saints. The church needs Saints in Zion, with faith in the promises

of God; it needs men and women who are willing to enter into the work of the Master with faith and courage, believing God is true to his promises and that when he commands it is our duty to obey his commands. Paul says to mark them who cause division among us, contrary to the law. Could we not profit by such instruction as that here in Zion? Surely we can, for there are some causing division among us now, contrary to the law we have received to govern the church.

Another difficulty I see here in Zion is that we are here from all parts of the world, and our environments have not been the same. We gather here with all our imperfections; our ways are so different that as a rule we are liable to say those who have ways like ours are good Saints and are in the faith, but of those whose ways are different from ours we quickly pass sentence and say they are as nothing, and are weak in the faith. Many Saints here in Zion become discouraged because others of the church turn a cold shoulder to them as soon as it is discovered their ways are not the same as those who would judge.

There is also a spirit working among our people here which impels them to try to excel everyone else in fine clothing, and in gaining a reputation as being up-to-date in everything. This spirit is drawing the true spiritual life from many of the Saints. Many of the Saints have been over anxious to receive spiritual manifestations, and thus have given the Adversary power over them, and have caused trouble among the branches. The needs of placing high priests to preside over large districts and branches would be wise for us to observe, if we expect to overcome the evil influence that is at work among the church, as well as the world.

There is a growing desire among the Saints to criticize each other, which is not dangerous if we are careful to do so with the intent to profit ourselves or profit the one whom we are criticizing. It is best to never criticize with the intent to confuse our opponent and cause others to think we are wise and the other foolish.

The pleasures of the world are fast seizing us, and inserting their fangs among the Saints. This ought not to be, notwithstanding the many things brought to bear against the church here in Zion. There are numbers of the Saints moving straight forward in the work, getting ready to dwell in the presence of God when the time comes, so I believe I can say the work is losing nothing here, but is slowly gaining, and many of the Saints are making progress in building up the kingdom of God.

Trusting this weak effort may help some one to take new courage and fight manfully till Christ comes, I remain,

C. L. SNOW.

KNOBNOSTER, MISSOURI, December 3, 1912.

### Hawaii.

We write to let the Saints know something of the progress of the Master's cause in this mission.

At the present time we are in Hilo, the metropolis and seat of government of the island of Hawaii. It is about two hundred miles from Honolulu, and it has a population of about five thousand, the greater part Orientals. Sisters Barrett and McConley remain in Honolulu, where Elder Waller and the local officers are conducting the work.

During September it was thought advisable by those in charge that we should make a trip around the island of Oahu, and on September 30 we left Honolulu. Our equipment consisted of a small grip containing a change of clothes, and another containing our books and a supply of tracts in English, Hawaiian, Chinese, and Japanese; and our mode of travel was what the natives call "hele wawae"—in United States we say walking.

It is about one hundred miles to go by direct line around

the island, but when you go to each house along the way, through rice fields and taro patches, the distance is much greater. We visited eight large sugar plantations, one of which is owned by the Utah Church; passed through districts where thousands of acres of pineapples are growing; also through a sisal plantation, where they grow the plant whose fiber is made into the well-known sisal rope. Thousands of people are making a living, carrying on these vast industries, while the favored few are becoming immensely rich thereby.

It was strange country to us, and most of the people speak a foreign tongue, but we felt the guiding hand of our Father on the entire trip, and had many unique experiences which space forbids relating.

The Chinese and Japanese seemed glad to get the tracts, and if the work was followed up it would doubtless bring results.

The Hawaiians were the most attentive to our message, and among those who could not understand English, we were able to make a large part of it plain in broken Hawaiian. But so many have been deceived by the Utah people that it makes work among them hard. As to the white people, very few are religious. We met a few very nice white people, but as a class they have forgotten the God of heaven.

We had the use of the Protestant Church on the Ewa plantation, where we had a nice crowd, and were invited back again. Also one Japanese church and one hall were opened to us; but most of the work was fireside talks.

At Wahiawa we held a meeting among the young men working in constructing the new fort, and had an audience of about seventy-five in one of the bunk rooms. This meeting was held at the suggestion and by the help of Mr. R. James, one of the foremen. When we came home from our meeting, Mr. James was having severe cramps and it took several people to hold him on the bed and keep him from jumping out of the window. He had been kind to us, furnishing us shelter the night before, and we felt that he was entitled to the Father's aid. We administered the ordinance of the laying on of hands, and he at once went to sleep. The instance caused considerable comment among the friends and relatives present.

On our second day out, we were invited to eat about 10.30 a. m., but we thought it a little early. Walking in a tropical sun and carrying a heavy bag of books is appetizing work, as we found out, for we got nothing to eat until 2 o'clock, and then we had to buy it. After that when our necessities were provided we were not as particular as to time and place. We crossed over the Waianae Mountains on a lonely trail, stopping a few minutes on the ridge where we were much refreshed by a season of prayer.

We baptized none, but made many friends and found out where places for meetings are available for future work. Our record shows 1,335 tracts distributed from house to house; six sermons preached; 130 fireside talks; 5 English Books of Mormon sold; 11 Hawaiian Books of Mormon sold, and 4 loaned. Also loaned a Voice of Warning and Three Bibles Compared and secured a subscription to the HERALD and *Autumn Leaves*. Among the tracts were many on "Succession in the Presidency" and "Polygamy," which we put in the Utah Mormon homes, and we hope it will be a long while before their elders can explain away the truths in them.

Having completed our tour of Oahu, we left Honolulu for here on the steamship *Kilauea* November 16, leaving there at 4 p. m., arriving here about 7 the next morning. Brother Barrett enjoyed the trip (he says) but Elder McConley confesses that he did not, for the sea was very rough.

Brother Greene did some work here when in the islands,

but it was never followed up and there is just one member here now. We have almost completed a house to house canvass and are holding cottage meetings almost every night. We have sold 10 Books of Mormon (8 English and 2 Hawaiian), and have several more loaned out. Prospects seem good and we hope to do some baptizing before we leave Hilo.

Praying that the work everywhere may show a substantial growth for the year,

M. A. MCCONLEY.  
J. B. BARRETT.

HILO, HAWAII, December 8, 1912.

### Washington.

It has been a long time since I wrote to your valuable columns, but my silence from your pages does not mean that my interest has waned. I have thought that what news I might tell would not be as interesting as some others.

We have just closed a very interesting and spiritual conference of the Spokane District, held at this place. The conference was full of interest and spirituality. Brethren William Johnson from the Seattle District, and T. C. Kelley and Daniel Macgregor were present. Brother Macgregor gave valuable service in the Sunday school convention, and preached two sermons of the conference. His zeal is contagious.

Our membership of the Spokane District is only 439, and the Spokane Branch claims about three hundred; but the Saints are making a noble effort, with very few exceptions.

Several young men of the district are making marked progress and will be heard of as making their mark in the church a little later on.

A little depression on the financial line hinders the work a little, but our constant prayer is that our Lord will work upon the hearts of the Saints until they will be willing to make a sacrifice equal to that made by the missionary. Who will do it? Brethren, we are all called upon to labor together for the accomplishment of the work intrusted to all! Whether we work in the ministry or on the farm, our sacrifice should be equal, in order that our rewards may be the same.

Our numbers in the Spokane District have increased slowly this year, but what we have gained will be valuable to the church.

Oh, that the lives of his children would always reflect the principles of righteousness, that they may see with spiritual vision the wonders of his law.

May the blessings of heaven be given to Israel of the latter days, until we all see eye to eye! OSCAR CASE.

SPOKANE, WASHINGTON, December 16, 1912.

### Michigan.

As I have not written you since June, I will send you a few lines. My last letter was from Coleman where I had stopped to attend a two-day meeting. I stayed there a day or two, then journeyed homeward, arriving there June 13, having spent seven months in western Michigan on my first missionary trip. My folks were overjoyed to see me happy as of old, before my awful trial came.

I visited with my people a few days, then went on to Port Huron, where I attended the most spiritua<sup>l</sup> reunion I was ever at. Here on June 23 I was ordained an elder, under the hands of F. A. Smith. Thus I feel the weight of added responsibility.

From Port Huron, in company with my father, I visited friends in Canada for a few days, then went home again for a few days, then back to my field in western Michigan.

Since my return to my field I have preached in Cadillac and vicinity, where I aroused a good interest. One man, Christopher Schryer, and his wife, two noble people, had been

members of the Disciple Church, but prompted by curiosity, or something else, they came to hear and became deeply interested, as did also a lady named Russ. I preached in their neighborhood three weeks, at the end of which time I baptized Mrs. Russ, but Mr. and Mrs. Schryer desired to investigate further. However, I was called back there, and on December 1 I baptized and confirmed them members of the church. When I closed my meetings in Cadillac I went to Traverse City to attend the reunion. Here I got a real taste of missionary experience, as Brother F. A. Smith sent me down to Belding, in the southern district, to attend a two-day meeting. On my return to my field, I went to Suttons Bay, but met with a genuine freeze-out, so went to Bendon and labored until our two-day meeting there. I also attended the two-day meeting at Joyfield and the conference at Freesoil, then went to South Boardman where I "dug taters" to get myself an overcoat. The three boy missionaries, R. D. Davis, Clyde F. Ellis, and myself, all demonstrated our farmer talents by digging in.

On October 31, I had the happy privilege of tying the fatal knot for W. V. Holmes, of Joy, Illinois, and Marjorie B. Hutchinson, of Cadillac, Michigan, at the beautiful home of the bride's parents. This wedding was the culmination of a Graceland love affair. Do not know if Professor Gunsolley is to blame for it or not, but if so, he did a good job. Think he had better start a bureau, if he has not already done so. The happy couple have taken up housekeeping in Joy, Illinois, and by letter from them I learn that they are very happy.

From there I went to Flint, where I attended the Eastern Michigan conference, and had a most enjoyable time meeting oldtime friends and Saints, including my father. From Flint I went to Bay City to visit Elder O. J. Hawn who was very sick; so sick that I was not permitted to see him, and sad and disappointed I turned away.

After stopping at different places I landed in Freesoil, where I met with varied experiences, some extremely happy and some extremely sad. I began preaching in our beautiful church here on November 14. Crowds began to come and I enjoyed the most wonderful liberty of my experience. Three have been baptized by Brother John E. Bennett, and others are deeply interested. The Saints here are preparing a Christmas program, and I have written an original dialogue for the occasion which the Saints claim is a great success, as the gospel is the theme. So much for the bright side; now comes the dark one. Only this morning I met with the most painful accident of my life. While sitting in the office of Bennett & Stephens Company, holding a gospel conversation with Brother J. E. Bennett, I leaned back in my chair and losing my balance I grabbed the door of a large safe standing near, thinking to steady myself, but instead it closed on my fingers and I fell with my weight against it. Brother Bennett came to my assistance and opened the door, (which he claimed weighed two hundred pounds); we found that the index finger of my left hand was nearly severed just above the first joint, while the large finger was crushed and bruised, so it took three stitches to hold it together. Two stitches were taken in the index finger in which the bone was broken. I know my finger will only be spared by the mercy of Providence and I earnestly hope the Saints will remember me in this my hour of sore trial.

In a letter in the last HERALD a brother speaks of me of having passed through severe trials, and I wish to say that while such has been the case, I have never doubted the justice and mercy of God, for by the experiences of the past I have learned that he doeth all things well and never causes his child a needless tear. He is too wise to err, and too loving to be unkind, and though I am suffering intensely as I dictate these lines, I realize that this may work out in me a measure

of good that nothing else could have done, and if it be to the glory of our heavenly Father, I will not murmur or complain, feeling that all will yet be well. Assuring you that my faith in the work is as firm as Gibraltar, and again asking an interest in the prayers of God's people, I will sign myself,  
R. D. WEAVER.

FRESOIL, MICHIGAN, December 17, 1912.

## Miscellaneous Department

### Convention Minutes.

#### INDEPENDENCE STAKE RELIGIO CONVENTION AND INSTITUTE.

The Religio convention-institute, held at Holden, Missouri, November 23 and 24 is said by all in attendance to be the very best convention ever held in the stake; not only from an intellectual, but from a spiritual standpoint. The motto of the convention was, "What to do; how to do it;" and if any delegate or visitor went away from the convention without a pretty thorough knowledge of all the workings of the various departments of the Religio, it was his own fault! One of the most prominent and satisfactory features of the convention were the prayer services Saturday at 10 a. m. and Sunday at 8 a. m. The convention opened with prayer for divine guidance, supplemented by some rousing testimonies of what the Religio had done, for those who testified, and what it would do for all who took advantage of the grand opportunities for development offered by this divinely approved organization. Nearly everyone present took part in these meetings, and the earnest, fervent prayers for the presence of God's Spirit were almost immediately answered, and it remained throughout all the sessions to enlighten, cheer, and comfort. The purely business part of the sessions Saturday morning, afternoon, and evening were marked by complete harmony; not a ripple of discord anywhere. The principal item of business was the report of the executive committee on the eligibility of officers who use narcotics or intoxicating liquors. This committee recommended that the principles of referendum and recall be put into operation on this question; that it be referred to the locals for action and report to next convention, the decision of a majority to govern at that time. The resignation of B. J. Scott, as treasurer, due to his leaving the stake was accepted, and M. A. Etzenhouser was chosen to fill the vacancy. Delegates were elected to General Convention. At the 11 a. m. session, short talks from delegates, called upon by the president, outlined various general conditions in the various locals represented. During the intermission between the two Saturday morning sessions a "get acquainted" meeting was held, each person present being requested by President Bushnell to ask as many others as they could at least three questions on any subject they wished. The result was that there were no longer any strangers at the convention. The institute work began with the report of President Bushnell, at 2.30 p. m. Four new locals were organized in the last six months, and two were reorganized. He reports increased interest and improvement in nearly all locals in the stake. Following this report Mrs. M. A. Etzenhouser talked on president's duties, program work, and duties of executive committees. In her usual clear and forceful manner she illustrated the subjects by comparing a local with a business corporation, the president being general business manager and the officers and chairmen of committees constituting the board of directors. The heads of the various departments were urged to make regular reports to the manager, but if they failed it was the president's duty, as ex officio member of all committees, to find out why. How could a business be conducted successfully without knowing the work done, or left undone, in each department? Therefore, businesslike way. The analogy was a very apt one, and was set forth in all its details, the lookout committeemen being compared to traveling salesmen, and the social committeemen to house salesmen, and the good literature committee to the advertising department. Questions were asked and answered. Miss Mary E. Weise, superintendent Independence Sanitarium Training School, then followed with a splendid talk on common sense in the sick room, giving some excellent advice and instruction along hygienic, aseptic, and antiseptic lines, especially recommending in all cases of sickness the services of three very eminent physicians, Doctor Fresh Air, Doctor Cleanness, and Doctor Pure Food. Several pertinent questions were answered. At 6.30 p. m. J. A. Gardner, as treasurer of the General Society, made an appeal

for the Translation Fund, after which his report as vice president of the stake was given; then followed a talk by him on duties of social committees. He emphasized very clearly and forcibly the necessity of cooperation between leaders and followers, and gave greatest credit to those who were active, loyal followers. The effort was a very good one, and was well received. Mrs. Louise Palfrey Sheldon, Religio member of the stake library board, gave an excellent talk on object of programs in *Quarterlies*, giving illustrations of how the young might be attracted to the weightier things of the gospel through the interest created by well-executed programs. Then came the report of the stake secretary, Miss Carlotta Hartnell, followed with a talk by her on duties of secretaries and lookout committees, which resulted in bringing out such expressions as these: "Such talks as that makes me want to do all I can for the Religio," and, "After hearing these good things I feel better qualified to do my work." What better results could be desired by any speaker than to arouse people to activity in a good cause? After the good prayer meeting at 8 o'clock Sunday morning the Sunday school followed at the regular hour, 9.30 a. m. At 11 a. m. Mrs. Sheldon gave a most interesting and instructive talk on library work and duties of local boards. Her advice on library building, using the three books as the foundation; reference works as the skeleton of superstructure; and ethics, philosophy, and fiction as the finishings and furnishings, was exceptionally good. Bishop R. Bullard made a statement in regard to the stake reference library, its new location, and invited all to utilize it as much as possible. At 2 p. m. Mrs. Arthur Allen, home class superintendent, made a strong plea for more support in her department. Without proper home training people would not be very good church members. As the home must supply the Sunday school, Religio, and church with their members, let us commence by teaching the gospel in the homes, the recruiting stations. Following this a good literature program was given, consisting of the report of the stake gospel literature bureau; two excellent papers on the subject of good literature, one by President Joseph Smith, read by Mrs. Sheldon, and the other by President Fred M. Smith, read by Miss Weise; and a talk on good literature and duties of good literature committees by J. F. Rudd, superintendent stake gospel literature bureau. Creating the desire for reading good books and methods of distributing tracts and other gospel literature were the themes. Several instances of actual results produced by good literature committeemen were related for the purpose of illustrating how others might work. A number of questions were asked and answered. Charles I. Warren, in charge of the social purity work in the stake, gave a comprehensive outline of the work he and his associates were doing, laying particular stress upon the necessity for knowledge on this important question. Forewarned is forearmed, and without an active interest being taken by the parents in instructing our young boys and girls, they can not be fortified to meet them when they are forced to. Brother Warren is thoroughly enthused on the subject, and is doing an excellent work. In the evening C. C. Babb, in charge of temperance work in the stake, gave one of his good, characteristic temperance lectures to a large audience, many outsiders being present. He does not confine himself simply to temperance in narcotics and intoxicants, but includes temperance in dress, talk, and action. His slogan is, "Total abstinence from everything injurious, and moderation in all good things." The musical part of the program deserves special mention. It was in charge of Professor Charles B. Eaton, who was very ably assisted by Corinne Haynes, Carlotta Hartnell, Harold Bullard, B. D. Ament, Maude Moier, and Flossie Hiles. The music throughout was of an exceptionally high order, spiritual and inspiring. A very remarkable thing occurred during the singing of the last hymn, "God be with you till we meet again." Miss Moier was at the piano, and when she got through, and once while she was playing, she looked around to see who was accompanying her on a stringed instrument, but to her great astonishment she learned that no visible being had done so. She was very positive, however, that another instrument had been playing with her. The next convention will be held at Pertle Springs, near Warrensburg, at which a special effort will be made to introduce the work among the public-school teachers at the state normal, located at this place.—Press Committee.

### Conference Notices.

Eastern Oklahoma district conference will convene on January 25 and 26, 1913, at Wilburton, Oklahoma. The Sunday school and Religio will convene on the 24th, the Sunday

school in the forenoon and the Religio in the afternoon. We hope for a good representation, and would urge all to attend that can. J. W. A. Bailey, president.

### Convention Notices.

Convention of Religio and Sunday schools of the Far West District will convene at the First Saint Joseph Branch, January 18, 19, 1913. Delegates for the General Convention will be elected, therefore a large attendance is desired, so that Far West District may be well represented. Send in your list of delegates at your earliest opportunity. Come and let us make this convention one of the most interesting and instructive ever held in this district. Bring in your suggestions for the good of the Religio and Sunday school, and let us strive to live closer to our motto, "*Onward and Upward.*" R. L. Henry, secretary, Far West District Religio Society, 2844 Olive Street, Saint Joseph, Missouri.

### The Presidency.

NOTICE OF RELEASE.

Notice is hereby given of the release of Elder C. J. Peters, at his own request, from mission appointment for the balance of the conference year.

FREDERICK M. SMITH,  
Secretary Presidency.  
J. F. CURTIS,  
PETER ANDERSON,  
Missionaries in Charge.

INDEPENDENCE, MISSOURI, December 24, 1912.

### Elders Please Notice.

We desire to organize a quorum of elders during the conference to be held at Plano, Illinois, January 11 and 12, 1913, and would like to have all the elders who can, come, from Northeastern Illinois District, Kewanee District, Northern and Southern Wisconsin Districts, and all those living in the part of Nauvoo District in Illinois, and as many of those in the Eastern Iowa District as may desire, present with us at the organization. Visiting elders from other districts will be welcome.

PRIESTS, TEACHERS, AND DEACONS.

If there are enough of these officers present we will try and effect an organization of a quorum of each of these orders of the Aaronic priesthood, for the Northeastern Illinois District. Visiting priests, teachers, and deacons will be welcome at the organization of the order to which they belong.

Brethren, come to the conference and assist in these organizations.

FREDERICK A. SMITH,  
Minister in Charge.

### Old Students and Alumni of Graceland College.

We want the names and addresses of every student who has ever been registered at Graceland College. The present student body have decided to publish a students' paper, to be known as the *Graceland Messenger*.

We not only intend to publish information regarding every department of the college, but wish to carry on a bureau of information, giving the whereabouts, vocation, etc., of our old students.

To accomplish this, we want every old student to write us a letter, telling all about his present and past conditions. These letters should reach us not later than the first of January, 1913, as our first issue will be out about the 10th.

The subscription price of this paper will be twenty-five cents from now to June 1, 1913. Owing to the number of cuts and views that will be used, the first copy will be very valuable, and anyone desiring every issue should send in the subscription price at the very earliest date possible.

Address all communications to, *Graceland Messenger*, Lamoni, Iowa.  
R. W. JOHNSON, Manager.

### Ontario Elders Notice.

An historical event took place at the London district conference, held at London, Ontario, on October 12, 1912, when the first quorum of elders ever organized in Canada was effected.

By direction of the last General Conference of the church, all the quorums of elders were disorganized, and were to be

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
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reorganized under their direction at times and places appointed for said purpose.

The Canadian quorum was organized by Apostle F. A. Smith, assisted by Bishop R. C. Evans, and is to be known as the Ontario, Canada, Quorum of Elders. The election of officers followed and John C. Dent, of Bothwell, Ontario, was elected president; John L. Berger, of Saint Thomas, Ontario, and Charles Hannah, of Hamilton, Ontario, as counselors, Frank Gray, of Toronto, Ontario, secretary and treasurer.

All elders residing in Ontario are eligible for membership and requested to forward at once their birth, baptism, and ordinations, together with twenty-five cents (yearly) to the secretary, Frank Gray, 48 Euclid Avenue, Toronto, Ontario, at once for enrollment. The quorum has decided to report annually to the quorum secretary, term ending December 31, and recommended the use of the elders' diary as published by the Ensign Office for said purpose, which can be secured from the secretary for ten cents.

Brethren, we pray that you will assist us in our efforts to become fully organized, and that will only be when we have every elder enlisted on the quorum records. Our desire is to show by our reports to the general church that Canada's eldership have discharged their duty to the best of their ability in the office and calling that has been placed upon them, by the one who has said through his servants that every man must stand before the judgment seat of Christ and be judged according to his works.

Kindly send in your names and items at once, so that we can get working as soon as possible.

Yours in the gospel work,

FRANK GRAY.

Died.

DROWN.—Thomas A., son of Brother and Sister Alma and Mima Drown, aged 3 years, 2 months; died at Kansas City, Missouri, December 12, 1912. Funeral sermon at their residence, by J. C. Foss, assisted by the undertaker, C. D. Carson. Interment in Mound Grove Cemetery.

NELSON.—Cora Edith Nelson was born at Guilford, Missouri, November 23, 1896; baptized by Archie McCord, January 7, 1906; died at Guilford, Missouri, November 29, 1912, at the home of her parents. Father, mother, three brothers, and four sisters survive. Her life was truly an exemplary one. She possessed a quiet and gentle spirit and endured patiently her sickness of almost a year—consumption. Funeral held at the South Methodist Church, in Guilford; sermon by C. E. Willey; prayer by W. B. Torrance. Interment in a nearby cemetery.

PHILLIPS.—Isaac Phillips was born in Glamorganshire, Wales, May 8, 1834; died at his home in Chariton, Iowa, October 16, 1912. He came to Des Moines, Iowa, in 1859, moving to Beacon, Iowa, in 1882, and in 1903 to Chariton, Iowa. He married Miss Elizabeth Davis in 1858; she died in 1871. To this union nine children were born. The surviving children are Mrs. Isabel Burk, and I. J. Phillips, of Hitecan, Iowa, Mrs. Rose D. Evans and B. Frank Phillips, of Lucas, Iowa, and John D. Phillips, of Norwoodsville, Iowa. In 1874 he was married to Mrs. Ann Barrett, who survives him. He was an honorable citizen, loved and respected by all.

He was a devout Christian, having been a member of the church for thirty-one years, and an elder at the time of his death.

SEATON.—Mrs. Tenny Seaton was born April 23, 1851; died October 14, 1912. She was married to William J. Seaton in 1865. To them were born several children, all but two having preceded her in death; a daughter, Mrs. Oda Winn, a son, Elvin Seaton, ten grandchildren and a host of relatives and friends. She was baptized near Paris, Tennessee, August 22, 1881, by John Thomas. She lived a faithful life, ministering to the needs of the elders and Saints. Sermon by W. L. McClain, of Paris, in the churchyard, the house being too small. She will be lovingly remembered by the many elders who have so often shared her hospitality.

WARE.—Brother B. F. Ware died in Kansas City, Missouri, December 13, 1912, of pneumonia, at the home of his son, Oscar. He was born November 1, 1852; in July, 1883, he married Elizabeth Johnson; to them were born two children, Oscar and Anna, both of whom were with him and cared for him during his sickness. He united with the church and was baptized by D. F. Winn, March 6, 1889. He always bore his testimony and spoke of the beautiful gospel as it is restored again in our day. Funeral at the home of his son. Sermon by F. C. Warnyk, assisted by C. L. Monroe. Interment in the Mount Grove Cemetery at Independence.

LAUGHLIN.—At his home near Oskaloosa, Iowa, Garrett G. Laughlin died on December 15, 1912, at the age of 42 years, 10 months, 1 day, after about two years of suffering. He married Bessie Richeson, January 1, 1901; two children were born to them, who, with his companion, are left lonely and sad. He was a member of the church since his fourteenth year and assisted to build up God's work. He was a true husband, and his example in suffering was very commendable. His death was peaceful.

Our loss is great, to him comes gain;  
 His sufferings here were so severe,  
 We feel 'tis better thus for him,  
 Although to us his life was dear.

Funeral at the Methodist church in Oskaloosa, in charge of J. F. Mintun. The large attendance showed the great respect his neighbors had for him.

STOFF.—Elmer Stoff was born March 13, 1884; died November 19, 1912, at the home of his mother, in Omaha; was baptized August 22, 1897, by W. A. Smith; confirmed by W. A. Smith and F. A. Smith, at Omaha. He is survived by a son three years old, mother, one sister, and four brothers. While he was for a number of years a sufferer from diabetes he was cheerful and patient, having faith in God and the gospel. He many times called the elders and many times received relief. The good name he left is surely a good thing and will be added to his reward. On November 21 the funeral was held at the home of his mother, and his remains were laid to rest in the Papillion Cemetery beside those of his wife, who preceded him in death about one year. A short sermon at the house by J. M. Baker; opening and closing prayer at the home by J. W. Wight.

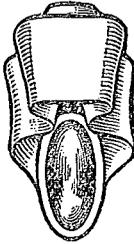
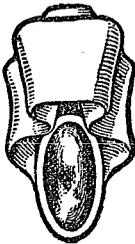


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If you are a blacksmith helper and can shoe horses, and want to catch on to the plow smith trade, with chance of second fire, beginning in March, with the best of wages for the entire season of 1913, come, stop with me this winter and practice up. Lots of room, good fire, plenty to eat. Again, you must be a follower of the Lord.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 60

LAMONI, IOWA, JANUARY 8, 1913

NUMBER 2

## Editorial

### THE DEATH OF JOHN R. HALDEMAN.

It is with great regret that we announce to the readers of the HERALD and members of the church generally that on Saturday evening last, Elder John R. Haldeman, one of the leading authorities of the Church of Christ (Hedrickite), at Independence, Missouri, was met by the pale reaper while crossing a neighbor's yard in pursuit of some boys who had annoyed him by throwing a freshly drawn fence post upon his front porch.

It is not for us to say what the spirit of the man may have been in which Mr. Haldeman followed these annoying youngsters; but it must be that he was suffering from the hidden germs of disease which would bring to pass the cessation of life from what is called heart failure.

We have known Mr. Haldeman for a number of years, in connection with Elders Richard Hill (deceased) and George P. Frisbie, and others who have been prominent in the Temple Lot affair. We have found him quite an able man, though we thought him intensely occupied in following his own bent of thought in regard to religious subjects which divided him, with his comrades, from the Reorganization.

Mr. Haldeman had been before the community as an active business man, engaged in the printing business for over twenty-five years, and was only now in the midst of apparently middle age, and active in his chosen occupation. It was through his influence that *The Evening and the Morning Star* has in a way been revived. He was not permitted apparently to finish the object with which he began a year ago last spring.

Mr. Haldeman will be buried from the Temple Lot service, to be held there to-day, December 24, by the church of which he was a member; and in the afternoon at Mount Washington, under the auspices of the society of which he was a member.

Further particulars will be furnished as soon as we are at liberty to obtain them.

### EDITORIAL COMMENT ON VARIOUS TOPICS.

#### AMBASSADOR BRYCE AND JOSEPH SMITH ON THE CONSTITUTION.

At a dinner given by the Pennsylvania Society, December 14, in commemoration of the one hundred and twenty-fifth anniversary of the framing of the Constitution of the United States, James Bryce, retiring ambassador from Great Britain, as guest of honor, made a speech in which he said, in part:

The Constitution was the work of an extraordinary group of men, such as has seldom been seen living at the same time in any country and such as had never been brought together in any other country to undertake the immensely difficult task of framing a fundamental instrument of government for a nation. The Nation was then a small one and it is one of the most striking tributes to the genius and foresight of the men that the frame of government which they designed for three million people should have proved fitting to serve the needs of 93,000,000.

What I have to say of the Constitution must refer chiefly to the past, because its provision seems to be now not so far removed from the field of political controversy as they have been since 1865. Fortunately, there is plenty to be said without trespassing on the controversial field from which my official position debars me.

The whole of your history since 1789 is a record of the services which the Constitution has rendered to you. It formed anew, or at least strengthened and developed, for the sentiment was fortunately brought by your ancestors from England, the habit, or deference to the law and respect for its forms, with a sense of the value of directing everything by strictly legal methods, which is one of the finest attributes of a free people. It taught you to recognize that a free government must be founded upon the sense of right, upon the respect of every man and every community for the rights of every other man and community to the exclusion of all violence. It impressed upon every person the sense that the will of the whole people, duly ascertained and acting through the prescribed forms, must prevail. The doctrine of popular sovereignty is a fine and wholesome principle when it is exercised in the duly prescribed and duly observed forms, just as that doctrine may be the source of turmoil and injury to a people which rush heedlessly to carry out its arbitrary will at the impulse of sudden passion.

Both the Federal Constitution itself, and all those state constitutions which have been enacted upon similar lines, have had the effect of steadying the machinery of government, of slowing down impulses, of securing respect for the rights of every man and every section of the people. Such services will seem to you much more wonderful if it were not that you are so familiar with them. Look at other popular governments and see how much they suffered from the want of simi-

lar safeguards, if you wish fully to realize what your constitutions, federal and state, have done for you.

Every government in which popular sovereignty is recognized needs to be in some way or the other steadied.

With you, where class counts for so much less than it does in Europe and where traditions have not had so much power, there have been many moments when things would have gone badly had it not been for the respect you have all formed for the Constitution. In particular, you have shown the world how it is possible to reconcile national unity with the existence of local self-government in larger and smaller communities, over the immense spaces of a continent, a problem which a century and a half ago everyone would have thought insoluble. Thus has the Constitution of the United States become by the example of its working and the halo of fame which now surrounds it one of the vital forces of the world. Let us honor the memory of the illustrious men who rendered this incomparable and enduring service, not only to you, but to all mankind.

It should be borne in mind that this statement does not come from an American citizen, who might be carried away by national pride, but from a distinguished British diplomat and a recognized authority on subjects of political economy, well known as author of the work called, *The American Commonwealth*.

Seventy-nine years ago Joseph Smith said that the Lord told him: "Therefore, it is not right that one man should be in bondage to another. And for this purpose have I established the Constitution of this land, *by the hands of wise men whom I raised up unto this very purpose*, and redeemed the land by the shedding of blood."—*Doctrine and Covenants* 98: 10.

How well this accords with the statement of ambassador Bryce, who says that such a group of men seldom existed in all the history of the world and never before came together, for the purpose of drafting a constitution to serve for the government of a great nation.

#### UTAH WOMEN REBEL.

Time was when J. M. Grant, one of the Presidency of the Utah Mormon Church, said: "If they could break asunder the cable of the church of Christ, there is scarcely a mother in Israel but would do it this day."—*Journal of Discourses*, vol. 4, p. 50.

And another of the Presidency, Heber C. Kimball, said: "It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority."—*Journal of Discourses*, vol. 4, p. 82.

Evidently times have changed in Utah, if we are to trust press reports. For they indicate that while in the recent election the husbands went to the polls "like dumb driven cattle," and voted in accordance with the will of the priesthood, the women were doing their own thinking and proposed to vote according to the dictates of their own consciences.

We quote from an editorial in *Collier's Weekly*, December 21:

From the Mormon women of Utah has come an act of independent thinking under stress which seems to promise good. For many years it has been the practice of certain politicians to circulate suggestions through the "Relief Society," the chief organization of the Mormon women, that the Mormon leaders would like the women "to vote for Brother Smoot," or for some of Brother Smoot's associates in the dominating political machine. This year, when the usual resolution to work for Senator Smoot was introduced, it was promptly tabled. Women anxious to please the Mormon hierarchy fought for a day, under the leadership of Susan Young Gates, to take the resolution from the table, and finally succeeded, only to see it go to a disastrous defeat. Of the General Board, only six members out of thirty present voted for the resolution. Women from all parts of the State insisted that their local membership consisted of women who were Democrats, Bull Moosers, and Socialists, and that the resolution would prove offensive to all save the Standpat Republicans. The private reports carried to Senator Smoot from the women's organization must have been disconcerting to him. So far no consequential group of Mormon men has shown the independence in political matters exhibited in this instance by the women. Their lonesome majority for Taft indicates the success of the church leaders in herding them together under the old slogan of "Sustain the Authorities." For fifty years that has been the dominating political policy of a majority of the Mormons, and in this instance it brings them into conspicuous prominence as the only religious group in the country voting as a solid body under organization leadership. If the women can forge ahead in the direction of breaking up this unfortunate policy they will perform a service of vast benefit to their church. This Utah incident is an example of something deep and powerful that is going on among the women of America. We know no subject of thoughtful speculation more entertaining than the probable consequences of its fruition.

#### CLEARNESS OF STATEMENT RECOMMENDED.

The following paragraph, quoted from an exchange, contains a valuable thought tersely stated. Preachers and writers may well consider it carefully. The elders, in particular, should give it thought. It is their mission to take the gospel to an obtuse and dying world. They should make every effort that they can to make their message clear. They should study carefully the best methods of expression. Their statements from the pulpit should be clear, pointed, and easily understood. They are teachers, and must adapt themselves to the understanding of their hearers. It is better for them to be concise and clear in statement than to be flowery and ornate. The quotation follows:

Writers and speakers, who happen to be clear thinkers, practice scientific management for the special benefit of the consumer. With them it is not to economize on raw material, for they usually have an inexhaustible supply. It certainly is not to increase their output, although they are usually paid by the word. It is solely to make it easier and clearer for the reader and listener. Of course, all workers in words have not adopted scientific management. There are yet writers who consider language an end in itself, and spend their time in arranging intricate and astounding combina-

tions. If they undertake to describe a field they proceed to lay around it a rail fence of words, phrases, and metaphors until, by the time they get the stake and riders up, you have forgotten the field and are tired of the fence. There are occasions that will still call out oratorical gentlemen who fondly love their own mellifluous voice as it caroms among unscalable peaks of glittering metaphor and rolls down deep, dim abysses of meaningless emotions; but, on the whole, people are caring less and less for meaningless phrases, however cunningly arranged. They want the substance of thought. They pass by the writer or speaker whose intricate phrases are but a drop curtain to hide what does not go on in his head, but they give more and more attention to the man who really thinks and uses language to transmit his thought.

ELBERT A. SMITH.

### A PROTEST FROM THE LONDON BRANCH, CANADA.

It will be remembered that the HERALD for October 30 contained an article entitled, "Men and brethren, what shall we do?" found in the Canadian Mirror Department. Those familiar with local conditions thought that they saw in the article an attempt to bring into the HERALD personal feelings, and issues of a local nature. This is always a mistake, and when we are conscious that such an effort is being made we always attempt to frustrate it. Local difficulties should be settled where they originate, by the machinery of the church designed to do that work; and should not by any means be brought into the church papers, where they can not be settled, but may be aggravated.

We have since received a letter from Elder Fligg, president of the London, Ontario, Branch, dated November 11, which letter was signed by the members of the branch staff of officers: William Fligg, president; Elder Henley, priest; James Weingarden, assistant priest; William Hardy, teacher; and Walter Parker, deacon. This letter was a protest against the article in question, and set forth the statement that no such erroneous teachings have been heard in the branch, from the ministry, touching tithing, Zion, etc., as were mentioned in the article.

Later we were in receipt of a resolution adopted by the semiannual business meeting of the London Branch, which comes to us with the signature of the branch president and clerk, and is dated December 2.

This resolution takes issue with the article in question and sets forth the charge that it is not a correct representation of local conditions in the branch and district, and is an unwarranted and unfair attack on the ministry of Ontario, and of the London Branch in particular; also resents the implied indorsement of the article found in the same issue.

Having published the article in question, we have felt it but just to insert this statement in defense of the London Saints. So that if they have suffered in the good opinion of any as a result of said article,

their refutation of it may be made known. And there the matter must end, so far as the HERALD is concerned. There is abundant provision in the organic structure of the church for the settlement of local difficulties, if the law is only observed.

ELBERT A. SMITH.

### NOTES AND COMMENTS.

Please note the following from Brother Charles Fry: "I have been requested by Brother F. M. Smith, of the Presidency, to prepare the articles, 'Dealing with the erring,' published in the HERALD, recently, for publication in tract form. I shall be glad to receive criticisms or suggestions relative to said articles. Address in care of Ensign Publishing House, Independence, Missouri."

Under date of December 19, Brother F. M. Cooper writes as follows: "Have to prepare a paper for the Ministerial Association of Dekalb County, Illinois, on the Book of Mormon. Their meeting is on January 13, 1913. Through the courtesy of the association I read a paper at their last meeting, on, 'Mormonism as seen from a Latter Day Saint angle,' Mormonism being the subject discussed by the ministers on that occasion. It was a splendid meeting, and every courtesy was accorded my son and me. Some of their papers were certainly false and misleading, but time was given us to answer them. It was a discussion without acrimony or personalities.

"Received a letter from the chairman of their program committee the other day, asking me to prepare a paper on the Book of Mormon as seen from our standpoint. Will do my best for our side, as it would seem too bad to let such opportunities pass by without utilizing them in the interest of the truth."

Some evil men have to keep going all the time; they can not stand solitude with their own consciences.

If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them? that it was a vain endeavor?—Thoreau.

We are more speedily and fatally corrupted by domestic examples of vice, and particularly when they are impressed on our minds as from authority.—Horace.

Our course, gentlemen, is onward, straight onward, and forward. Let us not turn to the right hand nor to the left. Our path is marked out for us, clear, plain, bright, distinctly defined, like the milky way across the heavens.—Daniel Webster.

## Original Articles

### LATTER DAY SAINTISM AS SEEN FROM A LATTER DAY SAINT VIEWPOINT.

What is called Protestantism bases the necessity for its existence upon the assumption that there was an apostasy from original Christianity after the days of the apostles. Their aim could have been no other than to reestablish true Christianity through the medium of a reformation. In this we give to the reformers the highest possible motive. Every effort at reform, from Luther until now, is an admission that the work of the reestablishment of primitive Christianity had not been accomplished by any effort before made; for why should men attempt reform on that which had already been reformed?

We, as Latter Day Saints, claim a restoration of original Christianity through the medium of special and direct divine intervention. This restitution involved the original form of the Christian church as set forth in the New Testament; the restoration of all the doctrines of said church, and the administration of the Holy Spirit as existing in the days of the apostles. Nothing short of the establishment of these primitive conditions would constitute a restoration of original Christianity. It must be like the original to be identical with it.

We hold that Latter Day Saintism represents the primitive church, as it existed in the apostolic age, in organization, doctrinal belief and practice, with all of the spiritual promises of the gospel and their fulfillment.

We affirm that the ethics of the restored gospel, as represented by the church, are identical with apostolic belief and practice, and that salvation is now offered mankind upon the same terms as announced by the apostles themselves. In asserting the restoration of the church through the medium of divine revelation we recognize the fundamental truth that a divine movement is subject to divine authorization and command. A divine movement in this, or any other world, must start by direction of the divine mind; must be based on the act of God. The process is seen in both Testaments—God speaks to man and man obeys if the will of God is conserved. True religion, to-day, is a divine theocracy that affirms God's active relationship to the church to be the same now as it was in the apostolic age. We deny the truthfulness of the assertion that it was the will of God to speak to the church in the first Christian age by direct official revelation and then to remain silent in all subsequent ages of the church's history. Such condition can only be explained upon the hypothesis of the church's degeneracy, apostasy, and overthrow. Divine revelation vouchsafed to the church is the one essential principle that demonstrates that it is something more

than human: subtract this heavenly principle—divine revelation—from the church and we have only the human element left in the administration of the gospel in its entirety.

After the days of the apostles, when the voice of revelation was no longer heard in the Christian church, and God was eliminated from its polity, then came the long, dark night of apostasy, degeneracy, and war, in which the earth was drenched in the blood of the professed followers of the cross; a scene unparalleled in pagan history, according to Gibbon's Rome. While we recognize the element of divinity in what the great reformers accomplished in the interest of mankind, in so far as they were led by the Holy Spirit, yet the truth remains that their work was but the morning star to a greater work—the rising of the glorious Sun of Gospel Restoration, in which the primitive Christian faith would shine out in human experience in its pristine power and beauty. Both Testaments teach a restoration of the gospel by divine intervention, and not a reformation of an apostate, degenerate church.

#### THE BOOK OF MORMON.

Our claims for the Book of Mormon are based upon two divine principles—angelic administration and the work of the Holy Spirit. Who but an infidel or atheist will deny either of these spiritual principles embodied in the administrative economy of God? The administration of angels is an element in human history that represents both power and beauty, according to the Bible; and the administration of the Holy Spirit, under the gospel covenant, lifts the work of the blessed Lord high in the realm of divinity, spiritual power, and utility. Men bore witness that they saw an angel that showed them the gold plates from which the Book of Mormon was translated by Joseph Smith. They reaffirmed their testimony through life, and also in death. No persons now living, or that have lived, have been able to impeach the testimony of those men as witnesses to the divinity of the Book of Mormon. It is the sane, calm statement of honest, God-fearing men, who stood by their testimony in life and in death. Millions of people would believe the testimony of those men if it were found in the Bible. Why not believe their statements outside the Bible, if the principles involved are in harmony with Bible teaching and existence? Is the fact of angelic administration to be relegated to the past, reserved for the future, but denied in the present?

Slander, falsehood, misrepresentation, and calumny, the Devil's own weapons to fight the truth, have been employed against those witnesses to the uttermost, but in vain. Their testimony stands as a beacon light to the people of the world to-day in support of the divinity of the Book of Mormon. The

falsehood that was current for about three quarters of a century, that the Book of Mormon was plagiarized from Solomon Spalding's Romance, is now exploded, as in finding of that old document at Honolulu, Sandwich Islands, in 1894, and comparing it with the Book of Mormon, they show about as much resemblance to each other as do Gulliver's Travels and the revelation of Saint John while on the Island of Patmos. Most of the leading encyclopedias of the day have purged themselves from this old, antiquated falsehood of the Spalding Romance origin of the Book of Mormon. Ancient American tradition and archæology confirm every great fact in the Book of Mormon, both civil and religious. These same facts were unknown to Joseph at the time that he translated the Book of Mormon. The moral teaching of the Book of Mormon is equal to the ethics of the Bible, while its denunciation of polygamy, and its kindred evils, is more clear and pronounced than anything found in the Bible. "For there shall not any man among you have save it be one wife: and concubines he shall have none," is the social rule that it inculcates in its moral code. The Book of Mormon condemns all polygamous practices of the past, and threatens the extirpation of a nation of people if they dare practice it in the future. The Book of Mormon is a witness for Jesus Christ and affirms the universality of his mission in that it shows that the gospel was preached in the New World as well as in the Old World. The supernatural power displayed in the coming forth and translation of the Book of Mormon was equal to any of the prodigies recorded of the olden time.

#### HISTORY.

The hypercritical writers arrayed against the Latter Day Saints are legion, but they fatally contradict each other on many points of their pretended narration of facts. Unbiased historians recognize that the Saints were a better people than were their persecutors.

Judge Edmonds, who was well acquainted with the community of Latter Day Saints at Nauvoo, is quoted as saying: "I can say for the Mormon population, so far as I know them, that I never knew so industrious, frugal, and virtuous set of people as they were."—Historical Library of Illinois, number 11, 1906.

"But when the testimony of both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois, were, as a class, a more moral, honest, temperate, hard-working, self-denying, and thrifty people, than the Gentiles by whom they were surrounded."—Bancroft's History of Utah, p. 164.

"Account for it as we may, they (the Mormons) were, in many important respects morally, socially, and industrially, far in advance of their neighbors."—International Cyclopedia, vol. 10, pp. 215, 216.

It was a lawless mob that drove the Saints from their homes in Missouri; it was a mob that drove them from the State of Illinois across the Mississippi River; it was a mob that assassinated Joseph and Hyrum Smith. In one State the mob was headed by the governor of that State; in the other State the governor, for want of patriotism and moral courage, permitted this mob to override the laws of the State, while, at the same time, he pronounced the leader of the mob, who was a professed Christian minister, "a semibarbarian."

The doctrine of a gathering, or segregation, of the people of God, is not only taught in the Scriptures, but finds its basis in the laws of sociological development under gospel environment. Enoch and his city of perfected saints represents our ideal in the great finality of possible attainment.

#### LOYALTY TO THE STATE.

The organic laws of the Church of the Latter Day Saints demand that we obey the laws of our country; and our sacred books teach us that the men who framed the American Constitution were inspired of God to do that work. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants, p. 144.

#### GOD THE INFINITE FATHER.

We believe that God is infinite in knowledge, power, wisdom, and purpose; that he is unchangeable in his moral and spiritual nature; that what he declares to be wrong in one age will be wrong in all ages; that a moral truth believed and obeyed by the humblest person living represents more divinity and heavenly authority than does a moral or spiritual error taught by nations, or kings, and ten thousand professed revelations from God can never change a moral wrong into a moral right. All true revelation will accord with all past revelation. Utah Mormonism, as it is called, represents an apostasy from the faith of the Church of Jesus Christ of Latter Day Saints as taught from its inception down to the death of Joseph Smith. Polygamy; Adam-God worship; the doctrine of sealing; the Endowment House, with its secrets; disobedience to the laws of the country, with other errors, are alien to the faith of all true Latter Day Saints. Joseph Smith, who presides over the church in succession to the original Church of Latter Day Saints, is noted all over the land as a powerful opponent to the evils taught and practiced by the Utah Mormons, and that he, through a long life of faithful service, has ever stood for every known virtue that stands for the progress, enlightenment, and elevation of mankind.

## SUMMARY.

We, as Latter Day Saints, believe in the work of the Holy Spirit in the church of God, through the gifts of the gospel, as manifested in the ancient church in the days of the apostles. We believe in the revealments of the Holy Spirit in the church of Christ in the calling of men to divine, official service, and for the blessing and enlightenment of the people of God. Modern so-called Christianity denies that any official revelation has been vouchsafed to the church since the days of Saint John. The Latter Day Saints have a definite system of belief and practice, the same as was taught by the apostles themselves, while the modern Christian world are divided and subdivided, and the only possible basis of unity upon which they can stand is a denial of the essentiality of all of the positive doctrines of the Christian system. We believe in the justice of God; that all mankind will be judged and rewarded according to the deeds and opportunities of life, and that the moralist and philanthropist will be compensated for the good they shall have done. So-called orthodoxy teaches that the moralist and philanthropist will be punished with the torments of an endless hell if they fail to accept Jesus Christ in this short earth life.

We believe and teach that God's love for his creature, man, is endless, and that the freedom of the human will to act upon its own volition will remain intact in man in all worlds and conditions of being; that man's free moral agency, by which he may change his course of conduct, or his belief, is given him of God, and that our infinite Father will never take that right away. Modern orthodoxy teaches that the condemned sinner will never be released from the suffering of an endless hell, regardless of his will or purpose.

We believe and teach the doctrine of probation after death; modern Christianity teaches that physical death determines human destiny, that Jesus Christ loves the poor sinner in this world to the uttermost, and that by the exercise of faith in Christ this sinner can go from his deathbed to a home everlasting in heaven, even at the end of a very wicked life; but if this same sinner should die without the opportunity of exercising faith in Christ at death because his fatal malady had destroyed his reason, he will wake up in hell with this loving Christ transformed into a being possessed of endless hate and vengeance, and the only relationship that can ever exist between the Christ and this lost soul is that of an infinite demon instead of the loving Savior of men. Latter Day Saints hold this orthodox dogma to be a slander upon the character of God and his Son, Jesus Christ, for this changes, at once, the character of God from that of a loving Father to that of an infinite devil. The origin of this wicked

and corrupt teaching was in the age of apostasy and darkness, where servile fear was the motive power in human reform.

We believe that all good people are not in the church, and that all bad people are not outside the church; that if the man outside the church lives a better life (other things being equal) than the man in the church, he will be entitled to a better reward because of having been the better man. We admit that a good person in any church, or out of any church, represents a better type of Christian life than a professed Latter Day Saint who fails to practice in his own life the precepts of true religion.

The wondrous gospel of God, restored to the world in this last dispensation, teaches the unity of man in Jesus Christ: it breathes the breath of eternal life in both the living and the dead, and sees in all mankind the possibilities of heavenly attainment. Our religion recognizes the moral good being accomplished by all churches and ethical societies; we appreciate all Christian truth that is being taught, and bid all "Godspeed" in teaching it, but we can not compromise with that which we believe is not true—the deficiencies and errors that are taught in the name of Christianity.

F. M. COOPER.

EDITOR'S NOTE.—The foregoing paper was read by Brother Cooper at a meeting of a ministers' association at which the theme announced to be discussed was Mormonism. Brother Cooper was recognized as a representative of the Reorganized Church and was requested to treat the subject indicated by the title.

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## FAITH.

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Paul.

The same writer tells us also that faith is the *evidence* of things not seen; also that through faith the worlds were framed.

Before the worlds were made, God had the *evidence* that they could be, and acting upon that evidence they were brought into existence by his word of command. To have faith that God is, then, is to be supplied with evidence of his existence.

How is it possible for a sane man to open his eyes and look, without beholding literal and substantial *evidence* that a supreme intelligence hath wrought his designs, and executed the same in us and all around us? It takes a determined rebellion in the mind to reject such evidence. It is not, therefore, unjust that "the rebellious shall be pierced with much sorrow."

By the splendid works which have been accomplished among the righteous through the ages, by faith, we observe that faith is an important item to be kept in stock. It is indispensable to those who

would please God or finally obtain practical *knowledge* concerning him. In fact, all our best interests in this present time and our chances for *eternal life* in the kingdom of God depend upon our faith.

"This is life eternal, that they might *know thee* the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

It is just as impossible for man to obtain that *knowledge of God* which will entitle him to eternal life, *without having first exercised faith* as it is in the ordinary course of Nature for a gigantic oak to stretch its majestic arms to the breeze without *first being a slender sprout*. It is well occasionally to take an inventory of our faith and determine the amount of our supply. Faith, like some commodities, is susceptible to shrinkage, and without proper attention (especially if kept in cold storage) may be found upon examination to be greatly reduced, and sometimes infected with some kind of destructive microbe or weevil, called doubts, which is a very complicated infection, caused primarily by inertia.

True faith is a living thing, and may grow and increase, as well as shrivel and die. Like all living things, it must be properly fed to get the best results, and if not fed will die. "Oh, for a faith that will not shrink!" Faith that has been nourished until it grows from the tender age of belief to the sturdy brawn of *knowledge*, will not shrink.

When Jesus said to certain fishermen: Drop your nets and come, follow me, and I will mak you fishers of men, they believed in him, and had sufficient faith to go. After a while Jesus wished to impress the fact of the *limitless power of faith* upon their minds, and told them that if a man had faith as much as a grain of mustard seed he could say to that sycamore tree, "Be thou plucked up by the roots and cast into the sea," and it would be done. And they said: "*Lord increase our faith.*"

Jesus did not proceed to load the disciples down with faith at their mere request to "*increase our faith*"; but he did let them into the secret of how to increase the same, in the following manner. He said: "What man having a servant would, before the master had eaten, say to the servant, sit at meat and be filled? But would the master not rather have said, Come, serve me and *after thou hast done all that it is thy duty to do*, then thou shalt sit at meat and be filled."

Christ is the Master; we are the servants. The increase of our faith is in our own hands, and when *we first serve*, having done all that is our duty to do, *then we shall be served*. Lord, increase our faith; and when the necessity shall arise to remove the sycamore tree, or the mountain, or to command the waters of a Red Sea to stand in a wall, either literally, or comparatively, having the "*evidence*" of

the necessity and the "*substance*" of the thing hoped for well in mind, verily by the power of God it shall be done.

JAMES E. YATES.

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## REGENERATION.

### REGENERATION TO PRECEDE ZIONIC CONDITIONS.

"We then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain."—2 Corinthians 6:1.

Meditation and deliberation are factors in life, and by them the writer has in the last decade passed through several stages of evolution. If we may be permitted to indulge in personality, not for the sake of becoming prominent, but merely to illustrate the thought before us, we desire to state that our conception of a Christian life, was that of formality, i. e., our safety along spiritual lines, our assurance of a perfect life, rested merely in the observance of outward ordinances. Our hope of immortality rested solely in our baptismal certificate. But am pleased to confess that years of study and observance have enabled us to get a broader view, a more complete conception of the realities of life, and if we may be permitted to convey to the mental vision of others, that which we now see in the conception we have of life and immortality, we shall certainly feel repaid for the effort.

While we are no less a believer in the ordinances of the gospel than we were in the beginning of our gospel life, we lay less stress upon them and more stress upon the vital realities. Life to us now means *regeneration*.

Webster defines it thus: "*Regenerate, v. t.*, To generate anew; to bring into a better state,—*n.*, Born anew; changed to a spiritual state." "*Regeneration, n.* Act of regenerating; that change by which love to God is implanted in the heart." Regeneration then implies a growth, a change, a new life; by it we understand that the old man of sin, and degeneracy, is changed into a new creature, born into a new life, and become a partaker of higher and nobler ideals.

Peter says: "Born again, not of corruptible seed, but of incorruptible, by the word of God." Regeneration then expresses a change, a transition from a state of carnality, selfishness, and ignorance, into a state of virtue, benevolence, and knowledge; in other words, the evolving of the creature into a perfect condition morally, intellectually, and socially; the implanting of the Christ life and Christ love within the heart and mind, so as to produce the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, meekness, and brotherly kindness.

Our error in times past was in mistaking the beginning for the end, the cause for the effect, and the

little beginning for the complete life. Peter again says: "And besides this," (Besides what? Obtaining like precious faith with him) "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." This is rather a tabulating of the Christian graces that must be acquired before one becomes a possessor of the complete life. This suggests to us a properly poised life, developed in all its faculties for good,—this signifies holiness, or wholeness, not a fragmentary life, but a life complete. That all this is required in the building of character, and assuring of eternal life, as well as a harmonious life here and now, was understood by the apostle when he said:

"And he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

In other words, if you do not grow into the likeness of him who has called you out of darkness into his marvelous light, you are yet without life; you have not seen the Christ; you have only vaguely beheld the man Jesus; you have supposed that gain was godliness, and as a result thereof you have laid a snare and fallen into it yourself; you have placed yourself in the condition of those whom the Master said should have taken from them even that which they had. Let us examine it:

"Unto him that receiveth it shall be given, and he shall have in abundance, but to him that continueth not to receive, from him will be taken even that which he hath."

That is to say, you have received at the time of your repentance and baptism a remission of sins, you through that act are born anew, and by the imposition of hands you receive of the spirit of life. You have now "obtained like precious faith" with Peter; but have you added to that faith the necessary virtues until you have become perfect in love? If not, you are not continuing to receive; and what is the logic of this? Simply this; if you fail to develop in Christian life even that which you received in the beginning will be taken away from you, and you will be in the condition of those of whom Peter spoke: "Twice dead, plucked up by the roots." So the latter end will be worse than the first. But if we continue to receive, and add daily to our life the attributes of the Matchless One, we will daily receive more strength, and thereby evolve into a perfect man; a complete life; we will become one with the infinite, for the Christ declares: "If any man will open unto me, I will come in unto him, and sup with him, and he with me."

Our minds, then, must be open and susceptible to truth; our hearts must be open and receptive of

love; our characters must be fashioned daily after the image of God, if we ever expect to attain unto that perfect condition, even the redemption of our souls.

We may talk Zion and Zionie conditions until doomsday, but unless our lives have been regenerated, and we have become pure in heart, Zion will never obtain for us, worlds without end.

We might amass wealth, and we might gain numerical strength, we might build a city and erect a temple, yet without regenerating the lives of men it would not be Zion. We may preach Zionie conditions and portray the beauties of the kingdom of God, but until we can apply the truth to our everyday life and live the spirit of the law, do right because it is Christlike to do so, and preach Zion in practice as well as precept, our work will be a failure. The first thing is the purifying of the heart, for he that purifies his own heart is the world's greatest benefactor. It is the pure in heart that shall see God; so our only salvation is to "practice virtue and holiness, without which no man shall see God."

"If any man will open unto me,"—the measure of our success or of our achievement then rests in our willingness to receive the Christ, i. e., to permit his Spirit to enter into the hidden recesses of our hearts, so as to bring us into a condition of atonement with the divine, so that when we speak we will speak like him, and when we act we will act like him, and thus be able to reflect his very image in our countenances.

If we thus open our lives to him, the promise is: "I will come in to him, and sup with him, and he with me." By opening our hearts to him, he will enter them by his Spirit, and we will have a new heart. That heart being the monitor of life, it will generate new life within us, and by its operations we will be able to slough off the imperfect particles of our natures, and by his grace put on the real life "which is renewed in knowledge after the image of Christ."

"I will sup with him, and he with me." In other words, you shall partake of the same life-giving bread that I partake of; you shall drink of the waters of life freely with me; "Because I live you shall live also," for I will make my constant abode with the man that will open his life to me, and receive of the power by which it is quickened.

Wherever there are two or three living in this condition of at-one-ment with God, there is Zion, the pure in heart; and when the heart is purified the land of Zion, the home of the pure in heart, will be redeemed, for Isaiah has long since declared: "Zion shall be redeemed with judgment, and her converts with righteousness."

Salvation, then, Zion and Zionie conditions, are contingent on our regeneration. Great possibilities

lie before us, peace and contentment, or sorrow and dismay, will come to us according to our choosing. Having begun, let us continue to receive, for "we beseech of you that ye receive not the grace of God in vain."

J. E. VANDERWOOD.

## Of General Interest

### "JEWISH VOTE," "MORMON VOTE."

By nominating Oscar Straus for the governorship, the Roosevelt state convention in New York broke the grip of Republican and Democratic forces upon the conventions of those parties and forced the nomination by both candidates unfettered. Mr. Straus was not a candidate before this convention; his name was sprung unexpectedly. His nomination followed because the convention at once recognized his eminent fitness for the honor and his exceptional availability for the nomination. We do not believe that his ability to land "the Jewish vote" for the Roosevelt ticket was considered for a moment by his nominators.

Later, when the practical politicians on the Bull Moose side got their innings, it was considered—and exploited. Jewish voters in New York were urged to vote for Mr. Straus as a coreligionist. To offset that appeal, Jewish supporters of Mr. Sulzer urged their fellows to vote for Mr. Sulzer as "the consistent and zealous friend of the Jews." Doctor Steven S. Wise, in a powerful address on the eve of election, condemned both efforts to segregate the Jewish vote. "In the present contest for the office of governor of New York," he said, "that man should be elected who gives the surest promise by reason of his public record and his private character of faithful, disinterested and consecrated service. If a man be entitled to the support of his fellow citizens that support ought to go to him from Jews and Christians alike. I can not conceive of any man being entitled to the support of Jewish voters at the polls save in the measure in which he is deserving of the support of all his fellow citizens, irrespective of creed."

The eminent rabbi's counsel seems to have been heeded, as it deserved to be. The Jewish voters of New York voted as American citizens, not as Jews. No candidate received their solid vote. It was divided along political lines and by personal preferences. Mr. Straus was defeated. We dare say that he would have preferred defeat to election by the "solid Jewish vote"; for he is as broad in his views and in his citizenship as is the distinguished rabbi quoted above:

The example of the Jewish voters in New York shines by contrast with that of the Mormons in Utah. That State was conceded to Mr. Taft months before the election—for no other reason than that

the head of the Mormon Church, it was understood upon excellent authority, had given his voice for the President's reelection. Partly because of the common belief that the Mormon hierarchy controls and delivers Utah's vote, that church and the State itself enjoy a somewhat sinister reputation the country over. The "solid Mormon support" probably hurt President Taft's candidacy more than it helped—though it was apparently "delivered" according to schedule and placed Utah's electoral vote in his column. We think that patriotic Americans and wise leaders of all parties ought to vigorously and unfailingly combat the tendency illustrated by these two widely separated States. The emphatic rebuke administered to it in New York deserves to be recorded as a very creditable feature of a very creditable election.—*New Orleans Times-Democrat.*

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### The Seamen.

Everybody knows about the heroism of Captain Smith of the *Titanic* and pictures of the officers have been published. But there is one chap whose name nobody knows, and who gets precious little attention, but whose devotion and pluck and self-sacrifice are beyond praise.

What about the common seaman who lowered the boats that were to save the passengers, but stayed behind himself and went down with the ship?

The officer who leads a forlorn hope, the fire chief who takes desperate chances in a burning building, the captain who stays by the ship, all are buoyed up to a certain extent by the knowledge that the world will know and applaud their heroism. But the common soldier, the humble employee, the seaman who scrubs the deck, have no such hope. As Kipling wrote of the marines who drew up in drill formation on the deck of the sinking *Birkenhead*:

To take your chance in the thick of a rush, with firing all about,  
Is nothing so bad when you've cover to 'and, an' leave an' likin' to shout;  
But to stand an' be still to the *Birken'ead* drill is a damn tough bullet to chew,  
An' they done it, the Jollies—'Er Majesty's Jollies—soldier an' sailor, too!

It is one of the wonders of the world that the inconspicuous man can so commonly be depended on for the great qualities in time of crisis. The night before Cold Harbor in the Wilderness the soldiers pinned their names on their coats so that their bodies might be identified next day. And then they went calmly to slaughter—calmly at thirteen dollars a month.

Last winter out in Kansas and in other regions of deep snow, the trainmen took it as their personal responsibility to keep traffic moving. To do this they endured privation and bitter cold and danger. For days at a stretch they bucked the snow, only to see their work undone almost as soon as it was completed. Yet, undiscouraged, they plunged into the fight again. All the reward they got was the consciousness of having done a man's part in meeting life.

So on the *Titanic's* night of doom the common sailors, men of small pay and meager opportunities, showed the same great qualities of courage that have distinguished the world's heroes

of all ages. They gave up their lives in the line of duty. They saved others by going to death themselves.

Such a record is a revelation of the possibilities of the race, for it shows the stuff that the people, the real people, are made of.—*Kansas City Star, April 18, 1912.*

## Mothers' Home Column

EDITED BY FRANCOES.

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Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

### February Reading.

PREPARATION FOR PARENTHOOD.—CONTINUED.

PHYSICALLY.

Let us proceed upon the hypothesis that the two subjects—male and female, boy and girl, lover and sweetheart, are before us ready for the marriage vow—the threshold to parenthood. What shall have been their education and training in this respect preceding this important moment?

First, we should encourage physical well-being. Each should have been born of parents who were physically perfect, but in many cases this has not been their good fortune. Unless there are gross physical or mental mutilations we are very sure to accomplish good results by instituting properly graded physical or mental training. It is wonderful what can be accomplished with the puny and dull children during their developing years under the supervision of competent trainers. And, it is imperative that physical training be established early in life. The child should not be coerced nor embittered, but rather taught the beauties of a strong, agile, and graceful body, instilling the desire to become more nearly perfect physically day by day. What is more beautiful to behold than a perfectly developed human body? Famous sculptors and artists of the past, present, and future have tried and will try their skill at the reproduction of its graceful lines which cover the interesting, restless, latent strength and speed. The training should, as suggested, be properly graded and, in addition, it should be constant even into old age. Competitive performances may be allowed, although it is generally conceded that this is unwise because of certain dangers that may result in permanent injury. Let me emphasize one point that is all important. There is not the least danger in proper exercise if carried on day by day throughout life—the danger comes in the neglect of it after the body has been trained to expect it.

### PUBERTY.

Now, upon arriving at the age of puberty we have another, or rather *the* other, important factor to consider—that of the developing sexual organs, sense, and desires. The child may or may not have been inquisitive before this time. Right here I would advise every father to be himself a confidant of his son—every mother should be a confidante of her daughter, so that when a question arises within the child's fertile mind the parent may feel reasonably safe that the child will know whom to ask. Then, when the question comes, be prepared for it—and *tell the truth* in comprehensible language, so the child may know. The child, from that moment, can be told everything rightly and receive further knowledge as the occasion requires. Yes, tell the truth; tell it plainly. Why? Because there is no other subject outside of the preservation of life itself, that is of such vital importance as this knowledge in its truthful form. Any neglect or false statement regarding things sexual may bring disaster not only to the child but to the future generations.

### ADOLESCENCE.

Up until this moment we have spoken of the subject as a child; or subjects, as children. For, indeed, they were. Now comes the period of adolescence. What a wonderful period—what marked changes! Right here the test of the worth of previous training and knowledge is begun. Physically perfect the child enters this period in confidence.

Obviously, we must divide our attentions and training into the two distinct channels in which the two subjects now present themselves—the male, the young man—the female, the young woman. Training the young man to bring out every point perfectly, to develop a manly man, is one proposition; while training a young woman into every finished feminine grace is quite another. Up until this moment we have trained them together as children—now they are different and the training must differ.

### THE YOUNG MAN.

The young man should be acquainted with the entire sexual mechanism, in order that he may better interpret and apply the instructions. That his best physical being depends upon this knowledge goes without saying. He is not yet a man—he is only preparing for manhood. Keeping from him the important physiological facts now will retard and even injure his attempts at physical perfection. It may be well to say right here that we are not striving to make an athletic monstrosity out of our subject, but merely a normal, well-balanced man. Thus we eliminate any possible criticism along this line. A well-balanced man is impossible save as he knows and understands himself perfectly in all manly points. If a young man understands the truth he may be depended upon in the moral aspect. The laws of nature, government, and society will be a pleasure to him instead of a shackle whose strength and limitations he will otherwise be continually trying. He will understand why the laws came into being and will uphold them. Prostitution and other immoral practices will not tempt him because he understands and cherishes the principles of his coming fatherhood. As a consequence of this and with his knowledge of sanitation and hygiene there will be less gonorrhoea, syphilis, and kindred affections.

The few years of young manhood are full to the brim. This period is rapid in its successive changes. Physically he is apt, quick, ambitious, rather awkward and imitative. Just what he should be taught should be left entirely in the hands of competent instructors who know and understand young men—being equally as proficient in sexual knowledge as in physical.

## THE YOUNG WOMAN.

Perhaps one of the greatest advances that have been made in recent years has been the one in regard to the physical training of our present day young woman. Instead of allowing her to get through her adolescent period as best she can in ignorance, shiftlessness, and various humorings, she is being taught the advantages of physical training and sexual knowledge. However, false modesty still is in evidence, and it must be overcome in order that the young woman may better understand her very complicated nature. Physically she should be trained much as is the young man, and many of the suggestions for the young man, just given, will as surely apply to her. Yet through all there must be woven that fine thread of feminine grace which so much enhances the charms of womanhood—teach her to adorn her body with the natural attributes of strength, speed, agility, and suppleness, which only can make her truly beautiful. Teach her the truth about the sexual mechanism. Teach her the beauties of physical and sexual well-being, that when motherhood comes she will have so trained her body that there will not be the strain and shock so often noted. There will be fewer breakdowns physically after the child is born; and should more children follow, she will be all the more able to withstand the successive confinements.

The young woman should know the importance of sanitation and hygiene, and should practice it. In addition she should learn the care of children thoroughly, so that her offspring will not be the unfortunate subjects of her ignorance. Teach her every detail.

## MENTALLY.

From the beginning we find that to a great extent the mentality is prone to reflect the physical status, but we have assumed that our subjects are approximately near physical perfection. If such is the case, the mental poise should be nearly normal. And right here let me make it plain that knowledge of things sexual will not deteriorate the mind of the child or of the young man or young woman—it has the opposite effect, because they are not left in the dark.

The mentality is largely physical, at least the relationship between things purely physical and things purely mental is very close—consequently while teaching the body we must include the mental training and exercise. The brain must be trained and exercised in proportion with the physical training. To neglect one in favor of the other means at least a reflection that mayhap will end in a reversal. If the young man or young woman desires that his or her offspring shall be mentally strong and capable, they must keep their own brains in proper condition. Do not mistake this mental training for intellectual attainment, as that is quite another matter and will be taken up shortly.

So far as the mental exercises are concerned it is entirely proper that a sufficient amount be given, so that the subject will be kept out of mischief-breeding, dull moments. The exercises should be of sufficient variety to keep the attention of the subject at all times.

## INTELLECTUALLY.

Now, when the matter of intellectual attainment presents itself we have a normal brain, a receptive brain as a wonderfully fertile soil upon which we may lavish the wealth of knowledge and wisdom. What a great power for good is a healthy, working brain, whose intellectual sphere knows no bounds. How the child-mind will delight to revel within the confines of such a mother's or father's intellectuality with its granary of the world's work, interests, possibilities, and projections. How much more, then, is possible intellectually when each prospective parent shall have thus equipped himself.

## FINANCIALLY.

The financial side of parenthood is usually one of the important questions which can not be overlooked. We may have all the endowments from a physical, mental, moral, and intellectual standpoint, but financial reasons cause a pause. It is unfair, in view of having prepared to give all these advantages to the offspring, that the prospective parents proceed and, to use a slang phrase, take a chance. True, some of our greatest men and women were born in poverty and lived thus for years—but it is a great handicap. The poorest mother does not realize what her cradle may hold. The question is, rather, What would have been the final goal of these same individuals had there been sufficient financial backing? Then, too, we often see how wealth has ruined a promising individual.

Very often we find individuals having been born with all the attributes which we call desirable, who have become discouraged and fallen because of lack of finances.

I would urge that every couple contemplating marriage should, at least, have sufficient income to support themselves and enough in reserve to care for the ordinary emergencies of life. Finally, it is to be urged that parents will provide an ample financial inheritance as capital for the use of each child.

JOSEPH MATHER.

## Requests for Prayer.

Prayers are requested for the little daughter of Sam and Sister Maud Smith, if it is the Lord's will her mind may grow and she become strong. She has been afflicted since infancy. Can't walk or talk, and is three years old.

Your sister in one true faith,

IRIS WILLIAMS.

*Dear Herald:* I ask the prayers of the Saints in my behalf. Will the Latter Day Saints, especially of the Moorhead Branch, fast and pray on January 12, that I may be healed of my sickness, that I may do a good work for our Savior. I have failed many times in the past, and I would like a chance to do better.

Love to all the Saints,

BOW, WASH. Dec. 27.

MRS. ETTIE HILSINGER.

*Editors Herald:* I wish to make a request of the Prayer Union, that they remember me in their prayers, as the doctor says I must be operated on in about three weeks. I feel that the Lord is able to baffle the skill of doctors, and I hope he will intervene so the operation will not be necessary.

MRS. D. E. DUNSHEE.

HONOR, MICHIGAN, December 31, 1912.

A queer thing, death, and yet not one half so wonderful as birth. Where is the child, a year before its birth? You can't tell me, any more than I can tell you where my friend is, after he is dead. We accept the fact that the child's life is somewhere before birth; how much easier than that belief it is to have faith that death is not the end of all! and how much more logical—for two steps of the arithmetical progression of life lie plain before us and all we need do is to supply the inevitable third. We know that life goes on before birth, and we see it here on earth; and to believe in its existence after it passes out of our sight once more should surely be easiest of all.—James Whitcomb Riley.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.—Daniel 12: 10.

## Letter Department

PORTLAND, MAINE, December 16, 1912.

*Dear Herald:* I take this way to let my brethren and sisters in Christ know that I am still trusting in Him who has power to save. Although at times I feel discouraged and ready to give up, I dare not give-up for to do so is certain defeat, and in this warfare there is no quarter.

If Elder S. O. Foss sees this he may know that I am still in the place where he left me.

A few days ago I saw a letter in one of our church papers from a sister in this place, by the name of Haskell. If she sees this, will she kindly send me her address, and if there are others here I would also like to hear from them. There is a family of Saints at South Portland by the name of Summerfield, living on Pillsbury Street. Sister Summerfield is anxious to get enough Saints together, so that we might have some meetings, providing we can get a preacher. There is one lady nearly ready for baptism; the elders from Utah are trying to get her, but thanks to Sister Summerfield she is still free from them. If Apostle U. W. Greene sees this, will he please take notice.

Still in the conflict for truth and righteousness.

428 FORE STREET.

W. S. POWERS.

GLASGOW, MONTANA, December 12, 1912.

*Dear Herald:* My thoughts often go back to the loved ones I have left behind, and my heart aches to be with the old friends at Lamoni. I came here believing it was best for me and for my welfare. The Lord is with me and I feel cheered by his Holy Spirit. We can commune in prayer and pray for each other; still I miss the good sermons I used to listen to in the Lord's house at Lamoni. I have a homestead three miles from Tampaco. There is plenty of timber for posts and fencing and fuel within two miles of my farm. I am well pleased with my new home here, and when I feel that God led me here and will not leave me nor forsake me, I feel grateful to him. I enjoy reading my Book of Mormon, as it seems to be a comforter to me, for I realize I am again isolated from the privileges of mingling with the Saints who have helped me to bear my burdens. I love my people, our gospel, and our God. We shall all meet again on that great judgment morning, and how sad it will be if for ever we are parted, and shut out of heaven for not loving God.

Remember me in your prayers, for I can feel your spiritual influence, even though I am far away. May God, our heavenly Father, watch over his flock and keep us all true to our church and blessed Savior, is the desire of an isolated sister.

MRS. LILY B. STEARNS.

MARION, MICHIGAN, December 3, 1912.

*Editors Herald:* We are trying to hold up the banner here in Marion. We were blessed with the presence of our district president, J. S. Brackenburg, who in his kind and unassuming manner did us much good. We regret to see him leave so soon. He had a good interest. Then came James Davis, our vice president; his smiles looked good to us, not having had a good visit with him since he was sent to Canada. The Spirit of the Lord gave the evidence of success in their labors.

Brother Davis remained a few days, holding good interest; one being baptized, a bright, young woman, the prospect for a good, lively Saint.

The writer was called to a near-by town to preach a funeral sermon. Had the pleasure of having Brother Davis along, making it much more pleasant to speak the words of

comfort to the broken-hearted. God be praised for the beautiful principle of the resurrection.

I will relate some experiences we had some time ago. The writer was called to administer to a little boy and girl. The boy fell and broke his arm at the wrist; the doctor had pronounced it broken. The writer administered to the boy. I talked with his mother on Thanksgiving Day. She stated that the arm was doing well. The doctor examined it afterwards and said it did not need setting; it was doing nicely. The little girl was very sick; after the administration she ate some dinner. Her mother said after dinner the little one went out and played with the other children. Thank God for his abundant mercy. We could relate other manifestations of God's love, but this will suffice for this time.

The work has moved along nicely; they have been coming in by ones, twos, and six at one time. More will soon obey. May the Spirit of the Lord work more and more.

Brother and Sister Klavorn, of Grand Rapids, made a flying visit to this place. Brother Harry attended our prayer meeting Sunday morning; his testimony contained the spirit of comfort and encouragement, which endeared him to us.

In the afternoon we met at the depot, had a little chat, were suddenly disturbed by the rumbling of Nahum's chariot. The hearty handshake and good-byes signified it was a sacrifice to part. Oh, what a glorious time that will be, when all the faithful are gathered.

We had a good, spiritual Thanksgiving Day. Our morning meeting was fine, after which several of the Saints, and some we expect soon will be Saints, came to the home of the writer, had dinner and a good visit. We wended our way back to our meeting place, and the writer spoke to a small but interested gathering.

The Woman's Auxiliary is worthy of commendation in this place; they are doing a good work. The Sunday school and Religio are contributing their part to make the work a success.

Many are the blessings brought to us, dear Saints, from the fruits of your pens. Many hearts are made glad, that are hungering and thirsting for light. May God's blessing rest upon his people, and those who try to comfort and let their light shine through the church papers. We truly rejoice the angel has brought the message back to earth, and we have the privilege of enjoying its gifts and blessings.

A. M. BOOMER.

SALT LAKE CITY, UTAH, December 18, 1912.

*Dear Brother:* Since sending you the notice concerning the notebook which I am getting out, and when I commenced the manual work thereon, I found that it would be necessary to increase the proposed size.

As I am issuing them, the sheets are 4¼ by 7¼. I found that if I made them as small as I thought at first, that we could not get the number of sheets that would be required to contain the matter in the cover of the I. P. notebook. Incidentally I will say that the price has not been enlarged.

772 EAST FOURTH SOUTH.

A. M. CHASE.

SAN DIEGO, CALIFORNIA, December, 1912.

*Dear Herald Readers:* A few days ago I was lying on the sand at Coronado Beach, gazing far out over the sea. A ship was passing. Looking to the southwest the Coronado Islands were all aglow with the sunset. The old crater across the border in Mexico, once alive, now dead, was sleeping lazily in the arms of surrounding mountains. There were other mountains far away, where a comfortable but rough board house had been built in a narrow valley, leading down to the sea. It was another sunset. In the gathering shad-

owns a barefoot boy was driving the herd to the corral. When down the winding road came a spring wagon, drawn by two ponies, driven by a gentleman about forty-five years of age. A lady sat by his side. The driver drew rein at the door of this rough California house, while all gathered around to welcome them. The herd had been driven in, the gate shut, and the barefoot boy, astride a mustang, was galloping down the mountain road, stopping at every house. When he came back, the horse was tied to his rack. Then boxes were carried into the house and placed so boards could be arranged across from one to the other. Bed quilts, neatly folded, covering the boards, made comfortable seats, and soon people began to arrive. This was the beginning of the Laguna Branch. The place was the home of Elder H. L. Hemenway; the occupants of the wagon were Brother and Sister Burton; the time, about thirty-five years ago. The branch was organized with about eleven members, consisting of two families. Meetings were held in a one-room house owned by a Spanish fisherman, which was vacant at the time. Ofttimes the Saints would assemble on the beach for baptism, Elder Hemenway officiating. Those were great days for us children. The barefoot boy lived and learned. Elder Burton came home from a wagon trip. He had been away preaching and found his house had been broken into; sacks of potatoes, cabbage, and corn were strewn around on the floor; products of Brother Hemenway's farm.

Thus, like a dream, comes back the long ago. To-day the brethren are away. Oh, that we could hear them speak again; but the sound will never come back, the sound of a voice that is still.

There comes a time in the life of a boy when he must go out in the world for himself. The barefoot boy was no exception. He went out from that home with no experience of the cities. The Laguna hills had been his world. Here are some of the things he passed through while searching for employment. While tramping along the railroad one afternoon, about four o'clock he overtook a man. Together they passed the night, and next morning the man was arrested. He was a murderer, having killed his wife with an ax. He was arrested with the bloodstains still on his clothes. Later I became property man for a theater company; later I spent seven summers with a circus under canvas as road man.

In all these different vocations my companions were of the rougher element. Their amusements became mine, and step by step, I was going down. Oh, the dark shadow of those days. At night, when alone, I could hear the father's prayers for his boy; in the morning the curses of drunken companions. One morning while in jail I asked that my Bible be sent to me. That day I spent with God. A few weeks later I was camped at Plano, Illinois. I hunted up the little stone church and stole quietly into a seat near the door. A very old elder was occupying the stand. I have forgotten his name. At the close of the service he came down the aisle; I tried to get out, but he got hold of my hand, and when I turned and looked up into that fatherly face and felt that friendly handshake, tears came to my eyes. Listen, boys, to what he said: "Young man, you are not living the life God wants you to live. He has other work for you." I had married and had two children; had printed a book and was following the county fairs selling the same. While on a goods box, crying my books amid the moving throng of many a fair ground, those words have come to me: "You are not living as God wants you to live."

At last I gave up the business, sold my home in Illinois, and turned my face toward the setting sun. Once more I sought out the old Laguna hills, and there became interested in church work. During a conference held at Huntington

Beach, the Eighth Quorum of Priests was organized and I became its secretary and treasurer. I became interested in business in Santa Ana; helped to organize the branch in that place, was its first pastor, having been ordained an elder under the hands of T. W. Williams. While presiding officer, we arranged for a corner lot and soon had a church of our own; we worked together, hence the result. Brother Frank Burton is now in charge.

Since coming to San Diego we have been blessed. We found here a little band of Saints organized into a mission, with Brother Rulin in charge, about fourteen in number. Now we have over forty. They were then holding meetings in a private house; now we have a nice hall on a ground floor, with a seating capacity of about one hundred. We have started prayer meeting and have good attendance. The 1915 fair is bringing people here from different parts of the East. Among them are a few Saints; we hope more will come.

Tent work has started in this district. We expect the tent to arrive in San Diego about the 20th of July. We hope all those who hear will think. Meditation is the instrument by which we draw forth the sweetness of the truth of God. The river that enriches the fields has its source in the lonely hills, so the great thoughts that come to us, enriching our lives, sometimes come when God is near and men far away. Meditate upon the words of truth; be occupied with them, and the gospel light will flood you. I feel we can not despair; as the morning light drives away the darkness, so the gospel light will dispel the dreariness of life's journey, like winter when it feels the thrilling influence of spring. There is no doubt about the issue. Flowers are coming; trees will be robed in fresh green; so is man in his mission; springing up everywhere from his labor should be flowers of love; kind words and deeds, the fragrance of which would be carried into the homes and hearts of others. Some will strive to shape their lives to correspond, while others will still follow after the things of sin. Lying upon the counters of my grocery store can always be seen the *HERALD* and *Ensign*, where the people who are waiting can read. They are a great comfort to us; through them we keep in touch with the general working of the church, and could not afford to be without them. They ought to be in the homes of all the Saints.

I would that all who read the angel message might come and stand under the tree of life and live on the fruit that falls from its branches; then our lives would expand and grow, and become more like the pattern. Across the years that come and go we tread the path that leads to victory.

My address is San Diego, California, Challas Valley Grocery, Thirty-third and M streets. L. HEMENWAY.

EMPIRE, ———, November 11, 1912.

*Editors Herald:* I work on the United States Life Saving Service, at the Coos Bay Station. I also try to save souls, but find it hard to do much talking; however, I can teach by example and use precept when there is an opening.

We have had two serious wrecks since I have been here. The *North Star No. 1* was the first, in which five souls were drowned. The *Osprey*, a schooner, was wrecked November 1, and five souls were lost in the briny deep. Not a person was saved from either of the boats. The principal cause of the wrecks is whisky. The giant Pacific is trying to teach men that they can not drink whisky and navigate the wonderful ocean.

We have been blessed with wonderful blessings since we have been here, and can recognize the hand of the Lord all the time. We have no church privileges, but this only

gives us a strong desire to labor to redeem Zion. I expect to pay a monthly subscription to the Order of Enoch as long as I can. I can see the serious need of preaching Zion after the rebellion in Mexico. Our country will be in the same condition sometime not far in the future. The problem of national government is too great for mortal brains to solve, and the lower class, such as labor and receive protection from the Government, will surely bring war sometime in the near future. We must be prepared to meet the great revolution which is sure to come. Jesus said, in Matthew 24, that the time is near at hand when there would be the greatest tribulation that ever had been or would be. What a happy thought we have when we know the Lord will protect us in time of tribulation.

I have succeeded in getting one of my neighbors to stop using tobacco, intoxicating liquors, tea, and coffee. He has nervous trouble and I can see a great improvement in him.

Yours truly,

W. H. POWELL.

APPLEDORE, ONTARIO, December 24, 1912.

*Editors Herald:* Just a line to wish all the HERALD readers a merry Christmas and a happy New Year. My love is still for the gospel, I am not very strong in body, but my thoughts are for the advancement of God's work. I do not expect to be here many years, but I hope to be numbered with the pure and good.

Your sister,

MRS. GEORGE GREEN.

INDEPENDENCE, MISSOURI, December 14, 1912.

ELDER E. A. SMITH, San Bernardino, California.

*Dear Brother:* I read your editorial in SAINTS' HERALD of December 11, on "An experiment, and what came of it," with interest. In justice to Doctor Iliff I wish to say that Brother James McKiernan and I heard him give a lecture on Mormonism at Burlington, Iowa, about three or four years ago, in which he made a very clear and satisfactory distinction between the Reorganized Church and the Mormon Church in Utah. He commended the elders of the Reorganized Church for the stand they took in regard to the Utah problem, and spoke in favorable terms of the membership.

In gospel bonds,

CHARLES FRY.

PENSACOLA, FLORIDA, December 26, 1912.

*Dear Herald:* I feel that it is my duty to write to the HERALD. I have been a member of the church for about twenty years and am not weary yet, though I am blind and can not see. I have been blind about two months. I am now at Pensacola, under the care of a doctor, but he doesn't seem to do much good. I am putting my trust in God. I ask the prayers of all the Saints that I may once more see the light in this world. If any elder sees this letter who is near Pensacola, I wish they would come and administer to me. I have a large family. My prayers are for all.

Your sister in the one faith,

R. F. D. 1, Box 13.

SALLIE BOOKER.

FALLBROOK, CALIFORNIA.

*Editors Herald:* If there are any Saints in or near the Ozark Mountains we would like to hear from them. We are looking Zionward, and from descriptions we have received, think probable we could find something to suit us in that region.

We would like to correspond with Saints living there.

Your brother,

H. B. ROOT.

### Good Literature Work in the Northwest.

(EDITOR'S NOTE.—The following personal letter is published, not because of any commendation of individuals which it may contain, but with the thought that it may point the way to others who would be glad to engage in a work similar to the one mentioned—as Thomas Lawson says, it may "lantern-light" the way. The books mentioned in this letter, *The Marvelous Work and A Wonder*, and the *Two-Story Book*, may be obtained from the Herald Publishing House, Lamoni, Iowa, very cheaply. Write for catalogue and price list.)

NEW WESTMINSTER, B. C., December 18, 1912.

*Dear Brother Smith:* As we are using a number of the *Two-Story Book* in our work here in trying to reach the people, I wish to tell you of our appreciation of "The minister who was different," as a missionary among the people. The Mormon elders have canvassed the city pretty thoroughly with their literature, and we felt that the only way we could counteract their influence and get the truth before the people was to make a house to house canvass of the city with our literature and explain the difference.

A brother provided us with sufficient copies of the *Marvelous Work* to keep us busy. These we take out first and lend them for a couple of weeks, explaining that we are a different organization altogether from the Mormons. In two weeks we collect the books and wherever we find one willing to take more of our literature we give them some other book. We procured a few of the *Two-Story Book* and have loaned and reloaned them where the people were willing to accept, and we find they are appreciated. Many are willing to read our doctrine in story form who will not give their attention to it in its heavier forms. I wish the church would provide more books which treat our doctrine in plainness and simplicity, as it is worked out in the lives of people.

Your manner of treating this matter is, to my mind, very attractive. You seem to understand human nature so thoroughly, and your characters are such as we meet in the common walks of life, and their conduct such as actually is seen in hundreds of cases; and it appeals to the honest-hearted as about the right thing, while your ready wit makes it spicy.

I am perhaps not altogether a disinterested party in thus writing to you, for I have been wondering if you could possibly crowd into (or out of) your busy life another book that could be used in reaching the outside world with our doctrine.

It seems to me we have far too few of such. There seems to be a necessity of following up the interest when once it is started, and our supply of books seems quite limited, or else very high priced for free distribution.

Dan is in Spokane, Washington, preaching this week.

Wishing you the compliments of the season, I am,

Your sister,

MAGGIE MACGREGOR.

We are all approaching that dread tribunal. However diversified our paths, they all converge toward that common center. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipages, are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian, making God's statutes his song, is a pilgrim to the judgment; the sinner, treading upon the mercy of Jesus, and trampling upon his blood, is hastening to the judgment. "We must all appear before the judgment-seat of Christ."—Richard Fuller.

## News from Missions

### Arkansas.

The great conflict between Joseph H. Blue, of the Church of Christ, and Brother J. T. Riley, came to a close on the 7th inst., at 4 p. m., with the very best of feeling. It almost reminded one of an old-time camp meeting, when they began to shake hands and say, "May God bless you." I think the majority of the people were feeling good, and I am satisfied that some of them have learned something, and also that they have a better opinion of our faith than they did before the debate.

The debate was held at Dierks, Arkansas, in the Christian church, where the Christians have quite a following. We have no members there, but I feel that if there can be some preaching there next summer when we can build an arbor, some good can be done.

There were two men heard to say that they had ten dollars each to give to put up a Latter Day Saint church in Dierks. One of them is a doctor, whose wife is a member of the Christian Church.

We made our stop with Mr. Charles Jackson while there. His wife is a member of the Christian Church. There were some differences between the moderators on some points of order, which they tried to run over us, but I informed them that Brother Riley was an Indian, and I was an Irishman, and that they could not force us to do anything. I am satisfied we converted them to that point before the close of the debate. The point of order raised was whether Brother Riley should be forced to answer questions put to him by Mr. Blue. Mr. Blue's moderator took the position that he should. I took the position that he should not. I further asserted that no rules of order would allow a man to make an assertion, make his argument on it, and then force his opponent to answer it; that in so doing he would take up his opponent's time in answering questions and allow him no time to produce affirmative argument. They called for a vote, and when they did that I arose and asked all Latter Day Saints and all fair-minded people not to vote. When the vote was taken every Campbellite (I presume) voted. The moderator informed us that unless those questions were answered the debate would come to a deadlock. I informed them that if they wanted to beg the question by locking the debate, they were at liberty to do so; that there would be no questions answered except as Brother Riley saw fit. They took us at our word and proceeded with the debate. Riley and this Smith came in for their part of abuse, as well as Old Joe. He did most everything that a man could think of to make Brother Riley angry or to throw him off, but when J. T. set a stake he stood by it and drove it so deep that Mr. Blue was not able to raise it. I have never before listened to a man who used more slang and abuse than did Mr. Blue. If he called Brother Riley a liar once, I am satisfied he did fifty times, and probably a hundred times, either directly or indirectly. But his abusive manner did not take, only with a few of his brethren. Finally he came out in his last speech and said, "I can't scare him; I can't bluff him; I can't do anything with him." That was one time he told the truth.

The church propositions were the questions under discussion. Braden was used extensively on the negative side of our proposition. When their propositions came up and those disciplines were brought out, then the fire flew. They were a great surprise to many of his own members. Of course they were bitterly denied, but he had to back up to and hitch on to Campbell and take him right along with him.

I will not attempt to give the argument, as it was that

which is generally used on those propositions. Suffice it to say: Now the battle's over, and we wear the crown.

Anyone wishing to write me from Arkansas may address me at my home address, 121 South Fuller Street, Independence, Missouri..

W. R. SMITH.

GRANNIS, ARKANSAS, December 12, 1912.

### Maine.

Nearly eight months have elapsed since I bade loved ones the parting good-bye and started for my eastern mission field, to labor among strange faces. To one going to a new field of labor there is a certain degree of anxiety as to the success attending, how you will like the people, and the people like you, etc. But really, all such anxiety fades away before the happy realization that wherever we find a true Latter Day Saint we find them a brother and sister indeed, enjoying the same sweet and happy anticipation. With the lapse of years I am more and more made to realize that wherever we may go on the Lord's errand, success will invariably follow those who put forth an honest and earnest effort, and with pleasure will the Savior's promise be realized, "The laborer is worthy of his hire." And I know of no place in all my eighteen years of missionary work where this promise is more in evidence than in the Western Maine District. They vie with each other in trying to make the missionary's stay among them pleasant. About the middle of May I left my pleasant home, just across the road from the Saints' Temple at Kirtland, the sight of which is an inspiration to devotion. Stopped a few days with the Saints at Buffalo and by invitation preached to them instead of their usual Wednesday night prayer meeting, the good Spirit attending.

In company with Brother Alma Booker, we visited the mighty waterfall of America. A sight I have all my life longed to see. As I stood and gazed upon the rushing and turbulent waters, seemingly each drop trying to beat the other in their mad rush to the great falls from the upper rapids, I thought of society, as she is rushing, tumbling, and bounding in the great whirlpool of frenzied fancy to the great falls of eternity, only to be hushed in the awful sentence of the judgment.

At Boston I joined Brother Greene, and on the same evening took the steamer *Belfast* for Rockland; from there to Stonington to attend the conference and get acquainted with those with whom I am to associate, the duration, of course, to be with the appointing powers. Had a pleasant conference, the writer preaching his initial sermon on Saturday night. One was baptized by Brother Henry Eaton.

Immediately after conference I began a series of sermons, and as the interest seemed to justify, continued for five weeks. Have never been any place where the Saints gave the preacher better support and encouragement by their presence. Nearly all attended, and some attended every night.

This is the place where Brother Daniel Macgregor worked up such a great revival two years ago; but as it was in the days of the Savior, "many turned back and followed him no more." Brother Daniel is greatly loved by the Saints. By vote of the branch I returned after a few weeks' absence, and preached several weeks more. The good sisters wishing to express a deeper appreciation for my service, gave a supper and gave the proceeds to the preacher,—about thirty dollars. The most he ever got in one lump.

From Stonington I went to Mountainville, held three weeks' meetings, at the end of which Brother Moody Eaton, branch president, baptized four. Here we celebrated the Fourth with singing and speaking, resulting in raising

about thirty-five dollars which they used to beautify their chapel; one of which they may well be proud. The "new preacher" enjoyed himself with the brush, broom, and bucket, in doing his part.

From here I went to Vinal Haven. Joined Brother J. C. Farnfield in a series of meetings. Three were baptized and much prejudice was removed. There being such a strong demand for my return, I did so in October; preached for one month, baptizing a Mr. and Mrs. Beveridge; very excellent people who have received the spirit of the work and are doing all they can to tell the good news to their neighbors. Brethren Begg and Raymonds are standing nobly for the work there. We look for a branch to be organized there soon. Much of the success is due to the free and faithful service of Sister Gertrude Thompson, who presided at the organ and assisted in the singing.

On the 25th and 26th of August I attended the conference at Little Deer Isle. Had an excellent time. Brethren Topping and Keck, from Ohio, were spending their vacation along the coast and we were glad to see them. It's good to see a friend from your home when thousands of miles away. I baptized an aged brother at this conference. I followed with a three-week meeting, during which Brother John Billings baptized two good sisters. As the interest seemed to demand, I returned there a little later, held some meetings, and baptized two more who promise to be a help to the work.

Brother John Billings is in charge of the work here and has fought long and hard for the cause in these parts at a time when eternal grit was the price of a Saint. Now, in his old days, he happily recounts those bygone days of activity. We admire the young for what they are doing, and love the old for what they have done.

In the fore part of August I spent a week at Onset, Massachusetts, in saintly reunion. I have enjoyed many good reunions, but this eclipsed them all. Being free from other burdens usually upon me at other reunions, I was free to enter into the social and spiritual features of this gathering. I have heard much of the Massachusetts reunions and I found them up to their reputation. The prayer meetings were a continual feasting and the brethren enjoyed the best of liberty in dispensing the word. The writer preached three times. Not least among the pleasant things was our association with Brother John Garver, whose earnest and self-sacrificing spirit commends him to the Saints.

Brother Wallace Robinson and family had a cottage near by and we did justice to the good things they set before us. They seemed to be well paid for coming clear from Oklahoma.

As to who attended this gathering, we will let the jolly Doctor Sinclair tell it after his own peculiar ability. We found a congenial companion in the doctor. We also had a nice visit with him and family in Boston, after the reunion.

Five were baptized, many more nearly persuaded, numbers renewing their covenant, and all left rejoicing.

I believe reunions have come to stay, having passed the experimental stage. They are the most effective force for spiritual revival for both young and old, and from all parts of the land come reports of great good being done by them;—a foreshadowing of the Zion. Oh, how we long for the real!

On the 16th and 17th of November I attended the conference at Mountainville. On Sunday the house was filled with happy Saints. I believe the writer established a record at this conference. He preached the three sermons on Sunday. I baptized Brother Silvey Carter's wife and blessed their baby. I followed this conference with a two-week meeting. Good attendance and interest all through. The Saints here got it into their heads that the preacher was worthy of

a little lump of material appreciation, hence gave a social, raised sixteen dollars, and gave it him, and with the six dollars on the previous conference Sunday, it makes home, sweet home, a thousand miles away, look nearer. While the material aid is not to be despised by the preacher, still the thought of thus showing their appreciation of my work among them is of greater joy than anything material. However, the one is simply the material evidence of the other. There are whisperings of other such incidents before I take my departure.

I had a very pleasant experience with a very learned gentleman, who was traveling in the interest of one of our leading educational institutions, on the boat a few weeks ago. From the discussion of the political situation, we drifted onto religion. I found him very broadminded, and of liberal views. I gave him our views as a church from a philosophical, governmental, and ethical standpoint. He seemed to be amazed with the beauty of it. As we were nearing the landing at Stonington he wanted to know if I were going to preach there Sunday. On being informed I would, he said he would attend, which he did, and seemed much interested. He invited me to his hotel the next day. I went and spent the afternoon. As I was going away the next day, and he wanted to know more about it, I invited him to spend the afternoon with Brother George Knowlton. He did, and Brother George, in his pleasant and earnest way, gave him the gospel from a doctrinal viewpoint, and he went away delighted. He is a very learned professor. While he may never take hold of the work, God only knows, yet he is in a position to do us great good, and he assured me he would take pleasure in doing so whenever he had opportunity. Thus little by little, here and there, we are sowing the good seed. Others may reap in years to come. It is wonderful how our minds are illumined to make plain the great mysteries of godliness when such occasions require. May God bless all such efforts to his glory.

I am here holding interesting meetings. Some excellent people ready for baptism. Calls from near-by places to come and preach. Will commence to-morrow night at one on them, two miles from here. Years ago there was a branch near here, and such noble men as Brethren Banta, Landers, T. W. Smith, Josiah Ellis, all gone to the other shore, are household words among the old Saints. They seem to be starving for the word. Why they have not been looked up before I am unable to say. Like in all other fields I have labored, I find there are plenty of chances to preach if we will only get after them. But to sit down and wait till some one sends for us, or the minister in charge directs us, will not prove us worthy to send out.

Another year has about rolled to its end, on the fleet wings of time. A time that almost impels one to take a recast and see what we have done to make the world a little better. Have we made the required sacrifice, or have we lived off the sacrifices of others? Wasted opportunities are about the only cause for regret, but let us regret unto repentance.

As the Christian world will soon be aglare with the blazing festivities of the birth of Him who came to bless the world, I know of no better way for us to show our appreciation for him than to make some sacrifice to help him perform that great task. I shall find exceedingly more pleasure preaching the gospel on that day in some lonely schoolhouse to eager listeners to the words of life, than to dine with the wealthy in palaces of gold. The most fitting way to celebrate that day is to do something to spread that gospel for which he died; and to this end may we dedicate our lives anew in the coming year.

F. J. EBELING.

SARGENTVILLE, MAINE, December 10, 1912.

### Western Oklahoma.

Since last writing I have preached at Helena and Freedom. We had a good meeting at Helena; quite an interest manifested and some investigating. The nonprogressive Campbellites are strong there; we had some opposition from them while there, and since leaving we have learned through Brother Brewster they have procured the services of one of their men who has been lecturing against present day revelation. But it is hard to get intelligent people to believe an unchangeable God requires us to live and thrive by reading the "bill of fare," while our forefathers had the real food, without proof. We preached twelve sermons while at Freedom, holding forth in the same school district (41) where Brother A. M. Chase used to live; also Brother F. C. Keck had a good interest there in the spring.

We had the pleasure of leading seven precious souls through the waters of regeneration at the close of the meeting, and one more young lady gave her name for baptism, but her mother being of another persuasion, objected. We hope the Lord will soften the hearts of her parents ere long, that the young sister may have the desires of her heart granted.

There are twenty-five members at this place now, and at the confirmation meeting we had a very spiritual prayer meeting, also a short business session, in which we organized a Sunday school. Also the Saints arranged to have their weekly prayer meetings and voted unanimously to petition the authorities for the organization of a branch, which will be attended to before very long. We left the Saints rejoicing, and determined to press forward, and several others investigating and near the kingdom.

The writer came from Freedom to Calumet, where we had the pleasure of attending the Christmas entertainment under the auspices of Brethren Case and Christensen. There were about two hundred Lamanites present, and the brethren had a nice tree prepared and a treat for all, and many nice presents. The work is progressing among this people. Quite a number have obeyed the gospel and others said last night they expected to join, but wanted to wait till the water was warmer.

I am young in the missionary work and desire an interest in the prayers of God's people that the Lord will give me strength to continue in his work, and a greater degree of liberty and light than I have hitherto enjoyed.

In gospel bonds,

CALUMET, OKLAHOMA.

J. EVERETTE HUGHES.

### Oklahoma.

Merry Christmas to all. This is a happy and eventful day—with us; not only because it is Christmas—celebrating the birth of our Lord, but we also celebrate the opening of our new home. I have been very busy for two months or more building a house for a home. With the exception of our humble log house on the farm in Dewey County, this is the first house in which we live which we can call our own. This labor has kept me from the mission field for a while, but with the house work about done now, I hope to be more free in the future to labor for the Master's cause. We needed a home, and there was no better avenue open than here. This may not be Zion's City, nor any part of its border stakes, but we believe the kind hand of Providence has blessed us in locating here, and we hope to see the Lord's work prosper by our coming.

There are a few faithful Saints here who are laboring to forward the latter day message. We have been cared for at the home of our kind and generous sister, Minnie Page, who was baptized last summer at the Ripley reunion.

This is the same sister (of my wife) who attended the General Conference at Independence in 1910. It was her desire to be baptized then, but sickness prevented. Her treatment and experience at the Sanitarium proved a blessing in more ways than one. Sister Minnie has not fully recovered from her affliction, and we kindly request the prayers of the Saints that God will restore her to perfect health.

I would be glad to hear from the Saints in Central Oklahoma District. I will soon be ready to answer calls for preaching.

Yours in the faith restored,

OKLAHOMA CITY, Route 9.

R. M. MALONEY.

### Missouri.

By request of Brother Ammon White, I assisted in the evangelistic services at the Stone Church, Independence, Missouri, beginning Sunday, November 10, and continuing over the following Sunday. As I had promised to meet with the Saint Louis Branch Sunday, November 17, I left Independence on Saturday afternoon. I felt keenly the responsibility of the week; work to be done at Independence, and as it was the first effort (if I remember correctly), put forth by the brethren of the evangelical order in holding a revival service there. I was much pleased with the reception given and the interest manifest; the order of the meetings was, prayer meeting from 2.30 p. m. to 4 p. m.; song service 7 to 7.30 p. m.; preaching 7.45 p. m. Had two sessions for boys and girls from 4.15 to 5 p. m. Brother Ammon, in the first session, gave a good talk from a chart that was entertaining and instructive, and the young folks enjoyed the session. The second session I talked to them.

The order of the meetings was arranged by Brother White and met with my approval. We were very pleased to have the assistance of our esteemed and aged brother and collaborer, Henry Kemp; in the first prayer and testimony meeting, Sunday at 2 p. m., this aged brother spoke very encouragingly of the undertaking of his brethren in charge of the services, and he said it would be a blessing. To me it was, and I believe to others. I appreciate the good, comfortable quarters I had with Brother and Sister Ammon White, and the short but pleasant visits with several of the brothers and sisters.

I left the city of Saints for Saint Louis cheered and strengthened and with a heart of gratitude to Him who made it possible for one so weak as myself to be numbered with his servants and Saints in the marvelous work and a wonder, and to receive his recognition and approval. May we continue to be worthy of the same. I am safe in saying that there are a large number of Saints in Independence that are striving to be Saints indeed.

I met with the Saint Louis Branch; preached Sunday morning and evening, the 17th; also preached for five nights the same week; had good liberty and interest. This branch is fortunate in having a large number of faithful and intelligent workers, with Brother Russell Archibald as their president, who has the confidence and support of the members and ministry, which he justly deserves. Brother J. W. Rush-ton was on hand Sunday, the 24th; preached morning and evening and continued over the following Sunday, and Monday, December 2, gave a profitable talk to men only. His efforts during the meetings were highly spoken of. The Ladies' Mite Society did a good work during the two weeks meetings by serving a lunch, which was very much appreciated by those that worked in the city until 6 p. m. and lived out too far to go home and return in time for services. This was a wise provision and attributed much to the success of the meetings. Many thanks for the valuable assistance. There are also some excellent singers in the branch, whose

faithful attendance at all the services did much to assist, by the soul-reviving songs of the choir, of which Brother Edward Bell is chorister, and Sister Waldron organist.

While laboring in Saint Louis we made our home with Brother and Sister Thomas McKevit, 1240 Graham Street, which is in the Cheltenham Branch, five miles from the Saint Louis church. Elder Henry Roberts is in charge of that branch. He is a safe leader, but has one fault, more confidence in others than in himself, which sometimes is a mistake. Brother McKevit is priest; they have a membership of about fifty and have a neat little house of their own to worship in. The young, active ministers of the city, found in the Oak Hill and Saint Louis branches, also in Landsdowne Branch, will find a welcome by the Cheltenham Saints, if they will give them a helping hand. Call Brother Roberts by phone, and make your appointment so that due notice can be given.

The twenty-third of November being my sixty-fifth birthday, the knowledge of the same was spread among the Saints of Cheltenham Branch, and to my surprise there came several, in ones and twos, to spend the evening at the home of Brother and Sister McKevit. I was pleased to see them call; did not occur to me that a surprise was in store, and that I was the cause of the gathering, until there came quite a number in one body with well-filled baskets; truly, it was a complete surprise, as doubtless many present noticed, for usually when we expect to entertain company, especially in large numbers, we put on our best; but here I had no collar on, shirt was not newly laundered, shoes needed polishing, and my hair had finger marks in it. It was Saturday evening, and I was just contemplating taking a bath when they started to come.

Prior to partaking of the good things spread on the large table, where twelve could be comfortably seated at one time (and there were three sittings, thirty-six in all), Sister McKevit, in behalf of the Sisters' Aid Society, in a few chosen words, presented me with five dollars, which was acknowledged by me in feeble words, but with grateful heart. There are circumstances and scenes in life that seem like a dream, and this was one; but this surprise was the real thing, being away from home, where loved ones during the day would often speak about it being pa's birthday, and some reminded me of such by cards; so I appreciated this the more. I was very grateful that I was among friends. We had a time long to be remembered.

I would have liked to have remained during the meetings held by Brother Rushton, but duty called me to Nebo, Illinois, where I spoke eight times in the Saints' church, which is located six miles south of Nebo, in the country; the road is rough and hilly; they farm three sides of the land, which is very productive. I was surprised to see the good rich corn on the side hills and on top of the same. Thanksgiving Day brought about one hundred Saints and friends together at the church; I spoke at 11 a. m., after which the contents of well-filled baskets and boxes were spread on a long table, where all, with thankful hearts, partook of the rich, well-prepared dinner. The afternoon was enjoyed in listening to short talks from some of the brethren and friends; three Baptist ministers took part. Having been together all day, it was thought advisable not to have preaching that night, as all had to go home and do their chores.

Brother W. A. Guthrie is the presiding elder of Nebo, and he is always ready to defend the work and is competent. He is spoken of very highly by the business men of Nebo and has the respect and confidence of his brethren; he is willingly supported by the priest, teacher, and deacon, whose names I can not just call to mind; the majority of the Saints are strong in the faith, and I believe will renew their

diligence in the work. I found them a kind, affectionate band of Saints, and they did not forget that the patriarch had to have means to travel, as well as the stenographer, which is so often overlooked in different branches.

From Nebo we went to Saint Charles, which is comparatively a new branch of fifty members. Brother D. L. Lehman, elder in charge, assisted by Brethren Law and DeCoster, priests; Brother Sampson, teacher; and Brother Martin, deacon. Brother Eastman, elder, has rendered valuable service; I preached four times and gave several blessings here, as well as in Nebo. On my way to Saint Charles I called at Alton and preached twice. There is, in my opinion, good prospect for the work at all of these places. Brethren Sawley and Dowker, missionaries, have done some really good work in the Saint Louis District, and are well spoken of by the Saints, which is always good news to me.

The Saint Louis conference convened at the Stone Church Saturday, 14th, at 6 p. m. A large delegation was present, and the business was done without a jar, including the election of district officers for the coming year. Brother R. Archibald was elected president; Brethren Elliot and Baracough, high priests, vice presidents; C. Remington, secretary; Brother Reeves, district treasurer; S. A. Burgess, historian; Brother Russell Archibald, bishop's agent. Sunday, preaching at 11 a. m., by writer. There were four ladies baptized by Brother Elliot, one of whom I know was convinced during the meetings. At 2.30 was prayer and testimony meeting, and the confirmation of those baptized; at 7.45 preaching by Brother Dowker. This was one of the largest conferences in the history of the Saint Louis District. It was certainly gratifying to hear the reports of the local brethren from various parts of the district; so many new openings and all report much interest. May the unity, love, and push continue. The prospect for the work is very encouraging; may wisdom and understanding and discernment continue.

I intend after the holidays to visit some of the branches in Independence Stake; would like to hear from those in charge if they think it advisable for me to do some labor. Wishing all the compliments of the season, I remain,

Your brother,

WM. LEWIS.

CAMERON, MISSOURI, Seventh and Harris, December 21.

### London, England.

At this week end I thought I would write a few lines, and let your readers know what we are doing here in this mission. We have nothing great to report, therefore none to boast of. Like all other missions, we find that the opposer is just as busy here as elsewhere, yet there may be some things here to meet that are peculiar to itself, that are not found in other missions.

Perhaps for the last year or more the people in this country have been aroused by the cry of the White Slave Traffic, and an effort was made to apply this evil to the emigration of young girls to Utah by the Mormons. How much truth there is in a great many statements made for and against I am not able to say; but if true, the Utah Mormons have not been dealt with any too severely; but if untrue, then comes the statement of the Savior to our minds, "With what judgment ye judge ye shall be judged." They have been untrue, and falsified the revelations given to the church, and the teachings of that servant whom God hath chosen, and lied to establish polygamy, and now they are receiving their compensation, and the end is not yet.

We are sorry to say that the Reorganization has not escaped a part of the odium that has come to the latter day

work by reason of the evils of the Utah people. How to offset this odium and show our church up in its true light, was, and is yet, a question of importance to us. It could not be done by sitting with the idle and letting the cyclone take the just and the unjust. True, we are small and without influence, but something had to be done. The majority of the leading minds in the mission set to work for a defense, and taking advantage of every opportunity that would open in our favor, some started park and street preaching amidst the storm of unfair opposition. The elders were on the alert everywhere, and our cause was ably defended in the majority of places, such as Wigan, Leeds, Manchester, Birmingham, Sheffield, Gloucester, London, and other places, it all had its effect. I believe that Wigan, Leeds, and London are the places where the greatest outward opposition was manifested. I only know personally of London. We had the hardest things to contend with that I had ever met. I never anticipated I would ever have to meet such bold, unfair, slanderous opposition; it comes from people claiming to be Christians, organized into a band calling themselves "The Christian Evidence Society of London." This society is composed of members out of all the different Protestant churches in the city. Their chief work is to defend Protestantism on the streets and in the public parks, against Roman Catholicism, infidelity, atheism, anarchism, and Mormonism. This society in a sense represents all the Protestants in the United Kingdom, and of course they are powerful, and their influence is a mighty force. They thought they would do with us just as they pleased, in interrupting, and saying all manner of things they could think of, and calling all kinds of names, and it seems to me they have by heart every evil thing that was ever said against Joseph Smith and the church, from its incipency. They did everything they could but pull us off the stand, but in spite of all they did we held our own fearlessly, to their astonishment, but in all this tumult we made friends. Many questions were asked by people in good faith, and our cause is better understood by thousands than it was before we started public park preaching over one year ago. We expect to continue on the same line during the winter when opportunity and weather permit.

The "Christian Evidence Society of London" and the "Anti-Mormon League" have united their efforts against us, and although their outward appearance is against the Utah Mormons, the real foundation of their purpose is to uproot every phase of Latter Day Saintism; their motto in spirit is, Out with the Joe Smith religion, root and branch; but they find we are harder to meet than the Utah Church; therefore they take a special interest in us. We have been told in public, by our park opponents, of information they get from the Utah Mormons against us, that is false, but they use it, and we have no way to defend ourselves, except to raise our voice in public.

The Utah Mormons are very quiet. I have never seen them once preaching in the streets or parks since I came here. They work in different ways than we do. They make more converts, but what are the majority of them, but people that would rather have polygamy in their lives than not? We have met some of them, and they put up a defense in its favor; it is only reasonable that they should, as it is taught in the law of their church, therefore they are converted to the doctrine of polygamy, as well as to other principles of the Utah Mormon Church.

Our church work has not lost anything by the "Anti-Mormon" movement, where our elders were able to show the difference between us and the Utah people, and a great many of the common people are with us, but the would-be leaders (ministers) are as a rule against us. Although handicapped

in many ways, we expect to fight on and on, amidst the busy turmoils of the every busy London, and the densely populated cities of the British Isles.

We are very much encouraged in the success of our late London district conference, and gathering, and the Spirit manifested, and also at the increased gathering at our London Hall. We have Bible reading and study on Wednesday nights, prayer meeting on Thursday nights, besides the Sunday services. From outside indications we have reason to believe that the clouds are scattering. RODERICK MAY.

DECEMBER 17, 1912.

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN MISSOURI.**—District conference convened with the West Plains Branch in the Valley View Methodist Episcopal church, near Chapin, Missouri, on Saturday, November 23, 1912, at 10 a. m., with District President G. F. Cunningham in the chair; J. T. Davis, submissionary, associate chairman; G. A. Davis, chorister, and Benjamin Pearson, secretary. Five branches reported: Thayer 36, gain 1; Grove Springs 48, gain 1; Beaver 89, gain 4; Springfield 201; Woodside 48. Branches not reporting: West Plains, Logan Creek, Piedmont, Ava, Naylor, and Macomb. Ministry reporting: Elders: J. T. Davis, G. F. Cunningham, G. A. Davis, A. G. Fletcher, G. Edwards, J. W. Quinly, G. W. Anderson, Benjamin Pearson, W. H. Kelley, T. J. Simpson, A. M. D. McGuire, and G. W. Bootman. A petition from Saints near Niangua was read and on motion referred to the submissionary and district president. A petition from the Thayer Branch to restore license to Riley F. Cunningham was referred to submissionary and W. H. Kelley. Place of next conference will be Springfield, sometime in March, date to be set later by submissionary and district president. At our priesthood meetings the all-prevailing subject was the law of tithing. It was discussed in all its phases and much light gained thereon. The social service was a spiritual feast. Preaching during conference by W. H. Kelley and James T. Davis. A vote of thanks was tendered to the Saints and friends for their hospitality to visiting Saints. Also a vote of thanks for the use of building, and the choir service. This deserves especial mention, as it (the church building) was offered to us without a request, a kindness and consideration seldom shown. It reflects credit on the daily lives of the Saints near Chapin; also that the people there are not all prejudiced. Adjourned to meet as per previous motion. Benjamin Pearson, secretary.

**MINNESOTA.**—Conference convened with the Bemidji Branch November 16 and 17, L. A. Gould and L. Houghton in charge; B. S. Lambkin secretary pro tem. Four branches reported: Audubon, Minneapolis, Bemidji, Union. Ministers reporting: P. W. Martin, G. G. Buell, L. A. Gould, D. A. Whiting, Charles Lundeen, Thomas Spargo, Fred Green, B. S. Lambkin, Ward L. Christy, Henry C. Smith, L. Whiting, L. Houghton. The following delegates to General Conference were chosen, and those attending conference were authorized to cast a majority and minority vote in case of division: L. A. Gould, Brother and Sister B. S. Lambkin, L. Houghton, Brother and Sister Ward L. Christy, Birch Whiting, Alonzo Whiting, George Day, Charles Lundeen, M. O. Erickson, S. E. Sloan, Brother and Sister Lester Whiting, P. W. Martin, Matthew Jopson, D. A. Whiting, Lucy Williams, Hallie M. Gould, F. E. Anderson. Moved and carried that the next district conference be held at Clitherall the last Saturday and Sunday in May, 1913. Hallie M. Gould.

**SPOKANE.**—District conference convened in Spokane chapel December 14, 1912. O. Case, T. C. Kelley, and William Johnson were chosen to preside. Ministerial reports were read from O. Case, T. C. Kelley, Frank Holmes, G. W. Wilcox, U. L. Gunter, D. H. Crane, George Johnson, Fred Williams, J. E. Turnbow, W. W. Fordham, W. F. Yates, P. W. Wright. The following statistical reports were read: Spokane 309, Sagle 51, Roslyn 37, Columbia River 27, Ellensburg 15; total 439. The tent committee was continued and the district president and vice president were added and given power to collect funds and buy a district tent. The bishop's agent reported receipts, \$861.07; expenditures, \$794.50; leaving balance of \$66.57. The district treasurer showed receipts,

\$35.74; paid out \$41.50; balance due treasury \$5.76. The auditing committee reported accounts correct. The following members were elected delegates to General Conference of 1913: T. C. Kelley, T. J. Martin, Emma Bell, S. N. Coleman, N. Coleman, Ada Kellum, J. E. Turnbow, W. W. Fordham, George Johnston, Angelina Clark, Lou Gilmore, D. Macgregor, L. C. Duncan, William Johnson. On motion the Columbia River Branch was disorganized, and the names transferred to the Spokane Branch record. The sacrament meeting was well attended; a marked degree of the Spirit present, giving encouragement to the Saints in prophecy. C. L. Potter was ordained to the office of elder. The preaching was excellent. T. C. Kelley and D. Macgregor occupied. Adjourned to meet in Spokane June, 1913. W. W. Fordham, secretary.

### Convention Minutes.

SPOKANE.—Spokane district Sunday school association convened in Saints' church Friday, December 3, at 2.30 p. m. Elder Daniel Macgregor was with us, and gave interesting and instructive talks on the lines of Sunday school work. The evening session was talks on the different duties of the officers of Sunday schools, and the principal speakers were Elder Macgregor, Elder Case, and Carl Potter. The officers elected are: Superintendent W. W. Fordham, assistant superintendent, Vernon L. Gunter; secretary, Mary M. Buchanan; treasurer, Pearl Gilmore; librarian, Oscar Case, superintendent of home department, Emma Bell. Delegates chosen to General Convention as follows: Emma Bell, Oliver Turnbull, George Johnston, James Winegar, T. C. Kelley, H. Jenkins, John Turnbow, William Johnson, Dana H. Crum, Oscar Case, W. W. Fordham, Alice Nice, Laura Duncan, Clara Clark, Maud Gilmore, H. P. Hansen, A. G. Crum, Sister George, Fred Williams, John Graves. Mary M. Buchanan, district secretary.

### Conference Notices.

The thirty-fifth assembly of the Central Illinois District will convene at Taylorville, Illinois, on the first Saturday and Sunday in February. Walter Daykin, district secretary.

Idaho district conference will meet at Heyburn, Idaho, Saturday, January 18, 1913. Annual election of district officers will take place and delegates to General Conference will be elected. Branch clerks and all those holding the priesthood please be prompt in sending in reports. Mrs. T. R. Jackson, district clerk, general delivery, Boise, Idaho.

Eastern Oklahoma district conference will convene at Wilburton, Oklahoma, January 18 and 19, 1913. We would like a report from each branch. Branch presidents report to J. W. A. Bailey, Warrensburg, Missouri, and branch clerks report to district clerk. Mrs. Nettie Bowers, Box 204, Wilburton, Oklahoma.

Conference of the Nauvoo District will convene at Burlington, Iowa, February 1, at 10 a. m. Let all of the local priesthood either bring report of labors done during the year, or mail them to W. H. Thomas. Let as many of the Saints attend as can do so. This is the conference that elects delegates to General Conference. W. H. Thomas, district secretary; C. E. Harpe, district president.

Massachusetts district conference will convene with the Fall River Branch, February 1, 2, 1913, at 2.30 p. m. All the elders (not general church missionaries) and presidents of branches, and quorums of priests, teachers, and deacons, are supposed to report their labors; also the Sunday school and Religio district associations. The clerks of the different branches should have their reports in the secretary's hands at least ten days before conference. The special business will be the election of officers, and delegates to General Conference. Address all communications to the district clerk, W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, Massachusetts.

Seattle and British Columbia district conference will convene with the Seattle Branch the second Saturday in February, 1913. Sunday school and Religio conventions will convene on Friday of same week, at 10 a. m., and 2.30 p. m., respectively. Branch clerks will receive blanks upon which to make their reports in ample time, for six months ending January 31. It is hoped that all the ministry located and laboring within the district will mail reports direct to the undersigned not later than February 1. Also, all that possibly can will be in attendance. Fred'k W. Holman, district secretary, 4233 Bagley Avenue, Seattle, Washington.

Northern Wisconsin district conference will convene at Porcupine, Wisconsin, with the Frankfort Branch, February 15 and 16, 1913. Please send your branch and official reports in early. Address A. L. Whiteaker, Arkansasaw, Wisconsin, care S. Livingston. There will be teams to meet you at Durand on Friday, the 14th. All come. A. L. Whiteaker, district president; Leroy Colbert, clerk.

### Convention Notices.

District Sunday school convention of the Central Illinois District will be held at Taylorville, Illinois, on Saturday, February 1, 1913. Walter Daykin, district secretary.

Idaho district Sunday school association will convene at Heyburn, Idaho, January 17, 1913. Mrs. Wilma Jarrett, district clerk, general delivery, Boise, Idaho.

The Northeastern Illinois Religio convention convenes Friday, p. m., January 10, 1913, at Plano, Illinois. The election of officers will be one of the main features of the meeting. Blanche Fairbanks, district secretary, 1528 South Turner Avenue, Chicago, Illinois.

Des Moines district Sunday school and Religio associations will meet in convention at Runnells, Iowa, Friday, 8.30 a. m., January 31, 1913. Pearl Shannon, secretary, Sarah Rodgers, secretary.

Northern Wisconsin Sunday School Association will follow the conference at Porcupine, Wisconsin, on February 15 and 16. We want a report of all schools in the district; send them in early. Address Leroy Colbert, district superintendent, care S. Livingston, Arkansasaw, Wisconsin.

### The Presidency.

#### NOTICES OF TRANSFER.

Notice is hereby given of the transfer of Lloyd C. Moore from the Southeastern Mission to Southeastern Illinois and the transfer of Isaac M. Smith from Southeastern Illinois to the Southeastern Mission. This transfer is made by consent of the First Presidency and missionaries in charge of the respective fields.

FREDERICK M. SMITH, *Secretary First Presidency.*

J. F. CURTIS, *Missionary in Charge.*

R. C. RUSSELL, *Missionary in Charge.*

INDEPENDENCE, MISSOURI, December 15, 1912.

By proper consultation and agreement between the ministers in charge concerned and the Presidency, Priest J. W. Dubose has been transferred from Alabama to Northeastern Missouri District. The Saints concerned will please take notice.

FREDERICK M. SMITH, *Secretary First Presidency.*

INDEPENDENCE, MISSOURI, December 28, 1912.

Those concerned will please take note of the following transfers, which have been made by concurrence of the First Presidency and missionaries in charge of the respective fields:

John Davis, from Idaho District to Far West District, effective January 1, 1913.

R. E. Bozarth, from Colorado District to Clinton District, effective after January 1, 1913.

FREDERICK M. SMITH, *Secretary First Presidency.*

INDEPENDENCE, MISSOURI, December 31, 1912.

#### NOTICE OF APPOINTMENT.

Notice is hereby given of the appointment of Elder Emsley Curtis to labor in Southern Missouri and Oklahoma for the balance of the conference year.

FREDERICK M. SMITH, *Secretary First Presidency.*

J. F. CURTIS, *Missionary in Charge.*

INDEPENDENCE, MISSOURI, December 31, 1912.

### Notice.

To the Members of the High Priests' Quorum; Greeting: The time to mail to each of you a blank for your annual report to the quorum for the year ending February 28, 1913, is near at hand; and I herewith request that if you have changed your address since the publication of our 1912 Annual, you shall immediately on reading this drop me a card with your present post office address, and to those who are absent from home on a mission, or other business, that you will please instruct your homekeeper to forward the blank to you; and still further, should any fail to receive their

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald," All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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blank on or before March 1, 1913, write me at once and I will mail you another. Please to make out your report and mail it so that it will be sure to reach me not later than March 10. Am hoping to receive a report from every member this spring, and on time, so that I will be able to file my report to the General Conference at the session following our first meeting. Brethren, please be prompt, and thus assist your humble servant,  
 ROB'T M. ELVIN, *Secretary.*  
 LAMONI, IOWA, January 2, 1913.

George and Curtis R., and one daughter, Mrs. Edith Lewis, survive him. He was ordained a priest February 26, 1899, by I. N. Roberts and J. W. Davis, and was faithful in his calling till his strength failed him. With his companion he moved to Independence, March 1, 1911, being held in high esteem by all. Funeral at the Saints' church December 17, Brethren Garrett, George Jenkins, and G. E. Harrington conducting the service. Interment in Mound Grove Cemetery.

Addresses.

- R. M. Maloney, Route 9, Oklahoma City, Oklahoma.
- F. Simmonds, secretary of Western Wales District, 6 Morgans Terrace, Pontrhydyfen, Nr. Port Talbot, Glamorgan-shire, South Wales, Great Britain.
- Elder Frank Gray, 48 Euclid Avenue, Toronto, Canada.

Deacons of Pittsburg District.

*To the Deacons of the Pittsburg District;*  
 Dear Brethren: That you may the more efficiently perform the duties of your office, you will please attend the district conference to be held in Wheeling, West Virginia, February 22 and 23, 1913, where we contemplate organizing a deacons' quorum. If you can not possibly attend, please forward to my home address, 135 Selkirk Street, Chatham, Ontario, at your earliest convenience, your full name and address.  
 Respectfully,  
 R. C. RUSSELL, *Minister in general charge of Mission 4.*

Notice to Sixteenth Quorum of Deacons.

We desire your presence at Saint Joseph, Missouri, First Branch, Sunday afternoon, January 19, 1913, during Sunday school convention, as we would like to meet with a full quorum if possible.  
 CHAS. A. MORTON, *President.*

Correction.

Sister Blanche I. Andrews, of 3233 S Street, Lincoln, Nebraska, asks us to call attention of HERALD readers to the fact that this is the correct address, not "3233 South Street, Lincoln, Nebraska," as published in the Convention Notices column two weeks since.

Died.

WEILER.—At Independence, Missouri, December 15, 1912, Brother Christian Weiler. He was born January 6, 1836, at Kentringen, Baden, Germany, and was baptized at Elmira, Kansas, May 22, 1884, by A. H. Parsons; married to Miss Amanda Reed, at Courtlandt, New York, who died there March 2, 1874. Five children were born to them, one son dying at five years, and one daughter August 5, 1905, at Vineland, Kansas. February 25, 1876, he was married to Miss Fallie Rounseville, at Courtlandt, who with two sons,

ORR.—Sister Margaret Young, was born in Scotland, October 11, 1832. She was married to John H. Orr July 19, 1852, at Dalkieth, Scotland, by Elder Brewington. They came to America in 1856 and later to Utah. Becoming disgusted with conditions there they came to Ottumwa, Iowa, in 1880, where they united with the Reorganized Church. She was baptized and confirmed by William Waterman, August 13, 1893, and has been a faithful Saint but a great sufferer. Her husband died in 1906. There survive her three daughters, two sons, and a foster son, twenty-five grandchildren, ten great-grandchildren, two brothers, and three sisters. She died December 14, at 10 p. m., 1912. Funeral was from the Saints' chapel in Ottumwa. Edward Giles assisting; James McKiernan preached the sermon, December 18, at 10 a. m. Burial in Kirkville cemetery.

WHEELER.—Thomas F. Wheeler, born at Memphis, Tennessee, November 27, 1847; died at Independence, Missouri, December 14, 1912. He was married May 4, 1876, to Nancy A. Hill, by whom there were born to him James T. Wheeler, born September 4, 1877, died July 4, 1878; William B. Wheeler, born January 20, 1879, died April 2, 1896; and John Robert Wheeler, born November 7, 1880, died March 31, 1886. He was baptized October 24, 1886, by James G. Scott, ordained a priest, September 11, 1887. Surviving him are his wife, three brothers, and two sisters. He lived a true, devoted life to the cause of Christ. He was loved by all who knew him. Was prepared to rest in the paradise of God. Funeral preached at the Stone Church by George Jenkins.

DETRAY.—At Independence, Missouri, December 25, 1912, Brother Albert C. DeTray. He had been ill for some weeks, but his demise was hastened by a fall. He was born at Texas, Ohio, November 7, 1845. Married Miss Adeline Gould, at Grand Rapids, Michigan, September 28, 1876; five children were born to them, one dying at an early age, the wife and mother also departing this life in Independence, March 3, 1912. Children are George E., Mrs. E. S. Losey, Ray, and Frank DeTray, all living in Independence and vicinity. He is survived by his mother, Mrs. Charlotte DeTray, of Grand Rapids, ninety years old, and by a brother, Willard, also of Grand Rapids. He was a deacon, was faithful to the end, and has entered into a well-earned rest. Funeral December 27, Brother W. H. Garrett conducting the service. Interment in Mound Grove Cemetery.

GILBERT.—Surrounded by loving friends and loved flowers, there was laid to rest this afternoon in Olivewood Cemetery the body of Mrs. Hannah Brown Gilbert. Mrs. Gilbert was born eighty-two years ago in New Jersey. A few years later

her family moved to Henderson Grove, near Galesburg, Illinois, where she lived until her marriage in 1848 to Isaac V. Gilbert. Mr. and Mrs. Gilbert lived on their farm adjacent to Galesburg for the following thirty-three years. Here were born to them six children, three of whom passed away in childhood years. In 1889 the Gilberts came to Riverside. They were one of the several Galesburg families who settled in Riverside in those early years. Mr. Gilbert purchased a home on Jurupa Avenue, where they lived until his death, eight years ago. He will be remembered by the older River-siders as one always very active in civic and religious affairs. He was the first president of the First National Bank, and elder, Sunday school superintendent, and so forth of the Arlington Presbyterian Church. Mrs. Gilbert's part in all this was that most important one of the ideal wife and mother. Their unchanging happiness together was ever the source of pleasant comment among their friends. Her whole life and her whole strength were given in devotion to and service of her family. Mrs. Gilbert lived in her Riverside home until the death, six years ago, of her daughter, Mrs. Sadie E. Perrine. She has made her home since with

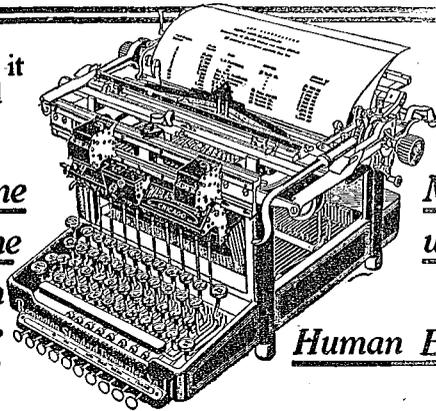
her daughters, Mrs. Mary I. Chandler of Redlands and Mrs. Mattie G. Haight of Dinuba. Besides these two daughters she is survived by a brother, Jacob Brown of Galesburg, two grandchildren, C. O. Perrine of Riverside, Mrs. Martha D. Hammond of Los Angeles, and three great-grandchildren.

MILLER.—Albert E. Miller, son of Luther E. and Louverna S. Miller, was born October 14, 1898, at Mount Sterling, Illinois; baptized October 13, 1906, at Lamoni, Iowa, by Elder H. A. Stebbins; died December 14, 1912, at Mount Sterling, Illinois. Funeral services from the home Sunday, December 22, in care of George P. Lambert, of Ferris, Illinois.

Novels are sweets. All people with healthy literary appetites love them—almost all women; a vast number of clear, hard-headed men, judges, bishops, chancellors, mathematicians, notorious novel readers, as well as young boys and sweet girls, and their kind, tender mothers.—William Makepeace Thackeray.

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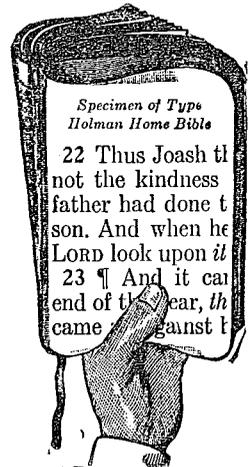
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 60

LAMONI, IOWA, JANUARY 15, 1913

NUMBER 3

## Editorial

### FALSE RUMORS CORRECTED.

Elsewhere in the HERALD columns will be found a letter from Bishop Roderick May, who is in charge of the work in England representing the Reorganized Church. From this letter it appears that one of the elders of the Utah Church in the presence of Rudger Clawson, who is one of the twelve apostles of the Utah Mormon Church, stated that Joseph Smith, president of the Reorganized Church, had met Joseph Fielding Smith, president of the Utah Mormon Church, in his office, presumably the president's office in Salt Lake City, for the purpose of discussing the propriety or probability of amalgamating the two bodies.

In reference to this statement, thus publicly made at Birmingham, England, I wish it distinctly understood that at no time, neither in Pres. Joseph Fielding Smith's office in Salt Lake City, nor anywhere else did I, Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, have any meeting or conversation with Joseph Fielding Smith in reference to uniting the two bodies; or upon any other topic of common interest or possible common interest, existing between the two bodies. The fact is that Joseph Smith of the Reorganized Church of Jesus Christ of Latter Day Saints has not met Joseph Fielding Smith, president of the Utah (Mormon) Church, at any time or place for consultation upon matters concerning the interests of the two bodies, nor upon any other topic.

The elder who made this statement or who is reported to have made it, made it without warrant, and it may be classified as one more in the great pyramid of lies behind which that array of wickedness has taken refuge for so, these many years.

For this statement in regard to the so-called prophecy said to have been made by Joseph Smith the Martyr in public there is no accredited authority that we have ever known. The nearest that has ever been discovered by us (and we have conversed with a great many who lived in the Prophet's day) is that upon a certain parade day, at what was then called Zarahemla, near the town of Montrose, Iowa,

opposite Nauvoo, some of the brethren were meeting at lunch time in the shade of a schoolhouse and discussing pending events, Joseph Smith was reported to have stated that if the church did not change in its methods and quit its wickedness they would be driven from the State of Illinois into the wilderness, "where," he said, "they would grow up and become a great people."

These prophecy mongers, when they make this statement, forget to put in the real essence of the prophecy, which is the behavior of the people. We have no authentic evidence to point to that such a statement was ever made or intended to be made as a prophecy; and if it were, it goes to the credit of the Prophet, and not to the credit of the people of whom it was said.

JOSEPH SMITH,

*President of the Reorganized Church of Jesus Christ of Latter Day Saints.*

### AUTHOR OF UNSIGNED EDITORIALS.

A brother has lately called our attention to a letter published in the HERALD in which the writer discusses a reference to the political situation of the United States, as incidentally referred to in an unsigned editorial in the HERALD just prior to the election, November 5. The writer of this letter states that the author's name not being attached to the article, he does not know who is responsible for it.

In order that others may not make a similar mistake, it would be well to notice that as a rule the editors writing for the paper which they represent do not sign their names, and this is true in regard to the HERALD. Unless for personal reasons of different character it is necessary to make the article official or personal, the editor-in-chief does not sign his name, and articles appearing in the editorial column of the HERALD may be taken for granted as having been dictated or written by the chief of staff, Joseph Smith. The article to which this brother's letter referred, was written by the editor of the HERALD.

ELLEN SCOTT

## NOTES AND COMMENTS.

During the holidays, the bishopric of Lamoni Stake issued a little four-page leaflet which was distributed among the membership of the stake, with the season's greetings. From this little leaflet we quote:

*"To the Saints of the Lamoni Stake:* The Lamoni Stake Bishopric wishes you the compliments of the season and joins with you in the feeling of gratitude to our heavenly Father for the splendor and prosperity of the season just closing.

"We feel specially grateful to God and his people that a knowledge of the rules under which we live the gospel life are becoming more widely known and better understood; for, as the beauties of the gospel privileges and requirements become better known and sensed, the people will advance or fall back, according to the depth the spirit of the gospel has taken root. In other words, we believe the letter and the spirit of the law go hand in hand, just as the portions of the law which we call temporal and spiritual go together; and when they fail to do so, the cause must suffer. We repeat, we are glad we have a knowledge that these rules are better understood by the people than they were a year ago.

"This letter is written on December 20, 1912, and up to this time we have received \$5,448.72 in tithes and offerings since January 1, 1912. There has never been a time this present year when the treasury was entirely empty, though in the most busy times of harvest and plenty the funds were frequently very low. Since the first of the year we have expended for the support of ministers and their families \$4,731; and for aid to Saints \$751.06; we have helped twenty-six of those who had present need to the amount of \$1,534.73; and have added to our office equipment by expending \$55.50; our office expense amounting to \$356.15.

"During the year we have received \$723.50 in pledges and cash, said money to be used for the purpose of starting some industrial enterprise, with the idea of conveying the same to the society to be organized under section 128 of Doctrine and Covenants. Such fund is now open; you can subscribe to it in any amount and at any time you see fit. We do not know just how we will invest it; that depends upon opportunities offered, but we are going to try to be very conservative, and carefully watch and diligently work and pray that it shall be a success when we do move out in this line. Do not be fearful, however, that we will not do anything at all; we will try to keep ourselves ready for the proper opportunity, and we will report our action to you.

"Numbers of the Saints are keeping up their inventories in a faithful, conscientious, and businesslike manner. The army of regular and systematic tithe payers is therefore growing. Join the army,

if you have not already done so, and attend to the Lord's business in your most businesslike manner, and in compliance with his law. To settle your account at least yearly is not only best for the church, but it is best for you. The Lord has so instructed us, and the habit of obedience to his commandments is a pearl greatly to be desired. Pick the most convenient time of year to make your settlement with the Lord, and when it is chosen observe it closely.

"The accounts in our office will be closed January 1, and if you want to get in this year you have only a few days left. We would welcome you to our office and spend some time in giving you what aid you need to get your account in the shape you want it. We will also gladly talk over with you any matters you may want to canvass which to any extent hinder your compliance with the law of God, or are not made clear to your minds in this circular."

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NEWSPAPER DISCUSSION.—Brother O. R. Miller writes us that he has had a newspaper discussion with one W. G. Roberts in regard to the destiny of man, the articles appearing in the *Burlington Gazette*.

---

NAUVOO EXPOSITOR.—A sister sends us a clipping from the *Rock Island (Illinois) Argus* which is a quoted article from the *New York Christian Advocate* written by Reverend O. W. Fifer, of Des Moines, Iowa, dealing with the *Nauvoo Expositor*. Not long ago we referred to this article and Brother Heman C. Smith, Church Historian, wrote a reply to it, and it was published in *HERALD* of October 2, 1912.

---

The following news item which is going the rounds of the press will be read by our people with interest:

"CHICAGO, December 30.—The *Jewish Courier*, of Chicago, announced yesterday morning the receipt of a confidential cablegram from London, announcing that American and English Jewish bankers have underwritten a loan of \$100,000,000 to Turkey in return for concessions in Palestine.

"The paper says this information means one of the greatest events in the history of the race, and that it will give the Jewish people an opportunity to return to their own land; cease being 'homeless people,' and hasten the day when Jews from all over the world will start a 'back to Palestine' movement."

---

We must not think so much of what the many will say of us. We must think of what the one man, who understands right and wrong, and of what Truth herself will say of us.—Plato.

## Original Articles

### WHY I AM WHAT I AM.

How many times I have wished that my friends and neighbors, and all who have been wondering why I left the church of which I was a member, and joined that despised church, the Church of Jesus Christ of Latter Day Saints, which is everywhere spoken evil of, could be gathered together, and that I might give them a "reason for the hope that is in me." So to-night, in my imagination, I have them all before me, and I am a minister, and this is my first sermon; and as I may never preach another, I think I will give a reason for that hope while I have an opportunity. So I beg your attention while I try to make it plain to you why I am what I am. Like other ministers, I must take a text as a sort of nucleus for my thoughts to cluster around.

Whenever my mind runs on the goodness of God, in leading me out of the wilderness of error and up to the sun-lighted heights of truth, this word of Paul always seems to express my feelings better than any other: "By the grace of God I am what I am," and I say them over again and again, realizing their truth in my case as well as in his.

The word *grace* means *favor*, and was it not a wonderful favor that God showed me, when in his providence and loving thought for me, he brought the gospel to my attention? And it was a continuation of his favor when time after time he witnessed to my slow heart of the truth. How the Good Shepherd did keep calling after me, his wandering sheep; and with what persistent love he sought me and called me to follow him!

I was wandering, sad and weary,  
When the Savior came unto me;  
For the ways of sin were dreary,  
And the world has ceased to woo me;  
And I thought I heard him say,  
As he came along his way,  
"O, timid soul, stay near me,  
My sheep should never fear me,  
For I am the Shepherd true."

At first I would not hearken,  
But put off till the morrow;  
Then life began to darken,  
And my soul grew sick with sorrow.  
Still I thought I heard him say,  
As he came along his way:  
"O, timid soul, come near me;  
My sheep should never fear me,  
For I am the Shepherd true."

I had always desired to serve God, had confessed Christ while quite young, and felt a degree of satisfaction that I had done what was my duty to do. I became identified with the Methodist Episcopal Church, but only on probation, and before I was taken into full connection, my mind was rather un-

settled on the question of baptism. After reading and pondering over the word, I became dissatisfied with the teachings of the Methodists on that question. Other doctrines did not trouble me, as I thought as so many do, that it made no difference what doctrine one held, just so he was sincere. But the teachings of the New Testament were so plain on the subject of baptism, that I became anxious to follow Christ in that ordinance. To me then, there was no more in the thought than this: I must be baptized because Christ was. No meaning attached to the ceremony, it was only an empty form. As the Christian Church (not the Disciple) was the nearest, and as I liked their liberality, I joined that body of believers, and was immersed by a man, who even then was denying in private conversation much that he preached in the pulpit. The next year he openly declared himself to be a "freethinker" and an unbeliever in all he had preached, and left the church a rank infidel. This, of course, had the tendency to make me dissatisfied with my baptism, though not yet with the church.

When I was first baptized I felt, as I said, a degree of satisfaction because I had followed Christ in baptism, but I never felt the assurance I desired, that I was a child of God. I knew nothing of the law of adoption in the household of faith, or of the way into the kingdom of God. I can truly say that I knew almost nothing of the gospel of the kingdom; like thousands of others, I thought I knew, but was mistaken. I had been taught that to believe in Christ was all that was necessary; that sop of Satan that has put so many honest souls to sleep; which he is always ready to feed to the sin-sick soul, quieting their fears, lest in their anxiety they persist in their search until they find the only infallible remedy for sin, the remedy prescribed by the great Physician himself, the gospel of the Son of God, which is "the power of God unto salvation, unto every one that believeth;" the "gospel of the kingdom," as Christ himself termed it.

After moving from my home in Pennsylvania to Virginia, I was not connected with any church for a number of years. There being no Christian Church near me, I worshiped with the Baptists, or the Methodists, or the Presbyterians, as I had about as soon go to one as to another, and found in all some things I could not harmonize with my understanding of God's word. I read all kinds of religious works, books, or papers, and found some truth in all, even to the Catholic. And I must confess that I found much error in all. Still I did not realize that my dissatisfaction was the way the Good Shepherd had of winning me from the wilderness, and wooing me into his fold. I truly wanted to find that perfect law of the Lord that converts the soul, but in all these many churches there seemed always to be something lack-

ing; I knew not what. I soon found that they were all "broken cisterns that can hold no water," which men had hewn out for themselves. Sometimes in their "times of refreshing" they would fill up. And though this seemed to quench their thirst for a time, yet the effect was not lasting, and soon the poor souls were either as thirsty as before, or, as was often the case, would not believe that there was such a thing as a fountain of living water. And even such water as did find its way into these broken cisterns, was brackish and bitter, only surface water, befouled with the rubbish and debris that had collected there, and was not the pure, sweet, soul-refreshing water of light that I was thirsting for. Yet Christ had promised that they that hungered and thirsted after righteousness should be filled, and that the water he gave to drink should be in them a well of water springing up unto everlasting life. I had not found that fountain, and knew not the way thither.

I believed in Christ; and as the word said that "he that believeth on the Son hath the witness in himself," I searched my heart for that witness. But there was no witness there, and finally I came to the conclusion that all the witness one could have was the knowledge that he believed. I knew that I believed in Christ, and that was my witness, as I then thought belief the only essential. I had not then learned the difference between believing *in* Christ, and believing *on* Christ. And so I rested my soul on that fact that I believed, and was filled with a sort of self-complacency that I mistook for the peace of God.

But I read in the word, "Great peace have they that love thy law, and nothing shall offend them." I became dissatisfied again, for my peace was easily disturbed. Every new wind of doctrine would blow me this way or that; as I had no anchorage. Although I clung to the cable, the word of God, yet I was tossed to and fro, at the mercy of wind and wave. When I would compare the different doctrines that about that time seemed to force their claims upon me there was always something wrong. I could find none that seemed to correspond with the pattern. And I found too, that often they seemed to lack foundation. I wanted to find a foundation with rock bottom. I dared not trust myself to any more houses on the sand.

But God even then was teaching me; I was learning that all these man-made systems of religion, were but "broken cisterns" at the best, and contained not the water I desired. I found, too, that God had said: "My people have committed two evils; they have forsaken me, the Fountain of living waters, and have hewn out for themselves broken cisterns that can hold no water." "All that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." So in order to

find these "living waters," I must find God, and whither should I go? My heart's cry was: "Lord show me the way." It was then these words were true of me:

At last I paused to listen,  
His voice would not deceive me;  
I saw his kind eyes glisten,  
So anxious to relieve me.  
And I'm sure I heard him say,  
As he came along his way;  
"O, timid soul come near me,  
My sheep should never fear me,  
For I am the Shepherd true."

At a revival service at the Methodist Episcopal Church, I with many others knelt at the altar to re-consecrate myself to God, as the congregation was singing,

"I will follow Jesus,  
Anywhere he leads me I will follow on."

it was impressed on my mind that if I covenanted to follow Jesus, that I would be led into such paths as I never would choose, even in a way that I would not want to go. But my heart responded: "Anywhere he leads me, I will follow on." Then the leading of the Lord became more manifest.

About that time I received a letter from a friend in Mississippi with whom I had been corresponding a long time. She was an earnest, zealous worker in the Methodist Episcopal Church. Her letters were always edifying and uplifting, although, like myself, she had never been fully satisfied with what she found in the "broken cisterns." We had often written of our spiritual hopes and fears, but now, for some time there had been a break in the correspondence. Just at this time, when I felt that I must follow Christ, no matter where he led me, the letter came, telling me she was about to be baptized into the Church of Jesus Christ of Latter Day Saints, and, of course, I was shocked and grieved beyond measure. Yes; I even was ashamed to think that I had been corresponding with a woman who had no more self-respect than to join the "Mormons," and I decided to drop her then and there; but finally I decided that I had a duty to perform before I dropped her entirely. I must open her eyes, if possible, to the *awful* thing she was about to do, as I then supposed. So, with the beam in my own eye, I began. I wrote to her, telling her that they were Mormons, and begging her not to have anything to do with them, etc.

She soon wrote again, explaining the faith, and sending me tracts, leaflets, papers, etc. At first I would not read them; I would glance over the *Ensign*, if very hungry for something to read and could not possibly find anything else. I could see nothing wrong, so I began to read carefully, to see if there was not something wrong, but even with such a big

beam as that in my eye I could not do it. Instead I saw clearer than ever. Truths that had seemed dim and obscure shone with a new and clear light. It was as if I were searching for diamonds in a spot where I was sure they could not be found, and suddenly saw their gleam. New truths, or truths that I had never seen before, leaped into view, until the word of God began to scintillate as if studded with brightest jewels, and so it was; pearls of purity, gems of truth, gold tried in the fire, all were there, and they were mine, mine, mine! If I would obey the law of adoption, I should be an heir to all these precious things of the kingdom.

I found my Bible read much differently on some subjects than I had supposed; and I remember on one occasion, turning to the title-page, to see if it were really the 'King James' Version that I was reading. It was a little, old-fashioned, leather bound pocket Bible that had been given me, in memory of an old lady whom I had nursed in her last sickness, and as I had not had it long, and as she had come to the South from one of the far Western States, I thought it quite likely that she might have gotten hold of a "Latter Day Saint Bible"; as I had been told that they had changed the Bible to make it read as they taught; but lo! It was the King James Bible, and I had no loophole of escape in that direction, unless I denied the word of God.

Finally the leaven of truth began working. Then began such a struggle as I hope never to pass through again. It was as if I was being contended for by two parties, each determined to win; and so it was, the Spirit of truth on one hand, and the powers of darkness on the other. For six months or more the battle raged. I could hardly sleep; I was in a constant turmoil. I could only cry out, "Lord, lead me. Do not let me be deceived." I would look at my children and weep, and ask myself if I could go this way, and be cut off from all my friends, and even have my children turn against me. The Spirit of truth would always have a word for me; sometimes it was, "Follow me," and sometimes, "He that loveth father or mother, wife or children more than me, is not worthy of me!" "He that taketh not up his cross, and followeth not after me, is not worthy of me." The opposing power would hold up the cross, and magnify it before me, and make it appear more and more repulsive, until its shadow even was more than I could bear. Oh, it looked so heavy, was studded with such sharp thorns, was so black with shame and disgrace; could I find courage to take it up? Then, in contrast, with subtle cunning, this arch deceiver would show me the pleasures of this world; pure, innocent pleasures, too, of themselves; for he knew he could not tempt me with any other. The love of my friends, the respect and good will of my neighbors, the pleasant associations of the church, (as in my unrest I

had joined the Presbyterian Church,) how pleasant these all appeared, and how hideous and repulsive the cross, and dismal and dark and thorny the way, beset by all manner of dangers, and leading me—where? I could not be sure.

One night, after my usual prayer for guidance, in which I had said that if God would show me by some sign that this work was true, I would accept it and obey the gospel, suddenly as I lay with closed eyes, a light appeared before me, not clear and bright, but as the sun appears through a smoked glass, and yet its rays shot all through me, and filled me and thrilled me from head to foot. The room seemed filled with a clear light, and I felt as if lifted up and floating on a sea of light. The light seemed to permeate through my whole being, and clearly and distinctly to my inner consciousness came these words; "Follow the Light." I opened my eyes and looked about the room; everything seemed natural. But I still felt that same flood of light. No other word expresses it. I was in it, was floating in it, and it filled me through and through, and such a joy came to my soul as I thought, "This is the sign from the Lord that you asked for, and means you are looking in the right direction."

For three days this wonderful experience stayed with me, just a foretaste of what was to be enjoyed should I obey the gospel, and during those days I sang over and over again that blessed hymn, "How firm a foundation, ye Saints of the Lord." That was a sweet experience, when

He took me on his shoulder,  
And tenderly he kissed me;  
He bade my love be bolder,  
And said how he had missed me.  
And I know I heard him say,  
As we went along his way,  
"Oh, timid soul keep near me;  
My sheep should never fear me,  
For I am the Shepherd true."

Yet the cross was still heavy, as I was not in that ecstatic state always. As if the Good Shepherd bade me to walk by myself, though never alone after this. Still sharp was the struggle before I could come out boldly. I was a "slow-heart" indeed.

Prior to this time, the sister whom I mentioned put a note in the HERALD, requesting the Saints to write to me, and to send me literature. Not knowing this, I was greatly surprised to receive a letter from a brother of whom I had never even heard. I said, "This is strange that this brother should write, and explain away some of the doubts that were in my mind. Should I get three more letters inside of two months from persons who are strangers to me and they should all tell the same thing, I should believe God was in the work truly." Several weeks passed, and I received no more letters, although I longed for

them, and yet dreaded to receive them, for I felt if I did I would be compelled to admit the work was of God. About six days before the close of the two months, I received another letter, from another source, telling the same story. I said, "I will hardly get any more in the few remaining days." It is hardly likely anyone else would be moved to write, but if God wanted me to accept this work, he could move others to do so; and should he do this I felt that I would be in honor bound to confess the work was of God, and if I received no more, I was determined to stop all investigation, and turn my thoughts into other channels.

But God knew just when to send them. He was still showing his grace or favor to his child, "slow-heart" though she was. The next day's mail brought me three, and the next brought me three, and the third day also brought three, and I received others still, until I received nineteen in all, and all telling me the same story. I was satisfied again for a while, and felt as if I could face a world with this doctrine. I remarked to some of my friends: "If I had written to twenty-five ministers of the orthodox churches, asking what I must do to be saved, I would have received as many different answers; but these all tell the same story, and they all seem to know." These all gave forth the same sound, and it was no uncertain sound either.

Again, doubts assailed me, and I would say, "Oh, if I could only know," not seeing then that the promise to know was conditioned on the willingness to do: "If any man will do my will, he shall know of the doctrine," and as soon as I willed in my heart to do his will, no matter what the cost, then he gave me that blessed experience which proved to my mind that here, and here alone, was the true light, undimmed by having been hidden with the rubbish of manmade creeds and dogmas.

Then the Spirit began to move me to tell others the story of the restored gospel. Like the woman of Samaria at the well, I must tell others to come and see if this was not indeed the Christ; and like Andrew who went and found his brother, and said: "We have found the Messiah," so I felt an earnest desire to tell my relatives and friends; but not yet was I bold enough. About this time I received a letter from my brother, a minister in the Christian Church. He was then living in Maine, and he wrote of an effort to hold revival meetings, but said: "Not much could be done, as the Latter Day Saint elders had been there preaching their pernicious doctrine, and somehow that always seemed to be the result, wherever they went. It was almost impossible for other churches to make any converts, after their doctrine had been preached. It seemed to be death to all spiritual life." Then I felt the spirit of my mission upon me, and seizing my pen, wrote without a

fear or a care of the loss of his love and esteem: the first words of defense of the gospel I ever wrote:

"Dear Brother,—You say the doctrines of the Latter Day Saints are poisonous, and the death of all spiritual life. If so, I find the Bible is full of the same kind of poison; but instead of being the 'death of all spiritual life' I find it gives spiritual life, and if it is poison, it is the sweetest poison I ever tasted."

Anxiously I awaited his reply, which did not come till fully six months afterward. It was filled with regrets that I should have drunk so deeply, and he trusted to my good common sense to help me to see through the errors, etc.; and he said the Latter Day Saints use the Scriptures as children would a flower garden; just selecting a flower here and there, to weave into a bouquet to suit their own fancy." I replied that I found that all the so-called orthodox churches did the same thing, each having his own particular bouquet, and it appeared to me that the Latter Day Saints used the whole flower garden. Well, he stopped writing, and I suppose he thinks with pity of his poor, deluded sister.

As by the grace of God I began to have courage to speak and write, God began to bear witness more and more, and in various ways. I remember once I was very anxious to learn about some particular point of doctrine, and I began to look over my few *Ensigns*, for at first I did not save them, but used them as I would any old newspapers. But I could not find what I wanted, and it seemed I must know; I could not rest until I did, and how could I find out? Almost as if a voice spoke to me, came the thought, Go look in that pile of old story papers on a high shelf (where I had stored them away). I could not resist the impulse, although I was sure I would not find any of the *Ensigns* there, as they had been there a long time. But nevertheless, I searched the pile over, and there, at the bottom, was an *Ensign*, one of the first I had received, but had never more than glanced at. And what filled me with astonishment and confirmed me more and more in the assurance that this was indeed the way of truth, there was a sermon on that very subject, and the doubt that had been clouding my mind on that score melted away to trouble me no more.

I might multiply instances where I was sure the hand of God overruled to show me the truth. I will relate one more. I said that in my unrest I had joined the Presbyterian Church; and I went to work earnestly to do all I could in Sunday school and other church work. I taught a class of young ladies for one year, but by that time I was so satisfied that the doctrines of that church would not stand the test of "the law and the testimony," and as they were about to reorganize the Sunday school for another year, and had let me know that they wished me to continue with my class, I felt that

to be consistent I must let my pastor know of my change in religious views; so I wrote him a letter, telling him of the faith that I was assured was of God, and that I found many things in their Sunday school lesson books that I could not conscientiously teach, and I must be true to my conviction, let come what would. We exchanged two or three letters; in his of course he tried to convince me of my error and he made such strange and false statements about the origin of the church and the character of Joseph Smith and of those associated with him in the early days of the work, even getting their names wrong, that I saw he was not as well versed in the knowledge of the work as he professed. But he said he had proofs to show that this church was only a branch of the Utah abomination, and would bring them to me, and he was sure he could soon convince me of my mistake, and promised to come and see me soon. The next sermon I heard him preach was from the text: "How long halt ye between two opinions? If the Lord be God, serve him; if Baal, serve him," and he preached a powerful sermon about the danger of indecision, which helped me to a decision, as well as did his closing remarks, that some people had been deceived with the idea that God was sending prophets into the world to-day. This was false; and he warned his hearers against such pernicious teaching, saying that God had given all he ever would in this Bible; the door of revelation was closed; we need no prophets now; we need no apostles now, etc.

Time went on. I was still allowed to keep my class, as there chanced to be no one else to take it. One day one of his deacons, my nearest neighbor, said to me, "I saw Elder S. yesterday, and he says he is coming to see you the next time he comes."

I said, "All right; I will be glad to see him."

"Oh, he is going to draw you over the coals. He says he don't want more than a few minutes to tear the Latter Day Saints' doctrine all to pieces."

"Well, if he can do that, all right," I said.

So the next Sunday the minister came home with this deacon, and he waited till fifteen minutes to four before he came to see me, although he expected to leave there at four o'clock to go to a five o'clock meeting. He asked a few commonplace questions, about our health, and how the crops were, etc., made a few remarks about the fine weather, and the murder of an ex-Senator near us a few days before, then he took out his Testament and asked permission to read a chapter, which of course I granted, feeling sure that he would try to prove by it that my views were all wrong. But it was a chapter dear to all Latter Day Saints, the fourteenth of John. Then he knelt and prayed with us, and never, either in his prayer or any other way, alluded to our church or doctrines. As soon as he rose to his feet he grabbed his hat and

said, "I must be going," scarcely taking time to say good-bye. He started out in the wrong direction, which I discovered, and set him right; then I found he had left his umbrella, which he thought he could not venture out in the hot sun without; so I called him back for his umbrella, while the joy bells were ringing glad chimes in my heart, because the battle I had dreaded with this college bred, and experienced minister of many years service, was over; and I had done nothing. The Lord had fought the battle for me, for I had prayed earnestly over the matter the whole week. I knew not what proofs he might be able to bring, that I might not be able to meet. He acted confused all the time he was there, and then to know that it was his intention to show my error, and to not open his mouth on the subject, but read the very portion of scripture that taught that for which I was contending, was to my mind a clear indication of his being unable to tear the doctrine all to pieces.

I remarked the next morning to this deacon's wife, who came over early to ask me what Brother S. said about our faith, "He never said 'Boo,' never mentioned it at all. A strange way this for a shepherd to do who sees one of his sheep going astray." She was surprised, and said he kept saying, "I must go over and see Sister Corson, but I hate too." He never troubled me after that.

I would make this article too long to tell one tenth part of the ways by which the Lord led me, but at last I could wait no longer. I must be baptized, but no elder was near. After removing to Richmond, and the hand of God was in that move too, as I could plainly see, I wrote for Elder J. L. Goodrich, who was missionary in charge of this district then, and he came on and baptized me. Was I satisfied then? Yes; my joy was as full as it could be, and it seemed too sweet to last; but to quote from that favorite hymn of mine again, let me say:

I thought his love would weaken,  
As more and more he knew me;  
But it burneth like a beacon,  
And its light and heat go through me.  
And I ever hear him say  
As we go along his way;  
"O, timid soul, stay near me,  
My sheep should never fear me,  
For I am the Shepherd true."

Nearly eleven years have gone by since that time, and the gospel "beacon" burns brighter than ever. I am just as anxious to see the work progress in this part of the vineyard as ever, though circumstances have kept me from doing much, only to see that the "beacon" is not put out by the opposing powers. I sincerely pray that this explanation of "Why I am what I am" may be blessed to many souls. I am ever striving to be "instant in season and out of season";

to always be willing and ready to "give a reason for the hope that is in me," and surely it is the most reasonable hope that ever was held out to a sin-sick soul as the hope of eternal life, since it is the gospel that "comes not in word only, but in power and in much assurance, and the Holy Ghost." Since it is by God's grace that we are what we are.

Let us do then, dearest brothers,  
 What will best and longest please us,  
 Follow not the ways of others,  
 Let us follow only Jesus,  
 And we will always hear him say,  
 As we go along his way;  
 "O, timid soul, keep near me;  
 My sheep should never fear me,  
 For I am the Shepherd true."

Alice R. Corson.

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### SALVATION AFTER DEATH.

*"And the gates of hell shall not prevail against it."*

Have you ever thought seriously over, or read prayerfully these words of the Savior? Are you not longing for the truth and justice of God? Do you not long to know that some day God will reward every man for his good deeds, as well as for his bad? Or has your mind been darkened with the doctrine of eternal damnation in hell for all that go there?

How many of us are there who have not a friend, or a father or mother, or a brother or sister, or even a dear child, who, according to this doctrine, has gone down the broad road for ever, and to endless torment in hell? And after eternity has rolled on for a thousand years, they will look up into the face of a loving and merciful God, and say, "Oh, God, how long?" and he will say to them, "Time has just begun."

Reader, does not this make tears come in your eyes? Are you not willing, if it be possible, that something be done? Have not the elders said to you, "Weep not, for the lion of the tribe of Judah has prevailed to open the book and to loose the seals"?

So, let us go hand in hand, back to the text and read:

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 15-18.

Was this church prevailed against, dear reader, the church that he established here? We answer, yes, it was persecuted from city to city, and in every synagogue. We are told that the blood of the Saints ran in the streets of Jerusalem, and Saul, with au-

thority from the chief priest, went from place to place, binding men and women, and all who called on the name of Christ, until finally the church was banished from sight. But, reader, who did this? The gates of hell? No. The same old dragon that was cast down from heaven to the earth. Wherefore the angels said, "Woe, woe, be to the inhabitants of the earth; for the Devil has come down among you with great wrath." He it was that prevailed against the church.

What, then, is this—the gates of hell? Turn with me to the sixteenth chapter of Luke, and there find the Savior speaking to his disciples concerning the rich man and Lazarus, and he says there is a great gulf fixed between heaven and hell, and it prevailed against any passing through, from either way. Here he makes plain the gates of hell; but remember, reader, those conditions existed under the law of Moses, and not under the law of life, the gospel. The old covenant law of Moses was taken out of the way that the new covenant might be established, the gospel, which is the power of God unto salvation. If this was the condition that existed under the law of Moses, were there to be better conditions under the law of Christ? Surely, then, we should be glad to hear it. All right; but while we search from place to place to hear words of the Savior, first in Jerusalem, and then at Nazareth, and then at Bethlehem, and other places, let us keep in mind the text, "And the gates of hell shall not prevail against it." Then again we hear him saying:

Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father has life in himself, so hath he given to the Son to have life in himself. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.—John 5: 25-28.

And let us go back into the days before Christ was born, and hear the old Prophet Isaiah speaking:

The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61: 1.

Reader, is not this joy? Do not our hearts feel glad because we have such a Savior? Who can not say amen? But let us not lose sight of the text, of the gates of hell, and also the church. Let us realize, too, that those men of whom Christ made this church went about preaching the gospel of Jesus Christ, which Paul says is the power of God unto salvation, inasmuch as the Apostle Peter tells us this:

For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached [the gospel] unto the spirits in prison; which sometime were disobedient when once the long-suffering of

God waited in the days of Noah while the ark was a preparing.—1 Peter 3: 18-20.

And again:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 Peter 4: 6.

Reader, is not this going to bring joy? Let us all say, "Glory, glory, hallelujah, amen!" as the angels did when the lion of Judah, the Lamb slain from the foundation of the earth, prevailed to open the book, and to loose the seals thereof. Glory to his name in the highest! Do you suppose that Abraham rejoiced to see one of his sons have an opportunity to hear the gospel and live?

And again, John says:

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and earth and hell delivered up the dead which were in them; . . . and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Revelation 20: 12-14.

Now, reader, who is all this resurrection and judgment for? We answer, It is for those brought up from death and hell. Christ told his disciples on one occasion that if one be cast into hell he should not come out till he had paid the uttermost farthing. They come out in the last resurrection and are judged and rewarded for all the good they have done, no matter how little it may be. But who are those whose names are not found written in the book of life, who shall go away into everlasting punishment? These are those to whom the Savior said, "All manner of sin and blasphemy shall be forgiven unto man except the blasphemy against the Holy Ghost." And that sin he says shall not be forgiven in this world nor in the world to come; therefore their names are for ever erased from the book of life, and they go away into the lake of fire. (Hebrews 6: 23.)

My prayer is that you will read these few words with honesty and sincerity, and that you may be freed from the false doctrine of the Devil himself, if you have believed any such.

G. N. COX.

PARIS, TEXAS.

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If I wanted to become a tramp, I would seek information and advice from the most successful tramp I could find. If I wanted to become a failure, I would seek advice from men who have never succeeded. If I wanted to succeed in all things, I would look about me for those who were succeeding and get into their surroundings.—Joseph Marshall Wade.

## Of General Interest

### FROM D'AUBIGNE'S HISTORY OF THE REFORMATION.

*Dear Herald:* It is some time since I have written anything for your pages. There is little of interest occurring in these parts. Our branch is very small, but we try to keep up with our duty, distributing literature and whenever an opportunity offers, talking on gospel themes, to those who will listen.

Notwithstanding my long term of fellowship in the Catholic Church, I was entirely ignorant of many practices in it, particularly regarding the manner of punishment for those who offended, or differed in religious views; in other words, "heretics." Of late I have obtained many authoritative books regarding such subjects, and thinking that many of your readers may be as uninformed as I was, I feel impressed to copy one portion for those who might like to know what has been done in the past, and is still done where the church has absolute control. The following is from D'Aubigne's History of the Reformation.

Your sister,

MARIE JULIE T. ADAMSON.

LOWER LAKE, CALIFORNIA.

The following account by an eyewitness of the scenes witnessed at the destruction of the Inquisition, will give the reader some idea of the fiendish cruelty practiced by the Inquisition on its helpless victims in those dark days:

#### SCENES AT THE DESTRUCTION OF THE INQUISITION AT MADRID, SPAIN, IN 1809.

In 1809 Colonel Lehmanowsky was attached to that part of Napoleon's army stationed at Madrid; and while in that city the colonel used to express his opinion freely among the people respecting the Jesuits and priests of the Inquisition. It had been decreed by the French emperor that the Inquisition and monasteries should be suppressed, but the decree was not executed.

Months passed away and the prisons of the Inquisition had not been opened. One night about twelve o'clock, as the colonel was walking along one of the streets of Madrid, two armed men sprang upon him from an alley and made a furious attack. He instantly drew his sword, put himself in a posture of defense, and while struggling with them he saw at a distance the lights of the patrols—French soldiers, mounted, who carried lanterns, and rode through the streets of the city at all hours of the night, to preserve order. He called to them in French and, as they hastened to his assistance, the assailants took to their heels and escaped but not, however, before he saw by their dress, that they belonged to the Guards of the Inquisition. He went immediately to Marshal Soult, then governor of Madrid, told him what had taken place, and reminded him of the decree to suppress the Inquisition. Marshal Soult replied that he might go and destroy it. The colonel having told that his regiment—the Ninth Polish Lancers—was not sufficient for such a service without the aid of two additional regiments, the troops required were granted: one of the regiments was the Seventeenth, under command of Colonel de Lile, subsequently pastor of an evangelical church in Marseilles.

The troops marched to fulfill their destined object, the

Inquisition being about five miles from the city. It was surrounded by a wall of great strength and was defended by a company of soldiers. When they arrived at the walls the colonel addresses one of the sentinels and summons one of the Jesuit fathers to surrender to the Imperial Army and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of the colonel's men. This was a signal of attack, and he ordered his troops to fire upon those who appeared upon the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the walls, behind which they partially hid themselves as they discharged their muskets. The French troops were in the open plain and exposed to a destructive fire. They had no cannon, nor could they scale the walls, and the gates successfully resisted all attempts at forcing them. The colonel could not retire and send for cannon to break through the walls without giving them time to lay a train for blowing up the French troops. We saw, therefore, that it was necessary to change the mode of attack, and directed some trees should be cut down and trimmed to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power that they could exert; while the troops kept up a fire to protect them from that poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed into the Inquisition. Here they met with an incident to which nothing but Jesuitical effrontery is equal. The inquisitor-general, followed by the father-confessor in their priestly robes, all came out of their rooms as the French were making their way into the Inquisition, and with long faces and their arms crossed upon their hearts, their fingers resting upon their shoulders, as though they had been deaf to all the noise of the attack and defense, and had but learned what was going on, they addressed themselves in the language of seeming rebuke to their own soldiers, and asked, "Why do you fight our friends, the French?"

Their intention was, doubtless, to make their assailants think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor, they would have had an opportunity in the confusion of the moment to escape. But this artifice was too shallow, and did not succeed. Colonel Lehmanowsky caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners.

He then proceeded to examine all the rooms of the stately edifice. He passed from room to room and found all perfectly in order. The apartments were richly furnished, with altars, crucifixes, and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there: there were none of those peculiar features which might have been expected in an Inquisition. Splendid paintings adorned the walls. There was a rich and extensive library. Beauty and splendor appeared everywhere, and the most perfect order on which the eyes ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste: but where were those horrid instruments of torture which were reported to be there, and where were those dungeons in which human beings were said to be buried alive? The search seemed to be in vain. The holy fathers assured the colonel that they had been belied and that he had seen all. The commanding

officer began to think that this Inquisition was different from others of which he had heard, and was inclined to give up the search. But Colonel de Lile was of a different mind. Addressing the colonel he said, "Colonel, you are commander to-day, and as you say, so it must be, but if you will be advised by me, let this marble floor be examined. Let water be brought and be poured upon it, and we will watch and see if there are any places through which it passes more freely than others." "Do as you please, colonel," replied the commander, and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor to see if the water passed through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath.

All hands were now at work for further discovery; the officers with their swords and the soldiers with their bayonets, cleared out the seam and endeavored to raise the slab; others with the butt ends of their muskets struck the slab with all their might in order to break it; while the priests remonstrated against the desecration of their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket struck a spring and the marble slab flew up. The faces of the inquisitors instantly grew pale as Belshazzar when the handwriting appeared upon the wall, and they shook with fear from head to foot. Beneath the marble slab, now partly up, there was a staircase.

The commander stepped to the altar, and took from a candlestick one of the lighted candles, four feet in length, that he might explore the room below. One of the inquisitors endeavored to prevent him; and laying his hand gently on his arm, with a very demure and sanctified look, he said, "My son, you must not take those lights with your bloody hands, they are holy." "Never mind," said the commander, "I will take a holy thing to shed light on iniquity." Colonel Lehmanowsky then took the light and proceeded down the staircase. When he and his companion in arms reached the foot of the stairs, they entered a large, square room, which was called the Judgment Hall. In the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment, which the inquisitor-general occupied, and on either side were seats less elevated for the holy fathers when engaged in the solemn business of the Holy Inquisition. From this room the party proceeded to the right and obtained access to small cells extending the whole length of the edifice, and here they were presented with the most distressing sights. These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings; and there their bodies were suffered to remain until their bodies were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air sufficiently capacious to carry off the odors. In these cells were the remains of some who had paid the debt of nature, of whom nothing remained but their bones still chained to the floor of their dungeons.

In other cells were found living sufferers of both sexes and of every age, in a state of complete nudity, and all in chains. Here were old men and aged women who had been shut up many years. Here, too, were the middle-aged and the young man, and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and

other clothing which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Colonel Lehmanowsky, aware of the danger, had food given them, and then brought them gradually to the light as they were able to bear it. The military party then proceeded to explore yet another room on their left. Here they found the instruments of torture of every kind which the ingenuity of men or devils could invent. The first instrument noticed was a machine by which the victim was confined, and then beginning with the fingers all the joints in the hands, arms and body were broken and drawn one after another until the sufferer died. The second was a box in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each succeeding drop falling in exactly the same place; by which in a few moments the circulation was suspended and the sufferer had to endure the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams in which were rows of knives so fixed that by turning with a crank, the flesh of the sufferer was all torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a large doll richly dressed, and having the appearance of a beautiful woman with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him and a thousand knives cut him in as many pieces while in the deadly embrace.

The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every inquisitor should be put to the torture. Their rage was ungovernable. Colonel Lehmanowsky did not oppose them; they might have turned their arms against him if he had attempted to arrest their work. They then began punishing the holy fathers. The first was put to death in the machine for breaking joints. The torture of the inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried out in agony to be taken from the fatal machine. Next the inquisitor-general was brought before the infernal engine called "The Virgin." He was ordered to embrace her and begged hard to be excused. "No," said the soldiers, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks and with them pushed him over the deadly circle. The beautiful image, prepared for the embrace, instantly clasped him in its arms and cut him into innumerable pieces. The French commander having witnessed the tortures of four of this barbarous Inquisition, sickened at the awful scene, and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

In the meantime the news had spread to Madrid that the prisons of the Inquisition had been broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About one hundred and fifty, who had been buried for many years, were now restored to life. There were fathers who found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were few who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired Colonel Lehmanowsky caused the library, paintings, furniture, and other articles of value to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the

vaults beneath the building and placed a slow match in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive building rose majestically in the air, impelled by a tremendous explosion, and then fell back to the earth, an immense heap of ruins. The Inquisition was no more.

It is to be regretted that in the papal countries, in the northern part of the Continent, similar cruelties are still inflicted. The odious name of Inquisition is indeed dropped; but there are dungeons and tortures and the like instruments are used to inflict suffering and death; while the multitudes of unhappy victims for conscience' sake are dying daily, wasted away by a cruel and lingering death.

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### CAMEL OF AGES AGONE FOUND AT CITY'S EDGE.

One of the most remarkable discoveries in the history of paleontology in America was made at La Brea tar pits on the western edge of the city several days ago by Professor R. C. Stoner, of the University of California, who for several months has been excavating strange biological fossils of the Quaternary period with a large crew of assistants.

The startling find was the skull and more than two thirds of the skeleton of a camel of the Pleistocene age. There is no record of any kind available to show that this animal ever existed in America in past ages, and so remarkable was the find that Stoner at once secured two of the greatest experts in the country to pass an opinion on it.

"We have been getting to a considerable depth in our excavations," said Stoner at the Hollenbeck last night. "New fossils have been numerous, but we have been able to classify them with others right along, and there has been no great comment, on account of their belonging to known species. About two weeks ago, one of the men came across a long-nosed, narrow-headed skull, very different from anything we had uncovered.

"It was in excellent state of preservation and after securing a cast of it and studying thoroughly all of its characteristics, we came to the conclusion that it was a camel. Later we uncovered the vertebræ of the animal from the shoulder blade down to the pelvis. The rear leg bones are also complete. Only the lower portion of the front legs has been found, while the neck bone remains to be discovered. There was sufficient of it to make a very careful analysis and I decided it must be a camel."

In order to authorize his views, Professor Stoner called in Professor J. C. Merriam, head of the department of paleontology at the university, and Charles Hart Merriam, for many years head of the biological survey for the Government, but now retired. Both of these scientists agreed that the animal belongs to the camel family, only that it is far larger than the camel of to-day.

"We all have been a trifle nonplussed at the find-

ing of the skeleton of this animal in La Brea fields, since there are no records to show that the camel at any time in ancient periods roamed the forests and plains of America," said Professor Stoner. "This will undoubtedly create much comment from the scientific world, which has almost come to the conclusion that the fierce saber-toothed tiger, the rangy wolf, the huge bison and a few species of very common Pleistocene animals were all to be located in the now-famous deposits near Los Angeles."

The skeleton will be sent to Berkeley as soon as it is recovered. The work of assembling the various parts is already under way. When completed the camel will occupy a place of distinction in the museum on account of its oddity.—*Los Angeles Times*, December 12, 1912.

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### THE FIRST CLEW TO THE BLOND ESKIMOS.

In his article in *Harper's* for January, V. Stefanson, the explorer, tells dramatically of his meeting with the strange people of the North who gave him the first clew to the now famous blond Eskimos.

"A broad but three-months' untraveled trail led north from this village site at Cape Bexley across the ice toward Victoria Island. My intentions were to continue east along the mainland into Coronation Gulf, but I decided, nevertheless, to stop here long enough to make an attempt to find the people at whose village we had camped. We would leave most of our gear on shore, with Pannigabluk to take care of it, while the two men and myself took the trail across the ice. This was according to Eskimo etiquette—on approach to the country of strange or distrusted people noncombatants are left behind, and only the able men of the party advance to a cautious parley. In this case the Mackenzie River man, Tannaumirk, was frightened enough to let his pride go by the board and to ask that he, too, might stay on shore at the camp. I told him he might, and Natkusiak and I prepared to start alone with a light sled, but at the last moment Tannaumirk decided he preferred to go with us, as the Nagyuktogmiut were likely in our absence to discover our camp, to surprise it by night, and to kill him while he slept. It would be safer, he thought, to go with us. Pannigabluk was much the coolest of the three Eskimos; if she was afraid to be left alone on shore she did not show it; she merely said that she might get lonesome if we were gone more than three or four days. We left her cheerfully engaged in the mending of our worn footgear, and at 2.30 p. m., May 13, 1910, we took the old but nevertheless plain trail northward into the rough sea ice.

"We made about six miles per hour, and inside of two hours we arrived at another deserted village, about a month more recent than the one found at

Cape Bexley. We were, therefore, on the trail, not of a traveling party, but of a migratory community.

"If you are following such a trail and come to a village about four months old, you will expect to find the people who made it not more than forty miles off.

"In the present case our task was simplified by the fact, that the group we were following had not moved straight ahead north, but had made their fourth camp west of the second. Standing on the roofs of the houses of the second camp, we could see three seal-hunters a few miles to the west, each sitting on his block of snow by a seal-hole waiting for the animal to rise.

"The seal-hunters and their camp were up the wind, and our dogs scented them. As we bore swiftly down upon the nearest of the sealers the dogs showed enthusiasm and anticipation as keen as mine, keener by a great deal than did my Eskimos. As the hunter was separated from each of his fellow huntsmen by a full half mile, I thought he would probably be frightened if all of us were to rush up to him at the top speed of our dogs. We therefore stopped our sled several hundred yards away. Tannaumirk had become braver, now, for the lone stranger did not look formidable, sitting stooped forward as he was on his block of snow beside the seal-hole; he accordingly volunteered to act as our ambassador, saying that the Mackenzie dialect (his own) was probably nearer the stranger's tongue than Natkusiak's. This seemed likely, so I told him to go ahead.

"After what may have been anything from five to fifteen minutes of talking and expostulation by Tannaumirk, the man finally began to listen and then to answer. The dialects proved to differ about as much as Norwegian does from Swedish, or Spanish from Portuguese. After Tannaumirk had made him understand the assurance that we were of good intent and character, and had showed by lifting his own coat that he had no knife, the sealer approached him cautiously and felt of him, partly (as he told us later) to assure himself that he was not a spirit, and partly to see if there were not a knife hidden somewhere under his clothes. After a careful examination and some further parley he told Tannaumirk to tell us that they two would proceed home to the village, and Natkusiak and I might follow as far behind as we were now; when they got to the village we were to remain outside it till the people could be informed that we were visitors with friendly intentions.

"When we approached the village every man, woman, and child was outdoors waiting for us excitedly, for they could tell from afar that we were no ordinary visitors. The man whom we had first

approached—who that day acquired a local prominence which still distinguishes him above his fellows—explained to an eagerly silent crowd that we were friends from a distance who had come without evil intent, and immediately the whole crowd (about forty) came running toward us. As each came up he would say: 'I am So-and-so. I am well disposed. I have no knife. Who are you?' After being told our names in return, and being assured that we were friendly, and that our knives were packed away in the sled and not hidden under our clothing, each would express his satisfaction and stand aside for the next to present himself. Sometimes a man would present his wife, or a woman her husband, according to which came up first. The women were in more hurry to be presented than were the men, for they must, they said, go right back to their houses to cook us something to eat.

"These simple, well-bred, and hospitable people were the savages whom we had come so far to see. That evening they saw for the first time the lighting of a sulphur match; the next day I showed them the greater marvels of my rifle; it was a day later still that they first understood that I was one of the white men of whom they had heard from other tribes, under the name *kablanat*.

"I asked them: 'Couldn't you tell by my blue eyes and the color of my beard?'

"'But we didn't know,' they answered, 'what sort of complexions the *kablanat* have. Besides, our next neighbors north have eyes and beards like yours.' That was how they first told us of the people whose discovery has brought up such important biological and historical problems, the people who have since become known to newspaper readers as the 'Blond Eskimos.'"

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#### ANCIENT CITY IS UNCOVERED.

NEW YORK, December 19.—Practically the entire ancient Inca city of Machu Piccu was uncovered by the Yale Peruvian expedition, according to its leader, Professor Hiram Bingham, who, with other members, returned to-day from Colon.

Professor Bingham said that the exploration was conducted chiefly at Machu Piccu, which was discovered on the previous expedition. The city stands on a plateau, surrounded by precipices two thousand feet in height.

One hundred burial caves and ruins of baths, houses, and palaces were laid bare.

Professor Bingham added that the jungle soon will cover them again, unless steps are taken by the Peruvian Government to keep them open.

"On this trip," said Professor Bingham, "we had a good deal of trouble with the Peruvian Government. On the two expeditions I previously had made into Peru I had no trouble at all, but the Min-

istry had changed, and those in power at present were not at all friendly to American exploration."—*Saint Louis Republic*.

## Letter Department

LONDON, ENGLAND, December 18, 1912.

*President Joseph Smith, Dear Brother:* While at Birmingham a short time ago, I attended on a Sunday afternoon a meeting at a Brighamite conference, at which I heard some very remarkable statements made by some of their elders. President Rudger Clawson was there, also the presidents of all their English mission districts. One or two statements in particular I wish to refer to you. It was stated in public that Joseph Smith prophesied that the church should go to the Rocky Mountains, etc. In private conversation with one of the elders at the close of the meeting, he said that you, and President Joseph F. Smith, had met together in his office at Salt Lake City, to consider the amalgamation of the two churches. He first said that he was present, but afterwards said that he was not, but that another elder that was present told about it. He tried to go on to state what had been said and done, but I told him that I could not accept any second hand statements from him or from anyone else where the special interest of their church was involved, as there had been so much said by them that was not in accordance with the written word, and the proper test of good evidence.

I am glad to report a very successful conference of the London District of late; also that the attendance at the London Mission Hall is increasing, which is very encouraging.

I hope you are well, and that all is well with you. We are struggling on here as best we can, although handicapped in many ways, but we are trusting for better conditions and are trying to do our part to bring them about.

My special object in going to Birmingham, as referred to, was to attend a very extensively advertised Anti-Mormon League meeting at the city hall, for the Midlands of England, to which the Lord Mayor was invited as chairman. Also the Lord Bishop, and all the clergy of Birmingham. The Lord Mayor could not attend, by reason of a previous appointment, and our London friend, Mr. Farncombe, the commissioner of the paper known as *The People* was invited as chairman in absence of the Lord Mayor of Birmingham. I was informed by the brethren at Birmingham of the meeting, and also who was to be the chairman. The speaker for the evening was the Reverend Mr. D. H. Bartlett, of Liverpool, pastor of one of the principal Church of England congregations in that city. This gentleman is one of the greatest opponents of Mormonism in England, and is really the Goliath of the whole opposition.

On being made aware of this meeting, I wrote to Mr. Farncombe (however, there was a letter due to him,) and without intimating to him that I knew anything about the lecture, I referred at length to the persecution against the church, and Joseph Smith, and that they had nothing detrimental that could be truthfully said against him or the work he established; nothing new had ever come to light, than what had been said about him years ago; was made up by men that did not have very much respect for the truth, and that all the books and pamphlets that are now published against Joseph Smith, and the church, are simply plagiarism with a vengeance. My letter to him was received the Saturday before the Monday night of the lecture.

As I went into the hall on the evening of the lecture I met Mr. Farncombe and had quite a conversation with him. He said he had received my letter and was much pleased with it. As we were talking, the Reverend D. H. Bartlett appeared.

Neither of us had met him before, but had had some correspondence with him, with reference to a book he had published against the church and Joseph Smith, and of course he knew me when I was introduced to him. (I will state here that this reverend divine has written one of the most unfair and unjust criticisms against our work, that I consider has ever been published. It is not a large book, and is put on the market at a low price. It has been very detrimental to our work in England. I called his attention to some very unfair things that are found in his book; therefore our correspondence. I noticed that Mr. Farncombe wanted to get the Reverend Mr. Bartlett to one side and have a talk with him, so I withdrew. They talked so long that the opening was fifteen minutes behind time. I was satisfied, in my own mind, what they were talking about, and I knew when the lecture was given, that it was not what was intended, and I consider it was a very tame affair. He quoted from the *Millennial Star* and *The Seer*, and many other books, some of the most disgusting and abominable things that the Mormon elders had said in their darkest days, but never once referred to Joseph Smith nor the rise of the church, nor the Reorganization.

I was sitting behind them on the stand, and when he got through I asked him the following question: "Is it not a fact that all the books that the reverend gentleman has been quoting from to-night, were the production of the Utah Mormons, and were all written and published by the Utah Mormon Church after the death of Joseph Smith, the founder of the Latter Day Saints' Church?" After reexamining his books the answer came through the chairman, "Yes." With this answer there came quite a demonstration, or clapping of hands, from the immense crowd present. At the close of the meeting the chairman, Mr. Farncombe, in his remarks stated that the people of the Reorganized Church were the best, and purest, and cleanest people that he had ever met, and that they were doing a good work, and he commended them to the society of all good people in this land. When he had finished this statement there came another great demonstration of applause from the house. Instead of that meeting being detrimental to us, it was one of the best things that had ever happened in England.

During that same week, Mr. Farncombe sent me a letter and said that he wanted to see me at his office in London. There he told me that the Reverend Mr. Bartlett, of Liverpool, had sent a letter to the secretary of the Anti-Mormon League, with an urgent request that the Birmingham Anti-Mormon League expel all members of the Reorganized Church from the League. He considered the Reverend Mr. Bartlett a very unfair gentleman, and he also told about the conversation he had with him before the lecture. This Reverend Mr. Bartlett, with other leading spirits of a kind, were the cause of him being discharged by the "London People Company" for favoring us in the articles published by *The People*. The London People Company has reconsidered the matter, and has implicit confidence in him, and has restored him to his former position.

In spite of all the opposition detrimental to everything that is known as Latter Day Saintism, we are trying to wedge ourselves into the advantage of our side of the proposition, with a persistency that seems to awaken a new thought in the minds of a great many people.

Wishing you a merry Christmas and a prosperous New Year,  
RODERICK MAY.

DES MOINES, IOWA, December 11, 1912.

*Dear Editor Herald:* I write a few lines that it may encourage some sleepy Saint. I saw such a beautiful vision that I felt impressed to write it.

I wakened in the night and lay awake for some time,

thinking of different things. The thought came to me, Why don't you meditate on the beauty of the latter day gospel, as you once did? Why have you become so slothful? And I began to pray to God that I might wake up and put on the whole armor of the Lord; and that I might have the same sweet meditations that I have enjoyed before. As I fell asleep I had a dream, which brought me much comfort.

Oh, if we could only wake up and put on the armor of the Lord and be ready to meet him when he comes.

Pray for me, that I may overcome my trials.

MRS. M. E. SMITH.

LOS ANGELES, CALIFORNIA, December 23, 1912.

*Dear Herald:* We enjoy your weekly visits to us, telling us of the work and of the interest being taken in the spreading of the gospel, and your many letters of encouragement from time to time. It seems sometimes, as though our heavenly Father was handing to his present disciples the manna to feed, and the Spirit to heal, the hungry and the wounded ones. We surely acknowledge, and desire to let our thanks go out to him, who does all things well, for the provision that is being made, daily. We seem to see his guidings and his leadings in our behalf and feel to rejoice more and more as the days go by.

We are now living in Los Angeles, and certainly enjoy the spirit of the meetings and Sunday school. Brother T. W. Williams is our Sunday-school teacher, and Brother Sheehy our speaker last Sunday morning and evening. As yet we are but little acquainted, but feel to love the Saints with all the power given us. We hope this little letter will suffice to let our friends know where we are and that we stand united with them in the one great aim, that of demonstrating to the dear inquiring ones the way of life more perfectly.

We were indeed sad to hear of the death of Brother G. H. Hilliard, but trust our all to God's care and feel to murmur not.

We would be pleased to get a letter from Brother Henry Kemp, as he seems a real father to us. My own father in the flesh passed on some years ago. We know not how soon God may have need of us. Oh, that we may be ready and always found with an eye single to God's glory.

I would like to have a letter from Uncle I. N. White, but knowing of his frailty of body and the work intrusted to him, we console ourselves with the remembrance of the fact there will be a meeting bye and bye. Remembrance to all.

My present address is 2033 West Sixteenth Street, Los Angeles, California. Your sister,

MRS. W. G. VANDERPOOL.

MURRAYVILLE, BRITISH COLUMBIA, December 23, 1912.

*Editors Herald:* As the old year is passing out and the new year is unfolding its arms to bring us within its grasp, I am made to stop and wonder if I have really accomplished anything in the past year that has been of any help to anyone. Have I really served my Maker to the best of my ability, as I promised I would at the water's edge?

Sometimes I feel that I have come far short of doing the things which God has intended I should do, but I still feel thankful for the desire which I have to ever live an upright life.

I have not the privilege of associating with the Saints as I would like to have, so do not receive the strength and encouragement of their association, but can truly say that the church publications are a great benefit to me, especially the letters in the *HERALD*. I have felt to rejoice while reading of the advancement of the gospel in different places, and especially at the little town of Bay Port, Michigan, it being my own home town; for I know the trials and discouragement

ments the small band of faithful Saints have had to contend with. In the past year quite a number has been added to the church at that place, and to me it is another evidence of the truthfulness of the gospel, for God had promised them through his servants that if they were faithful many would be added to the church in that place.

As we are about to enter into another year, many of us no doubt have already laid plans for our future; but let us not forget that Satan is ever on the alert, and while our new plans and new resolutions are for our advancement, Satan will also be busy forming new ways and new devices to overthrow us, and no doubt many of us will be made to realize the truthfulness of the words of the apostle of old where he said: "When I would do good, evil is ever present." But let us take up our work bravely, and fight it manfully, and see if we can not in the coming year accomplish more than we have in the past.

I have a greater desire than ever to walk a more humble life, and with the assisting grace of God I mean to put forth a greater effort to run my race with patience.

Although my work may be small compared with others, I realize it is far too great to be left undone. Hoping that these few lines may be the help to others that theirs have been to me,

Your sister in gospel bonds,

KATIE DUTCHER MCNAMARA.

BOICOURT, KANSAS, January 7, 1913.

I held forth eight days in December, with good success, large crowds, and I fully believe good can be done here in this part of the country. There are plenty of openings for preaching, and telling the angel message.

I wish to tell of the goodness of God to me while standing in defense of this great work. I have been blessed with great power in teaching those who have not heard the message of truth. I have a great burden to bear over being in debt. Some may think or say I am dishonest because I can not meet my obligations as soon as they think I ought. I know it is not true; my Father in heaven knows it is not true.

Dear Saints, I need your prayers that I may be given strength and courage and faith to pass the dark and stormy days of life, and be able to teach the pure gospel of Christ and show the true way.

I am now billed to hold forth ten days in Trading Post in January, the latter part. We all know that this is his church to which his Holy Spirit comes, and we have the promise that it will come to us if we do his will. It is surely his will that we should do our duties before complying with our own desires. God's will, not ours, be done. I know it is my duty to preach the word and I do earnestly pray that God will bless me in trying to perform my whole duty. May this great work find lodging in all the honest hearts, that they may be gathered in and adopted in the kingdom of God and become true servants, and not lukewarm.

Your brother,

W. R. RUSH.

### A Trip to London.

For many years, in fact ever since I was a boy at school, I had wished to pay a visit to London. London, with its wealth of historical romance, surrounding it like a huge mantle. Every English schoolboy, as he reads the history of the great men of long ago who traversed this city, and of their great deeds enacted in the precincts of London town, feels the desire burning in his breast to visit the places made famous by those men of renown. And at last, I was about to have my desire realized.

We, that is, Brother W. H. Greenwood, the president of

the British Isles Mission, Brother W. R. Armstrong, the church historian for this mission, and the writer, set out for London on Saturday, October 12, by the 8.30 morning train from Manchester Central. We were met at Saint Pancras Station, London, at 1.45 p. m., by Bishop R. May, who conducted us through a London fog to the underground railway, where we booked to Mile End. An amusing incident occurred as we were about to leave the train. In response to a sign from the bishop we rose from our seats, and Brother May requested permission to pass by a workman who stood by the door. "That's right" he remarked, "make a bit of room for more dust."

We proceeded on our way along Mile End Road to Coborn Road, and presently we entered the mission house, where we were welcomed by our worthy bishop's wife, Sister May. We brightened ourselves up a little, and presently sat down to tea, prepared for us by our sister, after which, being desirous of visiting as many places as we could, we started off to the center of the city, accompanied by Brother May, who acted as our guide.

We proceeded underground as before, and on arriving at one station where we had to change, what was our dismay on looking round the platform, to perceive that we were minus our mission president, who had been unable to alight, owing to the people who were gathered around the door. However, we awaited his return, and then continued our journey to Westminster.

The first sight that met our view on coming out of the station, was the famous "Big Ben" of the Parliament Houses. We were pleased to note that the fog had lifted, and we were thus able to look about us. We made an effort to enter the House of Parliament, but were unsuccessful. However, we gazed on it for a while, exclaiming on the beautiful architecture of its doorways, windows, and walls.

Bishop May next guided us into the precincts of another famous old pile, "Westminster Abbey." What thoughts crowded our minds as we entered! What strange incidents have happened beneath its high roof! Almost the first thing that we came to was the place where our kings and queens were crowned. Passing through the aisle on our right, we came to the spacious hall whose floor was covered with the graves of such world famous men as Livingstone, Cutram, Stanley, etc. From here we returned to view the famous Poet's Corner, and gazed upon the last resting places of David Garrick, Shakespeare, Irving, Charles Dickens, and other famous poets and actors.

Our next visit was to the New Catholic Cathedral at Westminster. It did not strike us from the outside as being beautiful; in fact, we expressed the opinion that it was absolutely void of any beauty, the great high tower of brick only serving to make its ugliness more apparent. As we entered, Brother May pointed out to us that it was as yet unfinished, as we could see by the bare brick and mortar all around. Our attention was attracted to a huge crucifix, which was suspended from the ceiling away over the altar steps. Our guide informed us that this same crucifix caused a great deal of comment in London when it was first placed there. The bishop directed our steps to an altar on our right, which he said was the richest corner in the whole building. It was a really marvelous piece of workmanship, being all inlaid with pure gold and precious stones. This piece of work alone must have cost a tremendous sum of money. We observed, however, that the foundation of this altar was giving way, surely a type of the fact that the foundation of the church itself (spiritually) was unsafe.

From here we made our way to Saint James' Park, passing by Buckingham Palace, immediately in front of which stood the splendid monument erected to the memory of Queen

Victoria. On again by the Mall, with its ceaseless stream of motor traffic, past the Admiralty offices on our right, where we observed the Marconi wireless attachment overhead, through the archway in front of us, which brought us out in Trafalgar Square with Nelson's Column standing in the center, surrounded by the figures of the British Lion. Away across the square stood the Art Gallery, to the right of which our guide pointed out The Strand. We turned here to the left and proceeded by way of Picadilly Circus, to Oxford Circus, where we boarded a motor bus, and returned home, passing on our way, the Old Bailey, Saint Paul's, the Mansion House, Bank of England, Royal Exchange, and so, home.

Upon our arrival here we found Brother Meredith, of Birmingham, awaiting us, and we were also introduced to two young ladies who are interested in the work. After partaking of supper and spending an enjoyable evening together, we were glad to retire to the rooms allotted us by our worthy host and hostess.

Next day being Sunday, we prepared to spend a day in the worship of God. We had a good meeting in the mission house, Sunday morning, and in the afternoon the writer accompanied Brother W. H. Greenwood to Enfield, a few miles outside London, where, through the energetic efforts of Brother Judd, the branch president, they have opened in a new mission hall, which they are purchasing at a cost of £480, (about \$2,400), having been given twenty years in which to pay for it. This happened to be the day of the opening, and Brother Greenwood addressed them in the afternoon, while they were gathered together in the capacity of Sunday school. In the evening Brother May, along with Brethren Armstrong and Meredith, and a few Saints and friends from London, came and joined us at Enfield. We enjoyed a glorious spiritual feast, having short addresses from Brethren Greenwood, May, Armstrong, and Meredith, with a few remarks also from Brother Judd. The singing was beautiful, being encouraged by the able performance of a string band, and reed organ. We arrived home, at the mission house, at 10 p. m. Brother Armstrong had to leave us to catch the midnight train for home. We were sorry to lose his company, as we had enjoyed ourselves so much together. So ended another day. Monday morning arrived, and the writer intended leaving at midday, but was persuaded to stay until Wednesday midday. Brother Meredith kindly gave tickets to us for the Olympia Machinery Exhibition, so after breakfast we set out to view a little more of London and finish up at the exhibition, where we were to meet Brother Meredith, who meanwhile had to attend to a matter concerning his business.

Brother May again took us in hand, and we took the underground to South Kensington, where we visited the Kensington Museum; from there to the Victoria and Albert Museum, this latter place reminding one of a story in The Arabian Nights, with its beautiful marble pillars and wonderfully decorated balconies. Leaving here we made our way down the famous Rotten Row, viewed the Albert Hall, in front of which stands, what may be considered as the finest monument in the land, the Albert Memorial, erected by Queen Victoria in memory of her beloved husband. At each corner of its base were groups, representing Europe, Asia, Africa, and America, and round the feet of the monument itself were carved in relief, figures of many of the greatest men the world has produced; artists, poets, actors, musicians, politicians, etc., each figure in itself truly a work of art. To crown all, stood the massive figure of the Prince Consort arrayed in his robes; the whole combined making a sight not easy to be forgotten.

Now we adjourned to have lunch, after which we visited the renowned Brompton Oratory. We noticed here that in

every recess was an altar, each of which could be used separately for service. We also noticed that there were candles for sale, from one penny to sixpence each, and by the side of the candles, immediately in front of the altar, was placed a stand with upright points, and if you wished to say a prayer for some dead relative, you purchased a candle, kindled it and placed it on one of the points. That constituted your prayer for the dead, either long or short, according to the price you paid for the candle.

It was now time for us to make our way to the exhibition, so we trained to Earl's Court, where we had to change. On our right here we saw a moving staircase which we boarded, and without any effort on our part we were taken aloft and landed on the platform above, where we caught our train for the Olympia. Arriving here we met Brother Meredith, who it seems had been aboard the same train we had alighted from. After spending a pleasant three hours in the exhibition, where we viewed many of the latest of man's wonderful inventions, we bade adieu to Brother Meredith, who was returning home to Birmingham, and finally we returned to the Mission House.

On Tuesday morning, as we did not wish to make the bishop more delayed in his work, the mission president and I decided that we would spend the day alone. Brother May instructed us from the map, how to find our way about, and also kindly loaned us the same. Brother Greenwood proved himself an expert in reading the map, for he took the writer direct to each place, as though it was not his first time in London, as well as mine. We made our way along Mile End Road, through the notorious Whitechapel, and by and by we came to London Bridge, and here we had our first view of the Thames. Gazing from the bridge into the water, we could not help but remark that if it were possible for either bridge or river to speak, what tragic tales of crime, remorse, and despair they would unfold. Leaving here we wended our way to the Thames Embankment, and here I noticed that underground passages had been made to enable people to cross the road, so congested does the traffic sometimes become. However, the traffic was not so bad while we were here, and we did not use the passage. One of the things that drew our attention along the Embankment, was the number of pavement artists, who squat here. We saw one of them commence a picture which at first looked like a huge daub, but which eventually turned out to be a picture of boats on the river, and a glimpse of the rising sun. Passing along we came to the relic of ancient Egypt, the Cleopatra's Needle, which, as the inscription informs us, took a whole lot of trouble to bring across to this country.

Almost opposite to this stood what I think must be London's finest hotel, the Hotel Cecil. Can one wonder at the hard thoughts that enter the minds of those poor souls who frequent the benches on the embankment, as they gaze, first on their own wretched condition, and then on the splendor and extravagance, both of this building and the people who frequent it? It makes us long for the time when Christ will come and remedy all these discrepancies.

But we must get on. Passing along over Westminster Bridge, by Parliament Houses, where we tried in vain to meet some member from whom we could obtain a permit to enter the house, we turned into Whitehall. Here we refreshed ourselves, and were just in time to see the relief of the guard. We passed by Downing Street, where dwells the Premier, and again along by the world famed Scotland Yard. I was surprised to find that this was situated in such an out of the way place as a side street.

Now we turned our steps in the direction of the British Museum. To try and tell you all that we saw there would be just as impossible as it was for us to see all there was to be

seen. Marvelous indeed were the many things we beheld; the beautiful Bibles, many centuries old, some of them written by hand in pure gold. What appealed to the writer, was the wonderful amount of manuscripts that had been written by men of renown. Imagine our feelings as we gazed on letters written by W. E. Gladstone, King Charles I, The Pretender, George I, Peel, Disraeli, and General Gordon, where he (Gordon) makes an appeal to his country for help, "And," he says, "if help is not forthcoming by the stipulated time, I will not be answerable for the consequences." To have viewed all of the manuscripts even, would have taken us many hours, so we had to move on. Among other things we saw, were relics of the Stone Age, Iron Age, etc. One little room we came to was guarded by a police officer and a commissionaire. We saw the reason why when we entered, for every case was filled with golden ornaments, priceless bracelets, and miniatures. It was grand to see miniatures of only about two or three inches diameter, with a representation of such things as the Crucifixion and every figure, spear, and crosses and swords were cut out in relief; truly a veritable triumph of patience. The value of this room alone must have been very many thousands of pounds. In another room we saw great statues of Rameses I, whom we are given to understand was the ruler who oppressed the Israelites in Egypt. Mummies, huge stones that were placed over the graves of the Egyptians, stone scrolls, and many other wonderful things that had been found in the land of mystery.

As time was going, we now left the museum, and took train to the Tower, but unfortunately, darkness had come upon us, and the Tower was closed; so we had to be content with just what we could see by the aid of the street lamp. Our thoughts were busy here, and we thought of the murder of the princes, and many other crimes that had been committed within these ancient walls, by those who did not draw back from doing any vile deed, in order to further their own ends. So another day of my stay in London had passed.

Wednesday morning arrived, but as I, had to catch the 12.15 train home, we had no time to see more of London. So we passed the time pleasantly in the mission house, and eventually the writer, accompanied by Brother W. H. Greenwood, made the journey to Saint Pancras station, where I boarded the train, waving good-bye to our brother, as the train steamed out; and thus ended my first trip to London. It was indeed the most pleasant and most instructive holiday I have ever spent in my life, and the fact that it was spent in company with the Saints, made the pleasure more appreciable. Well might the poet say:

"You may sing of the value of youth and of age;  
And select for your comrades, the noble and sage;  
But the friends that most cheer me on life's rugged road  
Are the friends of my Master, the children of God."

Yours in gospel bonds,

ABEL HALL.

MANCHESTER, ENGLAND, 48 Corelli Street.

### Kirtland.

When I first looked upon thee, oh thou lovely little village of Kirtland, a peace entered my heart, a great calm pervaded my soul. I felt that I walked on holy ground; my soul did magnify the Lord; day after day did I feel that I walked very near him. Many times, in going about my work, I have felt the influence of heavenly companions; yea, the very air which fanned my cheek seemed charged with spirits divine. I can not tell, oh beautiful little village, why I love you so; perhaps it is because I saw my lambs at play upon your little village green. It seems but yesterday, and I see

myself, with buoyant step, meandering here and there, stopping to admire you in your ever changing beauty. Yes, dear Kirtland, this is one of your chief attractions.

It would be difficult to tell which of your costumes is the most beautiful. There is spring, with her sweet breath, reminding one of a newborn infant, in all her pink and white. There is summer, with her fruit and flowers, her sunshine and her shade. There is autumn, with promises fulfilled, fields ripe with golden grain, trees laden with fruit, vines with grapes; your forests changed from green to many variant colors, making you look like an enchanted world where fairies dwell. Even old winter, with his pure white robe, has a charm.

Then, dear Kirtland, I have often connected thy past with the present. How could anyone overlook thy past, as they gaze upon that grand, solitary structure, a silent witness, even the temple of the Lord, built by his instruction, a monument of the integrity of a people who once inhabited thee, O Zion, and whose footprints have become almost obliterated? Other generations now inhabit thee; other children play upon thy pretty lawns; other Saints worship in thy temple; thy houses are more modern. There have been many changes, but you are still very dear to me, for you were the love of my youth; and while I can not often walk thy streets, nor wander through thy fields as of yore, my thoughts often go back to the happy days spent with dear Saints and friends, who, like myself, have been scattered and are gone. Yet my prayer is that the guiding hand of the heavenly Father will ever be over you, dear Kirtland; that Satan's power may be stayed, and your children dwell together in love and harmony, and that you may ever be a pleasant place in which to dwell; even Zion indeed, is the desire of my heart, and the prayer of an old resident and sister.

MARGARET A. RICHNER.

MENTOR, OHIO, R. F. D. 3.

### The Lamanite Christmas Tree.

The hearty response from the Saints all over the country made the Christmas tree a grand success. The meeting was held three miles north and one mile west of Calumet, Oklahoma, two hundred Indians were present, and the unanimous verdict was, this was the best tree ever held for their people. We had the tree in the district tent, and the audience sat in another tent the same size, the two being joined together, for the occasion. The tree was laden with presents, and there was a treat for everyone. The Indians put on many nice presents; some of them being beautiful shawls, blankets, dresses, dolls, and toys. We had the tree in the center of the tent, and in front of the tree we had a beautiful motto: "Peace on earth, good will to men." The tree was decorated nicely. I never saw a crowd more orderly and appreciative, anywhere in my life.

I wish to thank those who sent presents, for they were very much appreciated. I wish to answer the criticism offered by one or two as to the wisdom of this course of procedure. We are among a childlike people, who have been robbed and mistreated by the white people, until they are suspicious of everyone until they become acquainted with them thoroughly. I have been two and a half years working among them before I have taught them and gained their confidence to the point where I thought they were ready for the gospel. We have held meetings for them all this time, about once in a month, or once in two months. They have had very little use for the white man's religion until they heard this. They all believe in dreams, visions, angelic ministrations, and the healing of the sick. They say they have more religion than the Protestant churches, and they think the preachers are after their money, and give them nothing in

return. They are delighted in the Book of Mormon and the promises of the Lord to them as a people; this is a great light which has arisen on the horizon of this benighted people, and one can not refrain from indulging the thought that God is waking them up after the long night of sleep, spoken of by their prophets in the Book of Mormon; also the Bible. For we now have enough for three Lamanite branches soon to be organized, and hundreds of them are thinking seriously of coming into the church.

At the close of our Christmas meeting with them two more were baptized, and many names given for baptism as soon as the weather gets warm. There is a general awakening among these dusky tribesmen of the house of Manasseh, and we feel that the Sleeping Giant of America is waking up. The Saints have prayed for the redemption of Zion, and wondered how "the armies of the Lord are to become very great." But I wish to say the Lord has foreshadowed this very work that we feel we have now begun, and these people are of one mind and purpose, and the turning of the tide with them to the true fold does not only mean a few branches, but thousands of them in a few years, of the five hundred thousand Indians in the United States, and a part of the eight millions in Mexico and the others in South America.

These people are in poverty part of the time because of the fact they can not compete with the shrewd money grafters who are watching them whenever they get money from the Government. I will cite an instance or two to illustrate: A few days ago, here in this town, one of them was about to lose his team by mortgage and came to me for fifty dollars. He only wanted it for two weeks, but I could not let him have it, as I had not the money to spare. He borrowed it and agreed to pay the man thirty-nine dollars for the use of it for two weeks. That same Indian sold a quarter section of land for six thousand dollars, and by the time the lawyers got through fixing the papers and getting the money for him he got just five hundred dollars.

This people have from three quarters to two and three sections of the best land in the country to the family. Only a few of them can sell their land until 1917, and I hope we can get them educated by that time so they will realize the worth of the inheritance they have and see the real Zion condition for them as well as us. I feel to say to the Saints, The Lord has some things in reserve; when the time comes for them to be used, he can move upon the hearts of the people and bring to pass the strange work he has planned.

I feel the Saints need not regret the little sacrifice we are called to make for this grand work. Our first and great duty is to *build up the kingdom of God*.

We hope soon to get enough money to get us a motor cycle, so we can visit these people in their homes, away from the railroad. The prospect is great for a splendid work among them. The Lamanite mission is now a live issue. We have a few of them now ordained and they are at work with their might to spread this grand work among them. Brethren Christensen, Sanders, and I ordained one chief and three medicine men, blessed eight children, and administered to a number of sick folks.

Asking the earnest prayers of the Saints, I am your brother,

HUBERT CASE.

KINGFISHER, OKLAHOMA, January 2, 1913.

"Yes, do you send me a book . . . not a bargain book bought from a haberdasher, but a beautiful book, a book to caress—peculiar, distinctive, individual; a book that hath first caught your eye and then pleased your fancy; written by an author with a tender whim, all right out of his heart. We will read it together in the gloaming, and when the gathering dusk doth blur the page, we'll sit with hearts too full for speech and think it over."—Dorothy Wordsworth to Coleridge.

## News from Missions

### Nebraska.

I have been home a few days, spending holidays with my home folks. I start for my field of labor to-morrow.

As I think of the future, a feeling of anxiety rushes in upon me as to what the harvest will be. I am glad to say that the Lord has truly blessed me this conference year in ministering the word and ordinances of the gospel. While western Nebraska is a comparatively new field, I have baptized twenty-six here this conference year. The Lord has blessed and healed the sick, to the joy and comforting of the Saints.

I am glad to note that there is a forward movement with many of the Saints in this mission. They are awakening to righteousness while others are lagging. It is the laggard and careless among the Saints that are hindering the work. They stand in the way of those who are striving to enter the kingdom. "They neither go in themselves nor suffer those who are striving to enter to go in." They are stumbling-blocks in the way of others. Some of them are hypocrites. The good book says: "The hypocrite's hope shall perish." It is astonishing to think there are Latter Day Saints who visit the saloon and pool hall and partake or engage in the crimes of those places. Brethren who frequent those places, how do you feel in the assembly of the Saints, partaking of the sacrament with them? Are ye not of the world? What will you do with the injunction, "Keep himself unspotted from the world." It is my candid opinion that those who do such things, if they can not or will not repent, would be better off out of the church, so they would not be stumbling-blocks in the way of others. My dear brethren and sisters, let's try and make a better moral record this year than we did last year. Let's "shun the very appearance of evil." "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "They which do such things shall not inherit the kingdom of God." Let us "awake to righteousness and *sin not*." For the Lord hath said, "Walk uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits."—Doctrine and Covenants 46: 3.

And "Thou shalt not steal; . . . Thou shalt not lie."—Doctrine and Covenants 42: 7. "All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Revelation 21: 8.) See also Book of Mormon, 2 Nephi 11: 16: "For whoso doeth them shall perish; for none of these iniquities come of the Lord." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5: 22, 23. "Now if any man have not the Spirit of Christ, he is none of his."—Romans 8: 9.

Now, my dear brethren and sisters, it is plain from quotations cited that we can not practice iniquity and be the children of God. Therefore we must live righteous lives in order to enjoy the blessings of God here and have a well-grounded hope that we shall be accepted of our Father in the great day of accounts.

"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not that ye may consume it on your lusts, but ask with firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God." We must not serve the god Dollar, or any other idol.

I know the inclination to strive to get gain and hoard up wealth is very strong, but Latter Day Saints must not forget their God in the great rush for the things of this world. The man who does not think more of his God than he does of the dollar is to my thinking not very far removed from Babylon.

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I do not mean by this that we should be idle, but industrious in gathering all the means we can honorably for the carrying forward of the work of the Lord.

Now that the Lord may bless his people and his work so that the children of Zion may be made to rejoice in the blessings of Israel's God, is my prayer.

In gospel bonds,  
 C. W. PRETTYMAN.

Alberta.

This finds us in the midst of fine winter weather, which has prevailed so far. Our conference convened here on December 28 and 29, preceded by Sunday school and Religio conventions. There were many more in attendance than the Saints here expected; and as a consequence, all felt to rejoice in the uplifting gospel of Jesus Christ.

There was an effort made to start a paper in the interest of northwestern Canada; but it failed of support.

I made the inquiry, Had the HERALD failed to publish articles sent to the editors from Canada, in the Canada department? The answer was, Yes; in some cases. I answered back, It was so in the States; if I understood it.

My notion is, and I find it to be the case, as a rule; that articles published in the church papers, should be and are of general interest; and not local.

I see nothing in HERALD of December 25, in the Canadian news from Canada. Now, if it be for the lack of space that no such news occur, let me suggest that such articles as were published in that number be cut down to reasonable space. It is true, as said by the Master, the poor we always have among us; and I thought it a matter so well understood among the Saints, that they should be supported, that lengthy articles on the subject were out of place. However, I am not running the HERALD, but am interested in its success.

We now have a splendid hall, in which we hold our meetings. Sunday school 10.30 a. m.; preaching 11.30 a. m., (except first Sunday in each month, when this hour is given to prayer and testimony); preaching 7.30 p. m. And we meet Sunday next, 6.30 p. m., and will likely organize a Religio, to meet at that hour every Sunday; or, at some private house on Friday evenings. So far as I know, the Saints here feel encouraged and hopeful.

In the faith,  
 J. C. CRABB.

EDMONTON, ALBERTA, CANADA, January 2, 1913.

A blessed companion is a book,—a book that fitly chosen is a life-long friend.—Douglas Jerrold.

News from Branches

Fall River, Massachusetts.

"Behold, a stranger at the door;  
 He gently knocks, has knocked before."

Fall River greets you as a stranger, as one who has been on a long vacation.

Many things have transpired since news from this busy little burg last appeared in your columns. I shall not attempt to chronicle all that has occurred, but simply tell of a few things that have occurred recently.

On Christmas Eve a group of young singers assembled at the church and at the hour of twelve began their journey to the homes of the different Saints to sing Christmas carols. During the afternoon of Christmas Day an entertainment for the benefit of the children was held in the basement of the church. There was a Christmas tree loaded with good things for old and young. Prizes were given to the children who had been regular in attendance during the year. Yes; and Santa Claus, also, was with us. The poor fellow seems to be getting older every year.

Arthur B. Phillips came over from Providence last Sunday to pay us a visit, while our pastor, H. O. Smith, visited the Providence Saints.

Next Monday evening will be held the semiannual election of officers for the church.

Last Monday evening the Sunday school held its election of officers. Horatio W. Howlett was elected superintendent, and William Roberts was chosen to be his assistant.

Ever praying for the welfare of Zion, and desirous of seeing the day when all prophecies shall have been fulfilled, we remain,  
 ALMA M. COOMBS,  
 For Fall River Saints.

But a man goes down to the shore of the sea of eternity and goes away upon its breast. He goes on and on, away from us, until at last he's just a black speck on the horizon. And then he disappears altogether. No message, no sign, no voice of any sort comes back to us to tell us where he has gone. All that mirth and song and courage and cheerfulness that distinguished him and that made us love him so, are gone from us for ever. Yesterday he was with us, and to-day we look for him in vain.—James Whitcomb Riley.

## Hymns and Poems Selected and Original

### Guests at Yule.

*Noell Noell*

Thus sounds each Christmas bell  
Across the winter snow.  
But what are the little footprints all  
That mark the path from the churchyard wall?  
They are those of the children waked to-night  
From sleep by the Christmas bells and light;  
Ring sweetly, chimes! Soft, soft, my rhymes!  
Their beds are under the snow.

*Noell Noell*

Carols each Christmas bell.  
What are the wraiths of mist  
That gather anear the window-pane  
Where the winter frost all day has lain?  
They are soulless elves, who fain would peer  
Within, and laugh at our Christmas cheer:  
Ring fleetly, chimes! Swift, swift, my rhymes!  
They are made of the mocking mist.

*Noell Noell*

Cease, cease, each Christmas bell!  
Under the holly bough,  
Where the happy children throng and shout,  
What shadow seems to flit about?

Is it the mother, then, who died  
Ere the greens were sere last Christmas-tide?  
Hush, falling chimes! Cease, cease, my rhymes!  
The guests are gathered now.  
—Edmund Clarence Stedman.

## Miscellaneous Department

### Conference Minutes.

**NORTHEASTERN MISSOURI.**—District met with the Menefee Branch, September 21, 1912, at 10 a. m., Peter Anderson and F. T. Mussell in charge; William C. Chapman and W. B. Richards secretaries. Higbee, Bevier, and Menefee branches reported. Ministerial reports were read. Elders: D. E. Tucker, F. T. Mussell, W. B. Richards, W. C. Chapman, R. R. Jones, and F. O. DeLong. Priests: Daniel Edmunds, Ivor Surridge, and W. F. Ramsey. Teachers: Charles Edmunds, S. Smith, and B. S. Tanner. Bishop's agent, W. B. Richards, reported. Report was audited and found correct. The time and place of holding next conference was left in the hands of district officers. F. T. Mussell was elected district president for the next year; W. B. Richards, vice president, W. C. Chapman, secretary and treasurer. Preaching by Peter Anderson and F. T. Mussell. Adjourned to call of district president. William C. Chapman, district secretary.

**WESTERN WALES.**—District convened with the Aberaman Branch, November 30. Business session called at 7.30 p. m., by district president, John G. Jenkins. By vote, W. H. Greenwood, president of the British Isles Mission, was asked to take the chair. H. Snook was elected usher, F. Simmonds chorister. W. H. Greenwood then addressed the conference, which was much appreciated. The following branches reported: Skewen, Perth, Aberaman, Pontyeates. Reports were accepted, excepting a part of Skewen Branch report, which was referred back to branch. Elders reporting: John G.

## A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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Jenkins, Thomas J. Picton, Henry Ellis, Edward Williams, David Thomas, John Thomas. Priests: John Pughsley, William Crouch, Frank Simmonds. A letter was read from Brother H. Ellis, tendering his resignation as trustee of the Llanelly Saints' chapel. Motion prevailed that the resignation be accepted, but it be deferred till the brother had been further consulted in the matter. The following resolution was forwarded to conference: "That existing rules governing the Western Wales District be rescinded in their entirety, and that a committee be appointed to draft new rules for immediate use, or as occasion requires, for our future guidance; proposed new rules to be approved by the mission president." This was signed by H. Ellis and F. Jones, and dated August 29, 1912. Proposed and seconded that we reject the resolution, and that we adhere to the present rules governing the district. Carried unanimously. Question arose as to the paying of the ground rent for the Llanelly chapel. When it was proposed and seconded that we write to Bishop May, asking him to take over the responsibility of paying the same. When put to vote, the motion was lost. It was reported by one of the brethren that an application had been made by a band to acquire the use of the Llanelly chapel for band practice. Motion prevailed that a committee be appointed to consider the advisability of subletting the chapel, with power to act, in the matter, by the consent of this conference. Motion prevailed that the mission president appoint the committee. The following were appointed: John G. Jenkins, district president; F. Simmonds, district secretary; Thomas Phillips. Motion prevailed that we sustain, in our faith and prayers, the missionaries and local officers, also R. May as bishop of the mission. At the Sunday morning service Brother Greenwood gave a much appreciated talk, followed by addresses by T. Gould, J. E. Evans, John Pughsley, and F. Simmonds. At the afternoon meeting there were addresses in Welsh and English, sacrament was administered, and the gifts of the gospel manifested. At the evening meeting the speaker was W. H. Greenwood. A vote of thanks was tendered the Saints of Aberaman for use of room, and also for their kindness in catering to the Saints at conference. The conference adjourned to meet at the latter end of February, 1913, with a view to combining the conference with the Eastern District, time and place to be left to the discretion of the district president. John G. Jenkins, district president; Frank Simmonds, district secretary.

**Conference Notices.**

Pottawattamie district conference will convene at Council Bluffs February 1. We are to elect officers, and appoint delegates to the General Conference of 1913. Please send all re-

ports and other papers to the undersigned, at least one week before the conference. J. Charles Jensen, secretary.

Conference of the Fremont, Iowa, District will convene with the Shenandoah Branch Saturday, February 22, 1913, at 11 a. m. The Sunday school and Religio joint convention will hold its first session the evening of the 21st and conclude its work at 10.45 Saturday morning. It will be remembered that this is the conference at which delegates to the General Conference and Conventions will be chosen. We hope to see a full representation from all branches and schools. T. A. Hougas, district president.

Ohio district conference will convene on February 15, 16, 1913, with the Middletown Branch, and we hope there will be a good representation from all over the district. Come and bring the good Spirit with you. The conference will begin on Saturday at 10.30 a. m. J. W. Metcalf, district president.

Quarterly conference of the Western District of Oklahoma will convene February 1 and 2, Saturday and Sunday, 1913, at Clinton, Oklahoma. We trust as many of the Saints as possible will attend, and especially the branch officers, that we may have their several reports. Hubert Case, missionary in charge; Doctor T. P. Powell, district president.

Quarterly conference of the Gallands Grove District will convene February 8, 1913, at Dow City, Iowa. Gomer T. Griffiths expects to be present, and will deliver illustrated lectures on his tour through the Holy Land. We hope to have reports from every branch in the district. All reports should be sent to district secretary not later than February 1. Mrs. C. J. Hunt, district secretary, Deloit, Iowa.

Des Moines, Iowa, district conference will assemble at Runnells, Iowa, February 1, 2, 1913. By resolution passed at our last district conference, all future conferences are to be held as mass conventions. All members of the church in the district who may attend having equal voice and vote in conference sessions. E. O. Clark, district secretary, 2500 Logan Avenue, Des Moines, Iowa.

Conference of the Northeastern Kansas District will meet with the Atchison Branch at 10 a. m., February 22, 1913. Branch clerks and ministry will please send reports promptly to Mrs. Emma Hedrick, Fanning, Kansas. Mrs. E. S. McNichols, 712 Commercial Street, Atchison, Kansas, has been appointed district chorister and it is desired that branch choristers get in communication with her, that there may be unison of action in choral work of the district. This will be a very important conference, as there is much to be acted upon, looking to the betterment of the work in the district. Let each branch send a representative delegation, bringing much of the good Spirit with them. Frank G. Hedrick, district president, Fanning, Kansas.

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### Convention Notices.

Seattle and British Columbia district Religio will hold its semiannual convention at the church, corner of Kilbourne Street and First Avenue Northwest, Seattle, Washington, commencing in the morning at 10 o'clock, on February 7, 1913. This is election of officers, therefore we urge all Religions to attend, and be there promptly at the opening hour. Will the Vancouver, British Columbia, local secretary please send name and address to the undersigned? Leonard S. Rhodes, district secretary, Box 71, Centralia, Washington.

### Correction.

Please make the following correction through the HERALD: In the *Junior Quarterly* for January, February, March, Lesson 4, paragraph 2, instead of, "We read in the Bible that everything God made was very good; therefore we can believe that he made the Devil," read, "therefore we can not believe he made the Devil."

This is a mistake of the compositors in leaving out the word *not*.

MAGGIE MACGREGOR.

*Editor Junior Quarterly.*

### Marriage.

GRIGSBY—FLEMING.—At the home of Gideon and Mary Hawley, in Woodbine, their daughter, Chloe Carolyn, was united in marriage Thursday evening, December 26, 1912, to Mr. Paul Simpson Fleming, by Elder Charles Derry. The bride was the leader of the choir in the Woodbine Branch. We shall miss her beautiful and well-trained voice, and also her society, but trust that it will gladden the heart and home of her companion, and may both do their part to make their home as near like heaven as homes on this earth can be.

### Died.

JOHNSON.—Sister Alice Rowan Johnson, of Riverside, California, died December 24, 1912. Sister Johnson was born in San Bernardino, California, November 23, 1867. Graduated from the state normal school in 1887, and taught in the public schools of San Bernardino and Riverside counties for several years with credit. She united with the church September 3, 1902, being baptized by Elder A. E. Jones. She lived a consistent life and held the esteem of a large circle of friends. Though afflicted for a number of years, was uncomplaining and admired for her patience and good cheer. Her husband, Frank H. Johnson, two sons, two daughters, and one brother, Byron T. Bowman, mourn their loss. Funeral service was held in Methodist Episcopal church in Riverside, California. Reverend Edwards, of the Methodist Episcopal Church, had charge of the service, Priest G. H. Wixom and Elder A. E. Jones were called from San Bernardino, and both took part in the services.

MUIR.—Thomas Muir was born March 16, 1842, at Burford, Ontario; married Matilda Howey, 1862; to them fourteen children were born, seven boys and seven girls, of whom eleven survive. Those surviving are Albert, John, and Harold E. C., of Valley Center, Frank, of Dallas, Texas, Joseph and William, of Port Huron, and George, of Algona, Michigan, Mrs. R. J. McLane, Jeddo, and Mrs. H. Campbell, of Lexington, Michigan, Misses Jennie and Blanche, Valley Center. In 1872 Brother Muir united with the Reorganized Church and remained a staunch, faithful member. Died December 26, 1912. He was taken with paralytic stroke two years ago; second stroke about one year ago; third stroke December 23, resulting in death. Funeral and sermon held at Valley Center, in charge of Elder William M. Grice.

DELL.—Infant daughter of Brother and Sister Charles L. Dell, of Independence, Missouri, Ruth Hellean, was born November 1, 1912, and died January 6, 1913. A little bud, a tender plant, passed on before its parents to wait for them on the other side. Sermon by Elder Rannie.

MARTIN.—Alfonso T. Martin, of Independence, Missouri, was born at Grand Round, Oregon, February 7, 1863; baptized eleven years ago, by Jacob Smith, at Santa Cruz, California; died December 27, 1912. He leaves a noble, saintly wife, six boys, and three girls. He has gone to dwell with the two little ones that departed this life in their infancy. Funeral service in charge of President H. W. Goold; sermon by Elder J. C. Foss; interment in Mound Grove Cemetery.

What builds the Nation's pillars high  
And its foundations strong?  
What makes it mighty to defy  
The foes that round it throng?

Not gold but only men can make  
A people great and strong;  
Men who, for truth and honor's sake,  
Stand fast and suffer long.

Brave men who work while others sleep,  
Who dare while others fly—  
They build a Nation's pillars deep  
And lift them to the sky.—Emerson.

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Arabian Proverbs.

The man that knows not and knows not that he knows not is stupid. *Experience may educate him.*

The man that knows not and knows that he knows not is appreciative. *Help him.*

The man that knows and knows not that he knows is asleep. *Arouse him.*

The man that knows not and thinketh that he knows is a fool. *Shun him.*

The man that knows and knows that he knows is wise. *Follow him.*

And books, we know,

Are a substantial world, both pure and good.  
Round these, with tendrils strong as flesh and blood,  
Our pastime and our happiness will grow.

—Wordsworth.

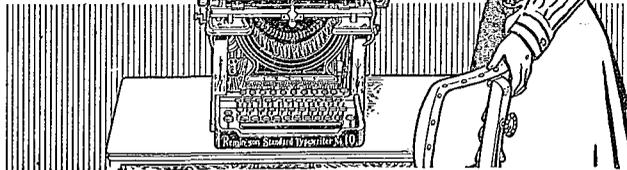
Who is it that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever. But those who have had the force of character to prefer the future to the present, the good of others to their own pleasure.—Dean Stanley.

Men in great places are thrice servants,—servants of the sovereign or state, servants of fame, and servants of business.—Francis Bacon.

Give me a nook  
And a brook  
And a book  
And the noise  
Of a distant  
City to make me  
Enjoy my riches.  
—Old Greek Proverb.

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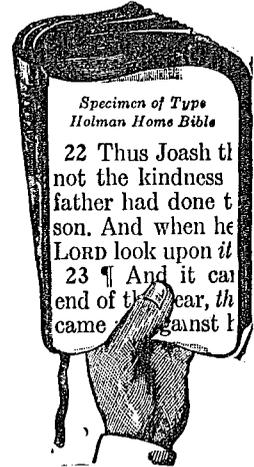
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 60

LAMONI, IOWA, JANUARY 22, 1913

NUMBER 4

## Editorial

### GETTING A NEW START IN LIFE.

Frequently we hear men say: "I wish that I could take a new start in life. Knowing what I know, if I could start all over again I would do better."

One beautiful thing about the gospel of Jesus Christ is that it gives men that very chance. The first proposition of the gospel message to men is this: "Now is your opportunity to start live over again. You must be born again. You must become a new creature."

A great many men and women are conscious of secret sin. The world may not know about it; but they know about it. One can see unhappiness in the eyes of men and women on the street. The knowledge of their past is like a millstone about their necks. Conscience torments them.

To all such Jesus comes with the message that they may be freed from these sins. Evil habits can be broken up. The past may be blotted out. A new start in life is promised.

But how shall this new start be made? It is obvious that if there is one thing that a man needs under such circumstances, more than another, it is a friend,—a friend who is willing and able to help him get started right. Jesus is such a friend. He fills the first great requirement; and in his gospel is found the plan of action, as well as the promise and the power of regeneration, freedom, and salvation.

#### A FRIEND ON SHIPBOARD.

We were much impressed some weeks ago while reading an article in the *Outlook*, entitled, "A friend on deck," by Professor Edward A. Steiner. We were first attracted to the article because of having met Mr. Steiner in Lamoni some years ago when he lectured there on "The emigrant."

Professor Steiner has crossed the Atlantic many times, *incognito*, taking passage as a steerage passenger, and sharing all the hardships of the poorest emigrants from southern Europe, the "Dagos," as we call them, and the Turks, and others. He did this in order to study the emigrant and the problems of the emigrant at first hand, as they are actually

to be encountered in the steerage, and not from the remote viewpoint of first-class passengers.

On the occasion of his last visit, however, he traveled as the guest of the steamship company. Of course, owing to his position and influence, he was given marked attention and honor by the officials. This fact was not lost upon the steerage passengers, with whom he freely mingled, and among whom he went with the deliberate intention to help them individually. They were eager and willing to make friends with a man of recognized influence, yet not in the service of the company.

In this way he talked with more than six hundred of the eleven hundred steerage passengers, and was able to assist most of them with advice and information about the new country,—what railroads to take to reach their final destination, labor conditions, laws, customs, etc. And when the ship landed he was on hand to help those who were bewildered and in great need of a friend.

He found one thing worthy of comment. Many of these passengers thought that in order to get into the new country it would be necessary for them to deceive the government officials. They thought that it would be dangerous to tell the truth,—that they must lie a little. If a man were a Jew he thought it safer to swear that he was a Turk. If a young woman had a position waiting her with a well-to-do uncle, she thought it wise to tell the officials that she knew no one in the new land. In many cases the very stories that they had fixed up to get them in would be calculated to defeat their purpose, and cause their deportation, as in the case of one Jew who declared that he was a Turk. When asked how many wives he had, he thought a moment, and answered seven. Being assured that seven wives were six too many in the United States, he fell back upon the truth, and admitted that he was a Jew, with one wife only. Thus does ignorance, coupled with dishonesty, tend to defeat itself. Mr. Steiner advised them all to tell the exact truth, and convinced them that such would be the safest course.

This little experience confirmed him in the thought that the Nation should provide some one, not in the service of the steamship companies, to cross the ocean

with each boatload of foreigners, to be a friend to them, and help them make the journey, meet the problems of the great adventure, and get their "new start in life." And he concludes that in order to do this work successfully, the one undertaking it must be a religious enthusiast, who will work for the *good of man*, and not for the *salary*, one who will be "a friend to man."

#### JESUS AMONG THE STEERAGE PASSENGERS.

In this way, this is a miniature representation of the work that Jesus did. He came right down to this sin-blighted earth and traveled in the steerage. He got down among the meanest and lowest. He offered himself as a friend to every man who would accept him and heed his counsel and advice. He is an influential friend; one who can help. And he finds us much as Mr. Steiner found those ignorant foreigners,—afraid of the truth. Men feel that in order to get through life they must evade the truth. They must lie a little. They make "lies their refuge."

But Jesus says: "Do not be afraid of the truth. It is your salvation. You shall know the truth and the truth shall make you free." He is our friend on shipboard. He does not work for a salary; but because he loves man,—he is a friend to man. We speak of him in the present tense, because he is still at work in this way, helping every man who desires to make a new start in life and who is willing to start right.

#### THE TRUTH, THE WHOLE TRUTH.

There is a great deal of misunderstanding in the world as to the conditions on which men may obtain the friendship of Jesus and secure his help in making this new start.

The clergy sometimes tell anxious and inquiring men, who are conscious of their sins, and wish to get release, "Believe in Jesus and you will be all right." There they stop.

A witness who goes into court swears, or at least affirms, "I will tell the truth, the whole truth, and nothing but the truth." It might be well to swear the clergy. For this answer, while it is the truth, is not the *whole* truth. What is it to believe in Jesus? Those who keep his commandments are the ones who really believe him.

There is more to this matter. Jesus himself says: "He that believeth *and is baptized* shall be saved."—Mark 16: 16. Of course repentance is included, and enduring to the end, all essential to final salvation.

But this is the way of the new start in life,—by way of the waters of baptism, and through allegiance to the one who said: "If any man will come after me,

let him deny himself, and take up his cross daily, and follow me."

This was the proposition that Jesus made to Nicodemus: "Ye must be born again. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3.

This was the proposition that he made to Paul, through Ananias: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

This is the way in which the "new start" is to be made. Here is the friend; here is his plan of action. The message comes to those who hesitate: "And now why tarriest thou?"

#### THOSE WHO HAVE FALLEN BY THE WAY.

Those who have been properly baptized, and have made their start, and later have done wrong, of which they are conscious, are on a different footing. We do not call to mind any provision in the law for their rebaptism; but still there is a way open for them.

They have an advocate with the Father. Jesus may be grieved over their errors and wrong conduct, but he is still their Friend. He has not abandoned them this side of the unpardonable sin. Repentance and confession are still open to them. If the wrong concerns themselves and God alone, they may confess to him and make restitution. If it is between them and a brother, they may make confession to the brother, and obtain reconciliation. If it involves the church, they may confess to the church and obtain forgiveness.

Then, having made restitution, so far as is possible, they can go on, resolved to do better, and not repeat the offense. Thus Jesus deals very kindly with human weakness. He offers to men a chance to start all over and conform to the divine will. In such a life there is found peace, satisfaction, happiness. No other life is worth living.

ELBERT A. SMITH.

#### A SPIRIT APPEAL.

By permission of Brother Joseph Luff we publish the following poem, sung by him at the prayer service at Independence, Missouri, Sunday afternoon, January 5. We commend this poem to the reading of our subscribers, for the reason that it breathes the spirit of appeal, strongly and spiritually accentuated, and in language so simple that none need mistake it.

It should be received in a similar spirit to that in which it is given—a willingness upon the part of the reader to come up to the high standard of personal worthiness of citizenship in the holy hill of Zion, which city is to finally become the residence of the good and perfect, who have wrought right-

ously and successfully. We also insert it the more cheerfully as it is in rather striking contrast to some of the ostentatious presentations that are sometimes had in the enthusiasm of religious fervor at our prayer service. It appeals to us in a chastening spirit by which the heart is to be made softer and our desires more noble. It commends itself to the hearts of our readers.

Tune:—"Shall we Gather Home to Zion."

Gather where I have appointed;  
 Fed and nourished by my hand;  
 Chosen, planted, and anointed,  
 Blessed people! favored land!  
 What to you shall mean this token?  
 What the fruitage of my grace?  
 My word kept! will yours be broken,  
 And my covenant efface?  
 Or will you make of this my Zion,  
 Whence my glory forth may shine?  
 All my promises rely on,  
 And henceforth be only mine?

Henceforth, till the consummation  
 Of my purpose, who with me  
 Will in glad cooperation  
 Work till they my glory see?  
 Will ye bide when peace hath taken  
 From the earth its lasting flight?  
 Will ye stand, nor e'er be shaken  
 'Mid the gloom of lingering night?  
 Will you—good for ill returning—  
 Enemies befriend and bless—  
 True discipleship discerning,  
 And the seal of righteousness?

Who, though death or dire disaster  
 Threaten every hope, shall cling  
 To my counsel firmer, faster,  
 Whatso'er that trust may bring?  
 Will you pain esteem as pleasure,  
 And each sacrifice as gain,  
 If thereby ye may the measure  
 Of your Master's stature gain?  
 By these tokens faith hath voicing;  
 Love hath exhibition clear;  
 These in heaven shall cause rejoicing  
 And proclaim my Zion here.

Wist ye not when praying often  
 That my will on earth be done,  
 Grace must first your spirits soften  
 And in service make you one?  
 One in sweet self-abnegation;  
 One in fellowship of love,  
 Without marks of wealth or station  
 Save those mirrored from above?  
 One with me, in which blest union  
 God and angels will combine—  
 Zion's light, by such communion  
 Will in glorious luster shine.

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than real brilliancy.—La Rochefoucauld.

### IMPORTANT TO PARENTS.

The new *Junior Quarterly* for January, February, and March presents lessons for your children on the following subjects:

The Beginning, The Creation of Man, The First Home, Satan, The First Sin, God's Plan to Save Men, Baptism of Adam, The First Children, God's Ministers, Enoch, Noah and the Flood, The Rain-

bow. The lesson committee considers that children aged nine, ten, and eleven should study these and such-like themes. For the first two years, the lessons are taken from the Old Testament "with references to the Book of Mormon, as they historically occur in the prophecy of Joseph, the scattering from Babel, and at the time of the captivity." The third year's lessons are taken from the New Testament.

Therefore, the above-mentioned twelve subjects will not occur again for three years, after which the pupils now in the grade below will take them up and follow the same course as outlined. Do you want your boy or girl of junior age to pass on and miss these important subjects,—lessons that *they need at this stage of their development*—do you?

Does your school take the *Junior Quarterly*? If not, why not? And what are you going to do about it? If the school is remiss in duty, why not order it sent direct to your home address? They are only four cents each per quarter, or twelve cents per year in advance, sent postpaid to any address. A sample copy free for the asking. Get your name on our regular mailing list.

Order from Herald Publishing House, Lamoni, Iowa.

Thousands of men breathe, move and live; pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness and they were not remembered more than the insects of yesterday. Will you thus live and die, oh man immortal? Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.—Thomas Chalmers.

## Original Articles

### TRACTING; METHODS, VALUE, AND RESULTS.

(No. 1, "Methods and tactics" series.)

*This is the first number of our "Methods and tactics" series for 1913. Two writers contribute to this number. The article by Brother Miller was written especially for the series; the one by Brother Rudd is reprinted from a report appearing in Autumn Leaves. The subject treated upon is one of importance. Brother Miller mentions one prospective convert who neglected to read the tracts, saying that she preferred a "love story." Sister Daniel MacGregor has taken advantage of this tendency and is using the "Two-Story Book" in her tracting work. This book contains two love stories, through which the old gospel love story runs like a golden thread. Perhaps this book will get in where others fail. The next number in this series will be, "Getting into the newspapers," by Elder W. E. LaRue. We are exceedingly well pleased with the way in which our special series for 1913 opens up. Already we have in hand many very excellent articles. The writers seem to have felt considerable spiritual power and insight in the preparation of these articles. The articles on "Methods and tactics," and the ones on "Duties of officers" will make a profitable course of reading for the year.—EDITORS.*

#### 1. TRACTING, METHODS, VALUE.

To-day, the "efficiency expert" is forcing his way in many lines of human endeavor. The commercial world is trying to find out how to obtain maximum results with minimum expenditure of power, time, and money. As I understand it, the editors want me to write about efficiency, as applied to "tracting." The writer makes no claim to being an expert along this line; but I have tried to be observant, and have some opinions.

We are committed to tracting by the following revelation:

It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the quantities desirable for them to distribute.—Doctrine and Covenants 125.

Tracts in the English language having been published by the church for many years: a revelation commanding this to be done was not a necessity, but I should think, what applies to the foreign tracts would be applicable equally to the English ones. An item in the revelation should be noticed. They should be "short, clearly stated." Then for doing missionary work with "paper," select "short, clearly-stated" tracts, is the divine advice.

Here are some of the methods used:

1. Distributing from house to house, in cities and villages, by slipping under the door, or handing to a person who has been summoned.

2. Nailed to a post or building in some conspicuous place, to be torn off by the public.

3. Placed in a suitable rack at the entrance of place of meeting.

4. In railroad stations.

5. On railroad trains.

6. Using the mails.

I believe the above will about cover the methods generally employed in tracting.

Number 1. House to house distribution, I believe, is considered one of the most efficient methods of distribution. About five years ago I made my maiden effort at preaching on the street, (and for several evenings not-wished-to-be-remembered) at the street, in a town of about one thousand inhabitants in eastern Ohio. To supplement my street efforts I distributed tracts, and this is the method I used. I selected what I considered to be three of the best tracts the HERALD and *Ensign* published. To keep them from being soiled I obtained paper, cut the right size, and pasted this on-as a cover, which could be readily torn off and another supplied. On this cover I rubber-stamped the following: This tract will be called for in one week and will be substituted by others. A minister will gladly call, explaining our faith more fully, by addressing ——." In three weeks I distributed the three varieties of material. As I gathered up the last lot, I inquired at every home if the tracts had been read and what they thought of them. In that town of about three hundred families, two persons had read a "little" of one of the tracts; one woman had read all of them! There were a variety of excuses given for not having read them. One young lady frankly said, "would rather read a love story." A practical mechanic, analyzing that three-week effort of mine, would say there was a whole lot of "lost motion" there; and that is what I thought, and I left the place.

In analyzing the situation, this is how I viewed it. My little tracts had to compete with the daily paper, the weekly magazine, the monthly publications, and a host of books and periodicals found in the average home to-day, all of these written by the world's best talent, and illustrated artistically, and the comic-section-way, and the magazines, etc., won. No wonder the Lord says our tracts should be short!

I was a printer for fifteen years; when I first worked at the trade, we did a large amount of printing which was to be tacked on fences, telegraph poles, and distributed on streets. Before I quit the business of such kinds of printing were very seldom turned out of the office. Business men discovered the lack of results from such profligate advertising. To attract attention to-day, outdoor advertising must be vociferous; the message must be megaphoned. Even the theaters, to attract attention, must deliver their message on a larger scale than before, and to-day we see the large, expensive, lithographic poster glaring from the billboards.

Number 2 method I believe to be a waste of money. In one branch, where they met in a hall, a double sign, standing on the sidewalk, announcing the services, had a box on the top for tracts, with the invitation to take one. Many tracts, mostly the Epitome, were disposed of in this way, but how much good was accomplished there was no means of finding out.

Number 3 is a good plan; but in our small branches a stranger is generally recognized, and a better way would be to have such a rack there, and one of the officers take out a tract and hand it to the visitor.

Number 4. You very seldom use this method now; at least I have not noticed it in my travels, and think it is about abandoned.

Number 5. So is this plan likewise being confined to the shades of oblivion.

The last method opens quite a field of tract distribution. Mercantile concerns pay large sums for mailing lists of prospective customers, and spend an infinite amount of time and patience developing such lists. The object being to avoid waste, the list is culled from time to time so the advertising matter goes only to those who may be prospective customers. In one branch of the church in a large city, fifty dollars was spent in mailing "Latter Day Saints; Who are they" to the school-teachers and educators, including the ministers. This was more of an educational effort than a proselyting one.

I believe the personal element must enter largely in successful tract work. The members can supplement the work of the ministry by mailing tracts to their friends as they write to them, urging them to read such matter. To further introduce the personal element in such methods, would suggest that when a tract is selected, before it is mailed, it be read, and good points, here and there, marked by pen or pencil. "Pastor Russell," of the Millennial Dawn sect, is considered an excellent advertiser. Some of his sermons are printed on good paper, about six by nine inches, and on the margins, here and there, in red ink, points are emphasized, sometimes by an index finger, a heavy line, or, "What do you think of this point?" etc., and sometimes all of these together! Of course, one will naturally notice such emphasis, but it can be made even more effective if the individuality of the sender is impressed upon it by the above suggestion.

The revelation quoted suggests the thought that the ministers should do some tracting. We probably lose many opportunities for doing effectual work. No matter how hard we try to make our message plain, there will always be some points not clear in the mind of the listener, and sometimes an erroneous impression is conveyed. If our preaching is supplemented by proper tract distribution, our effort has been intelligently reinforced, as the recipient of the tract has shown sufficient interest to make the

effort to come out, and if a tract is handed him, the probabilities are he will read it, and can do so repeatedly.

The tract has its peculiar mission; but from observation I am forced to the conclusion that owing to the abundance of reading matter now being circulated, and of which the average home is the depository, the field of the gospel tract is becoming narrower; and if intelligence is not used, time, means, and effort will be wasted; but we should not be so cautious as to be heedless of the injunction, "In the morning sow thy seed, and in the evening withhold not thy hand."

"He that is warned let him warn his neighbor."

C. EDWARD MILLER.

## 2. TRACTING; PRACTICAL RESULTS.

Results are the best evidence. There is no argument that can meet them. They at once put an end to all controversy. Let me give you a few of the results that have been reported to me.

A good literature committee woman of Kansas City, Kansas, without any previous experience, very diffident and fearful, started the distribution of gospel literature. She did not know just how to go about it, so in her simplicity she told God that if he wanted her to do this work, to manifest himself in some way that she might know it was his will.

The Spirit rested upon her and told her to go and the Lord would be with her, so she gathered up her tracts, papers, and books, and started. Not knowing where to go, she walked aimlessly down the street until suddenly a voice spoke to her and told her to go into the next house. She went in, left her literature, and again started down the street. She had been received so cordially at the first place that she thought she would try the next house, but the Spirit told her not to go in there. Thus she continued her work all that day, being directed by the Spirit just what houses to enter and what ones not to, everywhere being received most cordially and with seeming interest in the gospel.

The next trip she made the Spirit was still with her, directing where and where not to go, but in one case when she was told not to go into a house she went anyway and a woman slammed the door in her face. After that she was satisfied that God knew best, and as a result of her work thirty-four were baptized, a branch was organized, and a church has been built.

Can you produce any evidence from God against the good literature work?

In another case a good literature worker was talking to a very stanch Methodist lady, answering various questions that were asked, the answers being satisfactory until the question of baptism was raised. She said, "Why, I have been baptized." The

answer was, "No, you mean you have been sprinkled; that is not baptism." "But our church," she said, "teaches that one form of baptism is as good as another." Our worker said, "The Bible teaches that immersion is the only accepted method. Now, who are you going to believe, God, or the Methodists?"

About three months afterwards this woman came to one of our prayer meetings and related the above conversation and said that when this last question was asked, some power rested upon her and thrilled her whole being, and that she had been trying to convince herself ever since that it was nothing more than personal magnetism; but she had not been able to do so, and wanted them to pray for her. The following Saturday she was baptized.

Another of our workers left some tracts at the home of a very devout Baptist family, consisting of a man and his wife and three grown daughters. The woman received the tracts very kindly and promised to read them, but when her husband came home that evening he said: "No, no; you must not have anything to do with those people; they are Mormons. We can not allow anything of that kind in our family."

Our worker heard about this and said, "I must go and tell those people that we are not Mormons, at least, and as much more as they will receive." After praying over the matter she went in the evening so she would find the man at home. He met her at the door and she told him that we were not Mormons and explained the difference, and he invited her in.

After talking with him about fifteen minutes the Spirit told her that he and all of his family would come into the church; but upon leaving he told her that he had been a Baptist for fifteen years and if he lived to be fifty years older he would still be a Baptist. But man proposes and God disposes. In three weeks he and all his family were baptized and are now active workers in the church.

These are but a few of the results and I am using them not only to show that God is approving the work of the good literature committees, but to inspire you to greater effort. Just think of the wonderful work that is yet to be accomplished in warning our neighbors, and how few there are really qualified and willing to do it; but unless we do, we are told that their blood shall be upon our heads. What a grave responsibility it is to be a Latter Day Saint! Yet, what a great joy is promised if we save but one soul.

J. F. RUDD.

• \* \* \* •

Here the free spirit of mankind, at length,  
Throws its last fetters off; and who shall place  
A limit to the giant's unchained strength,  
Or curb his swiftness in the forward race?  
—William Cullen Bryant.

## FUNDAMENTALS OF THE ORDER OF ENOCH.

The fundamental principles of the United Order of Enoch are so just and true, that, when rightly understood they appeal to all who have an interest in their fellow men. Its aim is to help the worthy in a moral, social, financial, and educational way, and to get homes; which is sure to give strength for development along religious lines. In this article it will be the effort of the writer to make plain what those principles are.

When a society has high ideals, and a lofty purpose in view, it should invite to its ranks men and women who are willing and capable of rendering "service" to the worthy ones of society who need it, and have the encouragement of philanthropic and sympathizing friends. The Order of Enoch, like all other societies, should be judged by its principles, and not by those members who fail to be faithful to the covenant they have made.

### ITS PRINCIPLES.

*First: Faith.* Faith in God; faith in his work; faith in his love to his children; faith in his power to do with human instruments what he has commanded us to do; faith in each other, and faith in those whom God has called, or we have selected as leaders in the work we are trying to do.

*Second: Love.* "By this shall all men know that ye are my disciples, if ye have love one to another." Love can only express itself by doing something. John said we should love in "deed and in truth." A live tree will have leaves on it; a human being will show that it is alive by doing something, and what is done will show the kind of life or power individuals possess. A person filled with hate will do hateful things, and one filled with love will do good continually, and take pleasure in it.

*Third: Honesty.* To be honest is one of the essentials of true success. Without it we must fail. A person who is dishonest in his business transactions with his neighbors, dishonest to God, who will not do an honest day's labor, who, in any way in the various relations of life is dishonest, is unworthy to be associated with good men and women in any good work.

*Fourth: Industry.* All persons, unless physically or mentally unable to labor, should be industrious, and labor according to their strength. None should quit labor because of wealth. With old age the amount of labor performed should decrease. To live from the labor of others, except under the conditions named above, is dishonest and dishonorable, and all such are parasites and should have no part or lot among the Lord's people.

*Fifth: Economy.* Success in all walks of life will be affected by the manner in which we use our time and money; if economically and wisely used, the

greatest degree of success will be realized. If we are wasteful and extravagant, we will be disappointed because of our intellectual attainments being below our anticipations, and in our accumulation of wealth, we will have such a small measure of success that we will be deprived of many of the reasonable comforts of life, unless we are so dishonest that we fail to pay for what we buy, and in old age will face poverty and be dependent on others for a livelihood. Unfavorable industrial and agricultural conditions often make the burden of life hard to bear, and when extravagance and wastefulness are added, we wear a yoke so galling that there is no hope of rising above prospective poverty, and it is only by the ability of such to beat their creditors that they can keep up the appearance of financial success. If we closely observe conditions in the world and in the church, we will discover that one of the heaviest burdens that the wage-earner bears, especially those who have steady employment and good wages, is wastefulness and extravagance. *Economy* is a strange word to them. It is an obsolete one.

*Sixth: Order and System.* Men who do not put their tools away when through using them, or re-hang the gate when broken off, or put in a window light when broken out; who leave the yard in a littered and disorderly condition; and women who have a home of disorder and confusion, who have Friday for washday, and finish ironing on Saturday night, and finish the week's work on Sunday morning, and hurry the children to Sunday school with an unprepared lesson, are depriving the family of the sweet associations of a well-ordered home, and sowing the seed that will bring a harvest of sorrow and bitter disappointment to the children.

*Seventh: Equality.* There is so much inequality in the world and among our own people that the Lord has spoken against it and given us a law by which it can be removed. "Let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you." (Doctrine and Covenants 51: 2.) The best definition of equality, so far as it applies to our people, is given by the Lord himself as follows: "And you are to be equal, or in other words, you are to have equal claims on the properties, [of the Order of Enoch. E. R.] for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to

the glory of God" (Doctrine and Covenants 81: 4).

There are two very important principles to be found in those paragraphs. First, equality. What does it mean? We can no more determine equality by measuring it with money than we can measure water with a sieve or vegetables with a yard stick; true equality consists in supplying our just needs and wants. Two persons have each five dollars; one needs a pair of shoes and the other needs a suit of clothes; the former one can supply his needs, the latter can not. They both have the same amount of money, but it will not buy what each one needs. There are two children in a family. They both desire to become musicians, the boy a violinist, the girl a pianist. The boy can get a violin for twenty-five dollars. It will cost the girl three hundred dollars for a piano. If they both obtain their just needs, so that they can develop their talent, they are equal. Second, all things common is best defined by the Lord himself, when he said, speaking to the Order of Enoch about what its members should do with what they gained by improving upon their talents, or stewardship, "To be cast into the Lord's storehouse, to become the common property of the whole church." (Doctrine and Covenants 81: 4, latter part of the verse.) Whatever has come into the possession of the church or Order of Enoch, in lands, money, or merchandise, in the storehouse, is the common property of all, and all have equal claim on it according to their just needs and wants. Official or social position, or the amount of wealth a person may have contributed, gives him no special claim on the property; it belongs to all; it is the common property of all.

The seven principles just considered must be a part of our everyday life. Without them we can not render a faithful service to our fellow men, and thereby be in the service of God. To the extent we lack those principles we are out of harmony with Jesus, for they were all found in his daily life.

#### ELIMINATIONS.

That we might be qualified to render "service" to the church, and the Order of Enoch, there are some things that we must eliminate from our lives. *Covetousness*: To desire what belongs to some one else is one of the meanings of the word *covet*. It is one of the great sins that our heavenly Father condemns. We not only want what belongs to others, but we withhold from the Lord what belongs to him, that he has blessed us with.

*Selfishness.* A selfish person always thinks of himself. If a man, his wife and children must consider his wants first; he is so busy with the daily paper, or a novel, that he can not take care of the baby while his wife goes out in the yard to cut kindling wood with a dull ax, and carry coal with

which to cook the supper. If a woman, she is so anxious to be up-to-date in modern dress that, if she has not the money, it is bought on credit, and her husband can bear the humiliation of being dunned for payment long after the time promised for its payment. Sacrifice for the good of others is not thought of, no money to help the Lord's work, no thought that the poor and the missionaries' families have need of the comforts of life that they might have sunshine in their homes and enjoy the blessings that our heavenly Father desires should be common to all. Paul said that a covetous person could not inherit the kingdom of God (1 Corinthians 6: 10), and a person can not be covetous and not be selfish.

*Jealousy.* Jealousy is surely a green-eyed monster. It separates friends; it destroys the happiness of home; it looks with suspicion on the success of others; it prevents successful cooperation in all things that make for good among brothers of the same faith and men of the same craft or occupation; it hinders the Lord's work and takes from life sweetness and sunshine.

*Grouchiness.* The name, *grouch*, may not be in the dictionary, but most people know what it means. The grouch is a busy person when measured by the amount of talking done. His time is mostly spent in finding fault with others. He rates his ability very high; those who know him rate it very low. Anything that other people do could be improved on, or it would be better not done at all. Wherever he is found, in the home, Sunday school, church, or any other society, he destroys their happiness and hinders or prevents all the good they are trying to do. No person can please him; he can not please himself. Some people get tired of their occupation; he does not; he sticks to it. It is an occupation without a salary, but he will not quit, perhaps he proves the old adage true, that the "good die young."

The church and Order of Enoch, and all helps in the church will realize their full measure of success when the first seven principles become the common routine of everyday life, and the last four cancerous growths have been removed. If they are not, they will surely pollute the individual and destroy his spiritual life.

The spirit of the world is, What can I get? The spirit of the church and the Order of Enoch is, What can I do to serve? and whoever comes below that standard is not filling the measure of his calling as a follower of the lowly Nazarene, who went about doing good. The purpose of the Order of Enoch is to help all worthy and needy persons in the church. The order has a higher ideal and aim than any other benevolent society in the world. Its members can not receive help unless they need it. Their special duty is to help others. Men or women who are dis-

honest, and will contract debts and not pay them, who are lazy and will not work, who waste their income and squander their wealth, are not worthy to receive from those who have been industrious and frugal,—their first work should be a reformation in character, a putting off "of the old man and his sins."

The benevolent work of the order will meet every emergency in life, from the cradle to the grave. There is not a misfortune to which a man is heir but what it can reach. Its helping hand is at the young mother's bedside, "when she feels for the first time her first born's breath." It stands by the bedside of the gray-haired sire and sees that he is not laid in the potter's field or in a pauper's grave, and brings comfort and succor to the widow who goes back to her lonely home to await the summons that will take her to the one that she had loved from youth to old age.

#### METHODS.

Of two methods of work by the order, I will write; and in doing so, I do not wish to convey the thought that that is the only way it will seek to accomplish its benevolent work. The reader must bear in mind that the order can not carry out, only in a *partial* manner, its full purposes, until such time when the church shall allot inheritances and assign stewardships according to the law of the Lord. Until that time our work shall be largely of a preparatory nature, getting ready for the greater work that shall be required at our hands when the work of Zion shall be more fully developed. We will consider first a cooperative, or collective stewardship, and shall only try to give the spirit of it, the fundamental principles that underly it,—the details will be worked out in a way suitable to the different conditions under which the different stewardships may be had. The order will maintain a storehouse, where the products of the farm, mill, and factory will be stored. Whether produced by our own, or purchased from others, it will be the common property of all.

#### EXAMPLES.

We will presume that the order builds a sash, door, and planing mill, and it takes thirty operatives to do the work. Each employee will be assigned by the foreman to that class of work which he is best qualified to do. They will all receive according to their "just needs and wants." There will be no distinction made between the superintendent, foreman, mechanic, and common laborer. The man with a small family will receive less than the one with a large family; the unmarried one less than either one of them. At the beginning of the year or some other time agreed upon, there will be an agreement between the individual and the order as to what his "needs and wants" will be for the coming year, to be supplied from the storehouse and in money, by the

week or any other division of time agreed upon. We labor for the necessities of life, and it matters not whether we get them direct or purchase them with money; all the merchandise we get from the storehouse will correspondingly reduce the amount of money we will need to buy elsewhere.

We will consider the case of the unmarried young man. In the world at large he might earn fifty dollars per month; and if he was careful of his habits of life, he would save twenty-five per month and deposit it in a savings bank, and in five years, with accumulated interest, he would have more than fifteen hundred dollars, provided the banker did not gamble with it on the board of trade and lose it all; or a panic come along and the bank close up and his savings all go. If these things did not happen, and he got married, he would have money enough to start life in a comfortable home.

In the order he would accomplish the same thing in another and better way. The young man would draw in money or merchandise from the storehouse to the amount of twenty-five dollars per month (the reader will please bear in mind I am only giving these figures for the purpose of illustration, and am not making a definite statement as to amounts the order will pay; they could be more, they might be less). When the time came to prepare for his married life, he would report to the order, and plans would be prepared for a home, and on a lot he owned, or one furnished by the order, it would be erected. The principal thing with the young man and his prospective bride is that they have a comfortable, convenient home. They will not want to boast of a home that cost two thousand dollars, with less comforts in it than one that cost fifteen hundred dollars.

The mill has the lumber, cement, and sand, and they will do all the mill work; the storehouse contains hardware, paint, electric light fixtures, and it will have most, if not all, that is needed to furnish a home. What does it matter to the happy husband and wife if they do not see a dollar? They have what their hearts craved. Their just needs and wants have been supplied. The church, the order, and themselves, are a trinity that have worked together for their good, and all have been benefited by the united effort.

Many of our young people to-day, if they were under such restraining influences as the order and the church would have over them, would not start out in their married life without a home, and their furniture purchased at an installment house, and they to be harassed with debt the rest of their lives. The future will bring to them, as in most homes, children, which mean expense and added cost to live, and in various other ways their "needs and wants" will increase, all of which will be met by the order by increasing the monthly allowance, and

paying any special demands made on them. Sickness and accidents are sure to come in such work, and instead of going in debt at the grocery store and other places, to burden him for a year or more, his "just needs and wants" will be met by the order. When he returns to work, it will not be with a heavy heart to meet his fellow workmen, who will sympathize with him in his misfortune, but whose burdens are so great they can not help him; but it will be with the happy smile of his brethren, who know there is no hungry wolf at his door,—the love of the brethren drove the wolf away; they have learned the lesson that "we all are brethren." Old age will come by and by, "the old man" will not be discharged to go to the county poor farm to end his days;—his work will be made lighter. There are younger and stronger men there who can lift the heavy burdens. The time comes that he must lay his tools by. His hands are too feeble to toil now. Will his allowance stop now? Ah, no! He has something better than an old age pension from a corporation. The doors of the order's storehouse are open to him, and with the dear old companion of his youth he spends his last days in contentment and happiness, amid his children and grandchildren, and the brethren whom he loves because the gospel has made them of "one heart and one mind," and none are poor, none are rich; all have equal claim and all share of God's blessings.

#### AN INDIVIDUAL STEWARDSHIP.

We will consider an individual stewardship; that of a mechanic. We will suppose he is a blacksmith: that is his stewardship; it is his business. At the end of the year, after meeting all his obligations, he has an increase of five hundred dollars. He has been able to reduce the cost of his living and the expense of his business, because he has obtained most, if not all, of his supplies from the storehouse. He would owe the church fifty dollars tithing. (See Articles of Association, page 5, B), and the four hundred and fifty dollars he would pay into the treasury of the order. By his honesty and faithfulness he builds up a trade so large he can no longer do the work himself. He notifies the order of this condition of his business and wishes to enlarge it, and asks the order for one thousand dollars to enlarge his stewardship (see articles of association, page 5, A), which is supplied in cash and from the storehouse. By this enlargement he can give another brother work, which will increase his profits; which will increase the amount of tithing he can pay the church; also increase the amount of surplus to be paid into the treasury of the order. This could continue indefinitely, and whenever the number of men was increased, the profits to the church and the order would increase. When the brother gets too old to longer

work at his trade, he makes such disposition of the property as may be just and fair, as agreed upon by himself and the order, and retires from the field of labor and receives from the order that which will properly supply his just wants and needs for the remainder of his life.

#### FARMER.

A farmer's stewardship will be of mutual benefit to himself and the consumer. All the products of the farm that could not be utilized at the storehouse, he could sell elsewhere. He would receive proper credit at the storehouse for what was taken there, and anything that he needed that was in the storehouse he would receive according to his needs and wants. Nothing would be wasted on the farm. All the fruit, vegetables, and poultry supplies that the farmer did not need for his own use, would be taken to the storehouse, regardless of the market price. It is not so now. It occurs every year that fruit and vegetables are rotting in the fields and orchards within ten miles of market, and prices so high to the consumer that he can not supply his just needs. It will be a great blessing to all, and of special good to the church, the missionary's family, and the poor and needy. It will greatly help the church; it can pay the greater part of its allowances by orders on the storehouse, and have its money to prosecute other important work.

We realize that many will say that we can not get men to work under such conditions; that they will go where they can get the best wages for the present, regardless of what the future may bring, believing that the dollar in their possession is more valuable than the prospective future one. To believe that is to deny God's wisdom and power to do with human instruments what he has commanded to be done. The history of the past shows that they have done it, and we have living epistles before our eyes every day that men are doing it now. The men in the service of the church are doing it now: if there is any variation from that rule, it is in isolated cases and does not abrogate the rule. If the President and Prophet of the church can place himself on a financial level with the humblest missionary in the field, so can the superintendent of a mill or factory come to the same plane with his less skilled and less qualified brother, working under his direction. If an apostle can stand on the same financial platform with the minister in charge under him, so can a foreman do likewise with the men whom he directs.

I will give a few cases of which I have the information at hand, which are no doubt samples of many in the service of the church. One brother gave up an occupation that was paying him more than a hundred dollars a month. His family receives less than forty

dollars per month. A missionary in the field whose family received about thirty dollars per month refused to go back to his trade at a salary of seven dollars per day. Another, receiving two hundred and fifty dollars per month, gave it up and entered the service of the church at a hundred dollars per month. It is safe to say that the majority of the men in the service of the church receive for themselves and family about half, or less, than they could receive at secular employment in the business world. If this army of men, women, and children, can place themselves at the service of the church on the basis of their "just needs and wants," so can all others in the church do likewise; they can and will do it when they have attained to that spiritual condition that will bring them under the law of Christ as pointed out in the first seven rules in this article, and the elimination of the evil in our lives as pointed out in the last four.

#### CONCLUSION.

Dear reader, are you interested in the spiritual, moral, and temporal welfare of the entire church? Do you want to help make Zion "The pure in heart"? Do you want to help in a cause that seeks to bless our fellow beings and bring comfort to the weary and heavy laden? Do you want to help bring good cheer to the widow and orphan? Do you want to help make the last days of the aged ones free from the dread of poverty? Do you want to help make happy homes? Do you want to be in the ranks of those whose aim is "mankind to bless"? If you do, then give to the Order of Enoch your moral and financial support. If you honestly differ from us and can not work with us, and you believe you have a better way, then give us the charity of your silence, and without seeking to tear ours down by misrepresentation, go on in your work, and let God decide between us as he did with Elijah and the prophets of Baal. We tried to organize it as God would have us, and those present realized that his Spirit, according to promise, was present to help in their work. It has received the approval of the proper court and state officers of Missouri, and its contracts and obligations are enforceable in the courts, like those of any other corporation within the State.

EDWARD RANNIE.

INDEPENDENCE, MISSOURI.

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He who seeks only for applause from without has all his happiness in another's keeping.—Oliver Goldsmith.

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It is what a man has to contend with rather than what he has to depend on that settles the question of his manhood.—H. Clay Trumbull.

## Mothers' Home Column

EDITED BY FRANCES.

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

[The thoughtful will surely find food for reflection in the following communication from Eleanor.—EDITOR.]

### To the Prayer Union.

*Dear Sisters:* I have felt impressed for some time that momentous events are near, affecting both the church and the restoration of ancient Israel to their land given to their fathers; that our mission at Jerusalem is being established there to be to them as a city of refuge when they turn to seek the Lord with their whole heart, a refuge from the many false religions that infest the ancient city. Also that there is great danger for all Christians, including our missionaries, when the Turks and other Mohammedans, driven from power in Europe, take revenge on the Christians in Asia. It is then, I believe, that God will fulfill his promise to make bare his arm in the defense of his Saints. So I have thought we might set apart Thursday, January 30, as a day for fasting and prayer in behalf of our mission at Jerusalem. For scripture reading, Isaiah 52: 1-10. Also from Book of Mormon, 2 Nephi 6: 1.

ELEANOR.

### Only be Patient.

At the beginning of a New Year, it is, as one says, as if the good Lord gave each of his people a present of a beautiful case with three hundred and sixty-five letters in so many drawers, one to be opened every morning, with a special message for the day. But we would fain be always looking forward, and opening them when we choose. Perhaps our birthday is in April, and it is now only January,—we should like to get on a little faster, as the time draws near. Or, we are looking for some important event to happen in September—we are expecting to leave the country, or enter upon some new work, and we should very much like to see what the letter for that day says! But God says—No, be patient—take each day as it comes. Begin every day with receiving God's message for the day. Fulfill each day's duty faithfully, "as to the Lord"; and leave the rest of the year and of your life with him.—Reverend G. S. Bones.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Edmund Burke.

## Letter Department

WILBURTON, OKLAHOMA, January 2, 1913.

*Editors Herald:* As another year has passed and gone, with all its sorrows and pleasures, I thought I would write a letter for the HERALD, which God has permitted to see another year to send the gospel news to many homes. I am satisfied the editors have not been free from their trials, which are common to all men, but the struggling tides of life that seem in aimless, wayward course to tend,

"Are eddies of the mighty stream  
That rolls to its appointed end."

Yes, friends, we have passed another milepost on life's road, and that means we are one year nearer the end. While last year was passing away, it brought the end to many, which has created a sadness in the hearts of husbands, wives, mothers, fathers, sons, daughters, brothers, sisters, and friends, that time will never efface. Yes, time destroys nations and kingdoms, and sets up still other kingdoms. Dear Saints, let me say that time will soon bring the joyful event when the kingdoms of this world are to become the kingdom of our Lord, Jesus Christ, and he shall reign a thousand bright years, and then God will wipe away all tears from our eyes, and there will be no more death, neither sorrow; no more sad good-byes. This is why ages have been rolling upon the swift wings of time, with its forgotten pages of history, to bring man to this glorious condition, which the star of hope has pointed out to man in all the ages of the world.

Saints, of all people who ought to be happy, we ought to be the happiest. We are about to reach that glorious condition that God's people have looked and hoped for for thousands of years.

I read a statement in Hebrews 11:24, 25: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." Indeed, he knew his Redeemer lived, and I am thankful that God has not withheld this knowledge from his children in these last days.

I have just returned from a trip from southeastern Oklahoma, where I held some meetings. I preached a few days in Fort Towson. This is the home of the Wilson Brothers. They are Indians, and worth about a million dollars. When I saw them passing to and from their business I thought of that scripture where it says they shall be nursed of the Gentiles. This Fort Towson is the place to which the United States Government moved the Choctaws eighty-two years ago, when their lands were bought in Mississippi. They were then poor, unlearned people, almost savage, wandering, as it were, in the forest; but now some of them own their millions, and many of them occupy high positions in life. When I was laboring in the Creek Nation, several years ago, I was baptizing two Indians. Another Indian came up out of the woods, walked up to me and said: "Indians be baptized heap before long." This Indian was of the Sac and Fox tribe, and those who knew him said he was never known to speak English before. I believe God is remembering ancient Israel, and the time is coming soon when thousands of them will come, singing songs of everlasting joy to the gospel.

May this year be noted with great progress for the gospel and the power of God's Spirit among his Saints, to build up Zion and to prepare the church for the coming of our Savior. Let us hope and work and we will soon realize what God's people have hoped for in all ages.

A happy New Year to all.

E. A. ERWIN.

INDEPENDENCE, MISSOURI, January 6, 1913.

*Dear Herald:* I just drop a few lines to keep a promise to many of the dear Saints in Michigan, made when we left there for the land of Zion. The doctor told my companion it would be better for her to leave Michigan; that a change of climate was the only help for her, and she was very anxious to come, thinking she might improve in health. But she was disappointed, as she had three weeks of awful suffering after we arrived here, and on the 23d of December fell asleep, her suffering ended, which was a source of comfort to us. But while we were looking for the end so long, we miss her very much, but believe our loss is her gain, as she was anxious to go and prayed to be released from her suffering. For about four hours she did not seem to suffer much, then passed away, quietly, without a struggle, like going to sleep.

It will be forty-two years to-morrow since we started life's struggles together, and I must say she bore her part well and faithfully. She always wished to be buried in Zion. The trip here was a hard one for her.

We visited our son, David, in Chicago, about three weeks, also William H., at Danville, Illinois, four weeks, and she was very sick at both places. I am very thankful to the dear Saints who were so kind and ready to help in the hour of trial. Please remember me in your prayers.

Your humble brother in Christ,

1208 WEST LEXINGTON STREET.

WM. DOWKER.

MILLET, ALBERTA, CANADA, January 5, 1913.

*Editors Herald:* If you will kindly permit me space in your valuable paper, I will try to state my experience in my search for the truth.

At the time of which I write, I was living in a backwoods country, in the County of North Bruce, province of Ontario; and although I had not much book learning, I was somewhat acquainted with the New Testament, and had some reverence for the religion that was embraced by the people of that part. At this time there was a revival on and as I had the idea that the Spirit of God was the spirit of wisdom, I therefore watched for some manifestation of the same. As these people were not loud, but fervent in their worship, I did not discern anything wrong from that standpoint, but when it came to their doctrine of eternal damnation, I could not believe that; so I began my search for the truth.

I made up my mind to search the New Testament for the doctrine of Christ, and decided to embrace the same, wherever found, be it even in the Catholic Church. I studied with a will to learn doctrine, and came to the conclusion that the mode of baptism was immersion, and that God was a God of miracles and revelation, and that the people who had the gospel would claim that the signs followed them; also that Christ's church was not on earth so far as I knew, but came to the conclusion to try to prove all things, hold fast that which was good. Therefore I decided to debate the idea I had with my mother. I asked mother what she thought of present-day revelation, and she replied that we had the Bible, and if I did all that it taught I would be pretty good.

I gave assent to this, but it did not answer my question. I said: "Show me something that will be of light, such as the queen when she was in doubt whether she should give her consent for an army to go up to battle, or something that would be equivalent to what was given David when he asked, 'Shall we go up or shall we forbear?' and the word came, 'Thou shalt go up or thou shalt forbear.'"

Then I asked her why the signs were not following the believers, and she said they were given to confirm the church, but I thought the reason was the people were not believing enough.

The first sermon I heard was preached by Elder McIntosh, on the organization of the church of Jesus Christ, and I was so pleased with it that I wanted to hear more; so after a while I obeyed the truth, and have had many experiences that have proven to me that it is the gospel, and that God is a God of miracles and of revelation.

Hoping this may encourage some pilgrim wayfarer, who is striving to walk in the narrow way.

I remain your brother in the one faith,

JOHN SLOCUM.

BAY MINETTE, ALABAMA, January 6, 1913.

*Dear Herald:* I have often been encouraged by reading the good letters in your valuable paper. I have been in this work almost twenty years, and it grows brighter and more glorious to me each day. There have come to me many blessings through the gospel.

When I first came into the church I had had sore eyes nearly all my life; at times could hardly see my way. One night in a dream, Brother M. M. Turpen administered to me. It seemed very real. In a few days my eyes were well, and the affliction has never returned, for which I am very thankful. Not only this, but many other blessings I have received at different times.

My patriarchal blessing, which I received in October, 1912, under the hands of Patriarch Ammon White, has brought much comfort and joy to my heart. Such grand blessings the good Master has in store for all those who love and serve him!

With a New Year just in, I feel a stronger determination than ever before to do all I can for the good of this grand latter day work. Am trying to live each day as best I can, and feel sure if we all do that, we will come out victorious in the end. Though I have many hindrances, I am determined, with God's help, to love and serve him.

I have had the care of rearing a family of four children. They are all grown and married now, except one, and are all members of the true church of Christ.

Trusting that we all may so live that he will count us worthy to be called his children, at his coming, is my prayer.

Your sister,

MRS. M. F. WARR.

LOS ANGELES, CALIFORNIA.

*Editors Herald:* It is Christmas Eve. The little children have long since completed their preparations and retired to rest, their minds filled with the vision of the coming day. "To-morrow" is the vision of childhood; "yesterday" the dream of age. It is now a quarter of a century since, as a lad, I entered the ministry. Practically all of that time has been given to expounding the gospel in various States and Territories. Necessarily during that time I have, in common with my fellow ministry formed many endearing ties in gospel work. Ever and anon am I reminded of this on receiving some endearing note from some unexpected quarter. As I contemplate how meager has been my contribution to the cause of truth, I am impressed with the overshadowing contribution of which Christmas is or should be a commemoration.

The story of the Nativity is wondrous sweet and full of pathos. It is a pity it should, in the slightest way, be robbed of its power and simplicity, by the sordid practices of a none too Christian age.

The principle of gift giving is in no sense distinctly Christian. Modern Christianity is more nearly pagan than Christian giving is in this; "God so loved the world that he gave his only begotten Son." Notice! "God so loved the world"—the wicked, sinning, ungrateful world, men and women who

had continuously spurned his overtures of kindness, who had repeatedly killed the prophets whom he had sent among them—God so loves this world that he gave his only begotten Son, knowing when he gave him that the great mass would reject him, but he gave him in spite of this ingratitude. He did not give thinking to receive aught in return. The act was wholly unselfish. Unselfish giving is distinctly Christian. Modern Christianity is more nearly pagan than Christian. We have forgotten, in a large degree, early Christian ideals.

It is but pertinent to recall that the first Christian church was a cow shed and the first Christian altar a manger. Jesus could have been born in a palatial home, surrounded with every comfort, but such trappings would not have been in keeping with his mission. He said in substance: "Let me be one with those whom I would succor; let me live their life, endure their privations, experience their trials, and bear their afflictions. I want no favors. That which the poor can not enjoy I do not want." With one fell stroke he eliminated caste and station from the real brotherhood.

Churches have risen and churches have fallen; men have come and men have gone, but the Christ spirit still persists. If there is one thing more than another which looms high in the life and teachings of Jesus, it is his appeal for a common brotherhood. Jesus loved most those who needed most. He came to give out, not to take in; to impart rather than to receive. Oh, that we were really born again; that we were one with Christ in suffering, in giving self for the world—the sick and sorrowing world—without regard to class, creed, or color.

The truth is as dear to me as ever, and although my tongue and pen have been silent for reasons which to me are wholly justifiable, I have not let go the plow, nor am I looking back, longing for the fleshpots. I love the fellowship of Saints and treasure above price the confidence and support of the many, many noble, unselfish souls whom I have learned to love in gospel work.

May hope and cheer gladden the hearts of God's children everywhere.

T. W. WILLIAMS.

### R. E. Grant's Lectures.

A series of lectures against the Latter Day Saints was delivered by Mr. Grant in the Christian church at Lagonda, Missouri, some time ago. The bills posted and circulated in the neighborhood announcing the lectures read: "Come, let us reason together. Since the Latter Day Saints as a church deny to all others the authority to be, or to act as ministers of God's word or as administrators of the ordinances of his church and gospel, Elder R. E. Grant, of Grand Rapids, Michigan, will deliver a series of lectures in the Christian church, Lagonda, beginning August 20, on such topics as *Joseph Smith; Revelations from Doctrine and Covenants; Authority and Source of Power*, etc. Elder Grant is a courteous, yet fearless speaker of national reputation. All are invited to hear him."

Members of the Christian Church at that place had invited Mr. Grant to come and prove to them and to our people that other churches had authority to administer the gospel ordinances, as well as the Latter Day Saints, so it was said, but in his talk Mr. Grant admitted that they had solicited him to come and "speak on the doctrines of the Latter Day Saints." The bills stating that "since the Latter Day Saints as a church deny to all others the authority," etc., it seems fair to presume that Mr. Grant took the stand in defense of the authority of all other churches to "act as ministers of God's word."

We are doubtful, however, that either Mr. Grant or the Christian Church would try to maintain that claim, but

would most likely agree with us that the line must be drawn somewhere. For instance, while the Christian Church preaches baptism for the remission of sins, the Baptist Church preaches baptism *because* of remission of sins, the great majority of denominations preach and practice sprinkling of infants for baptism; to say nothing about the great difference of apprehension, construction, and application of the word of the Lord for the numerous churches in other respects. Did God authorize all of this? Did he authorize the establishment of the Catholic Church, its teachings and practices.

If the members of the Christian Church now admit that he did, they have changed materially since the days of the founders of their church. Alexander Campbell, for instance, calls the churches an "adulterous brood." (Christian System, page 189.) Barton W. Stone speaks of the present state of Christianity as "Babylon," the "wilderness," and says, "Sectarianism, which is only another name for heresy, sprung out of the apostasy, and the parties named themselves according to their own fancy."—*Ibid.*, p. 259.

But what, may we ask, of the name and authority of this Christian Church? have they not also named their church according to their own fancy? The name of their church is not scriptural, as to the name of God's people. Alexander Campbell affirms, "They were called disciples, saints, believers, etc., but never once addressed under the name Christians."—*Millennial Harbinger*, vol. 2, p. 394.

Again, "The moment any man proves to me that Paul and Barnabas by divine oracle called the disciples Christians, no matter where they did first or last, I yield to that name as the exclusive name of the followers of Christ. I will wear no other; and I will contend for one name as for one faith, one Lord, and one baptism, although Paul forgot it in his letter to the Ephesians."—*Ibid.*, vol. 4, p. 366.

And again, "It is, however, but an earthly name—there are no Christians in heaven, no Jews in heaven, no divine names in heaven, but there are saints in heaven, holy brethren, and other designations of great age and of unquestionable divine authority. Abraham and Moses, though no Christians, were saints."—*Ibid.*, p. 378.

Unquestionably Mr. Campbell was right as to the name of God's people being saints, etc., but what of the authority of the church which he and others founded, now known as "The Christian Church"? When the dissenters from the Baptist Church, under the leadership of Alexander Campbell, and the dissenters from the Presbyterian Church, under Barton W. Stone, united to form a new party, or church, very naturally the question of authority came up for discussion. The leaders, as we have seen, looked upon all other denominations as "Babylon," the "wilderness," hence no authority could have been received from this source. They seemed to recognize this fact, and so the question of authority must be settled in some other way. Mr. Stone tells us how it was done. Says he, "It was finally concluded among us, that if we had authority to preach, we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were baptized.

But the question is not hereby settled, for we have not yet learned whether or not they have authority to preach. The whole matter rests on the little word "if." If they have authority to preach, they have authority to baptize; but if they do not have authority to preach, they do not have authority to baptize. Now which is it? Do they, or do they not? Mr. Grant and the Christian Church insist that we must admit that all have authority to minister in the gospel ordinances, but this is unreasonable, in view of the fact that even that church has not yet settled the question as to its own authority. Why

should we admit as a fact that which they merely take for granted, and that, too, without the slightest proof?

Mr. Grant's invitation to "Come and let us reason together" could not apply to our people, as the doors of the Christian church at Lagonda have been barred against the Latter Day Saints; they were only permitted to silently listen to what he had to say; no chance to answer, and he even evaded a question asked by one of our missionaries.

"The members of the Reorganized Church of Latter Day Saints are good people, good citizens, they are our brethren," Mr. Grant avers; and, indirectly, he admits that we preach more truth than anybody else, hence the Bible is not the weapon to use against us; but, like Clark Braden, D. H. Bays, and numerous others in their day, R. E. Grant is now the champion, the only one who can successfully combat the Latter Day Saints. If he was a sectarian preacher, all the elders of the church would be after him for a debate, but as it is, they are afraid of him because he uses their own books against them. Such was Mr. Grant's position at Lagonda. But we are at a loss to know why a people of that character should be downed, and why Mr. Grant, who religiously is nobody, represents nobody, and has nothing to defend, should go about in the country with a chip on his shoulder, daring the elders of the church to knock it off.

But Mr. Grant is not at all consistent, for in his lectures and tracts he makes insinuations and accusations that are anything but flattering to our people. In "An appeal to all Latter Day Saints," dated Grand Rapids, Michigan, December 1, 1911, he starts out thus: "Latter Day Saints, are you aware that the judgments of God are fast coming upon you? You have changed the commandments of God and made them of none effect. Repent, repent of this your wickedness before God, in any longer teaching to the people the doctrine and commandments of men, or God in his wrath will smite you. How can you hope for salvation in teaching for doctrine the commandments of men? You were by God intrusted with his sacred truths, and you have betrayed that trust, and have altered and changed the truth. But one thing now remains for you to do; repent of this your wickedness and go back to the truth as written in the word of God, and do it speedily, or you will be made to suffer the wrath of God. What I say unto one, I say unto all."

This quotation does not sound much like we are brethren, good people, and good citizens; but it has the appearance of having been dictated by a spirit of revenge. Besides, the reader can not avoid discovering in it a most glaring inconsistency. Mr. Grant admits that the Latter Day Saints were by God intrusted with his sacred truths, which truths, as appears from this same "appeal," were the Book of Mormon and the early revelations to the church. This being true, it is admitted that the Book of Mormon is of God, and that Joseph Smith was of God appointed a translator and revelator. Now these sacred truths all the other churches bitterly oppose, and decry them as base deception, concocted by the Devil. In this they most assuredly fight against God; but still Mr. Grant is willing to come to Lagonda and lecture in the Christian church in order to prove to the people of that vicinity that all the churches are authorized to act as ministers of God's word, or as administrators of the ordinances of his church and gospel! Possibly he may be too blind to see these inconsistencies, but the people can not fail to see them, and seeing them, what must they necessarily think of Mr. Grant?

In another tract Mr. Grant takes the position that "the Reorganized Church in its pretensions and doctrines is rotten to the core." However, his opposition is aimed principally at the leaders of the church. They are deceivers, dishonest, and are keeping secrets from the church which, if made known, would cause all the elders to leave. This awful secret,

it appears, is the so-called Book of Commandments, in which was printed some of the early revelations to the church, and these revelations appear later in the Doctrine and Covenants in a somewhat changed form. Relative to this matter Mr. Grant takes the position of David Whitmer, and he can readily make people who know nothing about it and who are prejudiced against the latter day work, believe that the leaders are guilty of some terrible wickedness. But he dare not tell the people the whole truth about David Whitmer and the Book of Commandments, for if he did, they would soon see through his trickery, and this "skeleton in the closet" that he is packing around would soon disappear. The story about the Book of Commandments and of changed revelations is no secret whatever to the church and the elders, as Mr. Grant tries to make his hearers believe, for it has been ventilated through the church papers several times, has been before them in the Church History for a number of years, and was effectually and satisfactorily disposed of by the church as early as 1835.

Briefly stated, the story is this: In 1831 the church decided to have the revelations, then received, printed in book form. W. W. Phelps, Oliver Cowdery, and John Whitmer were appointed to "review and prepare such revelations as shall be deemed proper to publish for the press, and print them as soon as possible at Independence, Missouri," and an edition of three thousand was ordered. Oliver Cowdery and John Whitmer were appointed to carry the revelations to Missouri. Some work was done on the book during the summer of 1833. A number of revelations were received during the period between the two dates mentioned, of which the Presidency wrote to the printing committee: "We have received some revelations within a short time back which you will obtain in due time." The intention evidently was to have them inserted in the book, so that when printed it would contain all the revelations to the church, at least up to July, 1833. In a letter dated Kirtland, Ohio, July, 1833, the Presidency orders a box of the book sent to Kirtland, when ready, of course.

Just eighteen days later the mob, four to five hundred strong, gathered in Independence and destroyed press, book work, and everything. Of this an eyewitness says: "There lay the printing office, a heap of ruins; Elder Phelps's furniture strewn over the garden as common plunder; the revelations, book-work, papers and press in the hands of the mob as the booty of highway robbers." The Saints were forced to leave; some of them picked up sheets of the scattered publications, and in that way copies of the revelations were preserved. Of those the last revelation bears date of September, 1831. Had the book been finished, it is reasonable to believe that it would have contained all the revelations up to July, 1833, but it was not finished, and consequently was never received nor indorsed by the church. Finally, it should be remembered that the documents sent to Independence to be printed were only copies. The originals remained in Kirtland, Ohio.

In his tract, "THE BOOK OF COMMANDMENTS; IT WAS PRINTED AND FINISHED," Mr. Grant, in order to prove that the book was finished and indorsed by Joseph Smith and the church, quotes the following from a letter written by the Presidency to W. W. Phelps and dated June 25, 1833: "The following errors we have found in the commandments, as printed: Fortieth chapter, tenth verse, third line, instead of *corruptible*, put *corrupted*. Fourteenth verse of the same chapter, fifth line, instead of *respecter to persons*, put *respecter of persons*. Twenty-first verse, second line of the same chapter, instead of *respecter to*, put *respecter of*. Forty-fourth chapter, twelfth verse, last line, instead of *hands* put *heads*."—Church History, vol. 1, p. 300.

This evidently is an assumption, and does not represent the facts in the case. The Presidency do not mention having a copy of the book. They were not liable to proof read and give directions concerning a book that was already finished and ready for shipment. Similar errors to those pointed out above are found in the earlier revelations, as they appear in the unfinished Book of Commandments, and it does not seem reasonable that those errors should have escaped the notice of the Presidency, and that they should have commenced their correction with section 40, and not with the preface, in which at least one such mistake is found. The term, "the commandments, as printed," evidently refers to parts of the revelations as printed in the *Evening and Morning Star*. That periodical was started in 1832, and in making mention of it, Joseph Smith says that it contained some of the revelations. No acknowledgment is made of their having received a copy of the Book of Commandments for correction, but Joseph Smith did receive and review the *Star*. The unfinished book ends with part of a sentence of part of a revelation, given September, 1831. The letter of the Presidency, in which the above errors are mentioned, is dated June 25, 1833. Between September, 1831, and June 25, 1833, upward of thirty revelations were received, which evidently were to be printed in the Book of Commandments, for the Presidency informed the printers in the letter of June 25, 1833, that those revelations would be forwarded to them in due time.

In consideration of these facts it must appear that it was not a copy of the Book of Commandments that the Presidency had received and were reviewing and comparing with the original manuscript, as claimed by Mr. Grant, but that part of the revelations published in the *Evening and Morning Star*, and that the book was neither finished nor received and indorsed by the Presidency and the church.

In 1835 the church again decided to print the revelations in a book. This time the work was finished and accepted by all the quorums and the general assembly of the church. In this book, the Doctrine and Covenants, some of the revelations printed in Independence appear in a somewhat changed form. From this fact David Whitmer, R. E. Grant, and company, have taken occasion to accuse the leaders of gross wickedness in "changing the word of God." But the change is very reasonably accounted for by the very men who, in both instances, were engaged in the printing of the revelations. Concerning the revelations published by him in both *The Evening and Morning Star* and the Book of Commandments, W. W. Phelps says: "There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say, that in the first fourteen numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections."—*Evening and Morning Star*, vol. 2, p. 384. (Church History, vol. 1, p. 580.)

Oliver Cowdery says: "On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is unexcusable. Thus saying we cast no reflections upon those who were intrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle."—Church History, vol. 1, p. 580.

Again: "As there were some errors which had got into

them by transcribing, we have since obtained the original copy and made the necessary corrections."—*Ibid.*, vol. 1, p. 581.

In the *Messenger and Advocate* for March, 1836, John Whitmer also testifies to the correctness of the revelations in the Doctrine and Covenants as containing the revealed will of heaven. (*Ibid.*, vol. 1, p. 582.)

Even David Whitmer, Mr. Grant's chief witness, must have given the revelations in the Doctrine and Covenants his sanction and support, for his quorum indorsed the book and he remained a member of, and president in, the quorum until expelled from the church for cause, April 13, 1838.

Thus the matter is made reasonably clear: the mistakes were made in transcribing. The transcriptions were sent to Independence by Oliver Cowdery and John Whitmer to be printed, the originals remaining in Kirtland. The printers endeavored to have the printed matter correspond with the copy furnished them. How far they succeeded in this we do not know, but when their work was compared with the originals they were not a little surprised to find it so different. This information is all found in the very history quoted by Mr. Grant, and it certainly seems foolish for him to assume the position he does in contradicting the very men who did the work in both instances, and who have fully and clearly explained where the mistakes occurred and, after a comparison with the originals, testified to the correctness of the revelations as printed in the Book of Doctrine and Covenants.

Two reprints of this defective and incomplete Book of Commandments have been issued; one by Mr. C. A. Wicks, of Lamoni, Iowa, and one by the *Salt Lake Tribune*, Utah. In some very important points they disagree. Which one is right? But, incomplete as they are, they nevertheless amply prove the correctness of the revelations as printed in the Doctrine and Covenants, as a few examples will show.

In his "Appeal to all Latter Day Saints," Mr. Grant repeatedly quotes the following, relative to Joseph Smith: "And he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift." In the corrected edition it reads: "And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished." The difference is readily seen. While the first positively declares that no other gift should be bestowed upon Joseph Smith than that of translator, the other intimates that the Lord would bestow other gifts upon him, when the purpose in that one had been fulfilled. This revelation was received in March, 1829.

In June, 1829, Joseph Smith received a revelation for Oliver Cowdery, David Whitmer, and Martin Harris, to the effect that they were to become the three special witnesses to the Book of Mormon. Their testimony obtained in accordance with this revelation is recorded in that book and is positive evidence that these men acknowledged in Joseph Smith another gift, that of revelator. As further evidence of this fact, we may state that, as early as September, 1830, David Whitmer's course had been such as to bring him into a state of doubt and darkness of mind, and he appeals to Joseph Smith for a revelation from the Lord regarding his condition. In answer to this the following was received:

"Behold I say unto you, David, that you have feared man and have not relied on me for strength, as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been

persuaded by those whom I have not commanded; wherefore you are left to inquire for yourself, at my hand, and ponder upon the things which you have received."—Book of Commandments, section 31.

This verbatim, as found also in the Doctrine and Covenants. The ministry whereunto David Whitmer was called, and to which he was ordained by Joseph Smith and Oliver Cowdery shortly after the organization of the church, in 1830, is shown by section 15 of the Book of Commandments to have been the same calling with which the Apostle Paul was called; thus acknowledging in Joseph Smith still another gift, even that of a minister for Christ, with authority to ordain others to the same ministry. Thus the Book of Commandments itself proves that quotation to be faulty, and the Doctrine and Covenants to be correct.

Mr. Grant seriously objects to the idea of a restoration of the church and the conferring of divine authority, or priesthood, to a minister in the ordinances of the gospel, and claims that God purposed to work a reformation only; and still he quotes from the Book of Commandments as the word of the Lord: "If the people of this generation harden not their hearts, . . . I will establish my church, like unto the church which was taught by my disciples in the days of old." Now, if an institution were to be established like unto the church in the days of old, such a church did not at that time exist, and that in itself would be a restoration, consequently the reformation was to be wrought among the people by means of a restoration of the gospel and church as they existed in former days. To this idea a parallel can be found in the Bible. In lieu of the gospel offered to, but rejected by them when they came out of Egypt, and because of transgression, Israel was subjected to the "Mosaic economy," which consisted only in meats and drinks, and divers washings, and carnal ordinances, until the time of reformation."—Hebrews 9: 12. It must be admitted that this time of reformation came with the introduction of the gospel and the ministry of John, Christ, and others, but the reformation could not be effected by an indorsement of the authority and doctrine of the Jewish sects. They had departed from God and taught for doctrine the commandments of men. To effect any reformation among them, a restoration was necessary, and a restoration came. A similar condition now obtains. The Christian sects no more represent the church and doctrine of Christ than did the Jewish sects, and if a reformation is wrought among them at all, it must be by the means of a restoration. As the Jewish sects were in the wilderness, and the voice of God through a divinely appointed ministry was required to call them out (Isaiah 40: 3; John 1: 6, 23), in like manner is modern Christendom in the wilderness, and a similarly appointed ministry is necessary to call out the honest, truth-loving people among them, and reestablish the church of God as it was in former days. (Ezekiel 20: 35-38; Revelation 12: 5; 18: 4.) Numerous reformations have been undertaken by men during the last few centuries, and it is admitted that good has come to mankind through them, but it was not in their power to reestablish the kingdom of heaven among men. God alone could do that. Passages pointing to such restoration are numerous in the Scriptures, and the time for their fulfillment is by Peter called "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 21. The coming forth of the Book of Mormon was the very beginning of this restoration, and that record also abounds in testimonies concerning the wonderful work of God in the latter days. Even the Book of Commandments, relied on so strongly by Mr. Grant, affirms that God would do a wonderful work upon the earth. While the Book of Mormon was being translated, and men who were interested

in the matter came to the young prophet and translator for counsel relative to their duty and God's will concerning them, the Lord graciously heard and answered his pleadings for them, and among other things they were told that a great and marvelous work was to come forth among the children of men—to keep his commandments, and seek to bring forth and establish the cause of Zion, "establish my Zion." (Book of Commandments 5: 1-3; 10: 1-3; 11: 1-4; 12: 1-4.) These statements are found verbatim in the Doctrine and Covenants, but I cite the other book to show the reader that even that work, relied upon as the best weapon against the church, really supports the church in its contention that a restoration was to take place; the Zion of the Lord be established, through and with which he might commence and consummate his glorious reign on the earth.

The claim to have authority and to be the true church, Mr. Grant says, is wrong. If so, such claims were ever wrong. God's people of Bible times were mistaken, and for Mr. Grant to arise in defense of all the sectarian churches as having authority and to be the churches of Christ is, to say the least, very inconsistent.

"The word of God, not priesthood, is authority," says Mr. Grant. If priesthood, or the right to act in the name of God, is not authority, what is it? Sometimes the word of God may convey authority, but it is not authority in the general sense in which Mr. Grant wishes to apply it. For instance, there is nothing in the Bible which authorizes Mr. Grant to preach, baptize, lay on hands, or administer the sacrament. With as much consistency we might claim that the constitution of Michigan authorized him to act as governor of that State, or that the Constitution of the United States authorized him, or any other man who so desired, to act as president of this Nation. God has reserved the right to select and appoint his own ministry. This has been understood by his people in all ages. The word of God to one generation, while in part pointing to the work of future generations or dispensations, was never taken as authority by another. For instance, the revelations of God to Adam did not suffice for Noah, nor did Moses do his work by reason of what was written concerning former dispensations. John, Christ, and the apostles appealed to Moses and the prophets in support of their work, but did not, and could not, have performed that work without first receiving a direct commission from God. Without such authority they would have failed, and without such authority we would fail to-day; our work would be merely human, like all other churches.

Mr. Grant has much to say about seers. A seer, he maintains, must have the Urim and Thummim, otherwise he is not a seer, and his revelations are spurious. He assumes that Christ and all the prophets had the Urim and Thummim. Of this there is not the slightest proof. The records give an account of only two sets of the Urim and Thummim. The oldest account is in the Book of Mormon, where the Urim and Thummim were given to the brother of Jared on the mount. Their purpose was to aid seers in the interpreting or translating of language. At the command of God the brother of Jared sealed them up, till needed. There is no evidence that the Jaredite and Nephite prophets generally had the Urim and Thummim, but when the Jaredite history had been found, and the Lord deemed it expedient to make that history known to the Nephites, the interpreters, as they were then called, were found in the possession of King Mosiah. Where or how he obtained them is not stated, but we are informed that they were prepared for the purpose of translating records. (See pages 722, 723, 233, Book of Mormon.)

The other set is mentioned first in Exodus 28: 30, where Moses is commanded to put them in the breastplate used by

the Aaronic high priest, "when he goeth in before the Lord." Moses evidently received those stones direct from the Lord, as no mention is made of them before. He put them in the breastplate of judgment, to be used by the high priest only, as before stated, when he went in to ask counsel of the Lord. The reader may find instances of this kind in Numbers 27: 21; Judges 1: 1; 20: 18; 1 Samuel 23: 9; 28: 6; 30: 7, 8; but 1 Samuel 28: 6 plainly proves that the Lord, in revealing his will, did not confine himself to just one means, for when Saul was in trouble, and wanted counsel, it is said that "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." That all of these means were employed by the Lord in making his will known to man, needs no further proof, but to say that all revelations are false unless they came through the Urim and Thummim is the grossest kind of an insult to the intelligence of the bible student.

As further proof of the fact that God frequently spoke through the prophets without the Urim and Thummim, we may state that these instruments disappeared, together with the other sacred things contained in the ark of the covenant, prior to the Babylonian captivity, and, so far as known, were never restored; still there were prophets, and they spoke in the name of the Lord. Among those best known to us we may mention Jeremiah, Ezekiel, Daniel, Haggai, and Zechariah. By reference to Ezra 2: 63, and Nehemiah 7: 65, we learn that when the captives returned from Babylon, the Urim and Thummim had not been restored.

"Samuel," says Mr. Grant, "must have had the Urim and Thummim, for he said to Saul: 'I am the seer.'"—1 Samuel 9: 19. This is an assumption merely. But if he did, there would be nothing strange or out of the ordinary in that, for Samuel was a Levite and a holy man with whom the Lord, through Moses, declared that the Urim and Thummim should be. (Deuteronomy 33: 8.) A seer is only another name for a prophet. Hence in 1 Samuel 9: 9 it is said: "He that is now called a prophet was beforetime called a seer." These then are synonymous terms, according to the Bible. But we should distinguish between the gift of a prophet, or seer, and the Urim and Thummim. Without such gift a man would not be a seer, or prophet, though he might possess the Urim and Thummim, but with that gift he would be, without the Urim and Thummim; for holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1: 21.) The prophet's gift, then, is one of the gifts of the Holy Ghost by which, and the aid of the Urim and Thummim, unknown languages have been translated. To this end the Urim and Thummim were prepared, according to the Book of Mormon, and when such work is to be done, these instruments are delivered to one who has the gift of a prophet or seer. That it would be futile to try to use the Urim and Thummim without the gift of a seer, is clearly demonstrated by Oliver Cowdery's attempt to translate the ancient records. (Book of Commandments 8: 3.)

We thus see that the possession of the Urim and Thummim alone does not constitute a seer. Nor have the Urim and Thummim always been employed in the translation of unknown tongues; as, for instance, where the gift of tongues is exercised, the interpretation is given direct, sometimes through the one who speaks in tongues, and sometimes through another who has the gift of interpretation. The claim of Mr. Grant that the Book of Mormon was written by means of the Urim and Thummim, is true only in the sense that it was translated into English by those means. He can find but very little, if any part of it, given originally through these means; nor can he find but a very small portion of the Bible thus given; hence his contention, that all God's revelations must come through the Urim and Thummim, is utterly groundless.

Mr. Grant ridiculed the idea that we had no history till in 1898. To this we only need say, that we have been making history ever since the commencement of the Reorganization, and that history has been made known to the membership and others as fast as our publications could convey it to them. Sometimes it is a good thing to "make haste to go slow" about making history. For his own sake, I think Mr. Grant should try that.

Joseph Smith changed the Book of Mormon as to baptism, because the Doctrine and Covenants says, "Having been commissioned of Jesus Christ," whereas the Book of Mormon says, "Having authority given me of Jesus Christ"; so says Mr. Grant. Here he could render us good service by telling us the difference, but he does not do that, simply does a little quibbling.

The ordination of the present president of the church, in 1860, is criticized because William Marks, a high priest, participated in the ordination. Joseph Smith, of Independence, Missouri, was ordained to that position by Z. H. Gurley, Samuel Powers, W. W. Blair, apostles, and William Marks, high priest. One account of the ordination mentions Z. H. Gurley first; another William Marks. This matters but little; all took part in the ordination, which was perfectly legal, according to the revelations of God. This Mr. Grant evidently understands, as he was a representative of the church for several years. But to make this matter clear, let us refer briefly to certain facts concerning the rise of both organizations. By virtue of the Aaronic priesthood and a commandment from God, Joseph Smith and Oliver Cowdery ordained each other elders April 6, 1830, and afterward ordained others to the same office. The eldership is an appendage to the Melchisedec priesthood. By virtue of this authority and a commandment from God they ordained high priests in 1831, Joseph being ordained to this office by Lyman Wight. In 1832 Joseph Smith was ordained president of the high priesthood and the church by Sidney Rigdon, a high priest, and in 1835 three high priests, Oliver Cowdery, David Whitmer, and Martin Harris, according to a previous commandment from God (see Book of Commandments, chapter 15), selected and ordained the Twelve. It is worthy of note, that David Whitmer, Mr. Grant's chief witness against the church, was one of the parties in all of these ordinations save one, either as participant or recipient.

In a similar manner the Reorganization was effected. The faithful elders, seventies, and high priests, who had obtained their authority in the first organization and retained the same through faithfulness to their gospel covenant, were commanded of the Lord to begin a reorganization of the scattered Saints, a committee of three being appointed to select and ordain seven apostles, who then took charge and further completed the organization, and in 1860 the present President of the church was ordained by that authority. This was in perfect harmony with the rise of the first organization and the law, which provides that the high priest and the elder "have a right to officiate in all these offices of the church when there are no higher authorities present."—Doctrine and Covenants 104: 7.

The assertion of David Whitmer and R. E. Grant, that Oliver Cowdery ordained Joseph Smith prophet, seer, and revelator on April 6, 1830, is without foundation. On that day they were ordained elders, and were apostles in the sense of being *sent* and *authorized* to organize the church and ordain all the needed officers. The gifts of prophet and seer and revelator had already been bestowed upon, and exercised by Joseph Smith, hence no such ordination was needed. The history merely states that "there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, and elder of the church

through the will of God the Father and the grace of your Lord Jesus Christ," etc.—Doctrine and Covenants 19:1. Also Book of Commandments 22:1.

Of a similar nature are Mr. Grant's claims that Joseph Smith introduced polygamy and that he is responsible for all the evils of Utahism; and that the present President of the church was ordained as a result of a revelation to J. J. Strang. The last is a fable only, and deserves no reply; but the first is a malicious accusation for which there is not the slightest excuse. Ever since 1852 the members of the Reorganized Church have challenged those who accuse Joseph Smith of teaching and practicing polygamy to prove it, but so far they have all failed; no real proof has been forthcoming. The courts of the land have sustained the contention of the Reorganization. No children were born to him, except by his wife Emma. Even those women of Utah, who were prevailed upon to say that they were his wives, have simply made a miserable spectacle of themselves. Judge Philips, of Kansas City, saw this and in his decision in the Temple Lot Case, characterizes them as "sports in nest hiding." The Brighamites themselves defended Joseph Smith against that accusation up to 1852. In one of his sermons Brigham Young makes the positive declaration that Joseph Smith was a good man and did not violate the law. This practically exonerates him from the charge of polygamy, as he could not practice that in any of the States where he lived, without transgressing the law. I have in my possession a copy of a tract printed and circulated by the Brighamites in Scandinavia as late as 1852, in which it is stated that "one of the most common lies circulated about Joseph Smith was that *he lived in polygamy.*" The Reorganized Church and its President have thus thrown the burden of proof upon those who claimed to know, and this has so far been the result. Not guilty has been the verdict after every fair investigation. Still Mr. Grant and associates in the crusade against the work insist that we must believe the evil reports of the enemies of Joseph Smith, and he even goes so far as to state that "if Joseph Smith's son only would say that his father gave the revelation on polygamy and changed the Book of Commandments then he would be an honest man!"

The Reorganized Church and its President have thus taken the only rational course in this matter. For us to say what Joseph *did* or *did not* do secretly, when we do not know, would be to falsify, and why should we do that? We have been content to let those who thought they knew tell their story, and we would hear and examine their testimony. We have done so, and found the charge of polygamy against Joseph Smith not sustained. This has confirmed us in the belief that he did not practice that evil. We are still willing to hear what people may have to say about it, and still willing to confess that we do not know. But we do know that when Joseph Smith was brought face to face with the law, the verdict was always "not guilty," notwithstanding the judges, juries, and witnesses generally were his bitter enemies; and we have reason to believe that had the people dealt fairly and legally with him in 1844, instead of killing him, the result would have been the same as it had always been before.

The following from Mr. Grant is certainly very bad logic: "If Joseph Smith gave the revelation on polygamy, the people of Utah are not to blame for practicing it." And he, too, seems to know it, for he repeatedly warns the people against making flesh their arm. We have acted on this principle all the time, and do blame the people of Utah for practicing polygamy, even if Joseph Smith had taught it, because it is plainly written in God's law to the church, that a man should have one wife only, and that polygamy is abominable in his sight. No people can follow a man in iniquity and be

blameless, especially when the law that should govern their conduct is so plain. But Mr. Grant says that the people of Utah should not be blamed for practicing polygamy. Why this awful inconsistency? Is it from the motive that Joseph Smith must be incriminated at any cost? It seems so.

"According to a Hedrickite tract," says Mr. Grant, "Joseph Smith was ordained king for ever," and he wants to know where Christ comes in. I think, Mr. Grant, that Christ comes in as "King of kings," according to the Bible, and that unless there were other kings, he could not come in as such at all. I think, however, that to appoint or ordain such kings now would be rather premature. Wait till Christ fulfills his promise to certain disciples about sitting upon thrones, etc. Being that the basis of this story is only a Hedrickite tract, we need not take it seriously. Besides, we should take care not to lean too heavily on an arm of flesh, you know.

"If the elders were not cowards they would leave the church, but they are afraid to sin against the Holy Ghost." That is rich! The assumption is, that the elders know the church and its doctrine to be wrong and would leave, but by doing so, fear that they would sin against the Holy Ghost. It seems to me that the opposite would be more reasonable. If the church was "rotten to the core," as averred by Mr. Grant, and the elders knew it, there would be more danger of sinning against the Holy Ghost by staying with it than by leaving it. Surely the elders are intelligent enough to see that and would act accordingly, if Mr. Grant's charges against the church were true; but they are not, nor are the elders cowards; on the contrary, they are among the bravest of men, which is proven by their constancy in meeting the prejudice, slander, and opposition of an unfriendly world in their defense of a cause which, according to their conviction, is of God.

Our tithing system came in for a share of criticism and, if I am correctly informed, Mr. Grant claimed that it applied only as part of the law of the land in Palestine. True, it was part of the law of Moses, so-called; but it was more than that, because it was applied both before and after the Mosaic economy. Abraham and Melchisedec observed that law; and Jacob vowed with God to give him a tenth of all wherewith he might be blessed. (Genesis 14: 20; 28: 22.) This gives that law a distinctly religious appearance. In Malachi 3: 8 the Lord reproves Israel for having robbed him in tithes and offerings, showing that the law was divine, and that to neglect it was to rob God. Christ gives that law his sanction (Matthew 23: 23), and Paul places considerable stress upon it in his Hebrew letter. It will thus be seen that tithing was not a mere taxation levied by civil officers, but a divine law, by which the cause of God was supported.

By a cunning and deceptive way of applying Isaiah 28: 13 and Hosea 8: 11, 12, Mr. Grant makes it appear that those passages refer to Joseph Smith and thereby proves that he would fall into sin and wickedness. That is one way of using the Bible, and undoubtedly some prejudiced persons were glad to accept Mr. Grant's explanation; but the careful, unbiased reader can hardly fail to see the deception, and that these passages refer to Ephraim as a people and their fall in former days. The kingdom of Israel (ten tribes) are sometimes designated Ephraim. The prophecy in Isaiah 28: 1-15 was delivered about 725 B. C. In the year 721 B. C. Ephraim fell and was carried away captive by the Assyrians. Hosea was a contemporary of Isaiah and prophesied between 810 and 725 B. C., and in his prophecy it is made clear that he speaks of the kingdom of Israel (ten tribes) under the name of Ephraim. A few citations will suffice to prove this. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb; yet could he not heal you, nor cure you of your wound."—5: 13.

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth."—6: 4, 5. "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria; for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without."—7: 1. "Ephraim, he has mixed himself among the people; Ephraim is a cake not turned."—Verse 8. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria."—Verse 11. "For they are gone to Assyria, a wild ass alone by himself; Ephraim hath hired lovers."—8: 9.

It would require an awful stretch of the imagination to make any such scriptures apply to Joseph Smith, and yet Mr. Grant seeks to do it, and says that Joseph Smith, jr., claimed to be Ephraim of these last days, to whom God wrote the great things of his law, etc. No doubt Joseph Smith was a descendant of the Ephraim, who in former days was scattered among the people, but he did not claim "to be Ephraim of these last days," etc. This dubious remark Mr. Grant must use in order to make connection—the Scriptures quoted clearly refer to Ephraim of former days, and there only do they apply. But if Mr. Grant had been desirous of telling his hearers something about Ephraim of these *last* days, he might have quoted Jacob's blessing upon them (Genesis 48: 20-27), Moses' confirmation of the same (Deuteronomy 33: 17), and Jeremiah 31: 1-9, where this prophet so beautifully portrays the restoration of the whole house of Israel and says (verse 9): "For I am a father to Israel, and *Ephraim is my first born.*" Vastly more could be cited, for the restoration and regeneration of Israel in the latter days, in which scattered Ephraim was to be the first born, in order to become the minister for God to his fellows and "push the people together," has been the burden of many inspired writers; and of such vast importance would be God's favor upon them at that time, according to Paul, that to the whole world it would be "like life from the dead."—Romans 11: 15.

We must not ignore Mr. Grant's reference to Hosea 8: 11, 12. It is true that elders of the church often have used verse 12 in their defense of the Book of Mormon; rightly or wrongly, I am not going to say, for the authenticity of the book is not proven or disproven by the use of that verse only; but it by no means follows that these two verses therefore consistently can be used in the fashion adopted by Mr. Grant. Those verses read: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing."

On this Mr. Grant comments as follows: "Now if the Ephraim spoken of here was Joseph Smith, jr., as he claimed, and the Book of Mormon was the great things of God's law written to him, then Joseph Smith, jr., was the same Ephraim who made many altars to sin," etc. Yes, "if" and "if"—there is the difficulty. Mr. Grant connects the two verses and asserts that Joseph Smith claimed to be the Ephraim spoken of here. Now the truth is that Joseph Smith, jr., made no such claim; it is so inconsistent that even Mr. Grant can not avoid seeing it, and so finds it necessary to confuse things in order to make his point. I believe it has been amply proven, that those chapters in Hosea refer to Ephraim, or the kingdom of Israel, in former days, the ruling element of which most likely was the tribe of Ephraim. They went into gross wickedness and, as a consequence, lost their nationality and went into captivity. This refers to Ephraim as a people; he was then as a cake not turned, i. e., not yet fit for use, indicating that when he had been turned a sufficient length

of time and had certain experiences in his scattered condition among the nations, he would become useful. That God would use him for a certain work in the latter days is clearly indicated in the references already cited. David intimates that some day he would be the chosen of the Lord. (Psalm 78: 67.) Zechariah points out that he would become God's messenger to the people. (Zechariah 9: 13-16.) But to be a messenger he must have a message, and so it is written that the stick of Joseph, or that which is written for Joseph and the whole house of Israel, shall be in his hand. (Ezekiel 37: 16-20.) It is possible that Hosea spoke of this writing as "the great things of my law." It was to be counted a strange thing. By whom? Not by Ephraim, for he is converted thereto; it was written to or for him and is God's message in his hand to the world, but by the people in general. Is it not true that the Book of Mormon is being so considered by the people? But to make Ephraim, "turned" or converted and made useful in God's service in the latter days, responsible for the wicked deeds of Ephraim, not turned or converted; and moreover, to apply that which was written of Ephraim as a people in former days, to an individual in the last days, notwithstanding that individual may be a descendant of that people, is certainly unfair and unjust. This is what Mr. Grant does. Many of his hearers may possibly believe his presentations, but where the facts are made known to them, they can hardly help looking upon his methods with contempt.

Joseph Smith also fulfilled the prophecy in 2 Peter 2: 1-3, according to Mr. Grant. Surely this "courteous, yet fearless speaker of national reputation" seems hard up for something wherewith to blacken the character of Joseph Smith and make him appear as wicked as possible; but I fear that unless he relaxes a little, he may acquire the reputation of a discourteous speaker, a false accuser, and a blackguard. It is hardly necessary for me to point out to the reader that this and numerous other passages in the New Testament refer to the apostasy that took place after the departure of the apostles, for every intelligent and unbiased student of the Bible and history knows that; hence Joseph Smith did not, and could not, fulfill that scripture. Peter writes directly to the saints of his day and says that "there shall be false teachers (plural) among you, who shall bring in abominable heresies, even denying the Lord that bought them." Nothing in the accredited teachings of Joseph can be shown to be abominable heresies and to deny the Lord. To do so, a man must resort to misrepresentation, falsehood, and slander.

But it seems that not only has Mr. Grant a rancorous ill will toward the dead Joseph Smith, but also toward his "ignorant" and "dishonest" son in Independence, Missouri, for he, too, comes in for a share of abuse in the lectures. Mr. Grant tells his audience about a visit to President Smith, some four or five years ago, on which occasion President Smith treated him with coolness and discourtesy. Of course, a statement like that goes a long ways with some people, but that Mr. Grant will use publicly a story half told shows that he is very hard up for something to say against President Smith, and thereby reveals a littleness which is contemptible. I do not care to further notice this story, only just to say that when the whole truth about that visit is known, it will not be at all flattering to Mr. Grant, and for his own sake he had better keep still about it. President Smith is a large-hearted gentleman, and if he errs at all in his treatment of sinners, it will be on the side of mercy. I believe he would be willing to answer any inquiry touching this tale of Mr. Grant's.

Mr. Grant boasted of having completely downed our work in Oklahoma. I wrote Brother Yates for information concerning this matter, and he wrote me in substance, that it was all bombast on the part of Mr. Grant. At Seiling, where

the debate was held, the majority of the audience refused to vote in support of Mr. Grant's side, even after an urgent appeal by himself and the chairman. After this vote, at the close of the debate, Brother Yates arose and requested that all persons who were of the opinion that he (Yates) had met the issues as a gentleman, and had successfully maintained our cause, refrain from voting altogether, as he was not seeking that variety of honors. The audience responded to his request, and the large majority refused to vote at all. He further says: "During my last speech, while I was in the stand, one lady in the front handed me a dollar and said, 'I have been a member of this Christian Church, but never will be again.' Grant conceals these facts and proceeds to make a big noise about his vote." At Ripley, Grant refused to sign fair propositions for debate, but went to lecturing. Brother Yates says that he did not the slightest harm to the cause in either place, while he (Yates) has more friends in both places to-day than ever before. So much for Mr. Grant's downing of "Mormonism" in Oklahoma.

At Lagonda we are sure that Mr. Grant's lectures did no harm to the cause. They may have deepened the already existing prejudice on the part of some people, but the Saints are still alive to the work, and their good neighbors will evidently think more of them for their patient endurance under the unpleasant experiences consequent upon the lectures, and when the facts concerning our faith and church are better known; but I very much question that the people of the Christian Church there will ever invite Mr. Grant to lecture for them on that subject again.

I have endeavored to answer the principal objections to our work only, and that without malice or ill-will toward the lecturer or the people who engaged his services, trusting that the little stir made may result in a more thorough investigation of our cause and claims.

PETER ANDERSON.

#### Extract from Letter.

Patriarch F. G. Pitt writes: "The last few weeks we have been visiting New Castle, Bullahdelah, and Tuncurry, finishing up our work in these branches, and have been blessed in our labors. We return to Sydney this week to pack our trunks and prepare for our journey to New Zealand and South Sea Islands. All being well, we leave for New Zealand December 28, to spend at least a month there. We expect to be at Tahiti during their April conference. Hope to leave there for San Francisco on the steamer *Tahiti*, due in San Francisco May 15, and take steamer from there to Honolulu, where we hope to arrive some time during the summer months. We are both feeling well and happy in our work. Kindly publish our address, Papeete, Tahiti."

#### "From the Poet."

Beside his hut and shading oak,  
Thus to himself the poet spoke,  
"I have supped to-night with gods,  
I will not go under a wooden roof:  
As I walked along the hills  
In the love which Nature fills,  
The great stars did not shine aloof,  
They hurried down from their steep abodes  
And hemmed me in their glittering troop."  
—Emerson.

Let our single purpose be—regardless of whom it may please or offend among men—to speak the truth of God in its simplicity and power, not to conceal danger or gild over crime or screen the wrongdoer.—William Lloyd Garrison.

## News from Missions

### Iowa.

It has been some time since anything from my pen has found its way into the columns of the *HERALD*, though I read the contents from week to week with pleasure.

We are just nicely entering in upon the new year. I suppose all of us are anxious to make the year 1913 more productive of good than the year just past, and if we can only learn the art of always keeping ourselves in harmony we will multiply our effectiveness immeasurably. I think of the words I read somewhere:

"'Tis easy enough to be pleasant  
When life flows on like a song,  
But the man worth while, is the man with a smile,  
When everything goes dead wrong."

Let us be ready, during this year, to meet everybody with a smile, and exercise faith that we are going to produce results, and they are sure to come.

As a servant of God I am going to do what I can that the good seed may be sown in the hearts of honest men and women. We are at present engaged in a series of meetings at the above place, with good interest manifest, but owing to the weather being bad, our attendance is not large. Missouri Valley has a noble little band of Saints, but there is need of much work to be done here. They own a beautiful lot, upon which they want to build a church as soon as they can secure the funds necessary to begin the work. I am sure they will be successful ere long in getting the amount necessary to begin operations.

The Lord is surely good to those who love him. I want to relate an incident of the 7th inst., and of the wonderful blessing that came to the sister who received it. Sister Ellen Parker, of this place, fell backwards into an open cellarway, striking on her back at the foot of the stairs, nearly ten feet down. She was carried tenderly upstairs and placed upon her bed, and during the entire day was scarcely able to move, and the pain was severe. She was desirous of being administered to; so in the evening Brother A. R. Fry and myself administered to her. We felt the power of the Lord resting upon us all. A few moments after being administered to, she said she wanted to get up. She arose from her bed and walked, unaided, into the adjoining room and sat down. She passed a peaceful night, and the following day was about her work as usual, with little or no pain. Her neighbors are commenting on it, and say it certainly is remarkable.

The above is only one of the many thousands of blessings that come to God's people. May God help us all to appreciate the blessings and good things that come to us daily.

My home address is 2914 North Twenty-fifth Street, Omaha, Nebraska; mission address is 610 Center Street, Sioux City, Iowa.

J. L. PARKER.

MISSOURI VALLEY, IOWA, January 8, 1913.

### Central Maine.

I think a few lines from Central Maine will not come amiss, as our experiences during the past year or two in these regions have not come short of being exciting.

My labors have been confined wholly to Corea and adjacent towns. The greatest work has been in Corea. While only a few have enrolled as new members, there has been enough to keep one busy.

For two years I labored at this place, and while I could not see why God directed my stay, I exercised much faith in knowing that something of a final nature was forthcoming. And it has only been during the past two months that I realized what it was.

Two years ago Brother J. A. Koehler and I visited Corea for the purpose of spreading the gospel. Fine audiences greeted us at the meetings, but we were obliged, after three or four nights, to stop proceedings, as a Baptist minister was scheduled to deliver three or four lectures on certain dates. We decided to stay and continue our work after the Baptist minister finished his preaching. We were somewhat surprised to hear him announce for continued services for ten or twelve days. The purpose of this was very evident. It meant a freeze-out for us. Brother Koehler decided to go home for a time, and I was prevailed upon to stay to watch proceedings.

To say the least I met with much opposition. The church doors were barred against us, and it was either by coaxing or by force that we were permitted to use the union chapel. In all of my experiences I never saw such acts of barbarism as were displayed by our opponents. Insults were frequently borne, our rights restricted; and at one time I was assaulted, and it was only by meeting the issue face to face that I was able to stop their contemptible work.

During the 1911 church corporation meeting our members and sympathizers were in the majority, so we succeeded in regaining some of our lost privileges. A compromise was agreed upon. We took Thursday and Saturday nights, and Sunday morning, and the Baptists Sunday and Wednesday nights, and Sunday afternoon.

Tranquility reigned supreme for a few months, until a man in ministerial garb came and stirred his flock to action. I don't wish to state the unbecoming things committed by some who professed to have the love of God in their hearts. Finally, as a fitting climax to their fiendish attitude, they transferred the union chapel to the Maine Baptist Mission Society. That meant that we were to be excluded from holding meetings in the union (?) chapel.

The Saints were feeling downcast at the sudden turn of events. I decided to see justice done and stayed until it was. The same night that the meeting was held, I called for a meeting of the Saints and their sympathizers, and we decided to erect a temporary tabernacle. Almost before the sun was again seen over the horizon, the men shouldered their axes, walked over a mile to the woods, where they cut down a sufficient number of trees. The town was thrown into commotion to see twenty or twenty-five men carrying trees to a certain spot. We then erected a frame for a tent twenty-five by thirty-five feet. Soon after jibs and mainsheets were sacrificed by the fishermen for a covering, and we were ready for business at night. A pulpit, organ, and seats were also obtained. Later a decoration of crepe paper and Japanese lanterns were added, and the whole made a most pleasing place of worship for summer.

Finally, after we got settled, a "Bill in Equity" and "Injunction" were drawn up, as we decided to fight the case through the courts. We had the signatures of thirty-eight of the original corporate owners, and about thirty of those who were recently made members. Some of the charges included "illegal proxy voting," "day of meeting not annual date," "non-compensation of Latter Day Saint members and those who sympathize with us."

The injunction was granted by Judge King, of the supreme court, so we were permitted to use the church as we had heretofore. If it were found that we were not entitled to the temporary injunction we would be obliged to pay all damages caused by issuing said injunction.

The first court session was held November 4, at Prospect Harbor, Maine. Practically the whole townspeople were in attendance, and many from other places near Corea. We were agreeably surprised to learn of Judge King's advice in the matter of a just settlement of the case. - He counseled the

lawyers to make such arrangements as would determine the property rights of both disputants.

We readily agreed to take our portion in money, and as the Baptist Maine Missionary Society were making preparations incidental to receiving the church, we were perfectly willing to let them have it. The referees were agreed upon to determine the aforesaid matter, and the judge adjourned the court.

After returning to Corea preparation was made for the final legal battle. Arrangements were made to hold the hearing some time after the holidays. This gave me a chance to go home for Christmas. The Baptists, knowing that I had gone, arranged to have the hearing while I was away.

I was surprised to receive a telegram to come back immediately, as court would convene six days before Christmas. So, with grip in hand, I went immediately to the source of the trouble. The Baptists were angry to think we had defeated their purposes. They fully intended that I should not be present at that final sitting of court, knowing that I had studied the history of the Baptists and the Latter Day Saints in Corea from the start, and could offer our counsel much valuable evidence.

The time for the opening remarks by the lawyers found our people at hand to give their testimony. In justice to them, I will say that our people were consistent as witnesses. I can not say this of the defense, for on several occasions they were called to order by the judge.

A man who had refused our lawyer the corporation books, testified to the effect that his counsel advised him not to let our lawyer have the books. This was denied by their counsel, thus putting one of their best witnesses in a bad plight.

Another witness owned up that he had procured the signatures of thirty people outside of Corea (nonresidents of the town of Gouldsboro, and nonresidents of the State) for the purpose of controlling the vote of the corporation. It was very evident that fraud was used to steal the church.

Three sessions were necessary to get all of the evidence in. We were all tired when court adjourned, but we felt well to know that apparently we made a good impression on the referees.

Soon afterward I returned home to await the verdict of the referees. I was most agreeably surprised to hear that they had agreed upon twenty-one hundred dollars as the value of the church, and ten hundred and fifty dollars as the Latter Day Saints' portion. To say the least, I was very happy over the results. Just to think that they had awarded us that amount when the Baptists declared that sixty-eight dollars was our portion of the corporation property, is enough to make one feel a little jubilant. I suppose this means the erection of a Latter Day Saint chapel in Corea.

In conclusion, let me say that our members will prevent a lot of trouble and the expending of dollars, if they would have it clearly specified when giving money for union churches, that our ministers shall have equal opportunities with others. Our elders know too well how they have been refused the use of union churches after our members have contributed to the erection and maintenance of them.

May wisdom guide our footsteps along these lines, and the Lord bless us still more in our work of redemption, is the prayer of your humble servant.

H. ARTHUR KOEHLER.

SHAWMUT, P. O., NEW BEDFORD, MASSACHUSETTS, January 3, 1913.

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A little library, growing larger every year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury but one of the necessities of life.—Henry Ward Beecher.

## Miscellaneous Department

### Conference Minutes.

**NORTH DAKOTA.**—District conference convened at Berlin, North Dakota, January 11, 1913, at 3.15 p. m., with William Sparling in the chair. By motion William Sparling and J. W. Wagener were chosen to preside over the conference. W. E. Shakespeare was chosen secretary pro tem. Reports from the following of the ministry were heard, Elders: William Sparling, J. E. Wildermuth, J. C. Page, E. E. Weddle, J. S. Wagener. Priests: W. E. Shakespeare, William Shockow, W. H. Hagood. Calvin J. Wagar, teacher. Branches reporting: Fargo, 38; gain, 2. By motion this report was referred back to branch. Milroy 35, loss 3; Minot, new branch, 30; this report was also referred back to branch. Bishop's agent report showed the following: On hand last report, \$175.42; received since, \$1,110.42; total, \$1,285.84; paid out \$730; balance on hand, \$555.84. It was voted to refer this report to auditing committee of three to be appointed by the chair. Those so appointed were J. C. Page, Sister A. H. Freie, and Sister J. C. Page. By motion the Leeds Branch was declared disorganized, and books and records ordered sent to district secretary, also that letters of removal be issued to members of said branch to the proper branches until all are properly placed. By motion, the money held by the reunion committee was accepted and ordered placed in the district treasury. The bill of expense presented by J. C. Page for tracts used in the district was ordered paid. A motion was passed, favoring the organizing of a branch in the northeastern part of the State. The following delegates to General Conference were chosen: William Sparling, W. E. Shakespeare, J. C. Page, J. S. Wagener, George Young, J. E. Wildermuth, Sister John Young, Sister Lena Graham, Thomas Leach, Len Moffit, Sister Emilie McLeod. A motion favoring the holding of the joint reunion to be held in Fargo next summer so as to end with the last Sunday in June, was passed. Also that the next conference be held on the Tuesday of the reunion. The general order of meetings were as usual, the speakers being, William Sparling, W. E. Shakespeare, and J. C. Page. The Sunday school held its session at 9.45 a. m. In the afternoon a very spiritual prayer and sacrament meeting was enjoyed, in which the Spirit bore witness to the truthfulness of the work, to the encouragement of all present. W. E. Shakespeare, secretary pro tem.

### Conference Notices.

There will be a special conference of the Chatham, Ontario, District held on some day of the convention at Wabash, on February 1 and 2, 1913, to settle place of the reunion of 1913, and other business pertaining thereto. Branches kindly see that your delegates are duly appointed thereto. David Snobelin, president of district; Anthony R. Hewitt, secretary of district.

Central Oklahoma district conference will convene at Holdenville, Oklahoma, February 14, 15, and 16, 1913. We would like to see the district well represented. The Sunday school and Religio conventions will be held at the same place, on the day previous to conference. J. Sheppard, district secretary.

The Little Sioux district conference will meet with the Moorhead Saints, February 1, 1913. Prayer service at 9 a. m.; business session at 10.30. James D. Stuart, district clerk, Magnolia, Iowa.

The quarterly conference of the Northern Nebraska District will convene at Omaha, Nebraska, February 8, 1913; business session commencing at 10 a. m. Prayer meeting at 9. All should attend who possibly can, as this is the most important conference of the year, it being the time for the election of officers. Anna Hicks, district secretary, 2805 North Twenty-fifth Street, Omaha, Nebraska.

Conference of the Mobile District will convene with the Bluff Creek Branch, near Vanclave, Mississippi, March 1, 1913, at 10 a. m. The priesthood and branches are requested to report promptly. A. E. Warr, district secretary.

Alabama District will meet in conference with the Pleasant Hill Branch, near McKenzie, Alabama, February 14 and 15, 1913. All branches are expected to send their reports, and all are invited to come. Let all bring the good Spirit. J. R. Harper, district president.

Southwestern Oregon district conference will convene at Myrtle Point, Oregon, February 8, 9, 1913. Send branch reports to the secretary, Mrs. Maud McCracken, Myrtle Point, Oregon. A. A. Baker, district president.

### Convention Notices.

Southwestern Oregon Sunday school association convention will meet at Myrtle Point, Oregon, February 7, 1913, at 10 a. m. Schools will send reports to Mrs. Pearl Goodman, Myrtle Point, Oregon, the district secretary. A. A. Baker, district superintendent.

Gallands Grove district Sunday school and Religio associations will convene at Dow City, Iowa, February 6, at 7.30 p. m. Two stereopticon lectures on Palestine will be delivered by G. T. Griffiths. Also business transacted by both organizations. Come and get into the spirit of the work. Floy Holcomb, secretary.

Little Sioux District Religio convention convenes at Moorhead, Iowa, Thursday evening, January 30, 1913. Mrs. Perry Mann, district secretary.

Religio and Sunday school convention of the Northern Nebraska District will convene at Omaha, Nebraska, February 7, 1913. All members are urgently requested to be present, as election of officers for the ensuing year will take place, also delegates to the General Convention. Alice Cary Schwartz, district Religio secretary.

Pottawattamie District Sunday school association will convene in Council Bluffs, Friday, January 31, at 10 a. m., for prayer service, followed by business sessions. Local secretaries please send reports and credentials to district secretary, Floy M. Wind, 738 Washington Avenue, Council Bluffs, Iowa.

Pottawattamie district Religio convention will convene at Council Bluffs, Iowa, January 31, 1913, at 2 p. m. Remember it is election of officers. Jennie Larson, 209 Turley Avenue, Council Bluffs, Iowa, district secretary.

Joint convention of the district Sunday school association and Religio for the Southern Wisconsin District will convene at Madison, Wisconsin, February 15, 1913. As large a representation of the district as can be had is desired. B. C. Flint, district superintendent.

The Mobile Sunday school and Religio convention will meet with the Bluff Creek Branch, February 28, 1913. Prayer meeting at 9 a. m., followed by institute work, business session, and election of officers. A. E. Warr, district superintendent.

The Sunday school association and Zion's Religio-Literary Society of Chatham, Ontario, District will meet in convention at Wabash, Ontario, February 1 and 2, 1913. The first session will be held at 2 p. m., Saturday devoted to Sunday school work. The Wabash Saints will meet the morning trains on the P. M. R., north and south, at Dresden, and the morning C. P. R. trains east and west, at North Thamesville. Those coming to the convention on any other trains or by any other route will please notify the Wabash Saints in good time. Anthony R. Hewitt, secretary Religio; G. Orlo Coburn, secretary Sunday school.

Sunday school convention of the Little Sioux, Iowa, District will be held at Moorhead, Iowa, Friday morning, January 31. Joint session of Sunday school and Religio Thursday evening. William Stewart, secretary.

### The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT IN AND FOR THE STATE AND COUNTRY OF SWEDEN.

*Saints and friends of the work of Christ, under the name and denomination of the Reorganized Church of Jesus Christ of Latter Day Saints:* Please take notice that upon the recommendation of the missionary in charge, Brother H. N. Hansen, of Copenhagen, Denmark, and other Saints and friends in Sweden, Sister Hannah Lawrence, of Warmland, Bjorneborg, Sweden, has been appointed agent of the Presiding Bishopric of the said Reorganized Church, to act in and for the state and country of Sweden, according to the rules and regulations governing said society.

The said Sister Hannah Lawrence is hereby authorized to receive and receipt for funds in behalf of said church and to use the same in aiding and sustaining, by incidental expenses and otherwise, ministers of Christ of said Reorganized Church in their work in the country of Sweden, and also to administer to the poor and needy and help those who need help as may be necessary from time to time in carrying on the financial work as agent in said country. And to report the same to the Presiding Bishopric of the said Reorganized Church from time to time as requested, and annually on the 31st of December of each year.

We take pleasure in recommending Sister Lawrence to the Saints and friends of the cause of our blessed Lord in said

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

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For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

territory, and trust that all who are striving for good, and interested in the Lord's work may be ready to help and assist her, in order to accomplish the work that will be to the glorifying of the name of our heavenly Father, and to such as do this, may his peace and blessing attend, helping them to overcome. In behalf of the Bishopric, I am,

Very respectfully,  
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, January 15, 1913.

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents or secretaries of the various stakes, districts, or branches not in districts. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1913, to the Church Secretary, as soon as possible, that the report of the committee on credentials may be made up and printed before the opening of the conference, as provided for by the session of 1911. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of body appointing, with name of such organization and place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are not necessary. Please insert "Total membership" in all cases; also report if delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those enrolled as members of other districts, may be included in the enumeration of membership.

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference.

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privilege as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Rules of Order, chapter 17.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, January 11, 1913.

Notice.

Branch presidents of the Eastern Michigan District please take notice. I sincerely request a quarterly report from each branch president of the district. Please report January 1, April 1, July 1, and October 1. Write to the Herald Office for branch presidents' report blanks, and please don't forget to report to William M. Grice, district president, Crosswell, Michigan, Route 5.

Program of the Order of Evangelists.

This program is to be rendered at the sessions of the Order of Evangelists, during the April Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, to be held at Lamoni, Iowa, in the year 1913.

First Session, April 7, 7.30 p. m.

1. "The character and purpose of patriarchal blessings;" C. E. Butterworth, Dow City, Iowa.

Second Session.

2. "The promises and purpose of patriarchal blessings; are they conditional? If so, Should the conditions be expressed?" Ammon White, Independence, Missouri.

Third Session.

3. "In the giving of patriarchal blessings, what comparative degree of inspiration may we reasonably expect?" Arthur Leverton, Clearville, Ontario.

JOSEPH R. LAMBERT,  
CHARLES E. BUTTERWORTH,  
*Authorized Committee.*

CHARLES E. BUTTERWORTH, *Secretary.*

Eastern Saints.

By vote of those present at the New Bedford Sunday school convention, it was voted to postpone the drawing for reunion lots till the conference convening at Fall River, February 1, 1913. I desire to call the attention of Saints interested in the reunion grounds to this drawing, and ask you to make application to me at 7 Miner Street, Winter Hill, Massachusetts, as soon as possible, if you desire to participate in this first drawing. To those not desiring to take part in this first drawing, you may make application any time thereafter to me.

M. C. FISHER.

Graceland College.

NOTICE OF PROPOSED AMENDMENT TO THE ARTICLES OF INCORPORATION OF GRACELAND COLLEGE.

Notice is hereby given that at a meeting of the Board of Trustees, to be held on the 10th day of April, A. D., 1913, in the Herald Publishing House, Lamoni, Iowa, the following

amendment to the Articles of Incorporation of Graceland College will be presented and considered for adoption:

Strike out all of Article VIII, and in lieu thereof insert the following:

"The Board of Trustees shall meet annually on the twenty-fifth day of April, or if said day be Sunday or a holiday, then on the next succeeding day, and perform the duties and work devolving upon such officers as herein set forth; namely, —the election of officers and standing committees; the selection and employment of professors, teachers, and other employees of the college; arranging for and adopting a course of study for the said institution; and performing any and all other duties necessary for the good of the same; provided, however, that the said board may hold such other regular meetings as may be deemed advisable by them, and may at any such regular meeting consider and act on any matter above set forth. And provided further, that professors and teachers may be selected for the ensuing year at any time after January 1, and provided further that professors or teachers may be elected at any time for a term of years not exceeding five, by a unanimous vote of the whole Board of Trustees."

A. CARMICHAEL, *Chairman.*

S. A. BURGESS, *Secretary.*

LAMONI, DECATUR COUNTY, IOWA, December 26, 1912.

**Died.**

GARNER.—William Wallace Garner was born in Council Bluffs, Iowa, April 5, 1848. He died January 6, 1913, at his home in Artesia, California. The funeral was from the McDonald Undertaking Parlors in San Bernardino, California, A. E. Jones in charge, sermon by Elder Elbert A. Smith. He was laid to rest in the Mountain View Cemetery. His wife is left to mourn. He was a member of the church for over forty years, and held the office of priest. He was a son of John Garner, one of the old pioneers in California, and one

of the old pioneers in church work, and a brother of Sylvester Garner, of Los Angeles, California.

CRANDALL.—Lewis F. Crandall, of Langley, Washington, died January 1, 1913, at his home. Born July 7, 1845, in Oneida County, New York. He married Caroline Welda; to them were born five children, three of them having preceded him in death. His first wife died in 1886; in 1888 he married Annis I. Amedon; to them were born seven children, two of them dying in infancy, the other five living at home. He was baptized June 20, 1909. He leaves a wife and children to mourn. Funeral held at the Friends' church; sermon by William Johnson. Deceased was a member of the Masonic Lodge. Some of the Masons came over from Sedre and held a ceremony at the grave.

GUNSOLLEY.—Albert P. Gunsolley, son of Benjamin Gunsolley, was born in Joe Daviess County, Illinois, October 21, 1846; died at his home in Decatur, Nebraska, January 5, 1913. He united with the church in 1905. Funeral services were held in the Saints' church, with Edgar Butts in charge; sermon by Joseph Lane. He leaves to mourn, wife, three brothers, and many relatives and friends. He was a faithful Saint and an earnest worker. The remains were laid to rest in the Decatur Cemetery to await the resurrection of the just.

**Lincoln Features in the "Century."**

The February *Century* will contain three Lincoln features of much interest. One will be an explanation of Lincoln's secret promise to cooperate with McClellan to save the Union in the event of McClellan's election. A facsimile of the manuscript which is owned by Mrs. John Hay, will illustrate the article. John Langdon Kaine has written of "Lincoln as a boy knew him," giving several anecdotes, both serious and humorous. The third feature will be "A new story of Lincoln's assassination," a hitherto unpublished record of an eyewitness, by Jesse W. Weik.

FOR SALE—A clean, up-to-date stock of general merchandise, about \$8,000. L. D. S. church, about 100 members. Good trade. Reason for selling, other business. Substantial reduction for cash. Would consider trade on good, clear real estate to about one third of invoice. 4-1t\* Box 91, Mapleton, Kansas.

**FOR SALE**

Well improved 10 1/4 acres in suburbs of Holden, Missouri, large L. D. S. church. For particulars address with stamp inclosed. J. W. Roberts, Box 332, Holden, Missouri. 4-1t

BOOK OF MORMON. Danish edition. (Mormon's Bog) just received. Order 1/4 leather edition, \$1.00. Order leather, board, \$1.25. Order leather, limp, \$1.50. Order leather, flexible, \$2.50.

**Desirable Residences in Lamoni.**

House of 8 rooms, cellar, 2 wells and cistern; one block from Brick Church, large lot, barn, plenty of fruit. Price \$2,500.

2 story brick house of 9 rooms, well and cistern, small barn, plenty of fruit. 2 blocks from center of town. \$2,600.

One story cottage, 7 rooms and bath, large basement, barn, chicken house, plenty of fruit. 2 blocks from Brick Church, 4 blocks from town. \$2,800.

1 1/2 story nearly new, 7 rooms and bath, good basement, nicely located near church and school. \$2,800.

If interested in any of the above write to us and we will furnish full particulars with photograph of property.

G. W. Blair, Secretary,

Lamoni Land and Loan Co., Lamoni, Iowa.

WITH THE CHURCH IN AN EARLY DAY, is a book in which the trying times of the latter day apostasy are vividly pictured. A story that elevates the reader and makes him strong for the right.

Cloth No. 243 .....75

**Why Don't You Get a Free Farm in Wyoming?**

The new homestead law makes it easy to own a farm now. It offers just the opportunity the farm renter, the farm hand and many others who want to establish themselves upon farms of their own, have been looking for. You can now secure title to an irrigated government farm or a Mondell 320 acres free homestead in three years and at the same time be away from the farm five months each year. Will you be one of those who will take advantage of Uncle Sam's generosity and become the owner of a farm along the new lines of the Burlington Route in Wyoming?

This matter is worth thinking about. In fact, if interested, I would be glad to have you write me about it. And when you write, be sure to remind me to send your copy of the folder describing these lands.

I will run a personally-conducted homeseekers' excursion to points in Wyoming on the first and third Tuesdays of each month. It won't cost much to go out and inspect these farms and it might mean a lot to you. As you have something to gain and nothing to lose; why not arrange to do this?



D. CLEM DEEVER, Immigration Agent  
1004 Farnam Street, Omaha, Nebr.

Report of the Graceland College Receipts from Endowments and Offerings for the Year Beginning July 1, 1911, and Ending July 1, 1912.

Table with columns for Endowments, Offerings, and various donor names and amounts. Includes sub-sections for July 5, July 6, July 14, July 17, July 18, July 19, July 20, July 24, July 25, July 31, August 5, August 12, August 13, August 15, August 16, August 17, August 18, August 19, August 20, August 21, August 22, August 23, August 25, August 26, August 30, August 31, September 6, September 10, September 14, September 15, September 16, September 19, September 20, September 23, September 25, September 27, September 28, October 2, October 3, October 4, October 5, October 9.

B. L. Mason . . . . . 3 44  
 Bartlesville, Okla-  
 homa, Saints . . . . . 1 10  
 J. G. Norton and  
 Argie Begg . . . . . 3 00  
 Hamilton, Ontario,  
 Branch . . . . . 4 60  
 E. W. Weaver and  
 wife . . . . . 1 00  
 Mrs. F. F. Schrunk . . . . . 10 00  
 Mrs. J. B. Wilder-  
 muth . . . . . 5 00  
 Parrish, Illinois,  
 Branch . . . . . 2 50  
 Grand Rapids, Mich-  
 igan, Branch . . . . . 1 15  
 Cockburn Island,  
 Ontario . . . . . 1 50  
 Lansing, Michigan,  
 Branch . . . . . 2 00  
 Alton, Illinois, S. S.  
 Dahinda, Illinois,  
 Branch . . . . . 2 00  
 Steubenville, Ohio,  
 Branch . . . . . 1 50  
 Audubon, Minne-  
 sota, Branch . . . . . 2 05  
 Mallaard, Iowa,  
 Branch . . . . . 1 80

October 10.  
 Spickards, Missouri,  
 S. S. . . . . . 5 00  
 Hiteman, Iowa,  
 Branch . . . . . 6 20  
 Richill, Missouri,  
 Branch . . . . . 1 10  
 Oliveleaf, Indianap-  
 olis, Indiana, S. S.  
 Plano, Illinois,  
 Branch . . . . . 4 45  
 Ward, Iowa, Branch  
 Carson, Iowa,  
 Branch . . . . . 4 50  
 Glenwood, Iowa,  
 Branch . . . . . 2 76  
 First Chicago  
 Branch and Hope  
 of Israel S. S. . . . . 5 30  
 Mr. and Mrs. W. H.  
 McElroy . . . . . 50

October 11.  
 Brother and Sister  
 M. W. Harshorn  
 Detroit, Michigan,  
 Religio . . . . . 5 00  
 Louisville S. S. and  
 Branch . . . . . 5 00  
 New Albany, Indi-  
 ana S. S. and  
 Branch . . . . . 4 72  
 Coldwater, Michigan,  
 S. S. . . . . . 3 80  
 South Boardman,  
 Michigan, Branch  
 Janesville, Wiscon-  
 sin, Branch . . . . . 5 00  
 Disley, Saskatche-  
 wan, Branch . . . . . 3 25  
 R. W. Johnson . . . . . 2 00

October 12.  
 Alice Strickland . . . . . 5 00

October 13.  
 Linden City, Michi-  
 gan, Branch . . . . . 2 30  
 Miss Julia A.  
 Thomas . . . . . 2 00  
 L. E. Bills . . . . . 1 20  
 Warrensburg, Mis-  
 souri, Branch . . . . . 2 30  
 Moorhead, Iowa,  
 Branch . . . . . 15 00  
 Bellair, Michigan,  
 Branch . . . . . 1 20  
 Seattle, Washington,  
 Branch . . . . . 7 00  
 Columbus, Nebraska,  
 Branch . . . . . 2 00  
 Massachusetts Dis-  
 trict Religio . . . . . 5 00  
 Charles City, Iowa,  
 Branch . . . . . 58  
 Bozeman, Montana,  
 Branch and S. S.  
 Boyne City, Michi-  
 gan Branch . . . . . 1 17  
 Salem, Iowa, Branch  
 Sagle, Idaho, Branch  
 Sparta, Michigan  
 Branch . . . . . 3 25  
 James Kemp . . . . . 1 00  
 A. E. Pitton . . . . . 2 00  
 Orville James . . . . . 10 00  
 Taberville, Missouri,  
 Branch . . . . . 4 75  
 Nevada, Missouri,  
 Branch . . . . . 1 75  
 Warren McElwain . . . . . 10 00

October 16.  
 Mrs. J. W. Layton . . . . . 5 00 50

October 17.  
 Gooderham, Ontario,  
 Branch . . . . . 1 50  
 Buffalo Prairie, Illi-  
 nois, Branch . . . . . 4 25  
 Millersburg, Illinois,  
 Branch . . . . . 1 50  
 Blenheim, Ontario,  
 Branch . . . . . 2 25  
 Haverhill, Massa-  
 chusetts, Branch . . . . . 1 25  
 Wheeler, Iowa  
 Branch . . . . . 4 00  
 Coal Hill Branch,  
 Minnesota Prairie  
 Branch and S. S.  
 Bedison, Missouri,  
 Branch . . . . . 3 25  
 Manitowanning, Ont-  
 ario, Branch . . . . . 2 00  
 Leon, Iowa, Branch  
 Oland, Missouri, S.  
 S. . . . . . 2 81

October 18.  
 Lamon, Iowa,  
 Branch . . . . . 90 82  
 East Fremont, Mich-  
 igan, Branch . . . . . 1 55  
 C. J. Lester . . . . . 2 00  
 Lower Lake, Cali-  
 fornia, Branch . . . . . 2 20  
 Wheeling, West Vir-  
 ginia, Branch . . . . . 5 00  
 Applegate, Michigan,  
 Branch . . . . . 3 55  
 Gulliver, Michigan,  
 S. S. . . . . . 50

October 19.  
 Ravenna, Ontario,  
 Branch . . . . . 1 25  
 Longwood, Ontario,  
 Branch . . . . . 5 00  
 Mitchell, Ontario,  
 Branch . . . . . 1 30  
 Bevier, Missouri,  
 Branch . . . . . 7 00  
 George L. Benson.  
 Beaverton, Michi-  
 gan, Branch . . . . . 2 00  
 Redickville, Ontario  
 A. P. Hendrickson  
 Gallen, Michigan,  
 S. S. . . . . . 1 10  
 Indian River, Maine,  
 Branch . . . . . 6 05  
 Nebraska City, Ne-  
 braska, Branch . . . . . 4 67

October 20.  
 Fall River, Massa-  
 chusetts . . . . . 2 37  
 Sauld Saint Marie,  
 Michigan, Branch  
 Collinwood Lake,  
 North Dakota, S.  
 S. . . . . . 1 50  
 Logan, Iowa, Branch,  
 Selling, Oklahoma,  
 S. S. . . . . . 7 20  
 Malby, North Da-  
 kota, S. S. . . . . . 1 25

October 22.  
 Erie Beach, Ontario  
 G. M. Jamison . . . . . 1 60  
 Leeds Branch and  
 S. S., England . . . . . 1 58  
 E. A. Webbe . . . . . 5 00  
 Jonesport, Maine,  
 Branch . . . . . 15 30  
 The Plains Branch  
 Kasson, Michigan . . . . . 1 00  
 Saint Joseph, Mis-  
 souri Branch and  
 S. S. (First) . . . . . 80  
 Port Haron, Michi-  
 gan, Branch . . . . . 10 03  
 Sunnyvale, Saskatch-  
 ewan, Branch . . . . . 2 07  
 Cedar Valley, Ont-  
 ario, Branch . . . . . 3 40  
 Bon Accord, Alberta  
 Keokuk, Iowa . . . . . 1 00  
 Leucedale, Missis-  
 sippi, Branch . . . . . 3 00  
 Sister David Kier . . . . . 4 25  
 Winnebago, Ne-  
 braska, Branch . . . . . 1 00  
 Portland, Oregon,  
 Branch . . . . . 3 50  
 Davis City, Iowa,  
 Branch . . . . . 77  
 Saint Louis, Mis-  
 souri, Branch . . . . . 10 00

October 24.  
 W. N. Robinson . . . . . 5 00  
 W. N. Robinson, jr. . . . . 5 00  
 Lucile Robinson . . . . . 5 00  
 Louise Robinson . . . . . 5 00  
 Deere Isle, Maine,  
 Branch . . . . . 1 00  
 Burlington, Iowa,  
 Branch . . . . . 4 25  
 Chelsea, Kansas  
 City, Kansas,  
 Branch . . . . . 1 60  
 Henderson, Iowa,  
 Branch . . . . . 6 55  
 Little Sioux, Iowa,  
 Branch . . . . . 4 00  
 Inman, Nebraska,  
 Branch . . . . . 85

October 25.  
 Aurora, Illinois,  
 S. S. . . . . . 43  
 Hamburg, Iowa, S.  
 S. . . . . . 2 00  
 B. G. Horne . . . . . 1 00  
 Sister I. C. Herring  
 Guilford, Missouri,  
 Branch . . . . . 1 00  
 5 00

October 26.  
 George Shippy . . . . . 7 00  
 George Fowler . . . . . 7 00  
 A. R. Fowler . . . . . 6 30

October 27.  
 Taylorville, Illinois,  
 Branch . . . . . 4 00  
 Chilliwack, British  
 Columbia, Branch  
 Omaha, Nebraska,  
 Branch . . . . . 5 50  
 Omaha, Nebraska,  
 S. S. . . . . . 5 26  
 Omaha, Nebraska,  
 Branch . . . . . 3 00  
 Niagara Falls, Ont-  
 ario, Branch . . . . . 1 70  
 Mary Clark . . . . . 5 00  
 Mrs. J. V. Clark . . . . . 10 00  
 F. Clifton . . . . . 5 00  
 B. G. Field . . . . . 5 00  
 George Ward . . . . . 5 00  
 T. Crowley . . . . . 5 00  
 S. Clark . . . . . 5 00  
 T. Dodd . . . . . 10 00  
 W. H. Ludford . . . . . 5 00  
 Buchanan, Michigan,  
 Branch . . . . . 3 50

October 30.  
 Evergreen, Montana,  
 S. S. . . . . . 4 25  
 Port Elgin, Ontario,  
 Religio . . . . . 3 00  
 Port Elgin, Ontario,  
 S. S. . . . . . 5 00  
 Port Elgin, Ontario,  
 Branch . . . . . 4 25  
 Roslyn, Washington,  
 Branch . . . . . 4 00  
 Chilliwack, British  
 Columbia, Branch  
 Unity, Illinois,  
 Branch . . . . . 2 00  
 Lone Star, Alaska,  
 Branch . . . . . 4 75  
 Vancouver, British  
 Columbia, S. S.  
 and Saints . . . . . 50  
 Spokane, Washing-  
 ton, Branch . . . . . 10 00

November 1.  
 New Port, Cali-  
 fornia, Branch . . . . . 11 30  
 David Burch and  
 wife . . . . . 5 52  
 Second Branch,  
 Saint Joseph, Mis-  
 souri . . . . . 5 00  
 Second Sunday  
 School, Saint Jose-  
 ph, Missouri . . . . . 2 26  
 Alma O. George . . . . . 1 53  
 Lucy Lockard . . . . . 5 00  
 Mrs. Anna Dancer . . . . . 25 00  
 Brandon, Oregon,  
 Branch . . . . . 3 50  
 Grindstone, Michi-  
 gan, Branch . . . . . 5 00  
 Proton, Ontario,  
 Branch . . . . . 40

November 3.  
 B. L. Hayer . . . . . 5 00  
 Minneapolis, Minne-  
 sota, Branch . . . . . 3 00  
 Chatham, Ontario,  
 Branch and S. S.  
 Hope of Israel S. S.  
 Sister R. Kilgore . . . . . 6 32  
 50  
 1 00

San Jose, California,  
 Branch . . . . . 10 50  
 Rock Creek, Illinois,  
 Branch . . . . . 12 00  
 Thurman, Iowa,  
 Branch . . . . . 3 60

November 7.  
 Lamon, Iowa,  
 Branch . . . . . 15 00  
 W. J. Mather . . . . . 5 00  
 Fred Green . . . . . 2 50  
 San Francisco, S. S.  
 Condon, Oregon,  
 Branch . . . . . 5 00  
 Carrie Neef . . . . . 10 00  
 C. O. Leeka . . . . . 50

November 9.  
 Eben Miller . . . . . 5 00  
 Webb City, Missouri  
 Higbee, Missouri . . . . . 2 25  
 Olive Branch, On-  
 tario . . . . . 3 50  
 Logan, Iowa, Branch  
 Magnolia, Iowa,  
 Religio . . . . . 5 35  
 Magnolia, Iowa,  
 S. S. . . . . . 96  
 Magnolia, Iowa,  
 Branch . . . . . 1 55  
 Magnolia, Iowa,  
 Branch . . . . . 4 17  
 Elizabeth Caffall . . . . . 2 00  
 Alma M. Fyrando . . . . . 1 00  
 Will Sacrey . . . . . 1 00  
 Ellice, Ontario,  
 Branch . . . . . 1 00  
 Jasper Jennings . . . . . 5 00  
 Joseph Bryant . . . . . 5 00  
 F. M. Adams . . . . . 5 00  
 E. E. Wertz . . . . . 4 00

November 14.  
 Joy, Illinois, Branch  
 Boston S. S. . . . . . 5 00  
 John B. Cato . . . . . 5 23  
 J. W. Dimmock . . . . . 10 00  
 Bertie Wood . . . . . 1 00  
 Mrs. and Mrs. L.  
 Johnson . . . . . 50  
 Zion's Star S. S.,  
 Saint Joseph . . . . . 1 00  
 J. J. Jenkins . . . . . 4 85  
 Emma Woolsey . . . . . 10 00

November 15.  
 H. A. Scott . . . . . 5 00

November 16.  
 R. Miller . . . . . 5 00  
 Saint Thomas, On-  
 tario, S. S. . . . . . 64  
 Hazel Dell, Branch,  
 Weston, Iowa . . . . . 2 65  
 Waterford, Ontario,  
 Branch . . . . . 1 25

November 17.  
 Charles Hannah . . . . . 5 00  
 Mrs. T. B. Wolf . . . . . 1 00  
 W. C. Griffin . . . . . 5 00  
 R. D. Fairclough,  
 Norwood, Massa-  
 chusetts . . . . . 5 00  
 Milroy, North Da-  
 kota, Branch . . . . . 5 00

November 20.  
 Mrs. Flora Scott . . . . . 5 00

November 21.  
 W. E. Nelson . . . . . 5 00  
 Anna Salyards . . . . . 2 50  
 Albert Sackfield . . . . . 5 00  
 M. N. Perkin . . . . . 2 50  
 Mrs. D. H. Lewis . . . . . 2 50  
 San Francisco, Cali-  
 fornia, Branch . . . . . 4 20  
 F. Newcomb . . . . . 1 00  
 Mrs. Julia Brogden . . . . . 25  
 B. L. McKim . . . . . 50  
 C. W. Winey . . . . . 50  
 George Juergens . . . . . 1 00  
 Arthur Juergens . . . . . 75  
 Herald Salisbury . . . . . 1 00  
 Esther Salisbury . . . . . 25  
 Marjenda Ballantyne  
 and family . . . . . 2 00  
 Gallands Grove  
 Branch . . . . . 8 75  
 Deloit Willing  
 Workers . . . . . 10 00

November 22.  
 Martha Young . . . . . 1 00  
 George Reeves . . . . . 10 00  
 Cameron, Ontario,  
 Branch . . . . . 1 00

November 24.  
 Frances C. Booker . . . . . 1 2b  
 F. O. Benedict . . . . . 5 00  
 C. D. Constance . . . . . 50

November 27.  
James and Fred Wilkinson 5 00  
Star of Bethlehem S. S., Lamoni, Ia. 24 19  
A. Carmichael 5 00  
Pearl Jamison 5 00

November 28.  
Middletown, Ohio, Saints 1 00  
Signa Lundquist 5 00  
Stephen Wentworth 10 00  
Davenport, Iowa, S. S. 1 00

November 28.  
Mrs. Rosa Nell 10 00  
J. Lawrence McPherson 2 50

November 29.  
Gerrit Juergens 10 00  
Farmington, Iowa, Branch 1 25  
Homer Shupe 50

December 1.  
John Zimmermann 110 00  
Ralph Harder 5 00  
J. L. Wheeler 10 00

December 4.  
Mrs. C. J. Peters 1 00

December 5.  
London, Ontario, Branch 3 00  
London, Ontario, S. S. 2 00  
Ogden, Utah, Branch 3 38

December 6.  
D. Hougas and wife 20 00

December 7.  
Mrs. Elizabeth Blair 1 00  
F. T. Scott 1 00  
John Buchanan 2 00

December 8.  
C. F. Scarciff 5 75  
Toronto Branch 5 37  
P. Crump 5 00  
Ernest Oliver 10 00  
George Griffin 5 00  
Humber Bay S. S. 2 00  
Humber Bay Religious 2 00  
Frank Clifton 5 00  
George Dodd 5 00

December 12.  
Orville Midgorden 1 00  
Edith Gray 10

December 14.  
James Allen 2 55  
Mrs. William Crick 10 00  
Allen Hill 5 00  
Oscar Anderson and wife 10 00  
Annie Hill 5 00

December 16.  
Kenneth Hyatt 50  
Blair Fillemore 25  
Mrs. Blair Fillemore 25  
James Hyatt 50  
Oscar Johnson 25  
Fred Joy 25  
General Sunday School Association 200 00

December 19.  
Jay Fields 50  
Geelong Branch, Australia 3 74  
E. L. Kelley 10 00  
C. W. Blair and wife 5 00  
C. B. Blair 5 00  
J. W. Bean and wife 5 00  
Glen E. Holmes 5 00  
Emma Lewis 5 00  
Mondamin, Iowa, Branch 2 25

December 20.  
Stevenson, Ontario, Branch 2 22  
John Agenstein 5 00  
J. P. Frazier 5 00  
W. A. Grenawalt 5 00  
J. R. Grenawalt 5 00  
Pleasant View Branch 1 50

December 20.  
Ruby Faunce 5 00  
Mrs. A. Badham 5 00  
Cadillac, Michigan, Branch 91

Arch D. Angus 5 00  
Charles Crabb 5 00  
Oaksdale, S. S. 2 09

December 23.  
N. Thornton 5 00  
Sarah A. Mills 5 00  
Walter W. Head 5 00  
James Comstock 5 00  
Mrs. W. A. Hopkins 5 00  
E. E. Gilbert 5 00  
M. M. Ballanger 2 50  
C. E. Ballantyne 2 50  
Mrs. E. B. Edson 50 00  
Vina McHarness 1 00  
James Dawson 5 00

December 27.  
Mrs. Marin Dunsdon 5 00  
Wilbur C. Hewitt 2 50  
John M. Lang 10 00  
Vina Denio 1 25  
E. A. Melisch and wife 10 00  
Honolulu S. S. 5 00  
Honolulu Z. R.-L. S. 5 00  
H. O. Smith 5 00  
T. A. and Julia Brogden 5 00  
Ida M. Sperry 5 00  
R. Miller 5 00  
Mrs. J. Armstrong 50  
Independence, Mo., Z. R.-L. S. 10 00  
Imogene Redfield 5 00  
James Wilson 5 00  
Sam Andrews 2 50  
Benjamin Frank 2 50  
Ellen Worrall 5 00  
D. H. Baggerly 1 00  
Arthur Epperly 5 00  
Elias Hinderks 2 50  
M. A. Etzenhouser 5 00  
C. A. Clark 5 00  
N. W. Birt 5 00  
Post Oak, Missouri, Branch 1 80  
W. Bullard 5 00  
Elder H. V. Brown 10 00  
Jay Leeka 5 00  
Mrs. Pearl Van Eaton 5 00  
Mrs. A. B. Crane 50  
Carrie N. Lewis 5 00  
Jacob Lawrence 2 50  
Jashana Dobson 10 00

December 28.  
Alice Strickland 5 00  
Ruth M. Spalding 20 00  
Mrs. C. C. Hoague 5 00  
T. S. and Addie Brown 10 00  
Edgerton, Alberta, S. S. 5 00  
E. A. Blakeslee 5 00  
William I. Murray 1 00  
Charles France 5 00  
Joseph Buckley 5 00  
Mrs. Charles Dawson 2 50  
S. B. Kibler 5 00  
J. M. Robinson 5 00  
R. L. Bigger 5 00  
Agatha Jones 5 00  
A. H. Rudd 5 00  
Mr. and Mrs. R. C. Elvin 2 50  
Mr. and Mrs. A. S. Masterson 2 50  
C. C. Randall 5 00  
J. C. Virgin 10 00  
H. A. Palmer 1 00  
E. L. Henson 2 50  
Gertrude and Jeanette McCollum 5 00  
Harvey Drake 10 00

January 2.  
J. P. Christensen 5 00  
L. B. Moore 5 00  
W. H. Williams 5 00  
Mrs. M. J. Head 50  
P. W. Martin 5 00  
Ralph T. Peck 25  
N. L. Mortimore 5 00  
Miss Nina Barber 5 00  
Mrs. Julia Busel 2 50  
Mrs. C. M. Brown 5 00  
Mrs. H. L. Logan 2 50  
Arthur M. Davis 2 50  
R. Etzenhouser 10 00  
L. R. Weidman 5 00  
W. W. Newcomb 2 50  
Mr. and Mrs. A. B. Anderson 5 00  
H. M. Curtis 5 00  
Miss Grace Leland 2 50  
R. B. Anderson 5 00  
A. B. McCord 2 50  
Mrs. W. E. Summerfield 50  
S. J. Calderwood 5 00  
Jay Field 5 00  
Ray Field 5 00

Charles E. Douglas, Jr. 5 00  
O. L. Bradford 1 25  
Grace Kelley 1 25  
Mrs. Ella D. Whitehead 5 00  
Elnor R. Lewis 5 00  
E. R. Steinbaugh 2 50  
Ambrose Francis 5 00  
Mrs. Nellie J. Kennedy 5 00  
Mrs. W. B. Muller 2 50  
Lorena Leeka 5 00  
Sadie Leeka 5 00  
C. A. Roell and wife 3 50  
Rachel Leeka 10 00  
Mr. and Mrs. M. W. Hartshorn 5 00  
Sarah A. Vaughan 2 00  
Jessie Hart 2 50  
C. F. Adams 5 00  
Fanning, Kansas, Branch 6 00  
John Quandt 5 00

January 3.  
Mrs. W. R. Dennis 1 00  
Leila Shaver 2 00  
Lansdowne, East Saint Louis, Illinois, Branch 5 00  
Mrs. Urania Evans 5 00  
D. and L. Cato 5 00  
O. L. James 5 00  
C. A. and Elizabeth Parkin 5 00  
Frank Christofferson 10 00  
H. S. Gamet 5 00  
Hattie M. Gould 2 50  
Frank M. Conner 5 00  
Ethel I. Skank 5 00  
Mrs. Elizabeth Pickles 5 00  
Ammon McIntyre 5 00  
Stratford, Ontario, Branch 4 55  
H. W. Howlett 5 00  
W. G. Plain 50  
Wabash, Ontario, Branch 6 75  
Mrs. E. L. Braman 2 50

January 3.  
Hamilton, Ontario Branch 10 00  
Houston Glenn 5 00  
Mrs. Mary Glenn 1 00  
O. B. Murdock 5 00  
J. R. Dawson 5 00  
Hubert Case 5 00  
Ethel Richardson 5 00  
William Bradbury 5 00  
A. Z. Rudd 5 00  
D. B. Teeters 5 00  
Homer Shupe 5 00  
Sr. J. C. Anthony 5 00  
Sr. L. S. Gilbert 5 00  
Mr. and Mrs. C. E. Everett 5 00  
Exchange 15  
Annie Leather 5 00  
Mrs. William Pitt 5 00  
Mrs. M. B. Nicholson 5 00  
Gracia Nicholson 5 00  
Elizabeth Blair 5 00  
J. L. Butterworth 5 00  
Roy S. Budd 5 00  
Richard Budd and wife 2 50  
Frederick Ode 5 00  
Mrs. J. L. W. Jasperson 5 00  
J. E. Kilsey 5 00  
J. C. McClelland 1 25  
Mrs. S. S. Duntley 5 00  
J. E. Hovenga 5 00  
Peter Kaufman 5 00

January 4.  
Mrs. Belle M. Itoyce 5 00  
Mrs. J. D. Wickes 1 00  
W. G. Badham 10 50  
E. B. Leeka 10 00  
Eli Hayer 5 00  
Emily Paulallion 5 00  
A. H. Nieman 1 00  
Mrs. L. Herzog 5 00  
Samuel A. Martin 5 00  
Mrs. Emily McLeod 5 00  
Burney Galbraith 5 00  
S. G. Carrow 2 50  
J. A. Becker and wife 5 00  
Sr. Catherine Frederick 7 00  
Temple Branch, Kirtland, Ohio 1 08  
Temple S. S. 1 39  
C. Malcor 5 00  
W. T. Ferguson 5 00  
Ladies' Aid Society, Moorhead, Iowa 5 00

January 5.  
Olive Branch, Gering, Nebraska, Zion's Religio, Saint Joseph, Missouri 5 00  
Charles S. Warren 2 50

January 8.  
T. J. Burch 5 00  
Orlande Colbert 10 00  
William Truog 10 00  
G. L. Harrington 10 00  
Charles E. Ralson 10 00  
Lillie Nesser 60  
Lloyd Winans 5 00  
F. J. Ebeling 10 00

January 9.  
W. M. Aylor 10 00  
R. B. Murdock and family 2 15  
Jesse Hobson 5 00  
Boyd Johnson 5 00  
Plymouth, Massachusetts, Branch 1 15  
Matthew W. Diston 2 50  
Mr. and Mrs. Robert Kemp 5 00  
O. H. Storey 5 00

January 9.  
H. C. Powell 5 00  
Zilla Moore 5 00  
E. P. Schmidt 5 00  
Samuel Stroth and wife 1 25  
Juliette Unsader 5 00  
F. A. Schwears 5 00  
Schwears Brothers 10 00  
Herbert Eaton 5 00  
Edna M. Melisch 5 00  
Maude Trumble 2 50  
G. W. Stowell 2 50  
J. A. Jack 5 00  
Ribstone S. S. 5 00  
Thomas McKivet 2 50  
J. S. Andes 2 50  
B. D. Andes 2 50  
S. H. Simmons 1 00  
Far West S. S. 2 50  
Dania Swensen 2 50  
W. H. Adams 2 50  
D. S. Parks 2 50  
M. J. Stubbs 2 50  
C. B. Hartshorn 5 00  
H. B. Hamann 2 50  
May Crayne 5 00  
Harvey Sandy 5 00  
Massachusetts District Religious Association 5 00  
E. J. Eppert 2 50  
Agnes A. Beardsley 5 00

January 10.  
A. B. Richard 5 00  
T. W. Chaburn 2 50  
Elma Neal 5 00  
Hood River, Oregon, Branch 2 50  
R. A. Drake 5 00  
San Francisco, California, S. S. 3 10  
Clinton Williams 5 00  
W. H. Worden 2 50  
F. B. Blair 5 00  
W. Spaulding 10 00  
Ellen Graham 5 00  
W. Madison Leeka 5 00  
C. M. and Tina Saters 5 00  
Thomas Scott 10 00  
William McIntosh 5 00  
May Belle Jackson 5 00  
Amy Parr 5 00  
Eugene A. Davis 5 00  
O. B. Sade 2 50  
Nathan Carmichael 5 00

January 11.  
T. C. Ovlatt 10 00  
Frank Case 5 00  
Nephi Yocum 2 50  
W. B. Wakeland 5 00  
Archie Brethaupt 5 00  
Thomas Lerch 10 00  
Eunice Dobson 5 00  
R. B. Wright 5 00

January 12.  
William Schade 5 00  
E. R. Davis 2 50  
Star Corless 2 50  
C. B. Bergersen 10 00  
M. L. and B. L. Hendrickson 10 00  
W. B. Nichols 5 00  
D. S. Paigrove 5 00

January 13.  
C. E. Thayer 2 50  
Margaret C. Wood 5 00  
Jessie B. Smith 2 50

Ora Butterworth... 5 00  
 J. B. and Mary  
 Prettymann ..... 10 00  
 John Heap ..... 5 00  
 John Siddall ..... 5 00  
 Attleboro, Massachu-  
 setts, S. S. .... 2 50  
 Attleboro, Massachu-  
 setts, Z. R.-L. S. 2 50  
 Mrs. J. H. Royce .. 1 10  
 January 15.  
 J. P. Wash ..... 5 00  
 Rustis, Nebraska,  
 S. S. .... 5 00  
 F. C. Mesle and  
 wife ..... 5 00  
 Ethel Swall ..... 5 00  
 Gravelford, Oregon,  
 Branch ..... 1 25  
 Martin L. Swall ..... 1 00  
 J. D. Hewitt ..... 5 00  
 Saskatchewan District,  
 Canada ..... 50 00  
 Mrs. M. E. Lawn .. 5 00  
 S. H. Ridley ..... 5 00  
 S. Penfold ..... 5 00  
 Mary Livingston .. 5 00  
 Mrs. M. H. Ponda .. 2 50  
 R. C. Davis ..... 2 50  
 Ray E. Wyman ..... 5 00  
 Lester Whiting ... 2 50  
 Mrs. L. M. Condit .. 5 00  
 W. E. Williamson .. 10 00  
 January 16.  
 Mason Harder ..... 5 00  
 January 17.  
 Tillie and Addie  
 Uphoff ..... 5 00  
 John Carson ..... 5 00  
 Z. J. Lewis ..... 5 00  
 Nora B. Mitchell .. 1 00  
 John Nell ..... 10 00  
 January 18.  
 F. A. Drager ..... 5 00  
 Mr. and Mrs. F. J.  
 Martin ..... 2 50  
 Mrs. D. Horatio .. 2 50  
 Lewis ..... 2 50  
 S. E. Livingston .. 6 00  
 A. H. Anderson ..... 10 00  
 Mary E. Steel ..... 5 00  
 Anna DeJong ..... 5 00  
 William H. Shaub .. 5 00  
 Robert E. Hughes .. 5 00  
 January 19.  
 Ephraim Squire .. 5 00  
 T. J. Elliot ..... 2 50  
 Allen Benjamin .. 1 00  
 Boston Religio .. 5 00  
 Mary L. Boyce ..... 2 50  
 W. J. Mather ..... 5 00  
 Jennie Huntoon .. 5 00  
 January 20.  
 N. J. Peters ..... 5 00  
 Des Moines District  
 S. S. Association .. 5 00  
 Herbert Swall ..... 5 00  
 Jessie J. Ward ..... 5 00  
 Mollie Pierson ... 2 50  
 Mrs. S. W. Nelson .. 10 00  
 January 22.  
 A. Carmichael ... 5 00  
 Bertha A. Greer .. 10 00  
 Harold Baughman .. 2 50  
 H. O. Fishburn ... 2 50  
 Grant Premoe ..... 4 00  
 Mrs. John Ross ... 2 50  
 George A. Congdon .. 5 00  
 William McGowan .. 5 00  
 J. E. Matthews ... 5 00  
 January 24.  
 Gallen, Michigan, S. S. 5 00  
 Mrs. Anna Jenkins .. 5 00  
 January 25.  
 J. E. Meredith ... 1 80  
 William P. Gard ... 5 00  
 W. R. McGuire ... 5 00  
 Williamsdale Branch  
 H. S. Pankey ..... 5 00  
 Vada Johnson ..... 5 00  
 George Goodman .. 5 00  
 A. L. Keen ..... 5 00  
 Traverse City, Michi-  
 gan, S. S. .... 60  
 R. A. Brohlar ..... 5 00  
 William McMurdo .. 5 00  
 January 29.  
 W. R. Cowlishaw .. 2 50  
 James Gaut ..... 2 50  
 M. J. Klmer ..... 5 00  
 Austin Dobson ..... 5 00  
 J. M. Thomas ..... 2 50  
 A. S. Lewis ..... 5 00  
 H. C. Burgess ..... 2 50  
 Saskatchewan District  
 S. S. Association .. 15 00

January 30.  
 E. E. Long ..... 5 00  
 F. B. VanFleet ... 5 00  
 Robert Broadway .. 10 00  
 February 1.  
 Mr. S. R. Gover ... 2 50  
 John A. Davis ..... 1 00  
 February 2.  
 Eben Miller ..... 5 00  
 February 3.  
 John F. Moore ..... 5 00  
 Mrs. G. Tate ..... 2 50  
 Lucile Robinson .. 5 00  
 Wallace Robinson .. 5 00  
 Louisa I. Robinson .. 5 00  
 W. N. Robinson, Jr 5 00  
 Gertrude B. Howland 5 00  
 Mrs. Dora Howland 5 00  
 A. E. Dempsey ..... 5 00  
 Mrs. J. F. Spinnet .. 2 50  
 February 5.  
 Joseph E. Betts ... 2 50  
 Stonington, Maine,  
 Branch ..... 2 01  
 Mrs. S. A. Whistler .. 5 00  
 February 7.  
 Mr. and Mrs. D. A.  
 Holcomb ..... 5 00  
 Leichhardt, Branch,  
 Ontario ..... 7 95  
 Laura Pierson ..... 5 00  
 February 8.  
 Rising Hope S. S.,  
 Omaha ..... 5 00  
 H. A. Sprague ..... 5 00  
 Samuel Gaskel .... 10 00  
 February 9.  
 G. C. Gruver and  
 family ..... 5 00  
 February 12.  
 Evergreen, Iowa,  
 Branch ..... 2 80  
 G. M. Morey ..... 1 50  
 M. M. Turpen ..... 1 00  
 Martha Vandall .. 25  
 C. E. Morey ..... 50  
 Sidney Morey ..... 60  
 George Hubert ..... 2 00  
 George and Abbie  
 Horton ..... 2 50  
 Earl P. Audit ..... 5 00  
 Edith A. Bradford .. 5 00  
 Doctor John Gilbert 5 00  
 G. C. Thompson ... 2 50  
 February 12.  
 Detroit, Michigan,  
 Religio ..... 5 00  
 February 13.  
 J. P. Spinnet ..... 2 50  
 George H. Gates ... 5 00  
 W. H. Smart ..... 1 00  
 February 14.  
 C. E. Wight ..... 5 00  
 February 15.  
 N. Wilson ..... 10 00  
 Richard Jacques ... 50  
 February 16.  
 Twin City, Branch,  
 Illinois ..... 2 11  
 Trowbridge, Ontario,  
 Branch ..... 1 00  
 J. S. McDonald ..... 10 00  
 Alma O. George ..... 5 00  
 Benjamin Chapman .. 2 00  
 February 17.  
 Taylorville, Illinois,  
 S. S. and Religio 10 00  
 Ella Harris ..... 5 00  
 February 19.  
 Waylands, Australia,  
 Branch ..... 3 96  
 Joplin, Missouri,  
 Branch ..... 10 00  
 February 22.  
 F. M. Weld ..... 10 00  
 Mrs. C. J. Peters ... 1 00  
 February 23.  
 H. A. Scott ..... 5 00  
 Nina Harvey ..... 10 00  
 C. W. Dillon ..... 5 00  
 F. M. McDowell ... 5 00  
 Mrs. Oldfather ... 2 00  
 February 28.  
 Conneautville, Pennsylv-  
 ania, Branch ..... 1 10  
 R. E. Murdock ..... 2 50  
 February 29.  
 Carry E. Fuller ... 2 50

March 1.  
 B. W. Taylor ..... 5 00  
 Hattie V. Parks ... 2 00  
 Webb City, Mis-  
 souri, S. S. .... 5 00  
 Hannah A. Britton .. 5 00  
 March 5.  
 H. A. Carter ..... 5 00  
 Hugh McNutt ..... 5 00  
 Lena McNutt ..... 5 00  
 March 8.  
 G. E. Carter ..... 2 50  
 Peter Bailey ..... 5 00  
 Mrs. A. M. Stivers .. 25 00  
 March 11.  
 Samuel and W. E.  
 Shakespeare ..... 5 00  
 March 12.  
 Marietta Hall Boys  
 (Graceland College) 5 50  
 Jennie Benjamin .. 10 00  
 March 14.  
 William P. Meade .. 10 00  
 Hattie V. Parks ... 1 00  
 March 18.  
 Iris Williams ..... 1 00  
 Elma Neal ..... 5 00  
 Mrs. Fred Adams .. 5 00  
 Mrs. Rabie ..... 5 00  
 Gerlie Howland .. 5 00  
 S. J. Calderwood .. 5 00  
 Ethel Dantley ..... 5 00  
 Albert Knowlton .. 5 00  
 H. C. Powell ..... 5 00  
 Peter Kaufman ..... 5 00  
 Nellie Fuller ..... 5 00  
 Vade Johnson ..... 5 00  
 Mrs. A. C. McFadden 5 00  
 Sarah Butts ..... 50  
 Ruth Voltz ..... 5 00  
 R. J. Wilde ..... 40 00  
 Donation of Settee .. 1 75  
 Henry Huston ..... 1 75  
 March 20.  
 Carbon Hill, Ohio,  
 Saints ..... 2 00  
 Arch D. Angus ..... 5 00  
 F. Wiley ..... 1 00  
 Howard Reynolds .. 5 00  
 March 21.  
 Holdenville, S. S. .. 4 50  
 Oklahoma ..... 2 70  
 Eleanor Whiting ... 2 70  
 Mrs. Jennie Diggle .. 50  
 Mrs. M. Crawford .. 50  
 Mrs. S. E. Sloan ... 2 00  
 Mrs. C. A. Minor ... 5 00  
 William Sparling .. 5 00  
 Wallaceburg, On-  
 tario, S. S. .... 1 91  
 Mount Medford, Sas-  
 katchewan ..... 4 45  
 Mrs. E. V. Olner ... 1 00  
 John E. Headwood .. 1 00  
 Springerton, Illinois,  
 S. S. .... 1 11  
 Newport, California,  
 S. S. .... 2 81  
 A. B. Klarr ..... 1 00  
 John Carlile ..... 50  
 Katie Waine ..... 05  
 Lizzie Sparks ..... 10  
 Machias, Maine, .. 3 00  
 Vassner, Ontario, .. 1 15  
 Scammon, Kansas, .. 2 87  
 S. S. .... 1 00  
 A. D. Rottatali ... 1 00  
 Woodbine, Iowa, .. 2 50  
 Sacramento, California,  
 Branch ..... 4 50  
 Sacramento, California,  
 Z. R. L. S. .... 4 30  
 W. H. York, et al., .. 6 10  
 Sacramento, California,  
 S. S. .... 1 16  
 Pleasant Hill, Kansas  
 City, Missouri ... 4 85  
 Angola, Kansas,  
 Branch ..... 75  
 J. M. Kennedy ..... 50  
 Florence Barnwell .. 1 00  
 F. M. Miller ..... 25  
 D. W. Carpenter ... 40  
 Myrtle Nell ..... 18 00  
 March 26.  
 M. D. Lewis ..... 50  
 E. D. Fultz ..... 1 20  
 John Ellason ..... 1 00  
 W. Day ..... 1 00  
 W. Maddock ..... 1 00  
 Sarah Worburton .. 1 00  
 Noah Bowman ..... 5 00  
 John Quandt ..... 50  
 Mrs. J. E. Evans ... 5 50  
 Nelle Alldredge ... 5 00

Jean Corless ..... 2 50  
 J. F. Spinnet ..... 2 50  
 March 27.  
 Lottie B. Rose ..... 2 50  
 Mary E. Rodgers ... 5 00  
 Zion's Star S. S. ... 5 00  
 Mrs. Katie Reek ... 5 00  
 G. Edgar Ward .... 10 00  
 April 1-4.  
 Mrs. A. McFadden .. 5 00  
 George B. McColey .. 5 00  
 D. Brewster ..... 10 00  
 C. W. Winey ..... 5 00  
 Thomas N. Franklin 5 00  
 Chas. F. Grabske .. 5 00  
 Gerrit Juergens ... 10 00  
 Martin Ahlstrom ... 2 50  
 Hattie V. Parks ... 1 00  
 Stella E. Thomas .. 5 00  
 April 11.  
 Mrs. Abbie Horton .. 1 00  
 William Brothers ... 5 00  
 D. H. Blair ..... 10 00  
 George Ward ..... 5 00  
 B. H. Field ..... 5 00  
 Phillip Crump ..... 5 00  
 Frank Gray ..... 5 00  
 Sam. Clark ..... 5 00  
 B. D. Field ..... 5 00  
 Mabel Melisch ..... 5 00  
 R. E. Hansen ..... 5 00  
 Beardstown, Illinois,  
 Branch ..... 1 75  
 W. J. Conner ..... 5 00  
 R. C. Kellek ..... 10 00  
 A. R. Hewie ..... 2 50  
 Stewart Lamont ... 5 00  
 Mrs. A. Elise and Mrs.  
 J. Hauley ..... 3 00  
 E. E. Hartsough ... 5 00  
 Mrs. M. J. Head .. 50  
 J. L. Brien ..... 5 00  
 April 15.  
 New Bedford, Massa-  
 chusetts, Branch, .. 4 13  
 Walter Head ..... 5 00  
 April 19.  
 E. S. Whaley ..... 5 00  
 John H. Kelton ..... 5 00  
 April 23.  
 J. W. Steak ..... 2 50  
 April 24.  
 A. Friend ..... 1 00  
 J. A. Gunsolley ... 1 00  
 April 27.  
 S. W. Tomlinson .. 5 00  
 Class of Willing  
 Workers ..... 5 00  
 Beatrice Ferrell .. 2 50  
 Mrs. Alice Strickland 5 00  
 Rebecca Weld ..... 1 00  
 George H. Derry ... 5 00  
 May 3.  
 Ellis Short ..... 5 00  
 Mrs. Ellis Short ... 5 00  
 John Bricken ..... 5 00  
 May 6.  
 E. H. Fisher ..... 10 00  
 May 7.  
 James Allen ..... 5 55  
 May 9.  
 John Quandt ..... 5 00  
 May 10.  
 Luella Benedict ... 5 00  
 May 11.  
 Mrs. Harriet H. Rob-  
 inson ..... 5 00  
 Agda Meyers ..... 1 94  
 May 16.  
 W. G. Bronson ..... 2 50  
 R. T. Cooper ..... 5 00  
 W. G. Plain ..... 50  
 May 22.  
 Mattie S. Ball ..... 5 00  
 May 23.  
 Mrs. C. Cameron ... 50  
 R. W. Johnson ..... 1 77  
 May 28.  
 J. F. Andrews ..... 5 00  
 June 3.  
 Jay L. Field ..... 5 00  
 Joseph Bates ..... 10 00  
 A. Black ..... 5 00  
 June 4.  
 Benjamin H. Frank 2 50  
 June 7.  
 Lena McNutt Fisher 5 00

June 10.	
H. Rhodes and C. N. Romning	5 00
Mary A. Fesler	1 00
June 12.	
Lansing, Michigan, Branch	1 00
Mrs. Anna Jenkins	5 00
Des Moines District Association	5 00
Ruth Fisher	02
June 25.	
Ella Davis	5 00
Julia A. Baker	5 00
June 28.	
Ethel I. Skank	5 00
Joseph Buckley	5 00
J. P. Wash	5 00
Ida M. Speery	5 00
Roy S. Budd	5 00
Emma B. Lewis	5 00
M. W. Hartshorn	5 00
J. A. Streeter	5 00
Richard Birde	5 00
J. C. Virgin	10 00
Mary Glenn	1 00
Houston Glenn	5 00
Total	\$4,159 40
Received through Bishop E. L. Kelley.	\$1,744 99
From July 6, 1911, to March 30, 1912.	
Mrs. I. I. Redfield, Missouri	10 00
Christian Weiler and wife	2 50
James M. Gray	10 00
George M. Wyman	2 50
G. E. Lucinda, Michigan	10 00
Melvina Heavener, Illinois	5 00
Mrs. Belle Hardings, Kansas	2 00
Mrs. J. M. Dayton, Illinois	5 00
Mrs. S. M. Rodgers, Illinois	10 00
Catherine Frederick, West Virginia	1 00
Second Independence Branch collection	4 24
Malvern Hill Branch collection	3 10
Anna Bean, Missouri	1 00
Knobnoster Branch collection	10 10
A. E. Davis, Kansas	5 00
Fargo Saints, N. Dak.	5 00
Margaret J. Duffield, Oklahoma	1 00
Mrs. William Holmes, sr., New York	1 00
Alonso R. Hubbell, Ohio	1 00
A sister, Illinois	2 00
D. S. Linnell, Mass.	1 00
Broad River, Conn.	2 00
Fourth Kansas City Branch	1 25
W. H. Garrett, Missouri	1 00
Mrs. I. N. White, Mo.	1 00
Mrs. W. P. Bozarth, Kansas	1 00
Madison, Wisconsin, Branch	2 14
Cherokee, Iowa, Branch	4 45
Onaway, Michigan, Branch	3 50
Council Bluffs, Branch	4 00
Runnells, Iowa, Branch	2 75
Salt Lake City Branch	9 30
Mrs. H. A. Burton, New York	2 00
L. Stover, Washington agent	3 48
Milwaukee S. S., Wisconsin	1 20
Oakland Branch, California	14 00
Oakland S. S., Oakland	3 20
Alherton, Michigan, Branch	5 14
Third Saint Joseph Branch	2 54
Zion's Hope	04
Saint Joseph Religio Central Church, Kansas City	1 42
St. J. L. Schall, Colorado	20 74
Sr. L. H. Davis, Colorado	1 00

Second Kansas City Branch	5 00
Lees Summit Branch	2 41
Sharon, Pennsylvania, Branch	1 45
Chetek S. S. Wisconsin	3 86
Freesoll, Michigan, Branch	6 36
Ogden Utah, Branch	4 40
Thurman S. S., Iowa	6 59
Kewanee, Illinois, Branch	1 85
Warton, Ontario, Branch	1 20
Buffalo Branch, New York	1 05
Cheltenham Branch	2 55
Coalville, Iowa, Branch and S. S.	1 90
Independence Branch	125 32
Valley Branch, Mich.	2 00
McGregor, Michigan, Branch	1 60
McGregor, Michigan, S. S.	1 25
McGregor, Michigan, Religio	1 25
Stella E. Thoman, Missouri	2 50
John Cairns, Kansas	2 50
Wm. Meuzier, Kansas	4 50
James Ballie, Kansas	25
North Star Branch and S. S., Iowa	10 00
Mr. and Mrs. J. C. Frederick, West Virginia	1 00
J. H. Sills, Oklahoma	2 70
Millett S. S., Alberta	2 35
Buffalo Branch, New York	2 10
Deer Isle Branch, Maine	2 00
Elijah Hinds, Iowa	2 50
Arlington Branch, Iowa	1 50
Fulton Branch, Iowa	2 50
Laing Branch, Mich.	1 50
Sarah M. Sullivan, Maine	2 00
Whurton Branch, Oklahoma	1 57
Los Angeles Branch, California	20 00
Los Angeles S. S.	10 00
Los Angeles Religio	5 00
Cash Branch, Michigan	5 46
Jane Gault, Nevada	15 00
Mrs. E. S. Tainter, Maine	10 00
Mt. Zion S. S. Indep.	15 88
Sr. J. A. Satterfield, Nebraska	5 00
C. Weller and wife, Missouri	2 50
Ella Bahrd, Missouri	4 00
J. Wood Lea, California	2 50
G. J. Waller, Hawaii Territory	18 40
Mrs. Margaret Robertson, Missouri	1 00
West City S. S., Kan.	50
A. L. Yingling, Missouri	2 00
G. B. Erickson, Missouri	2 00
W. J. Brien, Kentucky	1 00
Brooklyn Branch	3 20
Philadelphia Branch	5 92
R. Archibald, Agent, Missouri	5 06
Stella E. Thoman, Missouri	5 00
Franklin Wiley, Mo.	25
Volney Gladden and wife, Michigan	1 00
Mrs. J. C. Frederick, Maryland	1 00
San Bernardino, S. S., California	3 50
Lizzie Rabel, Cal.	2 50
G. H. Wixon and F. Hogden, on con.	5 00
John B. Nelson, Minnesota	1 00
Mrs. J. C. Frederick, West Virginia	1 00
Sr. J. D. Paris, British Columbia	5 00
Mrs. J. C. Frederick, West Virginia	1 00
Mrs. J. C. Frederick, West Virginia	1 00
Mrs. C. J. Newton, California	25 00
S. D. Condit, Idaho	10 00
Mrs. J. C. Frederick, West Virginia	1 00
Total	\$ 60 00 \$538 87
Total by Treas.	\$4,159 40 \$1,744 99
Grand Total	\$4,219 40 \$2,278 86

SUMMARY OF REPORT OF JULY 1, 1912.

To the Board of Trustees of Graceland College, Lamoni, Iowa. Brethren: In the summary herewith submitted, the first two columns give the items of assets and liabilities in the inventory of July 1, 1911.

The next two columns give the business of the year as shown by our ledger.

The fifth and sixth columns are arbitrary entries. The following items omitted from inventory last year and included this year:

Campus and angles, suggested by auditors	\$ 755.78
Lots 4 and 5, Block 12, Park Addition	100.00
Bills receivable	25.00
Farm furniture	105.70
Studio furniture	10.06
	\$996.54

The following items of liabilities were omitted from the last inventory:

Scholarships	\$ 225.00
--------------	-----------

We have also allowed an increase valuation to the following items:

Equipment because of new typewriters received	\$ 100.00
LIBRARY. Professor Fitzpatrick secured donations of \$1,000 during the year. A reappraisal thereof shows on increase of	398.25
MUSEUM. Has been entirely rearranged and classified with neat printed cards; an added value of	500.00
	\$ 998.25

The entries to the following accounts in the credit column are for depreciation:

College building, Marietta Hall, Farm buildings, Commercial equipment, Farm telephone line, Laboratory and furniture, Manual training equipment, Patrons Hall furniture, Sewerage system, Patrons Hall, Heating plant, College furniture, Farm machinery, Herbarium and furniture, Marietta Hall furniture, Museum furniture, Poultry houses, Studio furniture.

All other items listed in columns 5 and 6 are for interest earned and rent charged to the proper accounts.

In columns 7 and 8, the radiation in the buildings is charged off against the building affected and taken out of the heating plant and real estate account. The College building already had considerable radiation, but not sufficient. It has now more than the two halls together.

The young orchard and berry patch were listed last year in growing crops and so carried in Farm Current Account. It is now transferred to Real Estate, Graceland Addition, as the improvement is made thereon.

Students' Ledger is closed into Accounts Receivable. College furniture is now charged in special department where used, as is library furniture, museum furniture, and the like. Also some furniture has been transferred to Patrons Hall from Marietta Hall. These items will be so carried in the future.

The remaining items in these two columns are for closing advertisements, expense and piano rent. Also 20 per cent of Patrons heat and light and one third of room rent are charged against the hotel, since it used about that proportion of the building.

In columns 9 and 10 the entries should be reasonably plain as Profit and Loss on the accounts indicated. Columns 11 and 12 give the new inventory. In each instance the sum of columns 1, 3, 5, 7 and 9, less the sum of columns 2, 4, 6, 8 and 10, will give column 11, or if the credit items exceed the debit items, then the sum of columns 2, 4, 6, 8, and 10, less the sum of columns 1, 3, 5, 7 and 9, will give column 12. It will be noted that some accounts are closed through the transfer column and some are closed in profit and loss. Corrections of previous inventory.

	Dr.	Cr.
	\$ 225.00	\$ 996.54
	Depreciation and Appreciation.	
		998.25
	1,688.29	Profit for year
		1,421.19
	\$1,913.29	\$3,415.98
		1,913.29
	Net gain	\$1,502.69

Respectfully submitted,  
S. A. Burgess.

Inventory, July 1, 1912

Inventory, July 1, 1911

	Debit Assets	Credit Liabilities	Debit Expenditures	Credit Receipts	Apprec. Rent Omitted Item	Debit Rent Omitted Item	Credit Depreciation Earned	Transfers to Closed Accounts		Profit	Loss	Assets	Liabilities
								Debit	Credit				
<b>REAL ESTATE.</b>													
Campus and Angles, 15 1-9 a. . . . .	\$ 3,022.00		\$ 518.12	\$ 20.00		\$ 755.78	\$ 337.64	\$ 1,010.00	\$ 3,777.78			\$ 3,777.78	
College Building, 1 1/2 % . . . . .	25,000.00		201.15				219.98	1,140.00	26,110.48			26,110.48	
Patroness Hall, 2 % . . . . .	9,638.11		56.05				34.73	320.00	10,779.28			10,779.28	
Marietta Hall, 2 % . . . . .	3,360.00		48.00				120.00	100.00	2,682.03			2,682.03	
Heating Plant, 5 % in 3 buildings . . . . .	9,311.00		1,135.92				125.00		2,250.05			2,250.05	
Recreating Lots (34) \$2,500. . . . .	6,000.00		580.00						3,420.95			3,420.95	
Farmland, 4, 5, blk. 12 (Park Add.) . . . . .	397.97			102.00		100.00			6,400.00			6,400.00	
Water line . . . . .	426.50						64.15		295.97			295.97	
Severance system, 10 % . . . . .	507.54						56.39		577.35			577.35	
Poultry houses, 10 % . . . . .			114.95				27.00		451.15			451.15	
Farm Tel. Line . . . . .									87.95			87.95	
<b>PERSONALTY.</b>													
Accounts payable . . . . .	634.10	\$ 3,021.79		\$ 814.79				1,035.12					\$ 3,836.58
Accounts receivable . . . . .		246.04		246.04								1,423.18	
Bills payable . . . . .	733.12	15,901.73		8,987.55		25.00						733.12	
Bills receivable . . . . .	75.15			319.53								152.00	
Bookstore . . . . .	1,836.65		842.90				96.23		695.35			695.35	
College furniture (genl.) . . . . .			95.43					840.50		61.66			50.89
Chapel Piano Fund . . . . .	1,552.13			50.89					842.80				
Cash . . . . .	829.00		25,244.52		100.00	100.00	126.85	139.50	1,041.65			1,041.65	
Comm'l equipment . . . . .	344.35		100.00				46.90		304.25			304.25	
Farm machinery . . . . .	70.00						46.90		173.70			173.70	
Farm furniture . . . . .	1,458.00		757.61		320.00	320.00	2.50		1,415.50			1,415.50	
Farm, Current account (country, etc.) . . . . .	300.00			115.77			2.50		322.50			322.50	
Furniture and fixtures . . . . .	321.86		141.00				1,266.58		843.79			843.79	
Insurance . . . . .		284.20		7.50		7.50							697.81
Interest . . . . .		\$ 8,853.73		70.30									3,321.63
E. L. Kaley . . . . .	155.00						20.40		183.60			183.60	
Laboratory and furniture . . . . .	3,528.00		54.75				30.00		4,184.00			4,184.00	
Library and furniture . . . . .	450.00		19.60				37.17		500.00			500.00	
Lemoni Coliseum Stock . . . . .	947.47		24.20				22.00		1,200.00			1,200.00	
Marietta Hall and furniture . . . . .	500.00						22.00		171.40			171.40	
Manning and equipment . . . . .	500.00						19.04		1,542.22			1,542.22	
Manum and furniture . . . . .		30.00		190.00		10.06							206.00
Scholarships . . . . .	138.75		239.00				169.21						
Studio equipment . . . . .	1,522.78		61.63										
Patroness and hotel furniture . . . . .		626.05	186.50						911.40		84.12	76.50	489.55
Room rent coupons . . . . .			385.94										
Fuel at Heating Plant . . . . .			6,170.83										
Hotel . . . . .				6,922.31									
<b>CLOSED ACCOUNTS.</b>													
Advertising . . . . .			382.49						362.49				
College expense . . . . .			3,355.27		1,429.08				4,646.13				
Heating Plant . . . . .				1,266.91									
Current account . . . . .			1,206.91		160.00								
Piano rent . . . . .			59.10										
Students Ledger . . . . .			7,936.74						92.32				
Sundries . . . . .				11.39					1,055.12				
<b>COLLEGE DEPARTMENTS.</b>													
Academic Department . . . . .			3,959.50						1,948.93			3,938.40	
Commercial Department . . . . .			1,291.33						1,350.61			3,347.44	
Manual Training and shop . . . . .			650.91						393.39			775.54	
Oratory Department . . . . .			650.91						246.68			233.56	
Piano Department . . . . .			1,589.70						246.68			233.56	
Vocal Department . . . . .			1,481.61						143.75			170.93	
<b>INCIDENTAL DEPARTMENTS.</b>													
Laundry . . . . .			142.75						46.90			3.85	
Marietta heat account . . . . .			118.09						50.00			4.09	
Marietta light account . . . . .			100.88						23.35			12.09	
Patroness heat account . . . . .			246.05						111.92			26.73	
Patroness light account . . . . .			150.43						15.70			13.44	
Patroness room rent account . . . . .			658.33						248.93			230.12	
Real estate . . . . .			951.98									318.02	
Current account . . . . .				4,219.40			2,586.58					4,219.40	
Endowments . . . . .				2,275.86								2,275.86	
Offerings . . . . .				40.75									
Present worth . . . . .			44,807.56				1,994.79					1,428.39	
<b>Totals</b> . . . . .	<b>\$ 71,557.08</b>	<b>\$ 71,557.08</b>	<b>\$ 72,185.49</b>	<b>\$ 72,185.49</b>	<b>\$ 7,711.24</b>	<b>\$ 7,711.24</b>	<b>\$ 7,711.24</b>	<b>\$ 9,732.40</b>	<b>\$ 9,732.40</b>	<b>\$ 7,268.63</b>	<b>\$ 7,268.63</b>	<b>\$ 78,638.38</b>	<b>\$ 78,638.38</b>
												<b>46,310.25</b>	<b>\$ 78,638.38</b>

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JANUARY 29, 1913

NUMBER 5

## Editorial

### A NEEDED CORRECTION.

Since the death of Elder Zenos H. Gurley, who died at his home at Canton, Missouri, some little time ago, we have heard a statement and have received inquiries as to whether the statement is true. The statement to which we refer is that Elder Gurley had come to one of the conferences of the Reorganization and had made application to be received and his name placed on the church record again; but that the church required that he should be received by baptism, which Elder Gurley declined, and consequently the church refused to receive him. It is due to the family of Elder Gurley that this statement should be corrected.

At the April conference of the church held at Independence, Missouri, the spring before Elder Gurley received his appointment as deputy warden to the Iowa penitentiary at Anamosa, Elder Gurley put in an appearance for two or three days and it was whispered about that he had come with the intention of seeking to reunite with the church. Courtesy was extended to Elder Gurley and he made one of the morning speakers at one of the gatherings at which he acquitted himself in a pleasant, manly way.

The Senior Editor of the HERALD presided at this conference and held one or two conversations with Elder Gurley, which conversations, however, were not upon the subject of his application as reported to have been made. These reports are erroneous, for neither to the Secretary of the church nor to the President of the conference was any application to be received into fellowship in the church presented, either verbally or in writing. Mrs. Evelyn Gurley-Kane, with whom the Senior Editor is well acquainted, stated that her father had united with the Christian Church, and it so appears in his obituary. Mrs. Evelyn Gurley-Kane also stated that she had become a member of the Episcopal Church. Nothing was stated as to any other church connections being held by others of the family, but it is fair to presume that the family does not care to have this report spread that he had applied for membership into the Reorganized Church and had been re-

fused; and it certainly is not to the credit of the church to continue to make such a statement of his desire for admission when there is nothing of an authentic character upon which such a report can justly be made. Hence we make this correction.

What design Elder Gurley may have had in coming to the conference at the time referred to it is not within the province of the Editor of the HERALD to state, as he knows nothing directly with reference to it. It is certain, however, that the appointment that he made to meet one or two or more of the brethren at the conference on the morrow after the day he appeared on the conference floor was not filled. When he was inquired after it was learned that he had taken train for Anamosa, the statement also conveying the news that he had received a telegram announcing that he had been appointed deputy warden, and that he should appear immediately at Anamosa.

We trust that the brethren will not continue to circulate this improper statement any further. We make this correction with due respect to what we may conclude would be the wishes and sentiments of the family of Elder Gurley.

### JOHN WESLEY AND JOSEPH SMITH.

JOHN WESLEY A VICTIM OF THE VERY OBJECTIONS THAT ARE SO FREQUENTLY URGED AGAINST JOSEPH SMITH.

During a recent argument with a good Methodist minister, we advanced the idea that the very arguments that are used against Joseph Smith were used against practically all other church builders in their day and generation, and are still as valid as they are when brought against Joseph Smith. This man being a Methodist minister (and by the way it was a Methodist minister who first declared that Joseph Smith's work was of the Devil), our mind naturally reverted to John Wesley and his experiences.

It is usually urged that Joseph Smith came from ignorant and superstitious parents. Emphasis is laid upon their superstition, because they claimed to receive certain supernatural manifestations, and believed in visions and inspired dreams. Early in his ca-

reer Joseph Smith cast a devil out of one of his converts, and certain persons claimed to have seen the evil spirit at the time. No end of sport was made of this incident, and is still made of it. This alleged superstition and credulity of the Smith family is supposed to discredit Joseph Smith's whole work.

JOHN WESLEY'S FATHER'S FAMILY TORMENTED BY AN EVIL SPIRIT; THEY CATCH A GLIMPSE OF IT, AND IT RESEMBLES A BADGER.

In *The Life of John Wesley*, by Southey, there is an account of some very remarkable supernatural disturbances that occurred in the family of John Wesley's father. We quote entire a letter from the father of Mr. Wesley; with heading by John Wesley:

MY FATHER'S JOURNAL, OR DIARY, TRANSCRIBED BY MY BROTHER JACK, AUGUST 27, 1726, AND FROM HIM BY ME, FEBRUARY 7, 1730-1.

*An account of Noises and Disturbances in my House, at Epworth, Lincolnshire, in December and January, 1716.*

From the 1st of December, my children and servants heard many strange noises, groans, knockings, etc., in every story, and most of the rooms of my house. But I heard nothing of it myself, they would not tell me for some time, because according to the vulgar opinion, if it bodied any ill to me, I could not hear it. When it increased, and the family could not easily conceal it, they told me of it.

My daughters, Susannah and Ann, were below stairs in the dining-room, and heard first at the doors, then over their heads, and the night after a knocking under their feet, though nobody was in the chambers or below them. The like they and my servants heard in both the kitchens, at the door against the partition, and over them. The maid servant heard groans as of a dying man. My daughter Emilia coming downstairs to draw up the clock, and lock the doors at ten at night, as usual, heard under the staircase a sound among some bottles there, as if they had been all dashed to pieces; but when she looked, all was safe.

Something, like the steps of a man, was heard going up and down stairs, at all hours of the night, and vast rumblings below stairs, and in the garrets. My man, who lay in the garret, heard some one come slaring through the garret to his chamber, rattling by his side, as if against his shoes, though he had none there; at other times walking up and down stairs, when all the house were in bed, and gobbling like a turkey-cock. Noises were heard in the nursery, and all the other chambers; knocking first at the feet of the bed and behind it; and a sound like that of dancing in a matted chamber, next the nursery, when the door was locked, and nobody in it.

My wife would have persuaded them it was rats within doors, and some unlucky people knocking without; till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st at night I heard nothing of it. That night I was waked a little before one, by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of a pause at every third stroke. I thought it might be somebody without the house, and having got a stout mastiff, hoped he would soon rid me of it.

The next night I heard six knocks, but not so loud as the former. I know not whether it was in the morning after Sunday, the 23d, when about seven my daughter Emily called her mother into the nursery, and told her she might now

hear the noises there. She went in, and heard it at the bedsteads, then under the bed, then at the head of it. She knocked, and it answered her. She looked under the bed, and thought something ran from thence, but could not well tell of what shape, but thought it most like a badger.

The next night but one, we were awaked about one by the noises, which were so violent, it was in vain to think of sleep while they continued. I rose, and my wife would rise with me. We went into every chamber, and downstairs; and generally as we went into one room, we heard it in that behind us, though all the family had been in bed several hours. When we were going downstairs, and at the bottom of them, we heard, as Emily had done before, a clashing among the bottles, as if they had been broke all to pieces, and another sound distinct from it, as if a peck of money had been thrown down before us. The same, three of my daughters heard at another time.

We went through the hall into the kitchen, when our mastiff came whining to us, as he did always after the first night of its coming; for then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children. We still heard it rattle and thunder in every room above or behind us, locked as well as open, except my study, where as yet it never came. After two, we went to bed, and were pretty quiet the rest of the night.

Wednesday night, December 26, after or a little before ten, my daughter Emilia heard the signal of its beginning to play, with which she was perfectly acquainted; it was like the strong winding up of a jack. She called us, and I went into the nursery, where it used to be most violent. The rest of the children were asleep. It began with knocking in the kitchen underneath, then seemed to be at the bed's feet, then under the bed, at last at the head of it. I went downstairs, and knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked: But then I knocked as I usually do at my door, 1-2 3 4 5 6-7, but this puzzled it, and it did not answer, or not in the same method; though the children heard it do the same twice or thrice after.

I went upstairs, and found it still knocking hard, though with some respite, sometimes under the bed, sometimes at the bed's head. I observed my children that they were frightened in their sleep, and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and sat at the bed's feet by them, when the noise began again. I asked it what it was, and why it disturbed innocent children, and did not come to me in my study, if it had anything to say to me. Soon after it gave one knock on the outside of the house. All the rest were within, and knocked off for that night.

I went out of doors, sometimes alone, at others with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging chamber would be lifted up very often, when all were in bed. One night, when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lifted up, my daughter Emilia went and held it fast on the inside, but it was still lifted up, and the door pushed violently against her, though nothing was to be seen on the outside.

When we were at prayers, and came to the prayers for King George and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in.

I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and when I heard the noise, spoke to it to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats, which I have often heard.

I had designed on Friday, December the 28th, to make a visit to a friend, Mr. Downs, at Normandy, and stay some days with him, but the noises were so boisterous on Thursday night, that I did not care to leave my family. So I went to Mr. Hoole, of Haxey, and desired his company on Friday night. He came; and it began after ten, a little later than ordinary. The younger children were gone to bed, the rest of the family and Mr. Hoole were together in the matted chamber. I sent the servants down to fetch in some fuel, went with them, and stayed in the kitchen till they came in. When they were gone, I heard loud noises against the doors and partition, and at length the usual signal, though somewhat after the time. I had never heard it before, but knew it by the description my daughter had given me. It was much like the turning about of a windmill when the wind changes. When the servants returned, I went up to the company, who had heard the other noises below, but not the signal. We heard all the knocking as usual, from one chamber to another, but at its going off, like the rubbing of a beast against the wall; but from that time till January the 25th, we were quiet.

Having received a letter from Samuel the day before relating to it, I read what I had written of it to my family; and this day at morning prayer, the family heard the usual knocks at the prayer for the King. At night they were more distinct, both in the prayer for the King and that for the Prince; and one very loud knock at the *amen* was heard by my wife, and most of my children, at the inside of my bed. I heard nothing myself. After nine, Robert Brown, sitting alone by the fire in the back kitchen, something came out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay flat upon its neck, and its little scut stood straight up. He ran after it with the tongs in his hands, but when he could find nothing, he was frightened, and went to the maid in the parlor.

On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and prayers for the King and Prince. I observed, when this is done, there is no knocking. I therefore used them one morning for a trial; at the name of King George, it began to knock, and did the same when I prayed for the Prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it, and said they heard it. No noise at all the rest of the prayers.

Sunday, January 27.—Two soft strokes at the morning prayers for King George, above stairs.—Pp. 600, 602.

John Wesley himself confirms this account in an article that was published in the *Arminian Magazine*, and is reproduced on page 608 of the history from which we quote. The same work contains letters from his mother and from his sisters confirming this strange story. His sister, Emily Wesley, writes:

Tell my brother the sprite was with us last night, and heard by many of our family, especially by our maid and myself. She sat up with drink, and it came at just one o'clock, and opened the dining room door. After some time it shut again. She saw as well as heard it both shut and open; then it began to knock as usual. But I dare write no more, lest I should hear it.—Life of John Wesley, p. 600.

#### SITTING UP WITH DRINK TO WATCH FOR EVIL SPIRITS.

Here is a remarkable state of affairs. The family of John Wesley sitting up of nights to watch for evil spirits. They hear wonderful noises and see strange things. John Wesley's father holds converse with the evil spirit and challenges it to leave the nursery and come into his study like a man. He is pushed about by it. They catch a glimpse of it under the bed, and it looks like a badger; again it appeared in the form of a rabbit; they heard it squeak like a bird; they actually blew a horn to scare the thing away as is stated in one of the letters; but that only made it worse.

Now if this were recorded in the history of the worthy parents of Joseph Smith, what a hoot of derision would go from our religious neighbors, and none would exceed some of the followers of the good John Wesley in their ridicule.

But we know of nothing so ridiculous in the history of Joseph Smith as the picture that might be painted of the family of John Wesley parading about the house in their night dresses, and blowing a horn to scare an evil spirit that looked to them like a badger.

#### JOHN WESLEY'S NEIGHBORS TOLD LIES ABOUT HIM.

The stock in trade of many of the opponents of Joseph Smith's work includes a collection of stories told about him by his early neighbors. These are taken, many of them, from an old book gotten up by two men, one of whom had been excommunicated from the church for the crime of adultery, and who sought his revenge in that way. Such a spirit in such a man discredits the whole work, but that is not considered by those who use it. They think Joseph Smith bad, but take up with a man who was so much worse that Joseph would not tolerate him in the church.

Joseph Smith's parents are charged with peddling cakes and beer; he is said to have been lazy, untruthful, intemperate, immoral, and so on, indefinitely.

Now, it is a fact that just such stories were told about nearly every man who has been the central figure in any great religious contention. And they came from the good old neighbors, too, who knew all about it. Jesus himself was no exception. His old neighbors called him a glutton and a winebibber.

John Wesley came in for his share. Of him it is written:

The strangest suspicions and calumnies were circulated; and men will believe any calumnies, however preposterously absurd, against those of whom they are disposed to think ill. He had hanged himself, and been cut down just in time;—he had been fined for selling gin;—he was not the real John Wesley, for everybody knew that Mr. Wesley was dead. Some said he was a Quaker, others an Anabaptist; a more sapient censor pronounced him a Presbyterian-papist. It was commonly reported that he was a Papist, if not a Jesuit;

that he kept popish priests in his house;—nay, it was beyond dispute that he received large remittances from Spain, in order to make a party among the poor, and when the Spaniards landed, he was to join them with 20,000 men. Sometimes it was reported that he was in prison upon a charge of high treason! and there were people who confidently affirmed that they had seen him with the Pretender in France. Reports to this effect were so prevalent, that when, in the beginning of the year 1744, a proclamation was issued requiring all Papists to leave London, he thought it prudent to remain a week there, that he might cut off all occasion of reproach; and this did not prevent the Surrey magistrates from summoning him, and making him take the oath of allegiance, and sign the declaration against popery.—Life of John Wesley, pp. 271, 272.

Yet these aspersions tended to aggravate the increasing obloquy under which the Wesleys and their followers were now laboring. "Every Sunday," says Charles, "damnation is denounced against all who hear us, for we are Papists, Jesuits, seducers, and bringers-in of the Pretender. The clergy murmur aloud at the number of communicants, and threaten to repel them." He was himself repelled at Bristol, with circumstances of innocent violence. "Wives and children," he says, "are beaten and turned out of doors, and the prosecutors are the complainers: it is always the lamb that troubles the water!"—Ibid., p. 273.

#### A FUGITIVE FROM JUSTICE?

It is charged that Joseph Smith was many times arrested, and that he was charged with serious offenses; that he was persecuted and driven from place to place, all of which is supposed to indicate that there was something wrong with him.

Our enemies shake their heads very sagely, and say, "Where there is so much smoke there must be a little fire. Something wrong with Joseph Smith and the Saints or they would not have had so much trouble in Missouri, Illinois, and Ohio."

We have noted in the foregoing quotation how Wesley was charged with treason. In England he was arrested on such a charge.

During his sojourn in America, as a missionary, a grand jury of fifty persons returned a true bill against him, in which serious charges were made.

"The indictment contained ten counts, of which the first was for speaking and writing to Mrs. Williamson against her husband's consent."—Life of John Wesley, by Southey, p. 69.

This was the lady to whom Wesley had made love before her marriage. She turned from him and married Williamson. Here we find Wesley subsequently charged with speaking and writing to her against her husband's will, and it was freely rumored in the community that his relations with her were evil.

Wesley did not stay to face his trial to the end. Under cover of darkness he fled from the community and took passage back to England. (See Life of Wesley, p. 72.)

Can anything more damaging be brought against Joseph Smith than this apparent flight from justice?

How well this could be used by our opponents had it occurred in the life of Joseph Smith.

The truth is that Wesley did not flee from *justice*, but from *injustice*.

The jury was a packed jury, the witnesses were hired to bear false witness. So he took the only way open to him to secure freedom. Joseph Smith had a similar experience in a State whose chief executive had ordered all Latter Day Saints exterminated.

In England Wesley and the Methodists were both prosecuted and persecuted. Read the following:

Mobs were collected by the sound of horn, windows were demolished, houses broken open, goods destroyed or stolen, men, women, and children beaten, pelted, and dragged in the kennels, and even pregnant women outraged to the imminent danger of their lives, and the disgrace of humanity. The mob said they would make a law, and that all the Methodists should set their hands to it; and they nearly murdered those who would not sign a paper of recantation.—Life of John Wesley, p. 275.

#### OUR OBJECT.

We do not mention these things to discredit John Wesley, for we admire him, and his good character is quite well established by this time. But they must convince the fair-minded that such stories as are used by the opponents of Joseph Smith would be equally damaging to the reputation of John Wesley, or any other religious leader, if they were credited. These stories were the result of religious prejudice and bigotry. John Wesley's old neighbors (some of them) lied about him; Joseph Smith's old neighbors (some of them) lied about him. The testimony in one case is as good as in the other, and as true.

There is this difference, however: Our opponents go to books written by the enemies of Joseph Smith, where the very worst that could be conceived is presented against him by men who were blinded by hate and prejudice; we have gone to a book that was written by one *favorable* to Wesley. So that our position is made the clearer. Books written by the enemies of Wesley contained much that was a great deal worse than anything that we have quoted.

#### JOHN WESLEY ON DIVINE HEALING.

Much sport has been made of Joseph Smith because he believed in divine healing. He has been ridiculed and called an impostor because of his position in that matter. The following concerning Wesley will be read with interest in this connection:

He related cures wrought by his faith and his prayers, which he considered, and represented, as positively miraculous. By thinking strongly on a text of scripture which promised that these signs should follow those that believe, and by calling on Christ to increase his faith and confirm the word of his grace, he shook off instantaneously, he says, a fever which had hung upon him for some days, and was in a moment freed from all pain, and restored to his former strength. He visited a believer at night who was not expected to live till the morning: the man was speechless and

senseless, and his pulse gone. "A few of us," says Wesley, "immediately joined in prayers. I relate the naked fact. Before we had done, his senses and his speech returned. Now, he that will account for this by natural causes has my free leave. But I choose to say, this is the power of God." So, too, when his, own teeth ached, he prayed, and the pain left him. And this faith was so strong, that it sufficed sometimes to cure not only himself, but his horse also. "My horse," he says, "was so exceedingly lame, that I was afraid I must have lain by. We could not discern what it was that was amiss, and yet he could scarce set his foot to the ground. By riding thus seven miles I was thoroughly tired, and my head ached more than it had done for some months. What I here aver is the naked fact: let every man account for it as he sees good. I then thought, 'Can not God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also."—Life of John Wesley, pp. 271, 272.

It appears from this that John Wesley was more a Latter Day Saint than he was a Methodist. At least he was more in harmony with our position on the question of miracles. For his followers have constantly met our claim, ever since 1830, with the argument that the day of miracles is past, signs used to follow the believer but do not now, the science of medicine is so perfect now that we do not need these gifts of healing, and so on. And they have often challenged us to produce a miracle, for their edification, when here was one faithfully recorded in the diary of John Wesley, a man of strict honesty, a man of great faith, and one of the chief founders of Methodism.

But Wesley paid the penalty. This historian goes on to say: "Even those persons who might have judged favorably of Wesley's intentions, could not but consider representations like these as discreditable to his judgment. But those who were less charitable impeached his veracity, and loudly accused him of hypocrisy and imposture."

There you have it. The more charitable of his neighbors thought him a dunce; the less-charitable thought him an impostor. The persecutions of which we have read followed as a natural result. History repeats itself. Joseph Smith came to the world with a message of faith. He believed in God. The miraculous signs of old followed his ministry.

Many at once concluded that such claims were "very discreditable to his judgment," while the less charitable "impeached his veracity, and loudly accused him of hypocrisy and imposture."

Had we time to push the investigation, no doubt we would discover that every one of the great reformers suffered from attacks upon his character similar in kind, though perhaps not so intensely bitter, as those made upon Joseph Smith. The greater the light the more severe the attack, in most cases. Luther, Wesley, Fox, Williams, all suffered from the tongue of slander.

But those men are not judged or condemned to-day

by those old stories that had birth in religious bigotry. Why should Joseph Smith be condemned on such evidence? Let him be judged, as other men are judged, by what he was and what he did, not by what bigoted enemies said that he was and did.

ELBERT A. SMITH.

#### NOTES AND COMMENTS.

BROTHER E. E. LONG.—A recent issue of the Calgary, Alberta, *News-Telegram* contains a column interview with Brother Elmer E. Long, in which the brother sets out the mission of the Reorganized Church, and extends a cordial invitation to the Calgary citizens to meet him at his services at the board of trade rooms in that city.

## Hymns and Poems

### Selected and Original

#### A Hymn.

We love the venerable house  
Our fathers built to God—  
In heaven are kept their grateful vows;  
Their dust endears the sod.

Here holy thoughts a light have shed  
From many a radiant face,  
And prayers of humble virtue made  
The perfume of the place.

And anxious hearts have pondered here  
The mystery of life,  
And prayed the eternal Light to clear  
Their doubts and aid their strife.

From humble tenements around  
Came up the pensive train,  
And in the church a blessing found  
That filled their homes again;

For faith and peace and mighty love  
That from the godhead flow,  
Showed them the life of heaven above  
Springs from the life below.

They live with God; their homes are dust;  
Yet here their children pray,  
And in this fleeting lifetime trust  
To find the narrow way.

On him who by the altar stands,  
On him thy blessing fall,  
Speak through his lips thy pure commands,  
Thou heart that lovest all.—Emerson.

## Original Articles

### GETTING INTO THE NEWSPAPERS.

No. 2. "Methods and Tactics" Series.

*The author of this article has had considerable practical experience as city pastor, in Philadelphia, Kansas City, and Greater New York, as well as member of the General Conference Press Committee during several sessions of the General Conference, and as a natural result his comments and suggestions are timely and valuable. The subject dealt with is an important one. We have suffered in the past from a hostile, badly informed, or indifferent press. Now we are beginning to use the power of the press to our own advantage. As an illustration of the wisdom of taking advantage of "news features" connected with our church work, we may mention that of late years, at each General Conference, a number of energetic workers have reported conference proceedings for the leading dailies of Omaha, Des Moines, and other cities that are too far away to send a special reporter, and yet not too far away to care for the news values of such a gathering. In this way much valuable publicity has been obtained, and we have been reported correctly as regards doctrine and history. Instead of begging for a hearing, these individuals have actually been paid for such work. Many General Conference visitors could get into their local papers if they would take the trouble to send home a carefully written and brief report of specially interesting features of the conference. When the writer was pastor of the church in Burlington, Iowa, he made it a point to do this each year. The next number in this series will be "New openings; their value, general suggestions," etc., by Elder Daniel Macgregor.—EDITOR.*

I have been requested by the editors of the HERALD to contribute an article dealing with the above-mentioned subject. It is generally recognized that the public press, speaking of it in a general way, is a most powerful factor in disseminating knowledge and information.

That a great change has come in the attitude of the press toward our particular religious movement in the past few years is evident, and I am disposed to believe from past experience, that newspaper men, as a rule, are committed to the policy of impartial and fair dealing with all. That our church has been openly denounced and exposed to ridicule and scorn by the press, is largely due to the prevailing opinions which are generally had among the people respecting all that goes under what is referred to as "Mormonism."

Some newspaper men who have taken the particular pains to inform themselves on the subject of our church and its past history, have as a consequence been able to give more accurate information in whatever they have written concerning it. Those who have not done so, will no doubt continue to make their utterances harmonize with public sentiment as they may understand it.

However, all recognize the value of advertising, and the proprietors of newspapers have learned that they must guard against giving it free of charge, and for that reason many well-written articles are rejected, though the writer of them may never be told

why his communication has been considered "unavailable."

The newspaper editor does not perform the function of a hopper into which the public may pour without discretion whatever it would like to see in print. On the other hand, he is the man who must pass upon the great mass of matter that is at his disposal and use his judgment as to what and how much of that which he has on hand he will publish. He is very often limited as to space for the matter which he has, and for that reason must often decline to publish what has been contributed, or perhaps can only give a very brief mention of the same.

These things, together with a further knowledge of journalism, will be profitable to consider by all persons who have tried in vain for recognition at the hands of some representative of the press.

If your effort is treated with scorn, if it only merits a slight mention, if it finds its way to the wastebasket, you should not be discouraged, nor allow the least feeling of hatred or revenge to possess you. We are the representatives of a very unpopular cause, as the world at large views it. The press will move with caution and upon the basis of credible information whenever it utters ideas against public sentiment and common understanding. Therefore, to use the old adage, "If at first you don't succeed, try, try again,"—this will be the proper policy to pursue, rather than to surmise that all newspaper men are unjust and prejudiced and low-lived, simply because they do not print what you want them to. So much for generalizing upon the subject. Now let us consider some of the details.

First. A newspaper, true to its name, will always give preference to news. Time and again I have had articles rejected for the reason that what was offered was not in connection with some event that would give it a news value.

A good method to follow, in a general way, for the minister who is settled in a city, is to visit the offices of all the newspapers and introduce himself. They will appreciate it if he will give them a written statement of whatever he would like to have them know, such as the church location, his residence, his previous location, and any literature he may have to give them; this, together with his photograph, will be gratefully received and placed on file, and usually whenever anything comes up that affects him or his cause, he will be consulted concerning it, and the result may be that he may "get into the newspapers" at some time when he least expects it.

A case in point. While I was located in Philadelphia the press was filled with the tragic account of what was called the "Pulitzer Murder,"—it was alleged that a person by that name had been killed by one William Hooper Young, a Mormon, and that he had committed this crime under the influence of

the "Blood Atonement" doctrine of the Mormons. This brought out considerable mention of this peculiar and wicked theory and also concerning the "Danites." Accordingly, as the representative of the church in Philadelphia, I was called upon to offer an explanation of our views upon this question, which gave me a chance, unsolicited, to get into the newspapers, and this largely because I was known at the newspaper offices.

All the newspapers will be pleased to be informed of the visits and ministrations of any principal church officer who may come to visit a local church. In giving notice of this, full particulars should be given, together with the photograph of the person or persons mentioned. Only last winter when President Frederick M. Smith visited Brooklyn, I sent a brief account of his coming here, together with a statement covering some points of our faith, and his photograph, with the result that it was published, and an article that has a photograph cut for an illustration always attracts the attention of the reader.

Whenever a series of evangelistic services is contemplated, it is well to give the news to the papers. Give full and complete particulars,—the newspapers are careful, or mean to be, about details. Whatever may be printed by a local church, copies of the same should always be sent to all the newspapers.

A case in point. In conducting our Daily Vacation Bible School in Brooklyn, we employ the method of printing a card about six by nine inches in size, printed on both sides, with a picture of a vacation school on one side and announcement of the time of opening and full particulars concerning the school. We sent copies of this to all the newspapers in the city, with the result that on the morning of the opening of our school two reporters and a photographer came to see what we were doing, and the next day there appeared in *The Brooklyn Daily Eagle* an article correct in every particular, with three large pictures covering two thirds of a page. Needless to say that all the children of the school were eager to see copies of this paper, and their parents to get one to keep for themselves. Many of the workers in these schools in New York offered us congratulations on getting such a liberal notice of the work, and included with these we might mention the national director and the city superintendent of schools, who were exceedingly pleased over the matter.

This is surely worth while, and the direct result of the method as stated above. When a church is to be dedicated, if you want to get into the papers, you should not wait until the very day to notify the press. Send them notice at least a week in advance of the event, and give all the information you can as to details and particulars, and if you are careful as to this you may reasonably expect that the mention made of the occasion will be accurate and com-

plete. If advance copies of the sermon to be preached upon the occasion can be furnished the press, you can reasonably expect that they will use it, if it is something worth while. Then again, if the paper has notice of a coming event it may appeal to the editor in such a way that he will provide space for it, whereas if it is given in on short notice he may have to exclude other matter to give it space, and unless it is of unusual importance he will not do it.

A case in point: Several years ago, while laboring in Maine, we were arranging for the dedication of a church. As I had been engaged to preach the dedicatory sermon, I wrote a synopsis of the same and sent it to one of the leading papers in the State, together with photographs of the President of the church, the minister in general charge, and of myself. Much to the surprise of the Saints and friends in that vicinity, they were able to read a full and accurate account of the services the day following.

The article covered the principal part of a whole page, and was illustrated by cuts made from the photographs sent. Part of this article, with two of the pictures, was reproduced in a Boston paper. All this was accomplished by using the method suggested. Is it worth while? If it is worth while getting into the newspapers at all, it is proper to follow methods that succeed and that newspapers are accustomed to.

Anniversary celebrations, conferences, and all notable gatherings should be duly announced to the press previous to the time they are to be held. If the custom of doing this is followed up carefully, the result is that the papers will grow to appreciate your efforts, and after a time, when you become thus acquainted, it will be perfectly easy to get into the newspapers, providing you have some news, or something worth while; and provided further that due care is taken in the manner of presenting it. Personal appearance and conduct will also have something to do in influencing those who may know you in this relation.

Matter prepared for the press should always be written on one side of the paper, with considerable margin, and at least double space between lines.

I have previously expressed myself to the effect that the church should have a general publication committee, who would be authorized in anticipation of notable events to furnish the press with information accurate and authentic, rather than information gathered from fragmentary reports from individuals uninformed, and from rumors. At seasonable times efforts should be made to get into the leading magazines, which can be done to advantage by a proper committee, rather than by leaving it to whoever may take a notion to make such effort. There are other lines upon which such a committee

could work to good advantage. Magazines, like newspapers, are particular in their desire to print matter that is of public interest, and the time and circumstances have much to do with the availability of the matter presented.

One of the greatest achievements, along this line, for our church, was accomplished in the acceptance and publication of an article from the pen of President Joseph Smith, on "Polygamy in the United States; Has it political significance," in *The North American Review*, for March, 1903.

This article appeared at the critical stage of the proceedings of Congress over the matter of seating Mr. Reed Smoot, Mormon apostle, and senator elect from Utah. The whole country was aroused over this matter, and hence this article was a most fortunate thing for our church at the time.

I herewith present a letter sent me by President Smith relating to this article:

JANUARY, 27, 1903.

ELDER W. E. LARUE, Philadelphia, Pennsylvania.

Dear Brother: I have just sent article on "Polygamy in the United States; Has it political significance?" to Mr. D. A. Munro, Assistant Editor *North American Review*, New York, per your arrangement.

Yours in bonds,

JOSEPH SMITH.

I may here add that I had been watching the trend of events in connection with the seating of Mr. Smoot, as it was increasing in interest and claiming public attention, and using this for a basis I suggested to the editors of this magazine that I believed that it was due the public that some authentic information from the standpoint of the Reorganized Church should be offered. In my correspondence with them I suggested the title of the article and suggested to them that I believed I could prevail upon President Smith to write the same upon their request. I know that it attracted considerable attention at the time, for it was mentioned by some of the leading newspapers, and the value of all publications is in the fact that they become matters of record and may be found in years to come stored away in the numerous libraries.

As the fact of there being two Joseph Smiths, the only difference in their names, that of "Fielding," the middle name of the President of the Mormon Church of Utah, each of them being President of a Church of Latter Day Saints, has ever been confusing to the public, I took occasion to make this the basis of an article, entitled, "The two Joseph Smiths," which was published in the *Human Life Magazine* for June, 1907. This paper makes a specialty of giving attention to celebrities, and for this reason, though my article was not in connection with any news item, it was available for use in that paper, as I thought it might be.

I may here add that it is usually a waste of time and effort to try to get any newspaper to make a

correction of any statement which may have been made inadvertently or otherwise. It is well on the part of the church for some one to write the editor and clearly point out the error every time it may be noticed, but it will rarely, if ever, be acknowledged in print in the same paper in which it occurred. Therefore, do not ask it or expect it, but always act upon the idea that the publisher is honest and just and fair in what he has said, though he may be mistaken or differ from you in judgment.

WILLIAM E. LARUE.

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### WOULD THE WORLD BE BETTER OFF WITHOUT TOBACCO?

How quickly the tobacco user resents anything that he thinks interferes with his enjoyment; but of all people who disregard the comfort of others, the tobacco user takes the lead. Give a man who smokes a cigar, pipe, or cigarette, and he does not care whether anyone else likes it or not. He will walk up and down a public place, puffing out his clouds of smoke regardless of the delicate woman, or the man who does not use the weed, and to whom it is very obnoxious. He does not care whether he makes anyone else sick, or causes them discomfort or not; he is enjoying himself and that is all he cares about, until I have been led to remark many times that you never, or seldom, find a gentleman in the ranks of tobacco users. According to a recent definition given in the *Youth's Companion*, a gentleman is one who regards the comfort of others before his own; and if that be correct, no man would smoke in the presence of others until he has first obtained their consent.

But let anyone object for a moment against another using the weed in his presence, and he is at once greeted with black looks and insults. Some years ago I was subjected to quite a good deal of annoyance by an individual coming into a room that had been set apart for my use as a study, and taking out a pipe, filled it, and sat there smoking, filling the room with what were noxious fumes for me. I would immediately get up and open the doors and windows, although it was zero weather, and let in the fresh, pure air from without, and I would let the windows remain open as long as he smoked. He complained to his wife about it one day at the table as we were partaking of our evening meal, and said he did not know what was the matter with me. I turned to him and said: "Suppose that I should come to the table while you were eating and, bringing a handful of dirt or filth, drop it into your food or drink; what would you think of me?" He replied, "I would think that you were doing something that you had no business to do." I replied, "That is just what I think about you. God has given me this pure,

sweet air to breathe, and you have no more right to pollute it with tobacco smoke than I have to befoul the food and drink of which you are partaking." From that time on he did his smoking before he came to my room to talk to me, and we could both enjoy ourselves.

It is getting so that one can not walk the streets, get into the street cars, eat at a restaurant, or visit any of the public places, and in some places not even the church, without having his nostrils assailed with the noxious fumes of tobacco in some form. I am aware that, perhaps, the nonsmoker is in the minority; but that does not prove that he has no rights. And the smoker has no right to call him "Pestiferous Pease," or by any other name, if he objects to men smoking in his presence. It would be a good idea if the railroads, and other public conveyances and places, would put up in a conspicuous place, and in good big letters, the sign that I heard was once displayed in a railway station in one of the Western States. It read: "GENTLEMEN WILL NOT, OTHERS MUST NOT SMOKE IN THIS ROOM."

Some of the false statements follow:

That nicotine is absorbed during the act of smoking is proved by the nausea it produces in the novice. That the human system easily becomes immune to this action of the nicotine and that the latter becomes harmless is a matter of daily observation.

I do not find any fault with the first sentence quoted, but the other is absolutely false. It is true that the nausea first experienced in smoking does not continue, but that the nicotine ceases to harm is not true. Here are a few statements made by reputable physicians:

Nicotine alters the structure of the heart by causing a change of its muscle fibers into fat, leading to weakness, fainting and sudden death.—E. Chenery, M. D., Boston, Massachusetts.

Regarding the glandular activity, it may be said that nicotine stimulates secretions in general, as is illustrated by the influence upon the mucous glands of the mouth and general alimentary tract. This over-stimulation of the mucous area would naturally lead to the development of catarrhal affections, and it would show that this drug was contra-indicated in all forms of tendency to catarrhal diseases.—Professor J. W. Seaver, Yale University.

It is true that anemia is a constant accompaniment of chronic nicotine poisoning, but this is due to the disastrous results of the poison upon the digestive system, which does not prepare abundant nutriment for the blood current, and the anemia should therefore be referred to starvation rather than to corpuscular degeneration.—Professor J. W. Seaver again.

I might multiply quotations along this line, but do not care to do so. What this paper says of nicotine poison is true of other poisons. One can take almost any poison into his system by degrees, and the system will become immune to its deadly effects, and in some instances if the poison is taken from the

individual suddenly it will prove as fatal as an overdose would in the beginning, but no one would argue for a moment that the constant partaking of the poison is not injurious, just simply because it does not produce death after the system has become accustomed to it.

One of the most glaring of all the misstatements in the article is that there has never been known a death to occur from the use of tobacco. Hundreds of cases are recorded every day in which tobacco is the indirect cause of death. I read a statement in a life of President McKinley in which it was declared that it was not the assassin's bullet that killed the President, but it was the weakened condition of his heart caused by smoking. And in the recent attempt on Ex-President Roosevelt's life at Milwaukee, the doctors declared that it was his abstinence from such things that enabled him to recover. I append a few statements from reputable sources.

The idea that tobacco prevents disease is an error. A tobacco user's chances of recovery from malignant disease is lessened fifty per cent.—Doctor O. M. Stone, of Boston.

Very few tobacco users recover from yellow fever. I once lost half my crew with it in Havana. Every man who died, used tobacco, and every man who lived, did not use it.—Captain G. B. Pettingill, who for many years commanded a vessel trading with Cuba and South America, and sailing out of Boston, Massachusetts.

It is scarcely possible to cure a syphilitic sore, or unite a fractured bone in a devoted smoker.—Doctor Harris, of the New York City Dispensary, where more diseases are treated than in any other place in America.

No smoker can be a well man.—*The London Lancet*, the paper from which the article in the *New York Sun* quotes.

During the prevalence of cholera, I have had repeated opportunities of observing that individuals addicted to the use of tobacco are more disposed to attacks of that disease, and generally in its most malignant and fatal form.—Doctor John Lizars.

Some years ago, after lecturing on this question, a gentleman came to me and said that he had been very badly mangled at one time, and had lost his arm in consequence of the accident, but his other limbs, I believe, were saved. "But," he said, "the doctors told me that had I been addicted to tobacco in any form, or had I used intoxicants, I could not have recovered." All of the above quotations are taken from a booklet on tobacco written by Winfield S. Hall, Ph. D., M. D., professor of physiology in the Northern University Medical School. I append two more from the same source to show that tobacco does harm the system, as well as leaving it in a poor state to resist and overcome disease.

It is now many years since my attention was called to the insidious, but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come under my care in hospitals and in private practice; and such persons can not recover soon and in a healthy manner from injury or fever. They are more apt

to die in epidemics, and more prone to apoplexy and paralysis.—Doctor Willard Parker, of New York City.

One of the commonest effects of indulgence in tobacco is a chronic inflammation of the throat and upper respiratory passages leading to hoarseness and excessive secretion of the mucous glands. This is explained by the constant application to the throat of an irritating alkali vapor and is probably not due to the specific action of the nicotine. A similar irritated condition of the tongue is met with, . . . and it is sometimes stated that the constant irritation thus produced renders the tongue and lip more liable to cancerous disease. Dyspepsia, want of appetite and constant loss of flesh may also be explained by the local irritation produced by the nicotine swallowed in the saliva.—Arthur R. Cushing, M. A., M. D., Professor of Materia Medica and Therapeutics, University of Michigan, Ann Arbor, Michigan.

All of these statements go to show that tobacco is an indirect cause of death, and probably in many instances the direct cause, and it seems astonishing that anyone would try to dispute it. Another astonishing thing in the article from the *Sun* is that the writer should make a comparison between this deadly drug and food. Do we have to inure our systems to the use of food of any description? Does the first taste of food make us deathly sick? The fact that we do have to compel our systems to get used to tobacco, and that nature rebels against its use, is sufficient evidence that there is nothing about tobacco that is necessary to man, but we have to force a desire for it. We never want it when our system is in a normal condition; it is only by a continued use of it that our system cries out for it. The fact that men die of indigestion caused by overeating is not an argument in favor of tobacco. We talk about temperance in the use of tobacco and alcoholic drinks, but there is no such thing as being temperate in these things. Prohibition is the only thing that will aptly apply.

One writer, however, refers to a statement made by a noted neurologist "that if alcohol was suddenly withdrawn from the human race that the race's efficiency would be imperiled." He argues that this is not true of alcoholic drinks, but it would aptly apply to tobacco. Let us see if it would.

I have never been a user of tobacco, so will have to depend on what others tell me of its effects upon them. This man Hall, from whom we have quoted, describes his own sensations as follows:

I have always studied my own physical and mental conditions and began to observe the effect of tobacco upon me. I noticed from day to day that during the smoking of the cigar there was a perceptible change of mental attitude toward my work and toward things in general. I would begin a cigar with mind all alert, ambitious to get at some work that needed to be done. After a half hour of watching the smoke curl up toward the ceiling I was conscious of a falling off of mental activity, and unless the work were imperative I usually ended up by taking a half hour stroll down Michigan Avenue to be entertained by a glimpse of its equipages and its people. I was conscious of a sort of "don't care" mental attitude toward things in general. I have never for a moment doubted that my change in mental attitude was to be

attributed solely to effects of the nicotine. I believe, in the light of subsequent observation, that it is just this effect of the tobacco which makes it especially pleasing to people. If I failed to have my after dinner cigar I missed it so much that I woke up to the fact that I was slowly but surely forming a "drug habit," and through my medical studies I knew that a drug habit, whether for morphine, cocaine, alcohol or other narcotic or stimulant, is harmful to the system in direct proportion to its use, and I knew that without exception all of these drugs enslave a person by gradually undermining his will power; the more one takes the less he is able to stop. When I realized the situation I stopped. During the fifteen years which have elapsed since then I have probably smoked fifteen cigars. Each cigar produces again the feelings which caused me to discard its habitual use.

Surely this is partaking in moderation, and yet this man says that even this moderate use of the cigar lowered his efficiency, and William A. McKeever, writing in *Pearson's Magazine* for March, 1909, supports the doctor's contention. He says:

The ordinary cigarette smoking student often has a peculiar experience in his effort to prepare his lessons; about as follows: He goes to his room in the evening with the full intention of studying, and opens his textbook, but a certain feeling of nervous uneasiness soon leads his hands automatically to roll and light a cigarette. He indulges the habit a few minutes when, presto, the lesson task which awhile ago looked serious and urgent, now appears trivial and unnecessary, and he accordingly neglects it. He is now affable and companionable, but the high moral judgments have lost their value to him, and he is most ready to yield to the evil suggestions of others. The partial brain paralysis resulting from the smoking makes the victim regard with indifference the most sacred promise he has ever made to anyone and he is likely to violate it upon the slightest provocation.

It seems from the testimony of this man, that not only is the mental efficiency lowered, but the moral perceptions are blunted, and one is left much more susceptible to evil influences than before. Of the physical efficiency of those who use tobacco, Doctor Hall himself says:

Every schoolboy knows that when athletes are in training for a contest they are obliged to abstain absolutely from all forms of tobacco. Is this done on theoretical or on moral grounds? Not at all. It is done because experience of many decades demonstrates that when men use tobacco they can not do as well as they can when free from its effects. Under the influence of tobacco the young man is less alert, less steady, and has less endurance. No man, when entering a contest, will knowingly and willingly handicap himself.

In addition to this, Doctor Seaver, from whom I have quoted before, says:

Whenever it is desired to secure the highest possible working ability of the organism, as in athletic contests, where the maximum of effort is demanded, all motor-depressant influences are removed as far as possible, tobacco being one of the first substances forbidden.

If it be true, then, that those who have desired to get the very highest efficiency physically and mentally have been obliged to cut out the tobacco in all its forms, it would be equally true that all men would be more efficient if they would cut it out, and

hence if all the tobacco in the world were suddenly destroy the race's efficiency would be advanced.

A writer in the *New York Sun* makes the plea that in this day of strenuous endeavor, and overwork, a man needs the stimulating effect of tobacco to steady his nerves and keep him up; but Doctor N. S. Davis, A. M., M. D., LL. D., professor of practice of medicine, Northwestern University, Chicago, says that this is not true. Doctor Hall quotes from this aged and (judging from the string of capitals following his name and the position he occupies) most learned man in such matters, and he says:

It is claimed that the "natural need" to be supplied by these agents in adults is psychic or mental, and consists of the restless mental malaise, or sense of exhaustion, that longs for something either stimulating or soothing. We freely admit that such a mental condition often exists, not as a natural or "psychological want," but as the result of the overwork, mental or physical, and the anxieties and disappointments incident to ordinary affairs of life. But we deny the claim that the mental condition described can be remedied by anesthetics or narcotics. The mental longing caused by overwork is simply for rest, fresh air, and wholesome food. Furnish these and the longing is removed and the man ready for work. But alcohol and tobacco, instead of furnishing what the longing demands, simply diminish the sensibility of the nerve cells of the brain, the material seat of man's consciousness, and thereby render him temporarily incapable of knowing how weary he is. When this temporary effect is passed, instead of being refreshed and ready for work, he is more tired and mentally duller than before, and more ready to ask for another drink or smoke. The same is true of all the so-called psychic or mental longings or cravings. They are in no proper sense natural or physiological conditions, but unnatural or artificial ones, created by causes, the removal of which constitutes the only legitimate or effectual remedy.

While the resort to the use of alcoholic drinks or other narcotics only lessens, or suspends temporarily, the individual's consciousness of their existence, and leaves the causes to act in full force, with the natural vital resistance impaired by the alcoholic remedy used; yet, as each drink or smoke lessens his consciousness of physical or mental suffering, he calls for more until he finds himself using not only three drinks or three cigars a day, but three times that number if he can get them, and his psychic cravings, instead of having been removed, are now his tyrannical master, and he the ruined slave. And this illustrates the actual difference between an agent that meets and satisfies any true natural "physiological or psychic need" in the human system, and one that by its anesthetic effect only suspends his consciousness of the need. The first always satisfies the need by using about the same quantity and at the same intervals, from youth to old age. The last suspends consciousness of the need by dulling the nerve sensibility, and thereby creates an insidious demand for increasing doses, and more frequent repetition. We are satisfied with about the same quantity of milk, bread, meat and water three times a day, after using them fifty years, as we were at the beginning. But can we find five in a hundred of all those who have used any kind of alcoholic liquors or tobacco fifty, or even twenty, years who still remain satisfied with three cigars or pipefuls per day? They are agents that neither furnish food nor material to repair the living tissues of the body, or evolve any natural known force, nor actually satisfy any recognized physiological psychic need that can be named. On the contrary, they impair or pervert every natural function, both of body and mind, in direct proportion to

the quantity used, without any possibility of maintaining a line of distinction between harmless moderate use and injurious excess or abuse. Consequently, total abstinence from their use in all conditions of health is the only rule of safety, dictated by the facts of science and the actual experience of past centuries.

This certainly is one of the clearest statements that can be made, and it has the judgment of one who has practiced in all kinds of diseases to which the human flesh is heir, and is backed up by real, sound, common sense. Even the plea for the moderate use of the "weed" is exploded by this clear statement of the results of taking into our system stimulants. To use these things moderately after once beginning would require an almost superhuman effort, and as the writer of the article we are calling in question admits that an excessive use is injurious, it is obvious to all that the observation made by this learned doctor in the last sentence of the quotation is the only safe course for humanity to follow. That is, total abstinence.

The question sprung by the writer referred to, namely, If tobacco were suddenly taken from the earth, would the efficiency of the race of mankind be impaired? may be answered in the negative for still more cogent reasons than those already given, strong as they are. It will be conceded, undoubtedly, that the future efficiency of the race will depend upon the generation now growing to manhood. It will also be conceded that the effect of tobacco upon the growing boy is bad in the extreme. I can not believe that the writer of the article in question would so far stultify himself as to make any other claim than this. This being true, even although the men of the Nation or race might use it with impunity, the absence of tobacco from the world would not imperil the future of the race, but would, unless a substitute for the deadening effect of this drug be found, place the race in a much more efficient condition. For, it is perfectly obvious that if the man uses tobacco the boy will, and you can not make the boy believe that it is going to injure him if he sees his father using it. I append a few quotations to show the bad effect the "weed" has upon the boy, although it is hardly necessary to do so, as it is such a universally conceded fact that it needs but to be stated.

An English physician says: "A boy who early smokes is rarely known to make a man of much energy of character, and he generally lacks physical and muscular, as well as mental energy. I would particularly warn boys who want to rise in the world to shun tobacco as a deadly poison.—Doctor W. S. Hall.

In over twenty years of experience as a teacher I can not recall a single boy who maintained a high average in his classes and used tobacco, and further, that some who were very bright and stood well in their classes lost their standing when they acquired the tobacco habit.—Jonathan K. Taylor, Baltimore, Maryland, formerly Principal Taylor Academy, Wilmington, Delaware.

There are few cigarette smokers in the high school. Smokers usually fail to go through the grammar school. Few ever graduate who smoke before they enter the high school. As a rule the smoker is dull and unable to concentrate his attention upon his work. It is difficult to arouse him to any degree of enthusiasm. So long as men indulge in smoking it will be hard to persuade the boys that they should shun it, and so long as boys continue to learn the habit there will be men to perpetuate it.—James E. Armstrong, Englewood High School and President of Board of Trustees of University of Illinois.

But why present proof of which there is no question? But the strongest proof of the general effect of tobacco upon a race or class of men that I have seen is taken from the *New York Medical Journal*, and is as follows:

When the Europeans first visited New Zealand they found the natives the most finely developed and powerful men among the islands of the Pacific. Since the introduction of tobacco, for which these men developed a passionate liking, they have, from this source alone, become decimated in numbers, and so reduced in stature and physical well-being as to be an altogether inferior type of men.

As I said in the beginning, I have never used tobacco, and have to depend upon others for my knowledge of its effects, and hence will, in conclusion, give the experience of a member of Congress as published in a recent (September 28, 1912,) number of the *Saturday Evening Post*. Of course he used tobacco to excess, but most all of them do. He describes the results of leaving it off. I will not enter into the details of his use of it, and how he was advised by his doctor to quit it and so forth, but will let him tell how much more efficient he became when he ceased the use of it. I only quote a little of the concluding paragraphs of his article.

After I had ceased to bother about tobacco, and was conquering the yearning for the habit, a friend of mine at the other end of the Capitol offered me a cigar. When I told him I no longer smoked he asked me why I had given it up. I explained that I thought it was doing me no good, if not real harm; that I had quit because I thought it the sensible course to take; and that I was really benefited by my self-denial.

"No doubt you are right," said the Senator, with a trace of condescension in his tone, "but, for my part, I'd rather die ten years sooner and enjoy life while I live."

That's the only thing that annoys me about tobacco users now, they seem to think that I quit merely to get a new lease on life! Stuff and nonsense! If it meant that and nothing more I would take up smoking again.

It isn't a matter of longevity. It's really living while you live. Insomnia isn't fun; stomach trouble isn't fun; nervousness isn't fun. Good legs, sound wind, sound heart—you would not buy a horse without them. There's joy in a beautiful spring morning, with the sun shining and the birds singing—provided you don't wake up with your mouth tasting like the kitchen sink.

I wake clear-headed and with the energy to kick the foot-board off the bed. My food is more palatable, though we haven't changed cooks. I don't have to rely on a cigar to lift me up to concert pitch. My judgment, like my head, is clearer. Before I quit smoking I was postponing the consideration of problems. Now I have decision. I tackle things when they come up and settle them. I have at least three

hours more a day in which to accomplish something worth while. I have filched ten years from the scythe of Old Father Time—not ten years tacked onto the end of my life, but a decade inserted in the middle, where it counts most.

My wife has more expensive bonnets, and my neckties are of better quality, but I am not saving money by swearing off. What I spent on tobacco goes for something else. However, the coin is not invested in the stale odor that clings to the parlor curtain. And no habit has got me.

H. O. SMITH.

## Of General Interest

### AMERICA'S GIFT TO EUROPE.

America has furnished to Europe proof of the fact that proper institutions, founded on equality and the principle of representation, are capable of maintaining governments, able to secure the rights of persons, property, and reputation. America has proved that it is practicable to elevate the mass of mankind—that portion which in Europe is called the laboring or lower class—to raise them to self-respect, to make them competent to act a part in the great right and great duty of self-government; and she has proved that this may be done by education and the diffusion of knowledge. She holds out an example, a thousand times more encouraging than ever was presented before, to those nine tenths of the human race who are born without hereditary fortune or hereditary rank.

America has furnished to the world the character of Washington, and if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind. Washington! "First in war, first in peace, and first in the hearts of his countrymen"—Washington is all our own! The enthusiastic veneration and regard in which the people of the United States hold him prove them to be worthy of such a countryman, while his reputation abroad reflects the highest honor on his country.

I would cheerfully put the question to-day to the intelligence of Europe and the world, What character of the century, upon the whole, stands out, in the relief of history, most pure, most respectable, most sublime? And I doubt not that, by a suffrage approaching to unanimity, the answer would be, Washington.—Daniel Webster.

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### THE INDIAN'S RELIGION.

Brother, our seats were once large and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied; you want to force your religion upon us.

Brother, continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and, if we do not take hold

of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us, as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agreed, as you can all read the book?

Brother, we do not understand these things. We are told that your religion was given to your forefathers and has been handed down from father to son. We also have a religion, which was given to our forefathers and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive, to love each other and be united. We never quarrel about religion.

Brother, the Great Spirit has made us all, but he has made a great difference between his white and red children. He has given us different complexions and different customs. To you he has given the arts. To these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion, according to our understanding? The Great Spirit does right. He knows what is best for his children; we are satisfied.

Brother, we do not wish to destroy your religion. We only want to enjoy our own.

Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again of what you have said.

Brother, you have now heard our answer to your talk and this is all we have to say at present.—Red Jacket's reply to Mr. Cram, who was sent to found a mission among the Senecas.

Plan wisely to-day. Build carefully to-day. Live nobly to-day. For to-day is "a broken-off bit of eternity."

If it is a bad thing to be a drunkard, is it a good thing to license men to make drunkards?—Charles Scanlan.

## Mothers' Home Column

EDITED BY FRANCES.

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### Arise, for the Day Is Passing.

Arise, for the day is passing,  
While you lie dreaming on;  
Your brothers are cased in armor,  
And forth to the fight are gone;  
Your place in the ranks awaits you,  
Each man has a part to play;  
The past and the future are nothing  
In the face of the stern to-day.

Arise from your dreams of the future—  
Of gaining a hard-fought field,  
Of storming the airy fortress,  
Or bidding the giant yield.  
Your life may have deeds of glory,  
Of honor, God grant it may;  
But your arm will never be stronger,  
Or needed as now, to-day.

Arise, if the past detain you,  
Her sunshine and storms forget,  
No chains so unworthy to hold you  
As those of a vain regret.  
Sad or bright, she is lifeless ever,  
Cast her phantom arms away,  
Nor look back, save to learn the lesson,  
Of a noble strife to-day.

Arise, for the hour is passing,  
The sound that you dimly hear,  
Is your enemy marching to battle;  
Rise, rise, for the foe is near.  
Stay not to brighten your weapons,  
Or the hour will strike at last,  
And from dreams of a coming battle,  
You will wake and find it past.

—Adelaide Anne Proctor.

### Requests for Prayer.

I am writing to ask you to remember us in prayer that we may grow in grace and health. Husband is some better, but I am not. I received several kind letters from dear sisters; God bless each kind heart. I get very lonely, as I stay alone all day. I have no one to cheer me, so I sit by the window and watch for the mail man, when able to sit up! Some days a little girl comes in and wheels me to bed. I find the days long and lonely when I do not get a letter. Please, dear sisters, write often, and any cheer will be passed on, as there is an old lady here who can not even lie down; sits all the time in a chair. I would like to interest some one in her. She can not even feed herself. No one knows what such a life means but a shut-in. God will bless and brighten the lives of all who cheer a lonely heart, no matter how low that one has fallen. Christ came to call sinners; may we all be found.

SISTER ROY COWLES.

LEOMINSTER, MASSACHUSETTS, 343 Lancaster Street.

I wish to ask the Saints to remember my father, J. J. Leabo, of Shedd, Oregon, in their prayers. He has been afflicted about twenty-four years with kidney troubles which have baffled the physicians. It is also his desire that the Saints pray for him. I will also ask that you will remember our baby, suffering from eczema.

MRS. ELLA PRICE.

CENTRALIA, WASHINGTON, January 15.

## Letter Department

BAY MINETTE, ALABAMA, January 15, 1913.

*Dear Herald:* I think we have a nice little branch here. All we need is better attendance. I am glad to report an extra number at Sunday school in the first of a new year, and hope it will still increase. We have Sunday school at 10 o'clock on Sunday morning, preaching every first and Third Sunday, prayer meeting Wednesday night, and Religio Friday night. I enjoy them all, and find the Religio a great help, for I have learned a good many things from it. I scarcely knew anything about the organizing of the church, and of Joseph Smith. I have read the Church History through, and believe I could tell you he was. I think Religio is a society each branch needs, especially for the young.

I am teacher of an interesting little class at Sunday school. Brother Jason Booker is our superintendent. I had my blessing given last summer by Brother Ammon White, and his preaching was enjoyed by all. Also Brother Slover, whom we can not turn down.

I like to read the HERALD and the other church papers. I am sixteen years of age. I would like to see our friends we left in Missouri. I hated to leave them, the State also, but the thoughts of seeing our old friends in Dixie again would seem to keep ahead.

I ask you to pray for me, that I may keep in the narrow path.

MISS MISSOURI BOOKER.

CLIMAX SPRINGS, MISSOURI, January 18, 1913.

*Dear Herald:* I have a stock of warehouse hardware to dispose of, invoicing about two thousand dollars; against which there is a mortgage of five hundred dollars. I am not able to handle this property myself, and offered to donate the same to the church. I sent the invoice to Bishop Kelley. He said he did not know that they would take hold of it as yet, and if I could dispose of it to do so.

I would like to see the church or some brother make a little on this stock. If some brother with means will take hold of this, assume the mortgage, and sell the goods, paying the mortgage with the first five hundred dollars they receive

from the goods, and give the church half of the balance as they sell the goods, they will be doing themselves and the church a favor.

Yours truly,

S. DRAZEY.

CARBON CLIFF, ILLINOIS.

*Saints' Herald:* We love to read the church papers and the letters of the brothers and sisters of different parts of God's vineyard. We had the privilege of meeting with the Saints in Cherokee, Iowa. It so happened that wife and I were visiting my wife's sister, Sister Hays, and it also happened to be at the time of their conference. What a glorious time we had with the Saints of the most high God. We were in the Good Spirit all the while. After conference adjourned and the Saints went their way home, we remained two weeks and the sweet spirit the Saints brought with them remained with us and we received strength to continue in the work of our Lord Jesus Christ. We met quite a number of the priesthood, among them Brethren Butterworth, Wight, N. V. Sheldon, Bishop Hunt, and others.

While writing Brother Hunt's name it brings to my remembrance that he requested me to write how I was led to quit the use of tobacco. I had been an habitual user of tobacco for more than fifty years. I had tried to quit, but never succeeded until I became a Latter Day Saint. Now the elders who brought the good message to me did not tell me tobacco was not good for man, for I could not have endured any message that would have deprived me of such a pleasant, filthy habit, for a minute. After being baptized I began to read God's laws, and I soon found that tobacco was not good for man, neither was it pleasing to God. Then came the greatest struggle of my life. The Spirit bore evidence to me that I ought to quit, but I could put up many good pleas in favor of the use of tobacco. The fight came on in earnest. Whenever I was alone the Spirit would come upon me and testify to my heart that I ought to quit; then I would put up one of my excuses, such as I have tried many times, and I could not quit. The struggle continued day after day, and week after week, without any compromise, until the day of days came. Oh, how the Spirit worked with me and I put up my usual pleas. One I remember more than all the others: "My teeth will ache; I can't quit if I would." Then the Spirit spoke unto me, almost audibly, so sweet, so loving, yet so powerful and tender it was, and said to me, "I will take care of your teeth." I bowed my head, as I had always done before, and I felt guilty, as though I were guilty of some crime. And then the Spirit rested upon me with mighty power and said, "You can be temperate." I was leaning on my hoe. I had been hoeing weeds, and I hung my head while the personage waited for an answer. I raised my head and answered, "Yes; I can be a little more temperate." Then the Spirit said, "To-morrow."

I was left alone, wondering what it all meant, and what I would do. I had no more thought until I arose the next morning, and as soon as my feet rested on the carpet my first desire was tobacco; and as I had done all my life, so I did now, and I had the tobacco to my lips. Then came that same voice and said, "You are to be temperate." I answered, "Yes; I can wait till after breakfast." Then after breakfast the same want came upon me, and the same voice spoke again. I answered that I could wait till I had need of it badly. I went to work and forgot time until I had the tobacco to my lips, when the same voice came to me again,—about nine o'clock. I reasoned that one chew would not do till noon; better wait awhile and make one chew do till noon. Time went by till half past eleven, and then the tobacco came to my lips again. The Spirit again said, "There is no use wasting tobacco; wait till afternoon."

Then came one of the great struggles of my life. The tobacco was to my lips again, when the voice spoke in this wise: "You have not used any till noon, why not quit altogether?" I could not make answer then, but I put the tobacco in my pocket. You see I was brought to a standstill: I either had to quit using the tobacco, or deny the power of the Spirit, and I realized then for the first time that it was my last hope, and if I let it go by the door would be closed and I would be left with my filthy habit.

Thanks be to God, I did not turn back to my wallow like the sow, nor like the filthy: let him be filthy still. It has been more than eight years since this took place, and I have not put tobacco to my lips since, but I kept the tobacco in my pocket three months or more. I yielded myself to obedience, and the desire departed and the Spirit stayed, and there was peace and joy and gladness in my soul. Thanks be to God for all his blessings.

With love to all the dear Saints and a God bless you to all, I remain,  
THOMAS GAINNEY.

NEBO, ILLINOIS, January 11, 1913.

*Editors Herald:* Not many baptisms of late here, but many occurrences significant to the observing Latter Day Saint that God moves in many ways his wonders to perform, and is indeed in this work. Some here are trying to move with the procession of the faithful in the faith; others have stopped, and unless new life is infused, spiritual death will be inevitable. However, I sincerely hope for the complete victory of all latter day Israel, for the spiritual death of a Saint is indeed the saddest of all deaths.

On November 12, 13, 14, 15, at the opera house of Nebo, with the knowledge and consent of the missionary in charge of the Central Illinois District, I engaged one H. L. Derr in discussion on the propositions, "The church which Jesus organized did not continue through the Dark Ages." This was discussed for two nights. The second one was, "Can a child of God so apostatize as to be finally lost?" This was discussed for one night. The third was, "Is water baptism essential to one's salvation?"

The statement of the propositions will readily show which side the Latter Day Saint elder was on. This was the fifth time to flail theological differences with Elder Derr. Derr is seemingly honest, but not a strong debater. This was the same place where we had a tilt with W. J. Moore two years ago.

In opening the discussion, in defining the terms of the first proposition, I laid special stress on the term *organized*. According to Webster, it is defined: "To furnish with organs; to endow with capacity for the functions of life; to arrange; to get together in working order." Jesus furnished the organs. Jesus endowed the organs with functions of life. Jesus arranged these endowed organs and brought them into such organic contact as to accomplish his work so long as harmonious recognition of them and their teachings continued. Then the assumption by different writers of Baptist notoriety were cited as saying that one of the "leading organs endowed with capacity of life ended on Patmos." If the Baptist scholars were right, then the church which Jesus organized did not continue through the Dark Ages, for one of its organic-vitals and its life functions lay somewhere, dismembered, on the sands of Patmos. In the main, the same line as usual was followed, which was very feebly met, if met at all.

These propositions, as you will note, admit of the usual tirade against the church, and the majority of the people were on our side, including most of the prominent men of Nebo. The debate was well attended; however, some of the Baptists would not come. We were accredited by the majority

as the victors; in fact I have never heard of one of the Baptists disputing the fact of their defeat.

Since then we were visited by Brother William Lewis and daughter Ruth, but the stay seemed short. We enjoyed their visit and the timely counsel of Brother Lewis, which was certainly appreciated, and not a single exception heard. With many other things, was repeatedly heard: "Brother Lewis is certainly a man of God."

We have been looking, but so far in vain, for one or more of the appointees of this Saint Louis District, to hold some meetings. On January 14, in response to an invitation of the county president of the Calhoun County Anti-Saloon League, I will try to occupy as one of the speakers at their annual county convention. Several of note are expected to be present, so I hope that some word or some influence may go out that will beget for our work more assuring possibilities in this county. I am sorry to learn of Brother Sawley's trouble, which came at a time just as he was arranging to come to our place. He writes me he is confined in the Sanitarium at Independence, Missouri. May he be blessed of the Lord.

Ever hopeful of Zion's triumph,  
W. A. GUTHRIE.

ANTHONY, FLORIDA, November 30, 1912.

*Dear Herald:* I feel lonely down here, away from any Saints except my own family. I will write so the Saints will know where we are. We bade adieu to the Saints at Hagerman, Idaho, on the sixteenth of this month, and landed here on the twenty-first, finding children well and glad to see me. My daughter had been here two years; my youngest son, Emery, came down last July. Some things about this country are grand. The orange groves and other fruits, such as the grape fruit, are just lovely. We went out yesterday to see an orange grove where they were packing. It is a lovely sight. I saw bananas on the trees, but the land here is not very rich and has to be fertilized, but down where the grove is it is fine land. Out here there are only a few places that are good. My son-in-law has a good place, but much of the land is poor.

It is said to be a very healthful climate. I am feeling fine and everyone looks well. There are no Saints about that I know of; there are some branches in Florida, but we will have to stay here long enough for the people to learn the difference between the two churches. The people do not seem to know of any but the Utah Church. When we have been here long enough to get acquainted with the people, then we can talk, and I would like to have some tracts to distribute among the people when opportunity comes.

This is Sunday morning, and I feel very hungry to go to Sunday school, as I was superintendent of the Hagerman Sunday school about six years. You can understand how I feel, but if there is something for me to do here I am willing to sacrifice to be here. My heart is in this latter day work and I want to do something to help carry it on. I feel I am nothing outside of the gospel. Many testimonies have I received of the divinity of the calling of the Prophet Joseph. What a blessing it is to have the assurance of God's work on earth in this the latter day when the preparation is going on and the world at large not seeming to understand that the Bridegroom will soon come, and the call soon will be made, Go ye out to meet him. So, dear Saints, let us be watching for him, having oil in our vessels and our lamps trimmed and burning.

May the Lord ever bless and watch over all his children and bring back the wayward ones to a knowledge of the truth, is the prayer of

Your humble sister in the one faith,  
FLORENCE MCKNIGHT.

GOOSE CREEK, NEVADA, January 14, 1913.

*Dear Herald:* I hope to receive spiritual strength, and believe the HERALD will be to me a teacher. I compare all teaching with the word of God, and I have never found anything in this work contrary to his word. I came into this church through the revelation of the Spirit ten years ago, and was baptized by Elder U. W. Greene, and confirmed at the water's edge. It has been revealed since that the faith and doctrine were right, and would stand at the day of judgment.

Pray for me that I may grow in knowledge, and in the truths of the gospel. Our branch here is not prospering; pray that God may send workers into the vineyard, that our branch may be built up. I know God hears and answers prayer.

Believe me to be a true Latter Day Saint,  
ALICE SCOTT.

EAST PHARSALIA, NEW YORK, January 14, 1913.

*Dear Herald:* We are striving as Saints to see the accomplishment of the work in this place. The work has been hindered here on account of prejudice, but I believe it is giving away to a certain extent. We observed Christmas by having a short program. In the past we have invited our friends and neighbors, and perhaps one or two would venture. This year we were so busy getting ready for one or two that about twenty came. We were glad to see them come without an invitation. We hope the next missionary who comes will be able to see as many out to preaching services as the Saints saw Christmas night.

It is my prayer that God will so work upon the hearts and minds of the people here, as well as elsewhere, and so soften their hearts that when one chances to come to them, that they will be ready to come and receive the glad message. It makes me feel sad to see, or even think of people's rejecting this good work, but it makes me shudder to see those who have accepted turn away from what they know to be the truth and go into by and forbidden paths. May God help them in some way to see their mistakes and make good for their wrongdoing.

I hope I may be remembered by all who chance to read this, as I am one who needs God's help and strength to keep me in the narrow way.  
MRS. FLOYD RATHBUN.

### Anniversary Letter.

As usual, I will write to our church paper on my birthday. Thirty-three years ago to-day I was born again. Seventy years ago on the eighth day of last September I made my advent into this world; but thirty-three years ago to-day I was born into the kingdom of God. Thirty-two years ago on December 16, 1912, I was ordained an elder in the Church of Jesus Christ of Latter Day Saints, and ever since that memorable day have I endeavored to discharge my duty as a representative of my Master.

There were some hard and steep hills placed before me to climb; but to this day the good Lord has stood by me in every difficulty. The very first difficulty I had to meet was only three days after I was baptized, when my father turned me away from home, and forbade me ever entering his premises again; disinheriting me; and erased my name from the family record. But the Lord had shown me before that the Reorganized Church of Jesus Christ of Latter Day Saints was the only true church, or I do not know whether I could have endured all that persecution, and especially when my good old mother was supposed to be dying, and sent for me to come to see her; but father said, "No, John can not come into the house till he renounces Mormonism." And he was a preacher in the United Brethren Church. That was hard

for me to endure; but God stood by me, and gave me power to overcome it all.

Oh, I am so thankful that he stood by me in all those trials. I had seen his power made manifest even before I had been baptized, at the Dow City conference in 1879, when Brother and Sister D. C. White's child, who was almost dead, was instantly healed.

And since I have been in the missionary field have I seen the wonderful power of our God made manifest. A little boy at Mount Pleasant, who had a crooked, deformed foot, when Brother McDonald of Lamoni and I administered to him the bones were all straightened out and he was healed. Sister Weeks's girl, at Marshalltown, Iowa, took very sick; the doctor said she had appendicitis, and that she could live only a very short time unless she was operated upon, as she had not slept for several nights, nor had she eaten anything, and for several days she was in terrible agony continually. Just at that time I happened into Marshalltown, and administered to her at about 4 p. m., and as soon as supper was ready she got up, dressed herself, and ate a hearty supper with the rest of the family; then went to bed and slept all night; arose in the morning well, ate a hearty breakfast, and stayed up all day, for she was entirely well.

Also Sister Sally Russell, who is so widely known in the church, the mother of our missionary, F. A. Russell, of Colorado Springs, Colorado; when she lived in Grinnell, Iowa, was taken sick with what the doctor called gall stones. She got so bad that the children called in the neighbors, and they all said that she was dying. They called for the doctor. He gave them no hope. They sent for the writer, who lived about six blocks away, and as quick as possible I shoved myself through the crowd and anointed her head with oil and asked the God of Israel to heal her. When I closed my prayer, I thought she was dead, for she lay so quiet, but I noticed then that she had fallen to sleep; after about ten or fifteen minutes she awakened, and remarked, "Well, I believe I have been sleeping; I am well now." Some of the women present said, "How quick the doctor's medicine took effect on her." Yes, our God healed her, and to this day I have not heard that she ever had a relapse.

Many, many more cases of the same kind might be noted, and what is more comforting than all the rest is that God never changes; and that when he has made a promise, he has always fulfilled it when the time came. Not one of his promises has ever failed; therefore I love to serve him. He has stood by me in time of danger, when my life was threatened. When I was surrounded by a mob he protected me, and I received no harm. Therefore, I am still willing to do all I can to serve him. But as the Master has said, "The spirit is willing, but the flesh is weak." My spirit is just as willing to-day as it was thirty years ago; but the flesh can not endure the hardships it could then.

I have been in the field most all the time this conference year. After conference I preached some at Saint Joseph Second Branch, where three noble persons were baptized. Then by invitation of the Knobnoster Saints, I went there, preached over three Sundays. I was well cared for there by those good Saints. There is a good branch of many good Saints there. Then by invitation I stopped off at Holden and gave them two sermons. I also received a warm welcome there; I have been acquainted with many of the Holden Saints for a long time, as we belonged to the same branch in Iowa, and of course our joy in meeting each other again was mutual.

From there I came to Independence; enjoyed a short visit with many of my oldtime friends, including our genial Bishop E. L. Kelley. Then by request, (for I make it a point to never preach anywhere without the consent or request of those in charge,) I called at Mount Washington, where the boy

preacher, Brother Baker, was holding tent meetings, and just then his wife took sick, and he requested me to continue the tent meetings. So, by the request of the branch president, I preached there over two Sundays. Six were baptized there by the branch president during the meetings. There I also found our energetic young couple, Brother and Sister Jellings, from Oelwein, Iowa; also Brother and Sister Stobaugh, and Brother and Sister C. Hand, all from old Iowa. So the writer was at home again.

Then to the Stewartsville reunion, which was a splendid meeting. The roads and weather were fine, with one little exception, when the power of the prince of the air interfered, and a terrific rain- and windstorm came over the camp. Sails were soon lowered; the missionaries rushed for their large sleeping tent; things began to get pretty lively, and the captain called out, "Every one to a rope and hold down." There was no waiting for second orders. And by the way, Sister Ruth happened in the tent at the time, helping her father pack up, preparing to take the train, and she, brave soldier, grabbed a rope and hung right to it till the stakes began to give way on the north, and rip, rip, rip went the tent into pieces; then everyone had to look out for himself; by this time it was quite dark; yes, pitch dark. When the tent went to pieces Ruth disappeared also. Out into the dark she plunged, oh, hold! what caused that jar? It might be a small earthquake; who knows? Well, Ruth told us next day it was only her running against a large tree which caused the jar, and no harm done. To say the least about it, the elders' sleeping tent was just about put out of commission. The next day all felt bright and happy again.

I held a series of meetings in the Oak Grove Branch. They are alive in that branch. They received a good live family from Iowa to help them there. Brother Ford and family, all good workers and splendid singers, with a good organist among them. Then by request I went to Kingston Branch and held forth there over two Sundays with good interest. That branch is composed of a lot of good old Saints, doing all they can to move the work on.

My next meeting was in the Cameron Branch; had splendid interest, with a large attendance all the time, and the best order, I was told, that has been maintained there for a long time. Most of the Saints are trying to do their duty. May God help all to see what is required of them as Saints of God.

And now, in conclusion, I am in the midst of a series of meetings in Stewartsville. The weather is not so good now as it was sometime ago. But the meetings are well attended so far. Crowds increasing; many good Saints here; and we hope good results may accrue. I forgot to say that I also had a fine meeting in the Delano Branch. That is my home branch now.

I am pleased to read so many encouraging letters from all over the land; and especially how God is blessing the laborers among the Indians. May God bless the seed sown among them, that a large harvest of the Lamanites may be gathered into his kingdom.

I remain a laborer for Christ to save souls.

J. S. ROTH.

WEATHERBY, MISSOURI, January 18, 1913.

### Robinson and Burt Debate.

The contest going on in Sparta for some time past, finally developed, and concluded in a splendid debate between the Disciple Church and the Reorganized Church of Jesus Christ of Latter Day Saints.

The church proposition had been signed for some time, waiting for the Disciple man to get ready and be prepared to meet his challenged enemy. While we speak in praise of the debate, we want to be understood that we cherish the

good spirit which was brought into the contest and prevailed unto the close.

We sincerely believe that the merits of the Robinson and Burt debate, of Sparta, will exalt this way as a desirable one to awaken interest in our work, and to get it before the people of the world.

Among those who presided we would not fail to mention Elder George Burt, president of Central Michigan District, our moderator, who did credit to the occasion by enforcing the law governing; that had much to do with the splendid results. As the debate advanced the interest deepened and the meetings grew in attendance.

We deem it not necessary to mention the points under discussion, but we would like the privilege and deem it a duty as well, to speak in much praise of Elder Ernest Burt, of Beaverton, Michigan, who fought bravely and successfully under the power of the Spirit of the Master, from the start to the finish. It was acknowledged that we seldom saw and felt the power of God more than when Elder Burt made his closing defense. The audience was spellbound. The evil powers were aroused; the heaven is working as never before, while the Saints are looking hopefully forward.

If the Disciple man could have proven that he survived the apostolic age, he might have saved a deacon, and himself as an elder. But he did not even retain or save their much-cherished name, Christian, for the two-edged sword was fatal under the power of the Spirit.

According to all reports we have won a decided victory in favor of the latter day work. Elder George Burt returned home the 13th. Elder Ernest Burt is to continue his meetings here in this place.

Hopefully yours,

F. T. FIELD.

SPARTA, MICHIGAN, January 14, 1913.

### From Utah.

Not having troubled your grand and newsy columns since July last, I hope this may not find its way to the wastebasket. Leaving the city of Salt Lake July 16, I arrived in Midvale, where I was made to feel at home with Brother James Wardle and his noble family of singers. There I was laid up with a bad cold, but was kindly and tenderly cared for, as if at home. May God reward them fourfold. While there I broke the bread of life, also at Sandy. On the 29th, while preaching on the street at 7.30 p. m., and quoting from the Utah Doctrine and Covenants, a Brighamite, half drunk, shouted at the top of his voice: "You are a ——— liar," which was repeated. He got so hot under the collar that it took two men to hold him, to keep him from getting up into the buggy in which I was standing. I said in reply that if what I said was a lie, I got it from their own book. But the mill continued to grind, while the man with the star stood by, seemingly to protect the lawbreaker; at least he showed no signs of keeping order, which he must have been sworn to do. But I remembered who I was and where I was.

My next stop was at Pleasant Grove, where I called on Elder J. C. Jensen and family, who made me welcome; thence to Provo, where I labored some in connection with Elder M. F. Gowell and Brother Charles Chase in street work. We have a church and branch there. Elder T. J. Pollard is in charge. Brother and Sister Gowell are doing good there in a house to house fireside work, as well as being a great help to the branch and lone missionary.

My next stop was at Nephi, where I was made welcome at the home of Sister Martha Coleman and her daughter, Annie; thence south to Deseret, where Elder J. M. Stubbart joined me in missionary work; he is surely an agreeable and wise colaborer. I had good company, but what about him? We put in a few days at Deseret, Oasis, and Hinkley, thence

south, into a water canal and out to Milford, where we were made welcome by Mr. and Sister Arthur Wood, (Sister Wood was formerly a Lamoni girl) and Hugh J. Barton. From there we moved on to Greenville, where we were kindly cared for by Mr. P. Jack Barton and the few Saints there; thence to Beaver, where live our aged Brother Edward Davis and wife. From there we returned to Deseret, where I reluctantly left my collaborator to look after his business affairs while I moved on to Provo to trouble the waters.

September 28 found me in Salt Lake City to attend the district conference. Conference over, I remained in the city a few days and assisted Elder A. M. Chase in street work, and to compile a missionary notebook (between meetings). I find Elder Chase and his most noble family to be true, earnest gospel workers all along the line. From the city I went north to Ogden and Plain City; at the former lives Brother Wells Chase and his noble family whose home seems to be a missionary's home, and other good Saints. At the latter is the home of Brother and Sister Coy, (another wide-awake gospel worker) also Brother and Sister Hudson. Thence to Malad, Idaho, where the waters were again troubled. Here we have a church and branch, a noble band of Saints, with Elder Elias E. Richards in charge. From there I returned to Ogden, where we also have a church and branch, and found that Elder J. E. Vanderwood and family had located there, which will prove to be a great help to all concerned. I next moved on south, by way of Midvale, Sandy, Provo, Nephi, and Manti. At the latter is the home of Elder S. P. Rasmussen and wife; found him in poor health. My next stop was Gunnison, where I got the use of the Presbyterian church, through the kindness of Reverend Hamilton; thence south to Salina and Elsinore, where I spent the holidays with Elder Hans Lorensen and family, who made me feel at home. I also stopped off at Richfield, the home of Brother J. Jensen and Melvin N. Ross, where the lone missionary was made welcome. The Hansen, Swensen, and Young-Stewart debate is still fresh in the minds of the Richfieldites. Here I had the use of the Methodist Episcopal church, through the kindness of the trustees and the Reverend Ira S. Haverfield, who even did the janitor work, furnishing heat and lights free. May God reward such broad-minded and whole-souled men,—but what of the narrow, contracted, self-righteous beings who tore my meeting notices from the public bulletin boards and other places in Richfield, as well as at other points? Think of the school board and superintendent of schools in Salt Lake City compelling two little girls to salute the United States Flag or be expelled from school, when at the same time Joseph F. Smith and many others in Utah are allowed to trample said flag under foot and drag it in the dust, comparatively, by living in polygamy, in open violation of the laws of God and the land, according to their own confession!

I have no objections, however, to the saluting of the Flag, but, changing the subject a little, I hope that none of our people, in any part of the world, will become so narrow-minded as to close our churches or homes against the Brighamites or any other people, white or black. Take them in, give them your best bed and eatables, treat them with kindness, go and hear them preach, and if they can break down our church structure with a soap bubble, let her fall; the sooner the better.

On December 9 I called on Brother and Sister Ether Blanchard, of Springville, Utah, and with them lives Sister Margaret Goff, Sister Blanchard's mother, who was born December 25, 1808, having now passed her one hundred and fourth year. Springville is also the home of Brother and Sister J. D. Humphrey.

I must say that all along the line the Saints in Utah have

been very kind to me; the Sisters' Aid Society made me a present of a good warm overcoat (in Salt Lake City), and on the evening of October 10 the Saints of that branch had quite a feast at the home of Brother and Sister Chase, in honor of your humble servant's sixty-second birthday. May God ever bless them for their loving-kindness, which shall ever be remembered.

In gospel bonds,

J. C. CHRESTENSEN.

ELSINORE, UTAH, January 7, 1913.

## News from Missions

### North Dakota.

Since leaving home, the fifteenth day of last May, I have passed through a variety of experiences, sometimes pleasant and sometimes not so pleasant. I have spent a part of the time in the city where the rush after the "almighty dollar" seems to be the first thought in the minds of the people, and part out in the open country of this great State of North Dakota, where people live and enjoy life in sod houses or dugouts, or whatever they can afford, trying to do something for the Master's cause. Sometimes it would seem that the Adversary of all righteousness was doing all that he could to cause me to feel that I had missed my calling.

Whatever the pleasant or the discouraging experiences of the past few months have been to me, I feel that those of the past few days have more than paid for all the unpleasant ones. I refer to the conference we have been permitted to attend at Berlin. And now I believe, as never before, I can say

"My times are in Thy hand,  
Whatever they may be,  
Pleasing or painful, dark or bright,  
As best may seem to Thee."

So, feeling that others who were not permitted to be in attendance at the conference would like to hear about the good time we had there, I now feel like writing a little.

On Friday, January 10, in company with Brother J. E. Wildermuth and Brother Thomas Leitch, we left Fargo and arrived at Berlin shortly after noon, where we were met by the Berlin and LaMoure Saints, Brother and Sister Page and Brother J. S. Wagener having joined us at LaMoure. The good sisters of Berlin and LaMoure had planned an entertainment for Friday evening and,—well, we don't believe in deceiving people, but the advertising of "a free entertainment and lecture" served very well the purpose of getting the people out to hear not only a good entertainment, but a good, "short" lecture, from Brother J. E. Wildermuth, and also the other meetings of the conference. So whatever may have been the object of the sisters, we believe their efforts worked for good, and are deserving of praise.

To say that the conventions and conference were good would fail in expression. It was a spiritual feast; one long to be remembered by all present. On Sunday during the prayer and sacrament service, the Lord was pleased to reveal himself through the "gifts" of the gospel by one prophecy, one tongue and interpretation, and singing in tongues. This was indeed uplifting, and all are now rejoicing in the service of the Master, and we can but wish that all the Saints of North Dakota could have been there to have enjoyed the same great blessing.

During the conference two precious souls were led into the waters of baptism while the thermometer registered between twenty and thirty below zero, Brother Wildermuth officiating, and were confirmed at the meeting on Sunday. We were glad that they were permitted to witness the power of the gospel

so soon after obeying, and we feel safe in saying that if they continue faithful in striving to acquaint themselves with the work and its requirements, that they will make useful citizens of the "kingdom of God." They are Brother and Sister Slater.

So, trusting that we all may be able to live in that way and manner that we shall ever be in the condition before God that we may merit the "greater" blessing which he has to bestow upon us, I will close by saying that I am still in the faith.

W. E. SHAKESPEARE.

FARGO, NORTH DAKOTA, January 16, 1913.

### Texas.

I will drop a few lines from this place, so the Saints may know we are still in the last great battle, fighting for life and salvation. We are the only soldiers here, but we are trying to hold the fort. Day after day we have held up the white flag of peace, and our long and continued prayers have been that others might see the engravings stamped thereon, even the flag which we bear, and cross over the waters by faith and repentance and join us. There are some honest-hearted people here, whom we long to see in the kingdom of God. Remember us, dear Saints, when you pray, that God may add to the church those here who are worthy. We have battled here alone for a long time. We have borne many sneers, and many who were our friends are now our enemies. During the last ten years we have left here several times, but for some cause come right back, and thus the battle begins. Surely the Lord has some people here who are to be gathered out.

Elder E. A. Erwin was here in August, and baptized three or four children, and preached several good sermons. Several came out to hear, and said they were well pleased, but on the other hand Satan was preaching in the brush and hindered some. As soon as Brother Erwin was gone he stepped to the front and thought to do a great work in the person of Reverend Crane, of the Baptists. He thought to do great works in the way of healing the sick, and he told the people that God had set at naught the elders as recorded in the fifth chapter of James, and other places in the Bible, and had called and inspired skillful men to make and manufacture drugs to cure the people. The people swallowed it down like young birds, of course. When he was through I thought probably I might help him some, so I went after him. When I turned him loose there were but two on the ground to tell the tale. The news went out that Crane was defeated, and he hasn't flown so high since. The glory be to God.

Again we had Brother Erwin with us for several days, when he returned home to spend Christmas. He preached us five good sermons, and on the Sunday before his departure, he administered the Lord's supper. I feel sure that some are near the kingdom. We had a good audience each time, at my house, to hear Brother Erwin. He is a fine preacher, and makes friends everywhere he goes. May the Lord bless his work here, that the honest in heart may be gathered out.

We would be glad at any time to greet the elders who come this way. We would meet them any time.

G. N. Cox.

PARIS, TEXAS, R. F. D. 1, December 25, 1912.

### Australia.

The gospel work in this field is slowly onward though there is nothing startling in our progress or experiences.

We are losing, at the end of this year, all our American missionaries save one or two, and will therefore be quite shorthanded, which will put extra strain upon the forces left and call for greater efforts on the part of local elders, priests, and other officers.

Our development along this line seems slow, no doubt owing to the strenuous competition of modern life and the lack of time and also facilities for obtaining the needful tuition and experiences to develop the ministerial ability. We are hopeful that young men of talent now in sight may ere long bud and blossom into such shape that they may fill these gaps caused in our ranks without such frequent additions from the home land, which though acceptable are luxurious from a financial standpoint.

The great problem of reaching the masses confronts us here as it does the church in all the world.

The great cities remain practically untouched and uninfluenced by either our preaching or literature, and we long for conditions to change or for power to rise superior to the obstacles, in order that they may be reached. Our methods do not seem calculated to draw the attention of the notable ones of earth.

Much might be done in the way of putting our literature in libraries, etc., but how such a movement is to be financed is the question. Preaching on the streets is now practically prohibited in every important municipality of Melbourne. So also is tract distribution in public places. Sometime ago the Mormons were summoned and fined for spreading tracts outside a picture theater in this city which had staged a play "In the grip of the Mormons."

There does not seem to be a great deal of open opposition to our work in these States; but we have to contend with that more deadly foe, passive resistance, including a disinclination to investigate religious claims. The people seem satisfied with what religion they have, or that religion and churches are a parasitic growth which might be abolished without injury to the Nation. The Bible is being relegated to obscurity by the masses, as a book of religious authority. It is not to the majority the end of controversy, but merely as an "old fiddle" upon which any tune may be played. Apparently nothing short of a revival of the miraculous power of the gospel will arouse the people from the apathy which has settled upon them.

In our sunny clime the love of open air exercise and relaxation denudes the church, and Sunday is becoming a day of excursion and picnic to the hills or seaside. At these places dangers to old and young of the most insidious and spiritually enervating character exist in almost undisputed sway.

The world is evidently fast drifting from its moorings spiritually; the tempest is increasing in force and the anchors seem clogged by accumulated rubbish which prevents their holding on through the storm. More than ever we feel the need of a good spiritual anchor and a sound cable.

We, as a church, are affected by our environment, and as the world grows more indifferent and pleasure-loving we will, if not on our guard, be turned with the tide and lose power.

Trusting that God will empower us with a rich endowment of his Spirit, to enable us to stand firm for the right, I am as ever your brother in gospel bonds,

J. H. N. JONES.

RICHMOND, VICTORIA, AUSTRALIA, 5 L. Docker Street, November 8, 1912.

History teaches us that of those men who have overturned the liberties of republics, the greatest number have begun their career by claiming to be great friends of the people; commencing demagogues and ending tyrants.—Alexander Hamilton.

To give a book is to enrich the receiver permanently; to put into his or her possession something which leaves a residuum of pleasure long after the particular day on which it was received has been forgotten.—Hamilton W. Mabie.

## News from Branches

### Saint Louis, Missouri.

District conference convened December 14 and 15. A very large attendance enjoyed a most spiritual time. Patriarch Lewis delivered the discourse in the morning and Brother Dowker occupied the evening hour. With a Sunday school, priesthood, and prayer session, a busy and profitable day was spent.

Four have been added to the church by baptism since last report, and two wedding ceremonies were performed; Brother Archibald pronouncing the words which united Brother John Davis and Sister Anna Themming and Brother Charles Mottashed and Miss Ruth I. Brown. The double ceremony being performed the evening of December 31, 1912.

Brother G. S. Trowbridge was ordained to the office of elder at our last district conference. Brother T. J. Elliot, now being pastor of the Cheltenham Branch, is not with us in the Saint Louis Branch as much as he has been in the past, but while we miss him, we realize our loss is gain to others.

Among those who delivered the word of God during the past month were Brethren Archibald, Reeves, and E. C. Bell. It being Brother Bell's initial discourse, we were pleased at the privilege to hear him. His effort received many compliments, God blessing and strengthening him.

The district Sunday school and Religio will hold a joint convention January 25 and 26. A fine program is arranged and a good attendance is anticipated. The local work of both auxiliaries is progressing nicely.

We are pleased to learn that Sister Peat, who was remembered at our sacrament service, is gradually improving, and we trust will soon be fully restored to health and strength.

Brother D. W. DeJong who has been attending to business for his employer in the East for nine months, is again with us, and we trust to stay. Also Brother Joseph Swift, who for about the same length of time was in Pleasanton, Iowa.

Your sister in Christ,

ELIZABETH PATTERSON.

2739 GREER AVENUE.

## Miscellaneous Department

### Conference Minutes.

**SASKATCHEWAN.**—District conference convened in I. O. O. F. hall in Edmonton, December 28 and 29, 1912. Conference opened with prayer service with district president in charge, associated with Brethren Long, Cornish, and Crabb. Voice and vote were given to all visiting members, and president given power to appoint all committees. One of the main points of discussion was the matter of dividing the district. It was finally decided to send a petition to General Conference, convening in April, at Lamoni, to have Saskatchewan District divided; the dividing line to be the boundary line between Alberta and Saskatchewan. J. C. Crabb was appointed paid delegate to General Conference. The following also were named as delegates: G. T. Griffiths, J. W. White, T. J. Jordan, E. E. Long, Fred Gregory, J. R. Beckley, Sister J. R. Beckley, R. Anderson, J. J. Cornish, J. W. Peterson, Sister T. J. Jordan, J. A. Beckman, Sister J. A. Beckman. Next district conference is to be held at Ribstone, date to be set by district president and missionary in charge. The preaching services were excellent, and the following Brethren treated us to spiritual feasts: E. E. Long, J. A. Beckman, J. C. Crabb, J. J. Cornish. Prayer service was held Sunday morning and the Spirit was felt by many present. The Saints in Edmonton gave us a very pleasant time, showing us their nice city, which is a city of which to be proud, and the visiting Saints left feeling that they had a very enjoyable time. M. Smith, R. T. Brown, press committee.

### Conference Notices.

Conference of the Northeastern Missouri District will be held at Bevier, Missouri, February 15 and 16, 1913. Send all reports to William C. Chapman, Higbee, Missouri. William C. Chapman, district secretary.

Texas Central District will convene with the Cookes Point Branch on February 15, at 10 a. m. Let all officers send in their reports to C. M. Mitchel, district secretary. Let all attend and bring the Spirit of God with them that we may have a profitable meeting. All who come by rail will be met at Colwell and Stone City. S. R. Hay, district president.

Spring River District will meet for conference February 14, 15, 16, at Joplin, Missouri. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

District conference of the Central Nebraska District will convene with the Meadow Grove Branch, February 22, 23, 1913. Branch clerks and all ministry reporting to said conference please take notice. Have your reports to me in due time, that the work may be properly done and in harmony with the law. F. S. Gatenby, district secretary, Orchard, Nebraska.

Annual conference of the Pittsburg District will be held at Wheeling, West Virginia, Forty-second and Jacob Streets, on February 22, 23, convening at 10 o'clock a. m. The nature of the meetings will be as usual. L. F. P. Curry, district secretary.

Conference of the Winnipeg District and conventions of the Religio and Sunday school districts, will convene with the Winnipeg Branch, February 13, 14, 15, and 16 in the Saints' church on Kensington Street, Saint James. Half fare may be secured from the 8th to 12th. Tickets good for returning after conference. Elder G. T. Griffiths will be in attendance, also other good speakers. All visiting Saints will be met at trains and cared for during conference if notice is sent ahead to Nelson Wilson, 169 Langside Street, Winnipeg. All who can are earnestly requested to attend this conference and make it a profitable one. Nelson Wilson, district president; W. S. Carter, district secretary.

### Convention Notices.

Northern California district Sunday school association will convene at Chico, California, February 28, 1913, at 2 p. m. Election of officers will be one feature of the convention. Local secretaries please report as early as possible, using the new report blanks, also send in your credentials at least one week before convention. Home department workers please report, however small your work may seem,—every effort will count. Mrs. Lizzie Day, district secretary, 4663 Eighteenth Street, San Francisco, California.

Southern California District semiannual convention will convene in San Bernardino on Friday, February 28, 1913, continuing over Saturday and Sunday, March 1, 2. The conference session will be at 10 o'clock Saturday morning. The Sunday school will be Friday afternoon, and Religio Friday morning. All are invited to come, and it is hoped we can have a good attendance. R. T. Cooper, district secretary.

Sunday school convention of the Nauvoo District will meet at Burlington, Iowa, January 31, at 10 a. m. There will be a joint prayer service with the Religio at 9.30 a. m. Secretary, Sister John H. Laubscher, 1336 Garnet Street, Burlington, Iowa.

Sunday schools of the Central Nebraska district Sunday school association, please take notice that on February 21, 1913, the semiannual convention will convene at Meadow Grove at 10 a. m. sharp. Please remember the hour and be prompt; also Sunday-school secretaries please have reports in to my address in due time. We desire to see every school in the district represented. F. S. Gatenby, district secretary, Orchard, Nebraska, R. R. 2.

### The Presidency.

#### NOTICE OF RELEASE.

Elder J. A. Roberts at his request has been released from missionary appointment for the balance of the conference year, the First Presidency and minister in charge concurring in the release.

FREDERICK M. SMITH,  
Secretary First Presidency.

INDEPENDENCE, MISSOURI, January 22, 1913.

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
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There is no courage, but in innocence,  
 No hesitancy, but in an honest cause.—Southern.

Correction.

We shall feel obliged if you will correct the following errors and omission, which have crept into the British Isles Mission conference minutes. They appear in issue of November 20, 1912, and are as follows: Elder John Schofield instead of James Schofield, Birmingham; Priest Thomas Adams instead of James Adams, Belfast; Patriarch Joseph R. Greenwood instead of James R. Greenwood, Stafford; Western Wales should appear among the districts.

W. R. ARMSTRONG,  
*Mission Secretary.*

MANCHESTER, ENGLAND, 47 East Grove, C upon M.

Canadian Saints Take Notice.

The London District Library Board is organized for 1913, with the following officers: Bert Richardson, president; Lewis Burnard, secretary; James Winegarden, treasurer; and distributor of tracts; Lewis Burnard, book custodian. If there are any members outside of organized branches who can and will distribute tracts, kindly write to the tract distributor.

We have the leading church books in our circulating library: *Memoirs of W. W. Blair, Book of Mormon, Autobiography of R. C. Evans, Autobiography of Elder Joseph Luff, Voice of Warning, Book of Mormon Talks, American Archaeology, Joseph Smith and His Progenitors, etc.* All branches, Sunday schools, and Religios of London District will remember the motions of last London conference as to sending of collections of each quarter to London District Library Board. Please send all collections to Lewis Burnard, 12 Caroline Street, London, Ontario.

LEWIS BURNARD, *Secretary.*

Second Quorum of Seventy.

Will all members of the quorum who have changed their permanent address during the past year, send us their present address, so we may send blanks for reporting? We need the present address of J. L. Goodrich and D. E. Tucker.

H. E. MOLER, *Secretary.*

HOLDEN, MISSOURI, Box 144.

Pastoral.

To the Branch Presidents and clerks of the Northern California District, and the officers and members; Greeting: We began the new year under advanced ideas, with the only thought of greater proficiency. One of the main foundation principles is promptness, accompanied by care and system, observing every detail. Accepting the presidency of a branch means a virtual covenant to attend faithfully to all the church discipline requires of such an officer. A complete system of reporting has been inaugurated which asks for a report from each branch president to the district president, and from him to the First Presidency; also the minister in charge. Also the semiannual statistical reports to the district conference. We expect to mail our reports promptly on the first

days of January, March, July, and October. We are urged by the First Presidency to give a full report, and to do this we must hear from each of the fourteen branches in the district. Answer all the questions and give such other information as is necessary to an understanding of real conditions. Spiritual advancement is the chief aim, and to reach this each officer of the branch must learn and do his duty or give way to some other. The law makes the priest a visiting officer. Do your priests visit the membership? If not, why not? Let us begin the new year under well-filled sails; pressing our way to higher grounds. I will mail blanks to each branch president on the 20th of the month, giving ample time for complete returns by the first. We ask each one upon receiving the blank to at once fill out and return to my address. Promptness is essential to good service as president. Statistical reports should be sent to our district secretary, Elder J. A. Lawn, Hollister, San Benito County, California; also individual reports of the priesthood. We ask the secretaries of the branches to send us full list of all bearing the priesthood, and their addresses, so far as possible; also name and address of the president and secretary. Remember our next district conference convenes in Chico, Butte County, California, March 1, with conventions on February 28. Let as many as possible attend, as this is the first conference held at this point. If there be opportunities for a series of meetings, or preaching in any new opening, we should be pleased to hear of it. We have competent missionaries in the district anxious for such openings. Let us borrow the motto of the Religio, "Onward and upward," and make it our shibboleth.

Yours for advancement,  
 J. M. TERRY, *President.*

OAKLAND, CALIFORNIA, 1202 Fourteenth Street.

To the Eldership of the Pacific Slope Mission, including California, Oregon, Washington, Nevada, and British Columbia; Greeting: This is to notify the eldership of the above-named mission that at the reunion of the Northern California District, held at Irvington, California, October 31 to September 9, 1912, the Pacific Slope Mission Quorum of Elders was organized, and the following named elders were enrolled as charter members of the quorum: Edward Ingham, Charles W. Hawkins, Clarence W. Earl, Richard Ferris, A. J. Dameron, J. A. Anthony, Eugene Holt, John A. Saxe, C. W. Deuel, W. H. York, H. D. Simpson, H. A. Hintz, Mahlon Cannon, John A. Lawn, J. S. Holmes, E. J. Clark, E. S. Chase, Joseph Flory, I. W. Willie, Ira J. Phelps, Guy L. W. Brokaw, Jasper H. Lawn, A. M. Starkey, M. A. Trotter, J. M. Range, Oscar Ensley, George Daley, James H. Lawn, Ebenezer Burton, Jacob Smith, Benjamin Bean, C. E. Ball, Henry Burgess.  
 Elder Charles W. Hawkins was chosen president of the quorum, and John A. Saxe and Edward Ingham, first and second counselors, respectively. Elder H. A. Hintz was chosen secretary.

It was agreed by the presidency of the quorum to hold the next quorum meeting at the time of the spring conference of the Northern California District, to be held at Chico, California, March 1, 1913. This will be the first meeting of the quorum since its organization, and we wish as large an

attendance of the quorum membership as possible, as we wish to get more thoroughly organized, and form definite plans for future quorum work.

We understand that it is the design and intention of quorum work, to bring the eldership closer together; that there may be unity of thought, and action as they go forth to teach God's word; that we may get wisdom, even by learning, and by study of all good books; that we may be workmen approved of God, that need not be ashamed.

We want the name of every worthy elder of this mission enrolled in the quorum and to the end that this may be speedily accomplished, we ask that presidents of districts and branches, will see to it, that all the elders, under their several jurisdictions, that are in good standing, send in their names for enrollment. The elders sending in their names, should have them approved, either by a branch president, district president, or missionary in charge. Send all names, with addresses, to C. W. Hawkins, 615 Spencer Avenue, San Jose, California; (pronounced San Hozay); who after enrolling them himself, will forward them to the secretary for enrollment. Every elder thus enrolled, is requested to send in a report, or report in person, to the quorum at its first meeting in each year: of which meeting, notice will be given in due time.

Now brethren let us be up and doing, and not be idle nor slothful. We have been called of God to the holy priesthood; let us therefore seek first to build up the kingdom of God and his righteousness, and he will add all things needful for our temporal wants.

Your colaborers in the gospel,  
C. W. HAWKINS, *President of Quorum.*  
JOHN A. SAXE, *First Counselor.*  
EDWARD INGHAM, *Second Counselor.*

SAN JOSE, CALIFORNIA, December 14, 1912.

### Died.

JOY.—Mrs. Rebecca Dricko Joy was born at Addison, Maine, November 16, 1840; died at North Haven, January 11, 1913. She was married to the late David Joy in 1857. To this union were born five children, who now mourn her death. She united with the church, when a young girl and remained all her life a faithful Saint, a loving mother, and friend to all. Funeral at her home in Addison; sermon and services conducted by Elder J. F. Sheehy.

DREYER.—Ethel Leona Dreyer, daughter of Mr. and Mrs. Fred V. Dreyer, 443 Greenbush, Street, Milwaukee, born January 7, 1909; died January 16, 1913, aged 4 years, 9 days. Death due to complications from scarlet fever. Sermon by Jasper O. Dutton. Interment at Union cemetery.

LANCE.—At Liberty Home, Lamoni, Iowa, January 6, 1913, Sister Susan C. Lance, born at Ashville, Buncombe County, North Carolina, October 22, 1827; baptized and confirmed April 14, 1884, at Almaosa, Conejos County, Colorado, by Elder James Caffall. She was the daughter of William and Nancy Prayter, married when about twenty-two years of age, was a widow; nothing is known of her other kindred. Passed away at the advanced age of 84 years, 2 months, and 17 days, funeral service at the home, in charge of Elder John Smith, and sermon from Alma 19:4, by Elder Robert M. Elvin. Interment in Rose Hill.

NEFF.—Benjamin Hammett Neff, at Webb City, Missouri, December 20, 1912. Born in Saint Louis County, Missouri, August 23, 1884, aged 28 years, 3 months, 27 days; baptized November 10, 1912, by Elder O. P. Sutherland. Funeral sermon by Elder J. A. Davis, Pittsburg, Kansas, being member of church only forty days.

CALKINS.—Seth E. Calkins, at Carterville, Missouri, December 29, 1912. Born January 3, 1854, at Girard, Erie County, Pennsylvania; baptized August 5, 1894, at Joplin, Jasper County, Missouri, by Joseph Luff. A member of Webb City branch since 1904. Funeral sermon by F. L. Freeman.

RICHARDSON.—Agnes Pearl Richardson was born May 9, 1892, at Wilson, Alpena County, Michigan, and on January 3, 1913, after months of intense suffering from a complication of diseases, culminating in tuberculosis, she entered into her rest. Besides husband and baby son, she leaves father and mother, Brother and Sister James H. Blackmore, of Wilson; three sisters, Mrs. Richard Stewart, of Greenbush, Michigan; Misses Ina and Alice Blackmore, and one brother, Bennie, of Wilson, besides hosts of sorrowing relatives and friends. Sister Pearl was baptized at Spratt, Michigan, on August 19, 1906, by O. J. Hawn. Through all her suffering, her faith in her Savior did not waver, and her last words to her father, a short time before she died, were: "I'm all right now, papa. I'm all right." Funeral sermon at her home in Lachine, on January 5, by J. A. Carpenter; burial in Greely Cemetery. On December 24, 1912, just ten days previous to her demise,

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This matter is worth thinking about. In fact, if interested, I would be glad to have you write me about it. And when you write, be sure to remind me to send your copy of the folder describing these lands.

I will run a personally-conducted homeseekers' excursion to points in Wyoming on the first and third Tuesdays of each month. It won't cost much to go out and inspect these farms and it might mean a lot to you. As you have something to gain and nothing to lose; why not arrange to do this?



D. CLEM DEEVER, Immigration Agent  
1004 Farnam Street, Omaha, Nebr.

her eldest sister, aged 29, Sister Edith Connell, of Alpena, passed on to the other side, leaving husband and three little ones, besides many other sorrowing relatives and friends to mourn for her, but they sorrow not as those without hope. Truly "Blessed are the dead which die in the Lord." Sister Connell's funeral was held from her home in Alpena, on December 26, 1912, S. W. Russ officiating.

**GUNSOLLEY.**—At Decatur, Nebraska, January 5, 1913, Brother Albert P. Gunsolley died. He was born October 21, 1846, at Lucky Hollow, Joe Daviess County, Illinois. Death was due to a paralytic stroke two years ago, followed by diabetes. He was baptized at Decatur, Nebraska, September 28, 1902, by Oscar Case, confirmed by James Caffall and Oscar Case. Married Sarah E. Huff, at Glenwood, Iowa. Surviving him are wife, three brothers, Thomas, Joshua, and Joseph; and two foster daughters, Eva and Rosa. He was ordained a teacher September 16, 1906, by Herbert S. Lytle and Henry L. Kinning. He was faithful to the end and has entered a well-earned rest. Funeral held in the Saints' church by Joseph Lane, of Pisgah, Iowa; assisted by J. E. Butts of Decatur, Nebraska. Interment in the Decatur Cemetery.

The days when the wandering minstrel sang his song and told his story by the yuletide board in the manor hall, and master and men, mistress and maids wept and laughed together, is gone for ever. The sage, the story teller, the singer of songs no longer stops on his gypsy way to make us merry and strengthen the bond of brotherhood with tears. But into our homes there comes a guest, as gay, as sad, as full of human sympathy and human fire as ever sat by a blazing hearth and strummed his battered harp. The story writer touches the source of human emotion in the swarming life about him, and sends into a million homes his message of laughter and of tears.—*Collier's Weekly*.

Be thou chaste as ice, as pure as snow—thou shalt not escape calumny.—Shakespeare.

As for the dispute about society and solitude, any comparison is impertinent. It is an idling down on the plain at the base of the mountain instead of climbing steadily to its top. Of course you will be glad of all the society you can get to go up with? Will you go to glory with me? is the burden of the song. It is not that we love to be alone, but that we love to soar, and when we do soar the company grows thinner and thinner till there is none at all. It is either the tribune on the plain, a sermon on the mount, or a very private ecstasy still higher up. Use all the society that will abet you.—Thoreau.

**Horace's Ode to a Fawn.**

Wooer of young Nymphs who fly thee  
Lightly o'er my sunlit lawn,  
Trip, and, go, nor injured by thee  
Be my weaning herds, O Fawn.

If the kid his doomed head bows, and  
Brimms with wine the loving cup,  
When the year is full, and thousand  
Scents from altars hoar go up.

Each flock in the rich grass gambols  
When the month comes which is thine;  
And the happy village rambles  
Fieldward with the idle kine.

Lambs play on, the wolf their neighbor;  
Wild woods deck thee with their spoil;  
And with glee the sons of labor  
Stamp upon their foe the soil.

—Translation of C. E. Calverley.

If a man be endued with a generous mind, this is the best kind of nobility.—Plato.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

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NUMBER 6

## Editorial

### IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

I do not know whether this is scripture, strictly speaking, but it ought to be if it is not, to use the language of an elder who once criticized the editor's quotation; "If there is anything sharper than a serpent's tooth it is to have a thankless child." Our reason for quoting this and calling attention to it is this.

For the last three months the Senior Editor has been in the passive condition of helping others to realize how extremely blessed it is to give; for he has been the constant recipient of mementos—things good to see, things good to receive and make use of—a few of which he proposes to name in this article.

The argument is this: If it is more blessed to give than to receive, and the Senior Editor with a great many others has been the means of giving this kind of pleasure and blessedness to those who had a desire to give and make cheerful, an acknowledgment now and then would not only comfort those who gave, but would in a sense discharge an obligation to those who were kindly interested in blessing others.

It has already been mentioned in the columns of the HERALD that a reception was awarded the Chief Editor as Editor and as President of the Church, at his birthday anniversary, and it needs only to be referred to as one in counting our blessings o'er and o'er. Following this the Christmas season brought almost numberless cards and letters of sympathy, condolence, and comfort from all over the world. Many of these were accompanied with articles of more or less value intrinsically, but mainly valuable because of the spirit in which they were sent.

Among these the Editor takes pleasure in mentioning having received at the hands of the British Isles Saints a magnificent staff or "walking stick," of the Malacca type, excellently mounted with a silver band, bearing the inscription of presentation from the British Isles Saints, with the date of its sending.

It was received on the last day of the year and had been mentioned in a letter written by Brother Rodrick May as having been sent. The letter and staff were received the same day. Why mention this? One reason for it, so far as we are concerned, is this; that the committee who had been appointed to make selection of a staff followed the sentiment and philosophy of the Nation and secured what they called a solid, well-appointed staff, for absolute and everyday service, strong and serviceable, rather than simply as a parade staff. The staff, like the monuments of British law and British buildings, is characterized by its solidity, its adaptation to the object for which it was intended to serve, to abide while other and flimsier things will go down in the warfare. We greet the British Isles Saints in their expression of fervent regard and love, and notice that it is not confined to one-district, but includes the whole staff of workers, elders and Saints, together.

Later mementos have reached us from Brother and Sister Rees Jenkins. An old-fashioned stamp for sealing with a mother-of-pearl handle for the Editor, and to his companion a string of beads such as are worn in the Holy Land by the natives thereof. They were sent from Jerusalem and were brought to the Editor's house by two lads, one the son of Brother H. W. Goold, the presiding elder of the South Side Independence Branch, and the son of Sister Carr, a sister of Brother Goold, who came from Jerusalem after the death of her husband some little time since.

We take pleasure in acknowledging the receipt of these with other mementos of sentiment and esteem which have been received by us during the last three months, and extend the honors east and west, north and south, accepting the sentiments of esteem expressed by them, and greeting them with the same loyalty as coworkers as we have enjoyed in the times that have passed. We are not ashamed of our association, and we are thankful to God that so far the history of our life has been such that we can answer cheerfully to these expressions of regard sent by others. Surely no one can find fault with us for being passive recipients and helping others to enjoy the greater blessing of giving.

### A WORTHY WORKMAN DEPARTED.

The news from the field is not always pleasant and encouraging. We have the lights and the shadows, the joys and the sorrows, the pleasures and the labor; all coming from the same field.

January 23 a phone message greeted the Senior Editor, announcing the death of Elder W. S. Pender, one of the workers in the field. A few years ago a conference call was made for some young elders to undertake the study of the Spanish language, with a view to work in Mexico and among the Latins of the South. To this request, so far as the field was concerned, W. S. Pender and W. H. Mannering responded. Brother Pender was the older of the two in the field, and we had met him in 1905 at Vancouver and Westminster, British Columbia, where he and his wife were earnestly engaged in the work, and had been coadjutors with others there.

Brother Pender was in failing health then, but with a devotion seldom equaled, and excelled by none, he offered himself in connection with Brother Mannering for the southern field, accepting the appointment with a view to the study of the Spanish language, with which understanding these missions were given. It so happened that the mission of these brethren fell in the period of the serious revolt in Mexico against the Diaz government, which resulted in the installation of General Madero as president of the Mexican republic, and there has been nothing but a political intrigue and a reign of insurgency ever since.

Brother Pender's health kept failing him, though he succeeded in securing to an extent a knowledge of the Spanish language. Neither of these families had children, and Brother Pender's labors had brought him into middle life. Brother Mannering and his wife are left to prosecute his intended purpose to study the Spanish language, as we sincerely hope. No more sincere and devoted workers have been or are in the field than Brother and Sister Pender, and so far as we understood, their strength was nobly seconded by Brother Mannering and his wife. They were at Torreon and were shut in when that city was besieged and bombarded, and they were compelled to change their location once during the siege, as the thin walls of the buildings of the almost tropical climate were not calculated to repel the explosive shells nor the insurgent rifle bullets, which sometimes went through the frail casements.

They escaped harm and really achieved some degree of success, but the experience as a whole has shown us clearly that the gospel can not be successfully propagated in an area of country swept by internecine warfare. Wherever Brother Pender's name is mentioned, let this devoted fact of his life and his associate, Brother Mannering, in endeavor-

ing to obtain knowledge of the Spanish language, urge some others of our younger men to obtain the same mastery of the language would be our sincere hope.

### THE FUNCTION OF JUDGING.

*Jesus is reported to have said: "Judge not, that ye be not judged."—Matthew 7: 1, King James Version.*

What is meant by this commandment? Did Jesus mean that we must not form an opinion of men and measures? That we must belong to the "know nothings"? Evidently not, for his word makes it obligatory upon us to judge of many things, including individuals and their character and conduct. He says we are to be "wise servants," yet as "harmless as doves."

We are obliged, in self-defense, and in defense of those intrusted to our care, to form an opinion of those whom we admit to our homes. There are men who are not fit to be given shelter for a single night under the same roof that shields growing children. It is not safe to admit them to the home. They make it their business secretly to corrupt the morals of the young, and are as dangerous as a rattlesnake. To overlook evidence that a man has such a character, and in the absence of repentance and reformation, admit him to the home circle, would be blind folly. True, we are to work for the reformation and reclamation of those who are lost. But this work must be done along lines commended by common sense and the law.

Evil has a potent, corrupting influence. It can be resisted only by active, intelligent righteousness. And the young and inexperienced have not yet developed that stanch character that "resists all evil." They must be protected by more mature judgment.

If a rotten apple and a sound apple are placed side by side in a dark cellar, the sound apple does not regenerate the rotten one. To the contrary, the rotten one corrupts the other.

An active, developed, corrupt character has more power than an undeveloped, inactive, good character. So parents and teachers and others who may have oversight of young people are often obliged to form an opinion of men and women, and it is to the interest of those under their protection that this judgment shall be astute and correct.

In business we are obliged to judge men, as to their honesty and merit. And even charity that is bestowed without discrimination is now mostly regarded as a curse rather than a blessing. It encourages pauperism rather than diminishes it. While in the church we are constantly required to judge, if to consider men's conduct, character, and record, and form an opinion of them, is to judge.

## SUSTAINING CHURCH OFFICERS.

Every time we are called upon to pass upon the question of sustaining church officers at the General Conference, or stake or district conference, we must, in a sense, and a very broad sense, too, judge as to their worthiness to occupy,—considering their ability, morals, activity, sincerity, etc. When we think of it, this mental scrutiny under which a man must pass in his church work, being inspected from all possible angles, by thousands of different, intelligent entities, who broodingly watch him and form conclusions, has a sobering influence, and can have a beneficent result only when the majority have learned to judge wisely, along righteous lines, thus reaching correct conclusions.

So long as common consent obtains in the church, public officers are safe only when the majority of the members are capable of sound, righteous, impartial judgment. And it is equally true that the members and the church in general are safe only on the same condition. In a religious democracy, such as the church is, to an extent, every member, within certain lines, must be a judge, and the safety and growth of all require that he shall be a just judge.

## ELECTING BRANCH OFFICERS.

Certain matters God himself has intrusted to the judgment of men. Such, for instance, as the choice of branch officers, or officers for the local church. He has designated certain men, many of them, for the priesthood. But when we come to select one of these to occupy as an officer of a branch in any capacity it rests with us to make the selection, judging as to ability and merit. In some branches individuals have attempted to settle the matter by private revelation, claiming by dream, vision, tongue, or prophecy to indicate the one to be chosen. That is not God's way. In most instances such attempts have resulted disastrously. The matter is not to be settled by a "thus saith the Lord," coming from whomsoever may choose to attempt to settle it in that way. These officers are as a rule to be elected. Under certain conditions members may be guided in their choice by advice of those by law placed in authority, or by action of appointing authorities, as in large branches where pastors are supplied by conference appointment; yet the matter of final selection and election ordinarily rests with the people, under normal conditions. At such time of selection, judgment and discrimination must be exercised. The worthy and able must be recognized; also the incapacitated and the unworthy.

## JESUS A GOOD JUDGE OF MEN.

Jesus himself was a very good judge of men. No man need "tell him what was in man." In a matter of choosing twelve men, he secured eleven truly re-

markable men, as their history shows, and he was not at all deceived by the twelfth, who proved recreant to his high calling. He understood the Pharisees, and knew just how to meet the sophistry of the lawyers. He could tell the character of Nathaniel at a glance. He knew just when to say, "Go thy way and sin no more." He could detect the character of the "leaven of the Pharisees," and did not hesitate to warn against it.

## THE INSPIRED VERSION.

As is so often the case, the Inspired Version of the Bible comes to our rescue, and gives us a correct understanding of what Jesus really said in the text that we have quoted. Properly rendered it reads:

"Judge not *unrighteously*, that ye be not judged; but judge *righteous judgment*."

What is *unrighteous* judgment? It is harsh, uncharitable, unkind, suspicious judgment, that takes stock in the slanderous tales that circulate in nearly every community.

What is *righteous* judgment? It is kind, charitable, intelligent judgment, based on *facts*. It is that kind of judgment that we would wish to have other men exercise toward us—golden-rule judgment.

## IT IS OUR DUTY TO FORGIVE ALL MEN.

In cases where injury is done to us in any way, we can hardly ignore the facts in the case. We can scarcely avoid forming some estimate of the character of the persons involved. But this does not mean that we are to hold the incident against them, and cherish hard and revengeful feelings. The world always says: "Get even." But God has a different plan. He says:

I, the Lord, will forgive whom I will forgive, but of you it is required to *forgive all men*; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds.—Doctrine and Covenants 64: 2.

Even when the injury is of such nature that it must be adjusted by the officers of the church, perhaps involving a church trial, the preferring of charges, and all that follows, we as individuals are to forgive the one who has injured us. The church executes the law; but we, individually, must forgive.

There are absolutely no circumstances under which we are justified in holding hatred or malice toward our brethren. Absolutely none!

Jesus himself set the example. He lived his own philosophy.

They slandered, persecuted, and misrepresented him, so that he suffered all that a sensitive man could suffer from such treatment. Then they took and scourged him, adding physical agony to mental suffering. They insulted him in every vile way, and finally hung him upon the cross. Had he broken forth then in maledictions upon them it would have

been human. But that would have ended the work of Jesus. But he did nothing of the kind. He held to his divine philosophy of forgiveness, and prayed, "Father, forgive them; for they know not what they do."

On a certain occasion, when Jesus was journeying toward Jerusalem to be offered up, he sought lodging in a village of the Samaritans. But the Samaritans hated the Jews so that they would not keep him over night, simply because he was heading toward Jerusalem. This so incensed the disciples that they said: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" That was humanity asserting itself. They would have revenge.

But Jesus said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Our mission is to save,—to reconcile. It is not to take vengeance and destroy. Vengeance belongs to God, to seek it is not our function.

#### INDIVIDUALLY WE MUST NOT JUDGE TRANSGRESSORS OF THE LAW.

You will notice that in the cases indicated we judge men as to their merit or ability to occupy in places of trust, or to receive our confidence and friendship, or as to their need of charity or financial help, or something of a kindred nature.

But there are limits and bounds to our right to judge. In all those cases where men commit offenses against church law, whether of an individual or general nature, or are accused of committing such offenses, judgment does not belong to the *individual*. In all such cases judgment as to guilt or innocence rests with the *courts* that are appointed to attend to such work. They have the authority; we have not. They can judge; we can not.

#### WHERE THE COURTS ARE IGNORED.

We have in mind the case of one branch where one of the branch officers was charged with a grave offense. Did the members await the verdict of the court? No, they proceeded to try the case, each for himself. About half of them decided that he was guilty, and the other half decided that he was innocent; for some heard one side and some heard the other; while few indeed heard both sides. That is the function of a court; a court hears both sides. So they fell to quarrelling, and split the branch in two so that it was very nearly destroyed. That will be the result, to a greater or lesser extent, every time when the members attempt to judge in such cases.

God has appointed courts to judge; the church sustains these courts for that purpose. This is based on common sense. It is impossible to get the members of a branch or district all together to sit

and hear all the evidence from both sides and judge the case on its merits. It is not practicable, even if they had the authority. So courts are established to give these matters attention, and the branch or district, or the church at large, delegates authority to them to hear the case and bring in a verdict. The members are to suspend judgment and wait for the verdict and be guided by it as to their final action; for the matter of "binding on earth," or the reverse, comes back finally to the church.

#### VERDICT OF COURTS MUST BE ACCEPTED, SUBJECT TO APPEAL.

So we have this apparent anomaly that the verdict of an elders' court is one thing on which the vote must be affirmative. This we say *appears* to be an anomaly; but in fact it is based on sound reasons, and is no exception to the rule of common consent.

In a certain branch the verdict of an elders' court was brought in. Certain members of the branch insisted that a negative vote should prevail. The person on trial had been found guilty and they were determined to defeat the findings of the court. He was their personal friend; and they did not subscribe to the teachings of the Master: "If thy hand or foot offend thee, cut it off and cast it from thee; for it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. . . . And a man's hand is his friend, and his foot, also."—Matthew 18: 7, 9, I. T.

They insisted that all things must be done by "common consent." The facts are that the entire church, in General Conference assembled, by common consent has decided that the findings of an elders' court *must* be accepted, subject of course to appeal to a higher court, and must be respected until reversed by a higher court.

That being the case, to take the negative vote on the findings would be but an idle form, since the branch is bound to accept the findings, subject to appeal by interested persons, and so the authorities have frequently ruled that the negative vote should not be taken on the findings of the court; though if a penalty is recommended the matter should be divided, and a negative vote may be taken *on the question of penalty*.

Upon presentation to the branch, or other body, of the findings of any court authorized to try any cause of action, it is the *duty* of such branch, or body, to *sustain the findings of the court* until such time as the parties to the action shall appeal, if they desire to do so, to a higher court and the action shall be reversed. . . . The branch, or other body, upon the presentation of the findings of an elders' court should at once *sustain* the findings, always with the permission to any party in interest to seek his redress before the higher court by appeal.—Court Procedure, adopted by General Conference of 1908.

The clause herein that relates to the action of the church on receiving the report of a court shall be construed to mean that the findings of the court *shall be affirmed*; but should said court recommend a penalty, the vote to affirm the findings, and the vote to adopt the recommendations, should be taken separately, and that upon the penalty shall be taken on both the affirmative and the negative sides . . . the verdict of the elders' court should be sustained when presented, and any party aggrieved, or dissatisfied with the findings, must for redress appeal to the proper courts, authorized under the law, to hear and pass upon such findings.—Rules of Order and Debate, p. 94.

While pleading for common consent to obtain, these persons were in fact seeking to oppose their will, or at most the will of one little branch, to the common consent of the whole church.

If an individual is found guilty, it is his privilege to appeal to a higher court. But the members of the branch, even though they may feel friendly toward him as an individual, must accept the verdict of the court and abide by it until it is reversed by a higher court. For the court has been authorized to hear the case. Members of the branch could intelligently reject the findings only after having heard all the evidence and the pleas on both sides; and this they can not do, and for that very reason have referred the matter to the court, and are consequently, as a matter of fact, disqualified from reaching a reverse decision. But if they distrust the decision, appeal is open.

While in the case of a verdict of "not guilty," when the branch is the one bringing action against an individual, for the same reasons before stated the branch must accept the verdict. Only in this case appeal can be taken by the branch only on condition that fraud or collusion shall be charged against the court.

In all cases where the court, upon proper inquiry, finds the accused not guilty, or that there is no just cause for action, the decision is to be final except where fraud and collusion are duly charged in the trial on complaint before a higher court, when such court may upon satisfactory proofs being offered, examine into the case anew, and issue such order as shall accord with the facts, and no member against whom charge has been made, so examined and decided as herein provided, shall otherwise be liable to further action upon such charge and offense.—Rules of Order and Debate, p. 99.

The branch can not repudiate the action of its own agent, so long as that agent retains integrity. The branch can not question the judgment of its own agent on a matter which the branch is incompetent to judge. But if it is evident that fraud, collusion, or partiality has entered in to defeat justice, then the way is open to enter a higher tribunal, prove this fraud or collusion, and secure an adjustment and proper hearing.

#### CONCLUSION.

We have endeavored to bring out three leading points:

First. We are not forbidden to judge in some mat-

ters; indeed we are forced to reach conclusions regarding men and measures; the safety of the body and of individuals depends upon the ability of the majority of the people to reach just and intelligent conclusions; this judgment is to be righteous in all things.

Second. Though we may be conscious of wrong done to us individually, and may correctly estimate that wrong, we are required to forgive all men; we must not, under any conceivable circumstances, hold hardness against our brethren, even when they are in error.

Third. Our right of judgment is to be exercised within bounds limited by law and reason; in cases of alleged violation of law, requiring action, the legally appointed courts are to judge; in such cases individuals must suspend judgment and await the verdict of the court, and act in accord with it; such findings must be accepted, subject to appeal as governed by law; action in harmony with this rule will bring good results, defiance of it will bring anarchy and discord.

ELBERT A. SMITH.

#### NOTES AND COMMENTS.

MRS. GEORGE W. COLEMAN.—The Fall River (Massachusetts) *Evening News*, of January 22, contains an account of a lecture in that city on Tuesday evening, January 21, by Mrs. George W. Coleman, of Boston, president of the Massachusetts Council for Patriotic Service. Her subject was, "The dangers of Mormonism." She dealt largely with stories of how Mormon elders seek to get women converts, and with polygamous conditions in Utah. In the same issue of the *News* appeared a communication from Brother H. O. Smith, who is pastor of the Fall River Branch. He called attention to church differences, and a resumé of our church history, and closed with a statement of our position and a strong plea for a constitutional amendment forbidding the practice of polygamy.

BROTHER WILLIAM H. KELLEY.—Word comes from the brother that he is improving and "pulling along towards normal again."

We are in receipt of a letter from Elder Hubert Case, written from Woodard, Oklahoma, January 20. He incloses three interesting photos. One shows a group of Indian converts; another pictures Brethren Case and Christensen in camp; the third shows four Indian elders, all ordained and at work preaching the restored gospel. These are: Reuben Taylor, Leonard Tyler, Chief Three Fingers, and Phillip Cook. Brother Case had just organized a branch with thirty-three members. He has written a tract addressed to the Indians that will appear in the *HERALD* shortly, and later in tract form.

## Hymns and Poems

### Selected and Original

#### In Memory of W. C. Nirk.

I am dreaming to-night of the days that are past;  
Of the days that are gone, and dead;  
My heart is aching, my tears falling fast;  
On sorrow I pillow my head.

Oh, beautiful days when dear grandpa was here!  
Oh, loved one now gone from our sight!  
Oh, draw us, dear Savior, by thy mercy near,  
And comfort our hearts to-night.

I see thee, dear brother, as oft we did meet  
To study the Savior's word,  
I hear thy dear voice with its accents sweet,  
The sweetest that ever I heard.

Asleep, asleep, in a slumber deep,  
At rest with the ransomed and blest!  
From thy labors on earth, thou hast gone to reap  
At the goal of thy soul's long quest.

RHODES, IOWA.

PEARL ANWAY.

#### Waiting.

Lord, I, a weak and weary Saint,  
Come humbly to thy feet;  
My cross is heavy and I faint;  
Oh, help me, I entreat.

The journey's long, and rough the ground  
My weary feet have trod;  
Few earthly oases I've found,  
In traveling home to God.

Extend thine arms of love divine,  
And take me to thy breast,  
To feel, dear Lord, that I am thine,  
Will bring sweet peace and rest.

But that blest power which did me save,  
And oft my spirit thrills,  
Still lights my path and makes me brave  
To bear a thousand ills.

Soon comes the rest beyond compare,  
In mansions built above,  
To dwell with God for ever there,  
O'ershadowed by his love.

ONSET, MASSACHUSETTS.

JAMES L. EDWARDS.

## Original Articles

### THE SECOND OFFENSE.

#### THE STATEMENTS OF THE LAW.—WHAT DO THEY MEAN?

Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.—Doctrine and Covenants 42: 7, middle portion of the paragraph.

What is meant by "the second offense," is made plain by the statements of the law just quoted. When one has been properly tried before a legally constituted church tribunal, and found guilty, it is case number one, and the *first* offense; and when the same party, tried in like manner, but at a later date, is found guilty of repeating the crime, it is case number two, and the *second* offense.

The point at issue, which is an important one, and one upon which there is some difference of opinion, is this: After the party has been found guilty of the second offense, can he properly come back into the church by repentance and baptism? Some believe that he can, while others believe that he can not.

It must be conceded, I think, that the language of the law is quite plain and specific; but we get into trouble when we try to go beyond what is expressed in the law, and especially when we move in opposition to what is already revealed.

Concerning the one who is found guilty of the first offense, the Lord specifically says: "And he that committeth adultery and repenteth not, shall be cast out"; but it *does not say*, "he shall not be forgiven." "But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive."

Here we are plainly told when (that is, under what conditions,) we shall forgive, and when we shall not forgive. When the second offense has been committed, repentance ceases, and forgiveness is at an end. To extend forgiveness after this, is to do it without any warrant found in the law, and in opposition to the law. But, of course, we need to understand what forgiveness means, and what it *does not* mean, as herein used.

Now, after confessing his guilt and making a solemn promise before God and the church that he will do it no more, he repeats this terrible crime with its terrible consequences! Now what does the Lord say concerning him? "*He shall not be forgiven, but shall be cast out.*" Not one word about repentance, and forgiveness is positively forbidden. The Lord finds no place for his repentance. Shall we try to fine one? In the first offense, the Lord

Doctor B. O. Flower, president of the National League for Medical Freedom, and Irving Fisher, professor of political economy at Yale, will take sides in the February *Century* on the subject of the Owen Bill, which calls for a National Department of Health—a measure that is attacked by Christian Scientists and others who declare that it is aimed at their liberties.

tells us, plainly, under what conditions we may forgive, but in the second offense, where it is much more needed, if the opposite view be a correct one, he does not so much as intimate that he can come back at all!

This revelation from which we have quoted contains a record of the law which was and is to govern the church till Jesus comes to rule and reign over his people. (See Doctrine and Covenants 41: 1, 2; 42: 1; 85: 5.) In this law, all the sins found in the catalogue are mentioned and condemned, in specific or general terms. Two of them, the second offense of adultery, and killing, are unpardonable. And all those of mature years, who are intelligent readers of history, both sacred and profane, need not be told that these two sins have always been closely associated. The first frequently leads to the second.

But let us notice what the Lord says of them. Of the first, as we have already seen, he says, "He shall not be forgiven"; and of the second, "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come." (Doctrine and Covenants 42: 6, 7.)

And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.—Doctrine and Covenants 42: 21.

A few pertinent and significant questions will throw light on the subject. Those who accept the opposite view of this question must believe, with us, that the guilty one is "cast out" in an unrepentant and unforgiven condition, or that, although he has truly repented, the Lord will not accept his repentance.

First. Why does the Lord command that he (the guilty one) "shall not be forgiven, but shall be cast out"?

Second. In case he can and does repent, before he is cast out, why is it that the Lord will not accept his repentance, *then*, but at a later date, he will accept it?

Third. If it be said, He can not truly and sincerely repent, because he must pay the penalty of being cast out, then, we ask, How long will the penalty attach? Upon what seems to be a fair claim of repentance, can he come back into the church the next day, or week, or month? If so, what has been gained, either for the church or the transgressor, by casting him out?

Fourth. Why did the Lord give such particular instructions as to what we must do with the guilty one, and then, while he is yet in our hands and may ask for admission into the church at any time, leave us without one word of instruction?

All this seems to indicate, very plainly, that the

design of God is to leave the guilty party right where the expressed terms of the law leave him; that is, *unforgiven* and *outside* of the pales of the church. There is, without doubt, good and sufficient reason why it should be so, else it would not have been so ordered.

#### OBJECTIONS CONSIDERED.

First. It is claimed that our position is in conflict with the teaching of the gospel, which requires us to forgive all men, and that without limitation or conditions.

If this be true, why not forgive him before he is cast out, and especially so when he puts forth the claim of repentance? But the law says, without any reference to confession and repentance. "*He shall not be forgiven, but shall be cast out.*"

Second. "That means," says the objector, "that we are not to forgive him at *that time*, but *afterwards* we may."

Parenthetical words, phrases, and sentences are sometimes useful and permissible, and sometimes they are not. When used to throw additional light upon what is already indicated, they serve a good purpose; but when used to add to and change what is already indicated, they are neither useful nor permissible.

Forgiveness, permit us to say, is of two kinds. First, personal or individual forgiveness, without any reference to the administration of the law. This kind requires us to forgive all men, without any regard to the conditions imposed on the wrongdoer, or to limitations of time. But we will let the Doctrine and Covenants explain itself.

My disciples, in days of old, sought occasion against one another, and forgave not one another *in their hearts*, [italics mine] and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespass, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.—Doctrine and Covenants 64: 2, latter part of the paragraph.

This divine instruction places the matter before us in excellent shape, and leads us right up to the second kind of forgiveness; namely, what we will term *legal forgiveness*. We must have compassion on the erring ones, and in our hearts forgive them, but at the same time, if they will not confess and repent, they must be delivered up to the church to be dealt with according to the law of the church.

Why? "That God might be glorified"; that we "may be justified in the eyes of the law"; "that" we "may not offend him who is" our "Lawgiver." Strong reasons these, and they ought to satisfy all who claim to have faith in God.

As ministers and members of the church of God, we are required to be compassionate and forgive all *from the heart*; but as administrators of the law, we can only forgive in accordance with the terms of the law. Where God says, in the law of the church, "*forgive*," we must forgive, not only from the heart, but in a legal sense; and where God says, "He shall not be forgiven," we must not forgive him; that is, in a legal sense, and as administrators of the law.

It is easily seen that the forgiveness spoken of in Doctrine and Covenants 42:7, is of a legal character, and in nowise conflicts with that forgiveness of the heart which is required of all the Saints, *always, everywhere, and under all conditions*.

Third. "But," says the objector, "when we deal with members of the church for other transgressions, we receive them back, under proper conditions, although there is no special provision of law to justify this practice. Why not, then, receive back anyone who has been found guilty of the second offense of adultery?"

The answer is easy. The cases are not parallel. If the objector can find one or more places where we have been instructed, when dealing with the members of the church for these "other transgressions," *not to forgive, but cast them out*, then, clearly, the same law will apply as in the second offense of adultery. This law applies to parallel cases, but not to dissimilar ones.

Fourth. We are told that there is no gospel in our position. The gospel says, "Come," and we say, "He shall not come."

This is begging the question. If the law, given of God, prohibits their coming back, then it is not *we*, but *God*, who says, "They shall not come." If the law does not prohibit them from coming back into the church, let it be shown.

In Doctrine and Covenants 42:20, we read: "But if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you."

Is there any invitation to "come" in this statement? Is there any gospel in it?

In paragraph 21 we are instructed to deliver up to the laws of the land any persons found guilty of killing; and we are bidden to remember that for such persons there is "no forgiveness." If capital punishment is in vogue where they are delivered up, they are very liable to be executed for their crime. Is there any invitation to "come" in this instruc-

tion? It is not harsh for us to ask those who use these objections, to tell us if there is any gospel in this word of the Lord to us. We do it in all kindness, that these objections may be legitimately removed.

Paragraph 20, referred to above, not only instructs the church to cast out those who leave their companions for the sake of adultery, when they themselves are the offenders, but it also says the following: "And again I say unto you, that ye shall be *watchful and careful* [*italics mine*], with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them."

Notice, please, that in the cases herein cited, not one word is said about the condition of repentance, except concerning those who are guilty of fornication and are not married. These may come into the church, *if they repent*. So it is very plain, we think, that we may get ourselves into a condition where we can not repent, because there is found no place for repentance.

Fifth. Another objection which has been made to do duty is fairly stated in this way, and is founded upon the teaching of Christ: "There is but one sin for which there is no forgiveness, and that is the sin against the Holy Ghost."

We kindly remind those who use this objection that until the sin against the Holy Ghost is properly defined, and it is *proved* that the second offense of adultery is no part of that sin, the objection is without force. This has not been done, nor is there any probability that it will be done.

The sin against the Holy Ghost, as we understand it, is the "sin unto death," of which John says, "I do not say he shall pray for it." (1 John 5:16.) It is a denial of Christ and his gospel, in word, or in act, or both. We may as effectually deny Christ and the righteousness of God revealed in the gospel, by deeds of unrighteousness, as by word only. Surely no one will deny this.

It is true, according to Matthew 12:31, 32; Mark 3:28-30; Luke 12:10; that Jesus taught that speaking against the Holy Ghost is unpardonable sin; but he did not claim this to be the only sin that is unpardonable. Had he done so, there would be a direct conflict between Christ in the New Testament and Christ in the Doctrine and Covenants; for, as we have seen, the latter book says, "And he that kills shall not have forgiveness in this world, nor in the world to come"; and of the one guilty of the second offense of adultery, it says, "*He shall not be forgiven, but shall be cast out.*"

The New Testament record shows that Jesus was answering the Pharisees who claimed that he had an "unclean spirit," and that he cast out devils "by Beelzebub the prince of devils." (Mark 3:30; Matthew 12:24.) Jesus shows that in setting up that

illogical, unscriptural, and false claim, they were sinning against the Holy Ghost.

In Doctrine and Covenants 76: 4, we have a more complete description of the sin against the Holy Ghost, in its entirety. It is defined as follows: "To deny the truth and defy my power"; to deny "the Holy Spirit, after having received it"; to deny "the only begotten Son of the Father."

There are few, if any, sins found in the catalogues of sin and crime, which will more quickly and effectually move its adherents away from God, and Christ, and the gospel, than the crime of adultery, especially if one has become so steeped in the abomination as to be found guilty of what is known to the church as the "second offense."

Every sin for which there is no forgiveness, is a sin against the Holy Ghost, and all of them, put together, constitute the sin against the Holy Ghost, *in its entirety*.

What God does, or authorizes to be done, is always the best that can be done for all concerned, under existing conditions. It is, therefore, a most excellent and important thing to "have faith in God." God does not forget the poor, unfortunate transgressor, nor does he forget the needed protection and purity of his church.

Speaking for myself (and I believe for a large class of intelligent and God-fearing men and women), I am more and more confirmed in the belief, that God has directed that these poor unfortunates, steeped in crime of the most debasing character, should be left just where we should be willing to leave them, namely, *outside of the church of God*, unrepentant and unforgiven. J. R. LAMBERT.

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## NEW OPENINGS; THEIR VALUE; GENERAL SUGGESTIONS.

No. 3, "Methods and Tactics" Series.

*The importance of making new openings must not be overlooked by the church. The tendency is to follow the beaten track. The line of least resistance is most pleasant. But to yield to this easy-going policy is fatal. The "missionary spirit" that sends men out into untried fields after the lost sheep is the spirit that keeps the church alive. There are those who are called and qualified to feed the sheep; there are others whose calling is to push out into the wilderness and find the sheep. The pioneer and the pastor each has his work. Neither must neglect his calling. In most cases the ministers in charge in their reports to the last General Conference reported a gratifying number of new openings made by themselves and the force under them. It is to be hoped that the number will increase this year. We can not hope to meet with the great success that crowned the work during its infancy, for the "dark and cloudy day" left a record that we must meet, and left difficulties for the Reorganization that the church in its infancy never dreamed of. But the greater the difficulty the greater the effort that we should put forth. With God's help we can do all that is required of us, for he asks nothing impossible of any man. And he has told us to move out into new fields and lift up the warning*

*voice. When we do this, we can afford to leave the results with him. It rests with us to do this and do it in the manner best calculated to bring success. Others of the active missionary force will be heard on this important subject during the year.—EDITOR:*

The great burden, as yet unaccomplished, time and time again imposed upon the church, is the fulfilling of the commandment, "Go ye into all the world and preach the gospel to every creature." That task, relentless and inexorable, has been scarcely commenced, in so far as the Reorganization is concerned.

The moment that missionary work ceases to be the outstanding occupation of the church, sterility sets in, barrenness results, and it is only a question of time when her vitalizing generative powers are paralyzed. No longer will she be able to bear spiritual children after the family of God, and as in former times, she hastens to the wilderness of degeneracy and formality.

The effecting of new openings, always an accompaniment of missionary work, stands in the same relationship to the church as the underwriting of new business to the insurance society. Without it the church goes down. An everflowing stream of converts must be enlisted to insure permanency and stability. Growth to the child is but an evidence of health, of life. Stagnation is a symbol of disease, a precursor of death; and it is absolutely essential to our young and rising church that it continually add to its proportions through the increase of its membership. To foster this development new openings are a necessity.

It is utterly impossible for the church to maintain a spiritual existence unless engaged as the Master has directed. The promise of his presence is only on condition that she "Go into all the world and preach the gospel unto every creature, . . . and lo, I am with you," etc.

When a nation ceases to advance it begins to recede. Britain's greatness was acquired through a policy of push, and the broad expanse of the United States was only attained by the careful and concerted action of the Nation, taking advantage of every possible opening.

On the other hand, the national inertia of Spain and Turkey in the sixteenth century bred the leprosy of indolence, and they have been rotting away ever since.

The church has invariably been successful in the prosecution of missionary work, but in the pursuit of every other ambition she has just as often been foiled and defeated. In the exploitation of temporal things she has proved to be a pigmy, but in the administration of the spiritual, she is an intellectual giant. For her, there is no foe too fierce, no enemy too numerous, and no logic so strong but what she can defeat and demolish. They why not specialize

with the talents at our command, making conquest of the rich fields of opportunity ready to enlist when they behold the strength of our position?

The field worked by the church in earlier years was one eminently missionary in its character. The preaching of the word at home and abroad, in the new fields ever widening before them, thrillingly engaged their attention, and oh, what wonderful results. Behold a ministry called from obscurity, and destitute of educational skill, yet attended by a power engaging and irresistible. Nothing could stand before them. It mattered not when bigotry scoffed and scandal sneered, the gospel must be preached, and that was their mission.

Within a few years following the organization of the church, it was preached throughout all parts of the United States and the Canadas. Astonishing success attended their efforts. On every hand congregations were raised up, and all testifying to the divinity of the work, for the Lord worked with them, confirming the word with signs following. In 1837 missionaries were sent to England, where a ready response awaited them. Within a few months thousands were baptized, and on into other lands pressed those missionary stalwarts. Scotland and Wales were warned, and later we find them in the nations of continental Europe; so mightily grew the word of God, and prevailed.

In this magnificent charge of truth against error, it must not be supposed that opposition sat silent. Everywhere the hue and cry were raised, "These that have turned the world upside down are come hither also." But the severity of the conflict served but to contrast more clearly right and wrong. Error was uncovered and its nakedness laid bare, while truth, adorned with inspirational splendor, flashed with sudden and resistless force against her bulky antagonist, enfeebled with age and clumsy with creeds. And so it was,

"The pure testimony poured forth in the Spirit  
Cut like a keen, two-edged sword,  
And hypocrites now are most sorely tormented  
Because they're condemned by the word."

Resultant of such a vigorous policy of pushing the work into new fields, extraordinary success followed, a success unparalleled in the history of any other religious movement. Some two hundred thousand were baptized within the short space of fourteen years.

As a Reorganization it was a noble inheritance that we entered upon in 1852, when to us was committed all the serviceable properties of the former organization.

True, those properties were not of a financial or temporal character, rather a spiritual, but just as real, and more necessary. We were inspired by its experiences, assisted by its examples, enriched by

its revelations, enthused by its achievements, and warned by its waywardness. Since then, we have been further enriched with an accumulation of evidence from the researches of students, the discoveries of archaeologists, and from the confessions of our opponents, yet, notwithstanding all this legacy of learning, the shuddering confession must be made, that we haven't yet begun to occupy the fields of missionary service so successfully cultivated by our forefathers.

With the advent of 1912 the Reorganization celebrates her diamond jubilee. It was just sixty years ago that she launched upon the sea of missionary toil. We appreciate the progress that has been made, we rejoice in it, but as we survey the limited area of our operations we can not hide our faces to the fact that her success as a proselyter has not begun to compare with the triumphant achievements of the church of 1830. And this comparison becomes a contrast more painful, when we remember that the church of early times was but an infant in length of days in comparison with the church of 1852. Born amid the persecutions of Palmyra, cradled among the bulrushes of sectarian hate, it lived and waxed strong in spirit and in body, ever growing and developing until betrayed by Judases within and smitten by murderers without, it ended its youthful labors in the graveyard of Nauvoo, but fourteen summers old. Verily the church in its infancy was stronger than the church in its maturity.

And what does all this mean? Can it be that we are failing in our mission? That we are burdening ourselves with temporalities, forgetting that the particular calling of the church lies in the missionary field?

The policy of many of our eminent officers, as pursued at present, leads to the supposition that the days of missionary hardship are over; that the making of new openings is a thing of the past. Their time seems to be wholly taken up with preaching to the Saints, unwilling to depart from our own fireside. But this is wrong, as witness the recent revelation to the church, almost reproving in its construction:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.—Doctrine and Covenants 122: 7.

The twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this.—Doctrine and Covenants 122: 8.

The blessing to be received by all who conform to the above counsel is surely worthy of our consideration. "They shall feel a peace and vigor of mind surpassing what they have enjoyed in the past." Again:

Yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—Doctrine and Covenants 122: 8.

Perhaps there is no proposition so engaging to our people as that of redeeming the land of Zion and occupying therein as a free and united people. But how and when is this to be accomplished? The Lord has told us, "Firstly let mine army become very great."—Doctrine and Covenants 102: 9.

In our present condition, impoverished financially, shattered numerically, and scattered organically, we may be gallant, but we are certainly not "very great."

The land of Zion must be purchased, which will require a purchasing power. And our only hope of ever acquiring this power lies in our converting "the forces of the Gentiles." This can only be effected through the means at our disposal, by making new openings. It is the only point of contact between Israelite and Gentile, and the only legitimate place of meeting between the church and the world. It is the market where we may dispose of our gospel wares, and in exchange receive the riches of the Gentiles; thus Zion will be redeemed.

The question of what subject we should preach on, in a new opening, is but secondary in importance. A hungry man is little concerned over any such discussion as, "Shall we use a knife or a fork?" Give him his "grub" and he'll find a way to transport it to his stomach. The main thing is to get connected up with the people, then turn on the power. Ours is a gospel of power more than a gospel of words, and it is for this that the world is starving.

The qualification essential to our ministry is not so much that they become ministers of verbal niceties; rather that they become ministers of the Spirit; leaving mediums through whom God can communicate his will.

It matters not how heavy the subject, nor how much in derision it may be held by the audience, a man of God has but to open his mouth and there shall roll forth that which shall illuminate the subject and electrify the audience. It is this "magnetic

something" that the minister needs more than anything else. It is the Spirit of God. Under its influence the representative of Jesus Christ speaks with authority, an authority that controls, at times compels.

It was the preaching of Enoch, backed up by the power of God, that caused the fear of God to come on all nations, and that attested its truthfulness more than did anything else. "He spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had forgiven him."—Doctrine and Covenants 36: 2.

So far as presenting the Book of Mormon in a new opening is concerned, it is all right if the Spirit so lead. The man of God appointed for the occasion should know whether that is the subject or not. If he doesn't, then the best thing for him to do is to go home and stay there until his soul is attuned to the reception of divine leadings.—"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man."—Doctrine and Covenants 83: 14.

There is nothing radical in opening up a place with a sermon on the Book of Mormon. It may not be customary, but what of that? Custom is but a companion of tradition; the coward's creed, and a manacle of the mind. It was the new and unheard-of tactics of Napoleon, that won for him all his battles, while his custom-cultured antagonists were put to shame.

The Book of Mormon contains a message from God, revealing the fullness of the gospel of Jesus Christ. Is not that what the people need? "Oh! but it is that startling sensation created by mentioning the Book of Mormon that I don't like," says the objector. Yes! but that is a point in its favor. If it were a matter commonplace the people would treat it so and "custom"-like, pass it by.

But it was ever thus. Never was there messenger sent of God but who had a startling message to deliver. We have but to mention an Adam, an Enoch, a Noah, an Abraham, a Joseph, a Moses, an Elijah, a John the Baptist, and the Quorum of Twelve. Each and all had an unusual story to tell. Nothing like it before or since. As a matter of fact, the Lord never did accommodate his message to the social stupor of the age.

The preaching of the Book of Mormon is a necessity. It is the one great demonstration of the divinity in our work. Containing the plainness and

fullness of the everlasting gospel, as no other publication does, we can not get along without it. The introduction of the Bible produced the reformation, but it takes a presentation of the Book of Mormon together with the Bible to accomplish the restoration.

"Oh, yes;" says one, "I know it's a necessity, but shouldn't it be kept back till the people learn other things?"

What "other things" more important than those contained in the Book of Mormon should the people learn first? The Book of Mormon is the backbone of our institution, the trunk line of our system. It is God's great message to man in these latter days. What? keep back such a message out of preference to something less important?

The fact that the Book of Mormon was translated and published before the church was organized is evidence that the Lord did not consider it a hindrance to the formation of that church; rather a necessity. It was the first stone laid in the foundation of the restoration, never a sermon being preached until after its introduction by the angel of the Lord. Who, then, in their efforts to establish the church in places new, will presume to reverse this divine system of proselyting by withholding the Book of Mormon until the last?

The Book of Mormon is the ensign of the Lord set up in these last days that "all inhabitants of the world and dwellers on the earth" may see it. It is indeed that gospel of Revelation 14: 6, as no other record is, and must be preached unto "every nation, kindred, tongue, and people." And shall we, the soldiers of the great King, waging an eternal war against sin and sectarianism, with its multitudinous disorders, keep that ensign in the rear? Never! Let it be carried to the front, where, situated between the enemy and us, it may point out the battle line, rallying the faithful to the fight.

DANIEL MACGREGOR.

EDITOR'S NOTE.—The next number of this series will appear in our next issue and is entitled, "How we evangelized our city." The writer is Elder J. W. Peterson, and he deals with experiences in Winnipeg, Manitoba.

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### IS CAPITAL PUNISHMENT LAWFUL?

Is capital punishment or punishment by death for the crime of first degree murder, as defined by the laws of our country, justifiable? Are the governments of this world ready to abolish their laws of capital punishment? We desire to present a few scriptural references voicing the attitude of the great Lawgiver on this question at different times and to different peoples.

Immediately after the flood God spoke to Noah, saying, "And whoso sheddeth man's blood, by man shall his blood be shed; for a man shall not shed the

blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man."—Genesis 9: 12, 13, Inspired Translation.

God repeated this pronouncement to Moses on Mount Sinai: "He that smiteth a man so that he die, shall be surely put to death."—Exodus 21: 12. "He that killeth a man, he shall be put to death."—Leviticus 24: 21. "The murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death."—Numbers 35: 30, 31. "But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him; but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee."—Deuteronomy 19:11-13.

God also provided safeguards in the conviction for murder, as we read, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death."—Deuteronomy 17: 6.

In Book of Mormon times, in the reign of righteous rulers, when their laws were declared to be just, we read: "Neither durst they rob, nor murder; for he that murdered was punished unto death."—Alma 1: 27. Again, "But if he murdered he was punished unto death."—Alma 16: 11.

In this last dispensation the Lord said, "And again I say, Thou shalt not kill; but he that killeth shall die."—Doctrine and Covenants 42: 7. Again, "And is shall come to pass that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land."—Doctrine and Covenants 42: 21.

Capital punishment, we believe, was the universal law of the land when this revelation was given.

By becoming citizens of the Government, we relinquish our personal right of redress or vengeance, and society becomes the arbiter of our grievances. The law of the land and not our personal notion decides what shall be meted out as a recompense for crime. The object of the law is largely the safety of society, and not so much that one person may get even or be avenged upon another; thus taking the principle of retaliation or vengeance (to a great extent) out of the question. Thereby approaching the principle voiced in the declarations, "Resist not evil," Vengeance is mine." Indeed we may hope for a separated society of the righteous, where prisons and

the gallows may not be so much in demand. We believe that to all kingdoms there is a law given, and that to all laws there are also certain bounds; that there are telestial laws, applicable to telestial conditions; and terrestrial laws, applicable to terrestrial conditions; and celestial laws, applicable to celestial conditions; that celestial laws can not be applied to a people who will not live up to celestial conditions. God has evidently given men here laws applicable to their times and conditions. May we not wait till he shall repeal them, or till we come into conditions where different laws obtain?

D. H. SCHMIDT.

STEWARTSVILLE, MISSOURI.

## Of General Interest

### FROM THE JAWS OF DEATH.

EMERY FERGUSON OF BLUE SPRINGS RECOVERS AFTER  
REMARKABLE CASE OF SURGERY AT SANITARIUM.

During the week, Emery Ferguson will leave the Independence Sanitarium for his home. He was brought here with apparently but a few hours to live. A horse had kicked him and injured him so seriously that the spleen was removed and one gallon of blood found loose in the abdominal cavity. Physicians know of but three cases of similar nature.

Mr. Ferguson was received into the Independence Sanitarium on December 17, last. The day before he had been kicked by a horse. Doctor Rowe, of Blue Springs, brought the patient to the Sanitarium, where an operation was performed by Doctor E. D. Twyman, assisted by Doctor Rowe and Doctor Messenger.

There were no external evidences as to the nature of the injury, but when the incision was made, it was obvious there was an alarming hemorrhage from the enlarged spleen, which had been crushed by the force of the kick. Nothing could be done in attempting to save the man's life but to remove the spleen; repair work being impossible because of the nature of the injury.

The gravity of the operation will be appreciated by noting the dimensions of the incision, which was "T" shaped, the vertical incision extending from the pelvic bone to the ribs, and the lateral incision extending eight inches to the lumbar region.

The loss of blood was excessive, there being one gallon free in the abdominal cavity. It was necessary to prepare a combination possessing the chemical constituents of the blood to be injected before and immediately after the operation in order to prevent collapse.

The doctors had seen three similar cases, two of whom died because adequate hospital equipment was not at hand.

The immense value to the community of a well-equipped and up-to-date hospital is not only shown by this case but by many others. The Independence Sanitarium is equipped to give every scientific care and many lives have already been saved because this institution is here. While the Sanitarium was built by the Reorganized Church of Latter Day Saints and is under the church control, it is thrown open with all its equipment and service to the physicians of the city and they get the benefit. The people understand and appreciate how great is the value of such an institution.—*Jackson Examiner, January 24, 1913.*

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### WHAT BECAME OF THE CLIFF DWELLERS?

At last it appears that two of the most puzzling riddles of the Southwest have been solved. The first is, What became of the Cliff Dwellers? The second is, Whence came the Pueblo Indians?

Some ethnologists have insisted that the Pueblos are the direct descendants of the Cliff Dwellers, inheriting their language, religion, culture, and industries, and differing from their ancestors only in the location of their homes. Others have been just as confident that the Cliff Dwellers are an extinct people; that they have vanished utterly from the face of the earth, leaving not a human trace behind, with the exception of their deserted homes, a few bones and desiccated mummies, some pottery and trinkets. Neither of these extreme views, it now appears, is correct. The truth is found in a middle ground. The Cliff Dwellers, as a racial type, are extinct, and their language forgotten; but a strain of their blood remains in the modern Pueblos. And the Pueblos, it is reasonably certain, are a composite race formed by the amalgamation of the ancient Cliff Dwellers with stronger nomadic tribes which conquered them, intermarried with them, and then, to a large extent, assimilated their culture.

This opinion was advanced and strongly supported with indirect evidence by Doctor Edgar L. Hewett several years ago. It has lately received confirmation that appears to remove it from the domain of conjecture into the realm of fact.

For years past Doctor Hewett has from time to time conducted excavations among the numberless prehistoric ruins west of Santa Fe. By measurement of the skulls found in the course of these excavations he has proven that the Cliff Dwellers were a dolicocephalic (long-headed) race. The Pueblo Indians are predominantly brachycephalic (short-headed) with a noticeable percentage (from fifteen to twenty-five per cent) of the other type. The difference between the two types is fundamental and proves conclusively that the Pueblos differ widely from the ancient people of the cliffs. Nevertheless the similarity of their architecture, their industries,

their culture, and their religion unmistakably indicates that the Pueblos are the inheritors of the institutions of the vanished race. Some of the existing communities even possess traditions to the effect that their ancestors dwelt in the cliff homes. All these circumstances lead to the conjecture that at some remote period in the past the people of the cliffs have been conquered by a more warlike people; and that the modern Pueblos represent the amalgamation of the victors and the vanquished.

This view has recently received strong confirmation by the discovery that what is known as the Tewa or Tanoan dialect of the Pueblos (spoken by the inhabitants of twelve of the existing villages, including Taos, Santa Clara, San Juan and Isleta) is strikingly similar to the language spoken by the Kiowas of the Great Plains. Throughout historic times the two tribes have been separated by a thousand miles of trackless desert. The evidence of a common origin is beyond question. The conclusion is irresistible that long before Coronado made his historic journey and exploration through the Southwest, a mighty war party of the Kiowas crossed the Great Plains and entered the wonderful region of cliffs and canyons and flat-topped mesas just west of the Rio Grande, which we call Pajarito Park. Here they found the people whom we call the "Cliff Dwellers," although it is probable that the cliff dwellings had been deserted for centuries, and that the entire population lived in the great communal houses on the mesas. A fight was inevitable—doubtless many fights; but in the end the nomads of the plains vanquished the peaceful agricultural tribe whose territories they had invaded.

But this was a goodly land in which the conquerors found themselves—a land in which commodious and easily defended homes were ready for occupancy, thanks to the industry of the conquered people; a land that yielded abundant crops of corn, beans and squash—else so great a population could not have existed. So the conquerors decided to stay. Just what happened we can only guess. Being savages, it is likely that the victors killed all the men and the old and ugly women, and married the comely squaws. Possibly the men who ceased to fight were spared, but that intermarriage took place the Pueblos of to-day are living witnesses. That the ancient cliff-dwelling stock narrowly escaped annihilation is proven by the predominance of the Kiowan skull in the modern Pueblo communities. Nowhere does the percentage of long-headed people (the Cliff Dweller type) rise higher than twenty-five per cent.

This, in brief, is what the latest scientific research teaches us in regard to the Cliff Dwellers of the Pajarito Park region, and the Pueblos of what has been called the Tanoan stock. The newly-established Museum of New Mexico, under the direction of

Doctor Hewett, is carrying on extensive excavations in that interesting region and will no doubt add greatly to existing knowledge. The field for research is a vast one, the abandoned homes in the cliffs being numbered literally by the tens of thousands. Here is a territory more than five hundred square miles in extent, covered with hundreds of feet of volcanic tufa, ejected from the cones of the Jemez Mountains. Through this the intermittent streams and torrents, making their way from the mountains to the Rio Grande, cut deep canyons, with almost vertical walls. By the action of the winds and waters, recesses were worn in the cliffs. The earliest type of cliff dwellings found in the region (and structurally the most primitive homes of men yet discovered in America) were made by simply enlarging these natural cavities. Next came the homes formed by excavating wholly artificial caves; the building of front walls of masonry; the building of front and side walls of masonry, with the rear wall formed by the cliff; and finally the climax of aboriginal architecture in great communal houses on the mesa tops, in the terraced pyramidal form seen in its perfection in the existing Pueblo communal dwellings at Taos.

It is evident that the evolution of culture represented by the growth of architecture from the rude holes in the rocks to the great communal dwellings on the mesas must have required many centuries—perhaps thousands of years. Archæologically, then, the Pajarito Park region is unsurpassed in interest in the world, on account of the light that scientific investigation of the numberless ruins have shed upon the numerous vexed questions connected with the beginning and growth of culture.

The Pajarito Park cliff and mesa ruins are the most numerous and extensive found in the Southwest; but other prehistoric remains known as cliff ruins are scattered widely throughout that region. It is probable that the numerous primitive tribes that occupied these met with a fate similar to that of the ancient Pajaritans—conquest by and amalgamation with more warlike nomadic tribes.

The most spectacular prehistoric ruins in the Southwest, and the most remarkable cliff ruins in the world, are located in the newly created Mesa Verde National Park in southwestern Colorado. The two largest ruins, known as the "Cliff Palace" and the "Spruce Tree House," have been excavated and repaired by Doctor J. W. Fewkes, of the Smithsonian Institution. His investigations seem to indicate that the ancient inhabitants of the Mesa Verde too were conquered and assimilated.

Doctor Fewkes has labored off and on for years among the Hopis of northern Arizona. From the beginning of his investigation of the Cliff Palace and the Spruce Tree House, he was struck by the

similarity of the architecture, the arrangement of the "kivas" (or places of worship and council), the household utensils and articles of adornment and of ceremonial use, to those employed at the present day among the Hopis. Even the most superficial investigation indicates unmistakably a close relationship between the Hopis and the vanished tribe.

The Hopis speak a Shoshonean dialect; but mingled with it are numerous archaic terms and forms found in no other Indian tongue. This, no doubt, represents all that remains of the otherwise forgotten language of the people of the Mesa Verde. The Hopis are the smallest in stature of existing tribes found within the borders of the United States—another heritage from the Cliff Dwellers—for skeletons that have been exhumed prove that these were a diminutive people.

It seems plain, then, that the prehistoric tribe of the Mesa Verde was conquered by a people of Shoshonean stock; and that by subsequent intermarriage the identity of both tribes was lost. It is possible, or rather probable, that the Hopis more nearly approximate the conquered Cliff Dwellers than the conquering nomads. It is certain that they are the nearest approximation to an ancient cliff-dwelling tribe that now survives.—*Christian Herald, January 22, 1913.*

Don't suppose that people are hostile to you. You will rarely find anyone designedly doing you ill. You may feel often as if the whole world is obstructing you, more or less; but you will find that to be because the world is traveling in a different way from you and rushing on in its own path. Each man has only an extremely good will to himself—which he has a right to have—and is moving on towards his object. If you find many people who are hard and indifferent to you in a world that you consider to be inhospitable and cruel—as often, indeed, happens to a tender-hearted, stirring young creature—you will also find there are noble hearts who will look kindly on you, and their help will be precious to you beyond price. You will get good and evil as you go on, and have the success that has been appointed to you.—Thomas Carlyle.

My experience through life has convinced me that, while moderation and temperance in all things are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health.—General Robert E. Lee, to the students of Washington College, Virginia.

It isn't necessary to dilute religion with sociology to make it acceptable to the modern American. If he takes it at all, he will take it straight just as well.

## Mothers' Home Column

EDITED BY FRANCES.

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Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

### The Service of Margaret.

"What a beautiful afternoon!" exclaimed Margaret Wilson, as she tripped lightly down the steps. "Just delightful for shopping! There's the ribbon for Aunt Kate, and the lace for Evelyn, the trimming for mother, and the dress for myself. I must hurry, or I'll not get through the list."

She was rushing along when a stifled sob aroused her from her reverie. She looked around quickly, and there was little Tommy Jones, leaning against the fence, crying piteously.

"What's the matter, Tommy?" she stopped to ask.

"I'm lost," he sobbed.

"Lost!" laughed Margaret. "Well, come along, Tommy, and I'll take you home."

Tommy's home was two blocks out of her way, but he was so grateful, and his smiling face, when he recognized his own gate, fully paid Margaret for her trouble and loss of time.

She hurried on again, and had just made up the two blocks, when she met poor old Uncle Billy Thompson, whose face brightened up as he saw her coming.

"Why, Uncle Billy," said Margaret, anxiously, noting how wearily he crept along, "you look all tired out. I fear you have taken too long a walk this time."

"Yes," sighed the old man, "I'm all done out. Seems if I ain't much strength lately, I'm most afraid I can't get home," said he, looking appealingly at the girl.

"Just take my arm, Uncle Billy, and I'll help you home all right."

When she got Uncle Billy home, she rushed on again to make up time. Just as she turned the corner, she saw two boys fighting. This was a little out of her line, but she finally persuaded them to go home, and, as they lived in opposite directions, the fight was put off for a time, at least.

A little further on lived a crippled girl, who on shiny days was a member of Margaret's Sabbath school class, and when she reached the house of the poor little shut-in, her kind heart got the best of her, and she went in for a minute, "just a minute," she said to herself. The girl was so overjoyed to see Margaret that the minute was a long one, and, once on the street again, she thought to herself, "Now I must go right along and not stop another time for anybody."

Her mind was busy with her shopping again, when she heard some one calling in the weak and trembling tones of old age.

"Margaret, my dear, can't you come in a moment? I have a letter from my poor boy Jimmy in Californy, and my eyes are so poor I can't see to read it."

Margaret ran up the steps. "Yes, indeed, Aunt Rachel, I'll be glad to read it for you," forgetting her resolution.

The letter from Jimmy cheered Aunt Rachel wonderfully, and, as Margaret finished reading, the old lady exclaimed, "You must have been sent by Providence, Margaret, for I was so anxious to hear from Jimmy. My heart fairly leaped with joy when I saw it was really you coming along the street. I hope you weren't in a hurry."

"No," gasped Margaret, "I'm never in too much of a hurry to stop to read Jimmy's letters to you, Aunt Rachel."

Out on the street again, Margaret fairly flew, until she collided with a very substantial object going in the opposite direction. This object proved to be Mrs. Wilson's washer-woman.

"Why, Mrs. Finnigan," exclaimed Margaret, "what's the trouble?"

"Och, Margaret, honey, Mikey's took awful sick, and I'm going to the drug store for some medicine. I hed to lave 'im alone, poor b'y."

Margaret hesitated, but only for an instant. "I'll go and get the medicine, Mrs. Finnigan, and you run back to Micky."

When she arrived at the house with the medicine Mrs. Finnigan asked her to run in and tell her next-door neighbor that Mikey was sick, and "would she plaze come over for a spell?"

As soon as she reached the sidewalk again Margaret screwed up courage enough to consult her watch.

"I'll take this car," she thought, "and perhaps I can make it in time to do part of my shopping, at least."

"Wud ye be koind enough to tell me whaur State Street is, leddy?" asked a frightened looking woman standing on the corner.

Margaret stopped and relieved the woman's anxiety by giving her careful directions as to State Street. The woman thanked her and started off, and Margaret looked up to see her car gliding by.

"It's too late, anyway," she soliloquized, looking down the street at the disappearing car. "Where has the afternoon gone?"

She sighed as she turned reluctantly towards home. The family were eating supper when she came in, empty-handed, from her supposed shopping excursion.

"Well, Margaret, where's the new dress?" asked her father, teasingly.

"Humph!" exclaimed her young brother, "it takes a girl a whole afternoon to buy one dress. Whew!"

Margaret smiled rather doubtfully as she sat down in her place at the table.

"I'll have to confess that I simply wasted the whole beautiful afternoon. I don't understand exactly how I did it, but I know that I didn't get down street at all, and I hurried every minute, too."

Her mother laughed. "What were you doing?"

"Well, I stopped too many times on the way, I think, but really what became of the afternoon I can't tell."

They listened while she rehearsed her experience of the afternoon. As it all seemed rather trivial and commonplace to her, she wondered at the deep interest which her father and mother manifested in her story. As she finished her father said, earnestly: "My dear daughter, I do not call the afternoon wasted, by any means. It seems to me it was very well spent."

"Although you failed to carry out your own plans, Margaret," said her mother, softly, "you have surely filled the afternoon with loving service to those who needed your help and sympathy. Let us not call it wasted time."

"I had not thought of it in that way," admitted Margaret.

"You may not have realized it, Margaret," said her father, looking into her sweet face, "but you have been serving the Master himself, for he said, 'Inasmuch as you have done it unto one of the least of these, you have done it unto me.'"—*Evangelical Messenger.*

### Requests for Prayer.

Sister John McRae, Fairbank, Iowa, desires prayers in her behalf, having been afflicted in her eyes. At present she is unable to read the church papers and this is a great deprivation. She is 81 years of age and quite well except as to her eyes.

Brother James E. Bishop, Steubenville, Ohio, writes that there is considerable sickness in the branch there, and asks prayers for those afflicted.

I wish to ask the Saints and friends to pray for my wife, as she has been very ill during this conference year. I have had to leave my field of labor three times during the year 1912. Medical aid can do nothing, so petition the throne of grace that God may spare her a few years if it is according to his mind and will. GEORGE EDWARDS.

WEIR CITY, KANSAS.

## Letter Department

LITTLE MOODY, SASKATCHEWAN, January 6, 1913.

*Editors Herald:* I have made up my mind that it was my duty to write and see if we could have an elder call on us and have some meetings in this community. There are a number of the members of the church who have spoken to me about it, and some others. We believe this work should be carried on, and we trust there will be a good man come in here and stay with us. We live in the Willow Bunch District, on section one, township five, range twenty-nine.

Your brother and sister,  
JAMES AND CORA LOUCKS.

WEST JONESPORT, MAINE, January 20, 1913.

*Dear Herald:* May I be permitted to take a small portion of space in your valuable columns to say a few words in behalf of one that is very dear to me? and I know he loves me with a tender love.

I can say, so far as I am individually concerned, that he has been faithful unto his conditional promises, but sorry to say, there are many things promised that I haven't received; but that doesn't prove him untrue, but it proves my unfaithfulness. I would to God that we all would examine ourselves and see where we stand, for I fully believe there are many, oh, yes; many blessings that we are deprived of on account of our own foolish thoughts, ideas, and ways. Oh, brethren, let us not conform ourselves to this world, but transform ourselves by the renewing of our minds, that we may prove that good, acceptable, and perfect will of God, and as we remember it says there came a voice from that excellent glory and said, This is my beloved Son, in whom I am well pleased, Hear ye him; and when we realize that matchless character of Jesus, who performed miracles, and the sentimental words of truth he uttered, his consecrated life, the witness of the open heaven, his resurrection and ascension, surely they prove that he was the Christ; and to my mind he is worthy of our consideration.

I want to believe on him to such an extent that my faith will permit me to live a life as pure as the lilies of the field, and then I will know that I am doing that good, acceptable, and perfect will of God. Now, in conclusion, let me say I have accepted the last warning voice, and as I am finite in wisdom, in judgment, and not fully acquainted with God's ways, and by conforming to my own ways may hinder my entrance in through the bright portals into the haven of rest, and taking everything into consideration I am more willing than ever before to consecrate, commit, and commend my life into the hands of One that doeth all things well.

Your brother in Christ,  
MERTON L. CROWLEY.

LAMOURE, NORTH DAKOTA, January 25, 1913.

*Dear Herald:* Having just arisen from a perusal of the HERALD I feel a desire to express a few words of approval for the benefits derived, the "Good news from a far country," spicily and varied as it is, combined with sound scriptural logic, is calculated to strengthen both old and young. We have nothing big to report from the northern land, but as I associated with my younger brethren of the ministry in our recent district conference, I was made to rejoice at the marked improvement discernible, both in the dispatch of business and the quality of the addresses given. And I feel that when we older ones are called to lay down the armor, others younger and stronger, and in many respects better-equipped, will carry forward the work.

Having the additional aid of Brother Shakespeare of the mission, and Brethren Wagener and Leitch of the local, it would seem as though we might make somewhat of a record this winter. At least I for one feel encouraged, when I reflect on the winters I traveled alone.

This is a new opening, and we are meeting with the usual cold indifference on the part of the world, but our efforts are warmly seconded by a few noble Saints, not only in supplying our temporal wants abundantly, but in fervent prayer and fasting for our success. Two were baptized a week ago, and one yesterday, in spite of 20 below zero weather, and other names given in anticipation of the advent of spring.

Minot Branch, recently organized, and another prospective one at Calvin, mark an era in solidifying the district. We trust all branch officers will strive earnestly to qualify themselves by study and prayer, and that the Saints will supplement their efforts in every way, and especially by honoring their calling in administration! Much unnecessary expense and loss have come as a result of calling a missionary when local elders were available. And the same applies to funeral sermons and marriages, to a large extent, though there are exceptional cases where the above would not apply.

Brother Wagener and myself have already visited three of the branches so far this winter, and propose visiting all the remainder between now and spring. Frankness compels me to state there is much room for improvement in various ways. The crying need still is, as in the years of the past, for live, energetic officers. And the words of our esteemed First President apply with increasing force, "Let me know your branch president and I will tell you what kind of a branch you have." Dear brethren, let us remember our high and holy calling, and act as those who will have to give an account. Be a father and wise counselor to all, kind and loving to the erring, especially tender to the lambs of the fold, and count our time well spent if we can but rescue one fallen one; and rejoice with them in the kingdom of God.

Your brother in the gospel covenant,  
WM. SPARLING.

SALT LAKE CITY, UTAH.

*Dear Brother:* We have been having a siege of grip here for the last month, and this with these cases of old age, have kept us busy and anxious. The 8th of January we preached the funeral sermon for a Mrs. Hunter, of this place. She was not a member of the Reorganization, but of the Christ Scientist Church, but at her wish we visited her and administered to her several times. She seemed to draw comfort and help from the ordinance at each administration, but the Master saw fit to call to the other side. She left one son and a husband to mourn.

We are looking for Brother Daniel Macgregor to pay us a visit here the latter part of the week, as he wrote us to that effect from Centralia, Washington. We shall be glad to see him and have him with us for a season.

Sincerely yours,  
A. M. CHASE.

MILROY, NORTH DAKOTA, January 26, 1913.

*Editors Herald:* I wrote a letter to *Zion's Ensign*, stating I would like to have a Book of Mormon and the Doctrine and Covenants, but was too poor to buy them, as my wages were small and it took all of them to support my family. Some good Saints sent me the books, and not long after I received some other books from another person. I send this to the HERALD so no more books will be sent to me.

I have received these books with gratitude and pleasure, and thank the senders for their kindness. I appreciate the gifts. I am trying to do the best I can towards keeping the commandments of the Lord. I have learned a great deal of God's work from the Book of Mormon, as it is so much plainer for me to understand than the Bible, and makes the Bible easier to understand. I am trying to get the people to read our tracts which some brother sent me. I have had only one person read one of them, which was on the subject of the kingdom of God.

I read the *Ensign* every week, as my sister lives close to us and I get it after she is through reading it. I love to read its pages and the sermons it contains.

May God bless all the true in heart. I ask the prayers of the Saints of God.

Ever your brother in Christ,  
JOHN EULITT.

#### Extract from Letter.

Sister Geneva Whitman, Fall City, Washington: "If there is any elder traveling this way, please call, as there is no branch nearer than Seattle."

#### Father to Mother.

This is our child, dear—flesh of our flesh and bone of our bone;  
Here is the end of our youth, and now we begin to atone.  
Now we do feel what their love was—those who have reared us and taught;  
Now do we know of the treasures that neither are sold nor bought.  
Here is the joy of the race—joy that must grow out of pain;  
Here is the last of ourself—now we are links in the chain.  
Body of yours and mine no more is the measure of grief—  
All that he suffers is ours—and increased while we cry for relief;  
Yea, for our boy, our beloved, we'll yearn through the beckoning years—  
Toil for him, laugh with him, struggle and pour out the fountain of tears!—Robert Bridges.

## News from Missions

### Minnesota.

We are experiencing the usual cold weather of Minnesota for this time of the year; thermometer registering from zero to thirty and forty degrees below, though we are not having as much snow and wind as usual.

This leaves the writer about eleven miles east of the city of Frazee, in the township of Evergreen, engaged in mission work. Have held meetings most of the past week, with fair attendance and interest. We expect to continue the remainder of this week.

C. H. Kind and family are kindly providing a home for me while remaining in the vicinity. They are not members of our faith, but are some of earth's honorable, kindly ones, who are willing to give consideration to all that is honorable and just. This is the former home of Brother F. D. Omans, who labored in mission work for some time in Minnesota.

We are endeavoring to keep the gospel ensign floating in the breeze in Minnesota. We think it a rather hard field in some regards, but are endeavoring to do what we can, and think some success is being made in the Master's service. We regret the loss of some of our numbers the past year. Some deaths and some removals are to be noted. Brother W. C. Griffin and family, who have been among our earnest workers, moved the past fall to near Westminster Junction, British Columbia, Canada. We were sorry to lose them from the band of helpers.

Our semiannual conference was held in November, near Bemidji, in the land of pine trees, with the earnest little branch of Saints in that vicinity. The attendance was not large, but those present enjoyed the event.

The writer, after a weary day's journey, when stepping off the train into the cold, dark atmosphere of the November evening, was pleased to find himself surrounded by Brethren L. A. Gould, W. L. Christy, and B. S. Lambkin. The latter two, having arrived a little time previous, were waiting to take Leon's missionary wagon to his home, and then on the next morning, a few miles, to the little church. We all enjoyed the little journey through the tall, green pines in the crisp morning air.

At the conference we were glad to meet Brother Birch Whiting and family, who had just returned from near Saskatoon, Canada, where they have been making their abode the past few years. Brother Birch is quite well known in this district, having formerly labored as a missionary in this State. I hope the Saints in Minnesota will not forget our joint reunion, to be held in June, at Fargo, North Dakota, with the North Dakota Saints. We ought to have a pleasant and profitable time, and hope the Saints may labor to make it such. We expect to invite the Saints of South Dakota, as many as can to join with us, and hope many of them can do so.

In gospel bonds,

L. HOUGHTON.

### Sydney, Australia.

We are closing up our work in Australia. Next week we leave for New Zealand and the South Sea Islands. The work here is moving along nicely and in some ways I feel to regret leaving.

I had the pleasure of baptizing three more good people last Sunday. The gentleman had only heard one sermon. He is an officer in the British Navy. Bishop Lewis has lately baptized several at New Castle, and others are near the kingdom. So the good work goes on and we are made to rejoice.

We would very much like to be present at General Conference, as we had expected, but we expect to meet with the Saints on the islands at their conference at that time, where

perhaps we can do more good and where our labors are more needed than they are at General Conference.

We are both feeling well and happy in our work,  
In gospel bonds,

DECEMBER 24, 1912.

F. G. PITT.

### Texas.

Reading of the success attending the efforts of the servants of the Lord throughout the country, as recorded in the HERALD, is refreshing to my soul, and causes my heart to leap with joy. To behold the awakening among the Indians, the children of Laman, causes me to rejoice. Oh, ye red men, who a few years ago were roaming the wilds in a scattered condition, how true are the words of the Lord concerning thee, that thou shouldst blossom as the rose.

With pleasure I see the work of the Lord hasten on, and know that none can stay it. Blessed be the Lord. With pleasure, and undaunted, I move on in the glorious warfare, meeting the opposing forces against the truth. What is warfare without opposition? While I would that all would heed the voice of the Lord and obey his gospel, yet, oh sad thought, many resist the Savior, and thus shall bring upon themselves that destruction and judgment that is awaiting the wicked at the closing drama of life. Therefore, if they will fight the truth I shall rejoice in the defense of it.

There is much joy in knowing the reality of the gospel. What glad times await the Saints when Zion shall be redeemed. God help us to assist in the hastening of that day when sorrow and misery shall be no more.

A word in regard to the work in this Southwestern Texas District. Since my appointment in April and my arrival in my field of labor, I have endeavored, in my weak way, and with the assistance of Jehovah, to disseminate the words of eternal truth, and with pleasure I see that it is not in vain, for some are near the kingdom of heaven, and up to the present I have baptized nineteen, and others have taken hold of the work through the administration of others.

We had a splendid time during the reunion and conference last August, when Brethren J. F. Curtis and Ammon White were with us. It was held in my home town, San Antonio. It has been some time ago, but the sweetness of that memory lingers. The brethren mentioned, apostle and patriarch, were a source of much help to the Saints, and the Spirit was very much in evidence, some of the gifts being manifested.

Brother W. E. Peak has been edifying the Saints in San Antonio with his instructive sermons, but he can not be in our district long, as he is going to start back north soon.

I am at present holding meetings here in Ingram, in a Christian church, granted me through the kindness of the doctor here. There is some interest manifested. I will leave here soon to answer numerous calls where they are awaiting me, south of San Antonio. I am at present in the hills northwest of there.

I trust through the kindness of Providence to attend the April conference in Lamoni, Iowa.

My address is 3501 South Flores Street, San Antonio, Texas.

In the conflict for truth,

GUY R. KUYKENDALL.

### Leicester Branch, England.

We are still keeping the truth before the people, with some success. Our hearts were made glad when four precious souls were led through the waters of baptism. Our branch now numbers forty-five, but we are left weak by the number of members who are out of town, whom we seldom see. We meet in a neat and clean room, but seldom get strangers out to hear the work. We had our esteemed mission president,

W. H. Greenwood, with us for a week. We were all glad to see him, and were benefited by his timely advice. We wish to see some efforts made to open up the work in other places near by, where the gospel has not reached as yet. We hope to see some help among these lines.

May God bless the work and the workers, is my humble prayer,

WM. ECCLESTONE.

149 WOLVERTON ROAD.

## News from Branches

### Scranton, Pennsylvania.

As the year 1912 has passed into history, we can not help but reflect upon the happenings and upon the many and varied experiences encountered by the Saints at Scranton. Feeling as we do, that the year 1912 was indeed one of marked importance to us in the work of the Lord; bearing in mind also that the hopes and longings of many of the Saints were in a measure realized, it is with renewed energy and vigor, with the opening of the new year, that we look forward to still greater success, and efforts on our part for the accomplishment of better work than that of the year just past.

On the 9th inst. the following were installed as our officers for the ensuing term: viz, T. U. Thomas, branch president; George Morris, branch priest; R. J. Hawkins, associate priest; David James, branch teacher; E. Walter Lewis, associate teacher; William J. Lewis, branch deacon; G. Morris, secretary; E. W. Lewis, librarian; Lot Bishop, historian; Margaret S. Lewis, stenographer; George Morris, chorister; Margaret Lewis, organist; and as the branch expressed a desire that occasionally Scranton should be heard from in the church papers, the writer was chosen as correspondent; for, as in times past, it has been proven that what seems to be everybody's business turns out to be nobody's.

The Saints here are very busy of late, doing whatever they can in order to accumulate means for the purpose of paying for our newly erected church building. One of the many things that occupied our time was a supper held on Friday, December 20, which brought a realization of something like \$150. Another notable feature of interest has been our rally day, held on the first Sunday of the year. It surely was a success, from many standpoints, and all those who took part in the day's exercises felt repaid for the effort put forth. A broad invitation was extended to all the scattered Saints to join us in the services, and as a consequence many were brought together and were kindly entertained and cared for by the immediate Saints of the branch.

Our Religio and Sunday school is truly progressing in numbers and interest, as is also the branch choir, under the leadership of Brother George Morris. The choir is just now putting its time and energy into a "Cantata" which they expect to render at the new church in the near future.

Our pastor, Brother T. U. Thomas, has proved of much assistance to us in this the musical line, as well as the spiritual lines. The Sunday school has done what it could also by helping us eradicate our church lot debt through a collecting system which they adopted for the younger children. In this way the children alone brought in a sum of seventy-three dollars after clearing expenses. The leader in this movement was our superintendent, Brother Lot Bishop; he is just "delighted" in Sunday school work. The Religio saw that it was a splendid opportunity to assist also, and the ladies organized themselves into a Religio sewing circle. The fruits of their labors were viewed with pleasure in a bazaar which they conducted, the proceeds of which were handed to the building fund.

We are looking anxiously forward, a few weeks hence,

when we shall be privileged to meet in our own church building on the corner of Luzerne and Twelfth Streets. We are also trusting that the grace of God shall sustain and enable us to so work harmoniously together until our small but pretty edifice shall be made free from debt and dedicated to the Lord of lords and King of kings.

To some who may desire to help us financially, in our plans, I should like to advise that Sister Alice Morris, of 37 Archibald Street, is the treasurer of the building fund.

May the gospel wend its way and grow and prosper everywhere.

CORRESPONDENT.

### Cleveland, Ohio.

Cleveland Saints are helping build up the kingdom of the Most High. We have not done much just lately, but have hope. We have had our business meeting, and have made another start. We now have a mason for president, and the deacon is a stonemason; so watch us build.

Reports of committee showed that we had great success with a bazaar, but report of building committee was a failure; chairman resigned. One blamed the weather, another asked for a more competent building committee; so you see we are not yet the expert builders we want to be, or a frost would not delay our plans. Many other branches may be in this same condition, so we will advise you how we progress. We believe the trouble was principally with the binding material, and not enough counsel, because we all know that if we comply with the plans and specifications of the Master mind, he will accept our work as it is finished. We are apt not to repair our roof because we can not while it is raining, and when it doesn't rain the roof doesn't leak.

We have great expectations for this section to progress in the future. Brother Baldwin is holding special meetings this week, and we expect to spread out into different parts of the city with extra meetings. We are forming a choir. Let us not forget that our business is to build, build, build. Let us all do our individual duty and cooperate with each other to do the Lord's will, rejoicing together that the glory is his, and we may become proficient and capable of helping build a temple.

THE CORRESPONDENT.

## Miscellaneous Department

### Conference Minutes.

CENTRAL NEBRASKA.—Semiannual conference convened August 3, 1912, with the Clearwater Branch, at Clearwater, Nebraska, at 10 a. m. Minister in charge of Nebraska, J. R. Sutton, to be associated with the district president, was chosen to preside over the conference. The district secretary was chosen secretary of the conference, with privilege of choosing assistant; Sister Lyle Butler was so chosen. Verna Rutledge was chosen organist, Levi Gamet chorister. Statistical reports from Inman, Clearwater, Round Park, Meadow Grove, and Bonesteel read and approved. Bishop's agent's report read and committee appointed to audit. J. W. Smith, J. H. Jackson, and T. S. Rutledge, the committee, reported balance due church last report, \$113.80; received in cash, \$273.75; disbursements, \$393.29; balance due agent, \$15.74. Tent committee reported: Receipts, \$56.41; disbursements, \$56.41; cost of tent, \$60.76; balance due committee, \$4.35; Levi Gamet and W. E. Kester, committee. On motion the presidency provided for the services of the conference. The preaching was of a high order, by J. R. Sutton, Levi Gamet, J. W. Smith, and J. W. Wight, the latter coming at the close of the conference. Ministry reporting: Elders: J. R. Sutton, Levi Gamet, J. W. Smith, J. H. Jackson, W. E. Kester. Priests: Charles E. Derry, C. N. Hutchins. On motion conference adjourned to meet with the Meadow Grove Branch some time in February, 1913, time to be set by the district president. F. S. Gatenby, district secretary, Orchard, Nebraska.

**IDAHO.**—District conference convened at Heyburn, Idaho, January 18, 1913, at 11 a. m., with vice president, New Madden, in the chair. Organization was effected by choosing New Madden and T. B. Jackson to preside, Sister Jackson, secretary, Sister Lottie Condit chorister, and Sister Handy organist. All district officers reported. Branch officers as follows reported: W. T. Ferguson, John Ross, I. C. McConnell, Adolphus Hendrickson, T. B. Jackson, William Glauner. New Madden reported 17 baptized and 18 confirmed. Statistical reports of branches: Weiser 47, gain 9; Hagerman 68, gain 16; Boise 59, gain 2; Teton 44, gain 14. Articles 2, 7, and 12 of the district by-laws were amended to permit conferences to be held in the spring and fall, actual time to be decided by the district officers. By motion it was decided to submit articles 4, 6, and 11 of the by-laws to the next conference for modification. Elders Alvin Knisley and John Davis, were elected delegates to the General Conference. Election of district officers resulted as follows: New Madden, president; William Glauner, vice president; Mrs. T. B. Jackson, clerk; E. A. Fletcher, treasurer; W. T. Ferguson, librarian. By motion the presidency was empowered to appoint a committee to arrange for a reunion in early summer. T. B. Jackson was ordained to the office of elder. At the close of the conference the following resolution was unanimously adopted: "Resolved, That this conference extend a vote of thanks to the resident Saints, and friends, who have so royally provided for the comfort of all attending the conference." Adjourned to meet at call of the presidency. Mrs. T. B. Jackson, clerk, general delivery, Boise, Idaho.

### Convention Minutes.

**NORTHEASTERN ILLINOIS.**—Convention of the district Sunday school association convened at Plano, Illinois, January 10, 1913, at 2:30 p. m. The general routine business was transacted. Delegates to General Convention were chosen as follows: Melvina Heavener, Henry Williams, Abe L. Rogers, Mildred Rogers, Earl Rogers, J. A. Bronson, H. Anderson, Sister H. Anderson, F. M. Cooper, Sister F. M. Cooper, Eva L. Wright, J. O. Dutton, Marion Wright, Lester Wildermuth, Elias Hayer, Sister Elias Hayer, J. A. Daer, John L. Cooper, David E. Dowker, Sister William Bell, Grace E. Johnson, Margaret Wickes, Harvey Drake, Eli Wildermuth, La June Howard, James F. Keir, Lottie Keir, Bessie Eggleston, Sadie Selle, Clara Southwick, May Daer, B. W. Taylor, Sister Philemon Pement. The above-named delegates were instructed to cast a majority and minority vote in case of division. Officers for the ensuing year were chosen as follows: Sister F. M. Cooper, superintendent; C. B. Hartshorn, assistant superintendent; Sister La June Howard, secretary and treasurer; J. A. Daer, home department superintendent; J. A. Bronson, member of library board. Adjourned to meet at call of district officers. La June Howard, secretary.

**NORTH DAKOTA.**—Convention of the North Dakota district Sunday school association was held at Berlin, North Dakota, January 11, 1913, at 10 a. m., in charge of James C. Page, assistant superintendent, Sister Emilie McLeod was chosen secretary pro tem. Reports of the officers were read. The resignation of the district secretary, Sister Ella Graham was accepted, she leaving the State, and Sister Emilie McLeod, of LaMoure, was elected in her place. The following were elected delegates to the General Convention: James C. Page, W. H. Shakespeare, William Sparling, George Young, Sister John Young, and Len Moffit. Those present were empowered to cast the full vote of the district; and in case of division to cast majority and minority vote. On Friday night an excellent program was given by the Sunday school workers of Berlin and LaMoure; adjourned subject to the call of the officers. Emilie McLeod, secretary.

### Conference Notices.

You are hereby informed of the coming stake conference to be held at Independence First Church, March 8, 9, 1913, commencing at 10 a. m. We desire as large a representation as is possible, in view of the fact that important business will be transacted, as well as the selection of delegates to the General Conference to be held at Lamoni, Iowa, in April. In the matter of the priesthood reporting, we shall expect those belonging to quorums to report directly to their secretary, who will report to the stake secretary. Those not belonging to any quorum will report to the stake secretary direct. Both individual and secretaries' reports must be in his hands at

least ten days before conference. G. E. Harrington, president; L. H. Haas, secretary.

Far West district conference will convene with the Second Saint Joseph Branch, in their chapel on corner of Ohio and Prior Avenues, on February 22, at 10 a. m. The district secretary asks that all branches send in their reports in time so that the conference can devote the limited time to other important business, such as the election of delegates to the Lamoni conference in April, etc. We also ask that the branch presidents send in their semiannual reports. Please be prompt. B. J. Dice, president; Charles P. Faul, secretary, Stewartsville, Missouri.

The annual conference of Kirtland District will be held at New Philadelphia, Ohio, March 1 and 2, 1913. Martin Ahlstrom, district secretary.

Conference of the Nodaway District will convene at 10 a. m., February 22, 1913, at the union church, near Bedison, with the Bedison Branch. All committees, priesthood, branches, etc., are urged to send in their reports prior to the convening of the conference, according to the resolution of last conference. The local priesthood are to report to the president of their respective branches, and the president report a summary to the conference. Come with the good Spirit with you, and let us have a good time. W. B. Torrance, district secretary.

There will be a conference of the Lamoni Stake held at Lamoni, Iowa, March 1 and 2, 1913. Saturday, March 1, prayer service at 9 a. m. Business session at 10 a. m. Delegates will be appointed for the next General Conference. The minister in charge, J. W. Wight, will organize stake quorums of teachers and deacons. All teachers and deacons not already enrolled in the quorums of the Lamoni Branch, are requested to be present and take part in the organization, and those who can not be present please send their names, with items of ordination. All branch reports should be sent to the stake secretary before conference if possible. John Smith, stake president; C. I. Carpenter, stake secretary.

Utah district conference will convene February 22, 1913, at 772 East Fourth Street, Salt Lake City, Utah. The convention of the auxiliaries will meet Friday, the 21st, at 2 p. m. We shall look for a full delegation from all parts of the district, as matters of great importance will be brought before this body for consideration. Please forward all reports, petitions, and communications that pertain to the conference to me at 772 East Fourth South Street, Salt Lake City, Utah. J. C. Chrestensen, district president.

### Convention Notices.

The semiannual convention of the Southern California district Sunday school association will meet at San Bernardino, February 28, 1913, at 1:30 p. m. The chief matters of business will be the election of officers for the present year, and the election of delegates to the General Convention. All who possibly can are urged to attend. Olive M. Clapp, district secretary.

The Clinton district Sunday school association will meet in convention February 21, 1913, 10 a. m. at Rich Hill, Missouri. District officers are to be elected and delegates to the General Convention. Religio convention will meet at same place and date, in the afternoon. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. No. 1.

Convention of the Northeastern Missouri District will convene at Bevier, Missouri, February 14, 1913. A cordial invitation is extended to all. W. B. Richards, district superintendent; Willie Mae Brooke, secretary.

The annual conventions of the Kirtland district Sunday school and Religio associations will be held at New Philadelphia, Ohio, February 28, 1913. Religio business meeting 10:30 a. m.; Sunday school business meeting 1:30 p. m.; Joint round table at close of business session. Please send reports and delegate credentials to C. B. Keck, secretary, 12010 Wade Park Avenue, Cleveland, Ohio.

Zion's Religio-Literary Society of the Northern California District will meet in convention at Chico, February 28, 1913, at 10 a. m., at Saints' chapel. Local secretaries please take notice that your reports and credentials are properly signed before sending them in. A joint entertainment of the Sunday school and Religio will be held Friday evening. Pauline O. Napier, district secretary, 910 1/2 Twenty-second Street.

The joint convention of the Sunday school association and Religio society of the Lamoni Stake will be held February 28, beginning with prayer service at 8:30 a. m., in the Saints' church at Lamoni, Iowa. Business session at 9:30 a. m.

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

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Nothing can be so perfect while we possess it as it will seem when remembered.—O. W. Holmes.

This is the regular annual business convention, at which officers for the ensuing year and delegates to the General Conventions are to be elected. All Sunday schools and local Religions should elect delegates to this convention and send credentials to Sister Flora Scott, Lamoni, Iowa, who will act as chairman of joint credentials committee. This is an important convention and the stake should be well represented. A. L. Keen, superintendent Sunday School; C. I. Carpenter, president Zion's Religio-Literary Society.

Convention of Southern Ohio district Sunday association will convene in Saints' church, Middletown, Ohio, Friday, February 14, 1913, at 2 o'clock p. m. All reports to be forwarded to D. R. Winn. Elect delegates; have your school represented. We also wish to perfect a Zion's Religio-Literary Society district association. Send your delegates instructed to express your wishes. D. R. Winn, secretary, 82 East Northwood Avenue, Columbus, Ohio.

Superintendents' Addresses Wanted.

If your Sunday school is not in an organized district, or if not connected with a district association, please forward the name and address of the superintendent to the undersigned at once. D. J. KRAHL, *General Secretary*.

INDEPENDENCE, MISSOURI, 724 South Chrysler Street. 2-t

Final Call---Christmas Offering, 1912.

All Christmas Offerings for 1912 should be forwarded to Bishop E. L. Kelley, Independence, Missouri, so as to reach him by February 4, or they will not be published in the *Blue Hope* for this year.

Died.

OLIVER.—Henry Ferguson Oliver, son of William and Laura Oliver, was born July 23, 1910, blessed in October, 1910, by A. H. D. Edwards; died December 20, 1912, aged 2 years, 5 months. Funeral service at the home of the parents, sermon by A. H. D. Edwards. Of such is the kingdom of God.

PETTIT.—Albert Jefferson, son of W. J. and Nancy Pettit. He was born near Persia, Iowa, September 17, 1893; baptized July 10, 1910; died of pneumonia, January 16, 1913, at the home of his parents, near Saskatoon, Saskatchewan, Canada. Funeral at Floral Methodist Church, in charge of J. L. Mortimer; sermon by J. A. Beckman; interred in Floral Cemetery.

"Far from this world of sin and strife,  
 He has gone to everlasting life.  
 Full of glory, hope, and joy,  
 The Lord has called our darling boy.  
 He's safe within his Father's home,  
 Where many mansions be,  
 Oh, pray that such a rest may come,  
 Dear hearts, to you and me."

COX.—In Salt Lake City, January 17, 1913, John S. Cox. Brother Cox was born in England, July 27, 1845, and came to this State in July, 1883. Brother Cox has been a member of the Reorganization for years. He leaves, beside his children and grandchildren, an aged wife to mourn. He has been sick about six months, but only took his bed about Christmas. Funeral in charge of A. M. Chase; interment in city cemetery. He died in hope of the "better resurrection."

SMITH.—Sister Mary Ann Smith, of Humeston, Iowa, died January 21, 1913. She was born at Crownspoint, Indiana, April 23, 1842. She married M. V. B. Smith December 30, 1859, at Lowell, Indiana. Funeral was held in her home; also at the Saints' church at Davis City, Iowa; M. M. Turpen in charge.

ETZENHOUSER.—In Salt Lake City, January 5, 1913, Julia Jeffs Etzenhouser. Sister Etzenhouser was born in Missouri, January 14, 1845. In her youth she married Abraham Jeffs,

Quorum of Twelve.

The Quorum of Twelve decided during its last session, to meet on March 15, 1913, in Lamoni, Iowa. Nothing having occurred that would suggest a change, the quorum will be expected to meet promptly on that date. Those who well can should attend and share in the work and responsibilities required of the quorum. All matters intended for consideration by the quorum may be sent to its president or secretary, at Lamoni, Iowa. May as well meet at two o'clock p. m. at the Herald Office.

WILLIAM H. KELLEY, *President*.  
 F. A. SMITH, *Secretary*.

SAN FRANCISCO, CALIFORNIA, January 20, 1913.

Order of Evangelists.

In our published program as it appeared in the issue of the HERALD for January 22, is a mistake. Paper number 1 is assigned to C. E. Butterworth instead of Charles Derry. I myself am wholly responsible for the blunder, and beg pardon of all concerned.

J. R. LAMBERT, *Acting President*.

LAMONI, IOWA, January 27, 1913.

Notice.

On account of Sister Jenkin's ill health I will remain close home the remainder of the conference year. The missionaries will take notice and address me at Independence, Missouri, 1129 South Noland Street. The Saints will kindly write me of the needs of the work in their community.

GEO. JENKINS.

and raised a large family to him. Brother Jeff's died in this city, and in 1911 she married Brother Etzenhouser, of Independence, Missouri. Brother Etzenhouser died within a year, and since then she has made her home with her children in this city. She was sick for several months, gradually declining until the date given above, when she passed away at the home of her daughter, Mrs. Kennison. Funeral was in charge of A. M. Chase. As some of the family are in the Mormon Church, by their wish, Bishop Iverson, of the second ward, was one of the speakers. Interment was in the city cemetery.

**CHRISTY.**—Mary A. Porter, born in Ohio, March 1, 1834. Married Robert Christy, at Moline, Illinois, August 24, 1856, later moving to Akron, Iowa. To them were born two sons and three daughters, all surviving except a daughter, Nellie Chamberlain. Her husband died January 8, 1906. She lived a Christian life, uniting with the Methodists, later with the Reorganized Church, in which she has been a member for over fifty years. She made her home with her daughter, Mrs. G. H. Wooton, of Akron, where she died December 28, 1912. Two brothers, one sister, children, and friends mourn. Funeral at home, in charge of Reverend Stuart, of Akron, sermon by J. L. Parker, of Sioux City. Interment in the Akron Cemetery.

**PRESCOTT.**—Sister Anna Prescott was born at O'Fallon, Illinois, September 20, 1883; died at Roslyn, Washington, De-

ember 18, 1912, being 29 years and 2 months of age. Deceased leaves husband, three children, father, mother, one brother and three sisters, and a host of other relatives. She was a member of the church from childhood. Elder William Johnson preached the sermon, the Pythian Sisters and Rebekahs having charge.

**CRANDALL.**—Brother Lewis F. Crandall was born in Oneida County, New York, July, 1845; died at Langley, Washington, January 1, 1913, being 67 years and 5 months of age. Brother Crandall was a consistent member of the church, being a man of few words, and one in whom could be placed the utmost confidence. The attendance at the funeral attested his social standing in the community. There are left to mourn, wife, three sons; and three daughters. Buried by the Order of Masons; sermon by Elder William Johnson.

**DAVIS.**—Sister Nettie B. Hartman-Davis was born June 15, 1860, at Mount Pleasant, Iowa; died at Seattle, Washington, January 1, 1913, being 52 years and 6 months of age; was married to Zenos F. Davis March 10, 1890. She was baptized by Elder Willard Smith May 1, 1892, retaining membership until death. Sister Davis was a patient sufferer, taken with that dreaded disease, cancer. There are left to mourn husband, brother and sister, John and Emma Hartman, of Redfield, Iowa. Ladies' auxiliary of Brotherhood of Firemen having charge; sermon by Elder William Johnson.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, FEBRUARY 12, 1913

NUMBER 7

## Editorial

### DUTIES OF BRANCH OFFICERS.

#### I. THE BRANCH PRESIDENT.

*The elders which are among you I exhort, who am also an elder. . . . Feed the flock of God which is among you, . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Peter 5: 1-4.*

*Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.*

*The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.—Doctrine and Covenants 120: 3.*

#### THE HAND OF THE CHURCH.

If the general organization of the church, with its First Presidency, apostles, seventies, high priests, bishops, and other officers, is admirable, the organization of the local church or branch is no less admirable.

We may count the presiding offices of the branch on the thumb and fingers of one hand—the presiding elder, priest, teacher, deacon, and clerk—five offices, in a properly and fully organized branch, occupied by at least five active men. (Rules of Order, pp. 100, 101.)

If one of the members of the physical hand is missing, or out of place, or inactive, it is hard to get a grasp on material objects. If all the members are there, each in its place, all active, the hand can grasp things perfectly. In the branch, if some of these officers are missing, or out of place, or inefficient, the branch can not get a good grasp on the spiritual situation. But if all are there, each in his place, all active and efficient, the branch can grasp and hold the spiritual work that may be in hand.

It is very painful to have even one finger out of place. And it is sometimes very painful when a branch officer is out of his place. So the Lord has

said that every man should learn his place and stand in it. Every officer should learn his duty and do it.

#### THE BRANCH PRESIDENT TO PRESIDE.

It may seem to be a truism to say that the branch president is to preside. But we mean that he is to preside in fact, and not in theory only. He is to be the head, not the figurehead.

All lines of activity and authority in the branch should be gathered up and center in the hands of the branch president,—though we do not mean that he should be an autocrat.

The admirable features of local church organization appear when we reflect that under him are men who administer different departments of local church work. There are the priests, assisting him in all his duties, and moving among the Saints in house to house visiting, strengthening, exhorting, and preaching. There are the teachers, watching over the morals of the people, that iniquity may not abound; admonishing, exhorting, and if need be assisting to prune the vineyard of the Lord. Then there are the deacons, assisting the teachers, and looking after the comfort of the congregation when assembled in the church building, as well as administering the financial affairs of the branch. There also is the clerk, whose work it is to keep the records of the church.

The branch president presides over these men as truly as he presides over the membership. He is their chief, and they report to him. Yet he is not to be a despot. He should be a leader, not a driver. He should hold these men to him in the work by the power of love and sympathy and good fellowship.

He should consult with them frequently, not only in private conversation with them individually, but also in the priesthood meetings, where the officers of the branch may meet and talk over all important affairs of the branch. Thus he secures their fellowship, and the aid of their counsel. Thus he is able to use the initiative of all the officers under him, and secure the benefit of their thoughts and ideas. Thus all may work together harmoniously, with concerted and precise action.

Yet, after all, he is at the head. He must have

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ADDITIONAL SUPPLY

his own policies. He must have the courage and firmness to carry them out. He must shape the course of his own administration. He must learn to listen to men, get all the good he can from their advice, make up his mind carefully, reach a decision, and then stand by it. A vacillating leader is always unsuccessful.

We have been asked: "Should the presiding elder appoint speakers and those who are to have charge of prayer meetings, or should he leave all such matters to the vote of the priesthood meeting and abide their decision?" It occurs to us that the answer is found in the following:

The *elders* are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.—Doctrine and Covenants 17: 9.

It always has been given to the *elders* of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.—Doctrine and Covenants 46: 1.

In this article, we are supposing, all the way through, that the branch president is an elder or high priest. In those branches where the president is a priest, teacher, or deacon, these functions devolve upon him, so far as the limitations of his priesthood permit him to perform them.

#### AS A PASTOR.

The branch president is to be a pastor to the people under his charge. That is a high and exacting calling. Jesus instructed Peter to feed his sheep, and to feed the lambs, also. Peter passed the instruction on to the elders in the scriptural reading quoted at the head of this article.

This feeding may be done in part from the pulpit. It is greatly to the advantage of the branch president if he be a good preacher. We may scoff at those who are always clamoring for a "good speaker." But the fact remains, that whatever a man does, it is a fine thing for him to do it well. If the branch president is a good speaker (yes, and has the reputation of being a good speaker), it but adds to his power; it enlarges the area of his influence for good.

But by the term "good speaker" we do not mean a mere entertainer. We mean one who can do more than entertain. One who can both hold interest and give something worthy of that interest. One who can instruct and build up. One who can break the bread of life to those under his ministry.

The work of the pastor, however, is not confined to the pulpit. He must visit the Saints in their homes, and get close to them as individuals. He is with them in times of sickness, and in times of poverty, and in times of death. He strengthens and sustains them at such times by his faith, advice, and works. And at such times he gets closer to them than he ever can while preaching from the pulpit.

#### TO GUARD THE FLOCK.

He is to guard the flock against all influences that would destroy it. If evil spirits or false gifts manifest themselves in the congregation, it is his right and duty to detect them and proclaim against them. And when this is done, let not the Saints make the mistake of supporting the side represented by the evil spirit, or the spurious gifts in opposition to the pastor.

He is to guard the flock against false teaching and false doctrine that might tend to corrupt and destroy. And he is to guard it against evil and designing men that, like wolves, might creep in to devour.

In all this work he should be diligent and watchful. And remember that the good Shepherd gives his life for the flock. Not that he may be required to die for them in every case. The man who spends his life in service has given his life for the flock. Jesus, the great Shepherd, both lived and died for his followers. He will always stand by his under shepherds when they are in line of duty.

#### ALL OTHER FUNCTIONS.

The branch president is to perform all other functions belonging to the Melchisedec priesthood as occasion may require, such as baptizing, administering to the sick, ordaining officers, laying on hands for the conferring of the Holy Ghost, administering the sacrament, and all those high and holy duties that belong to his office and calling.

#### QUALIFICATIONS.

It will be seen by all this that the presiding elder will require the gift of wisdom. He will need intelligence. He should cultivate tact. He must be prayerful and of great faith. He should have the spirit of discernment. He should be punctual, always beginning and closing services on time. He should be a man of tender heart. He should be a leader. Everywhere to-day the church needs leadership. Happy the branch where it is present. Unfortunate the branch where it is lacking.

This list of qualifications, with others that may occur to our readers, might tend to discourage some who feel their weakness. But remember that God has promised to give unto every man according to his need. The Spirit helpeth our infirmities.

#### BRANCH OFFICERS SHOULD BE SUSTAINED.

Having elected branch officers, the people should sustain them. It is unfair to any man to place him in office and then not rally to his support. The minority must always stand ready to sustain the choice of the majority; because under present conditions that is the only rule under which we can proceed. It is not the man that I want, or the man

that you want, but the man that the majority wants that should be elected; and that man should receive our prayers and our support, and should be sustained by all.

If we honor these officers, God will honor them. That does not mean that if we dishonor them he will dishonor them; but it does mean that if we do not honor them he can not work through them to bless us, because we will not receive their ministrations. This will apply to the presiding elder and to all other branch officers.

We should not feel resentful if the deacon calls us to order when we are whispering or disturbing the meeting. He can not do otherwise and do his duty. We should not resent the ministrations of the teacher as an intrusion upon our private affairs, or repel the visits of the priest. They are doing their work as required by the law. They can not do otherwise, and do their duty. And likewise with the presiding elder. Members should honor all these men in their offices and cooperate with them and help to make their work pleasant and fruitful, that all together the flock may receive the blessings that wait upon an orderly, united, and devoted ministry.

ELBERT A. SMITH.

NOTE.—Our next number in the series will be devoted to "Duties of the Priest."

#### JOSEPH SMITH AS TRANSLATOR.

Some little time ago Bishop F. S. Spaulding, of Utah, issued a booklet attacking the claim that Joseph Smith was an inspired translator. The appearance of this book has been the signal for a number of newspaper articles and numberless sermons by clergymen, all based on the claims made in this attack that the founder of the church was an impostor.

*The Christian Herald* is the latest to take up this matter, and several copies have been sent us, with requests for an answer. These articles are headed, "The 'Sacred Books' of the Mormons," and "A Mormon 'Sacred Book' on Trial" (an editorial), and will be found in the issue of January 29. This was forecasted in a way by an editorial item in their previous issue (22d) which we give herewith:

#### THE PROPHET JOSEPH SMITH'S INSPIRATION.

Seventy years have passed since Joseph Smith, "prophet, seer and revelator," founded the Mormon religion and announced to the world the "divine gift" of the Mormon Scriptures. One of the prophet's books, *The Pearl of Great Price*, which contains a number of hieroglyphic illustrations, held in great reverence by his followers, has recently come under the special scrutiny of several eminent Egyptologists in England, Germany, and the United States, with the surprising result that, according to an article in the *New York Times* of December 29, 1912, they agree in the main that the hieroglyphics in the Mormon prophet's book are neither more nor less than copies from Egyptian originals, and that the

translations he has given are largely a work of the imagination. All the facts developed during this remarkable inquiry are now being arranged. While it is true that ours is a land where many vagaries of so-called religious belief are tolerated, it will be strange indeed, in the event of the promised evidence being conclusive, if all of Joseph Smith's revelations, including the golden plates, should not be repudiated. Of course, the Mormon leaders pronounce the so-called "discoveries" inconclusive, and ask their people to withhold judgment. One of the surprising things about the case is that, in view of the great progress in Egyptian research during the last twenty-five years, the origin of the mysterious Mormon hieroglyphics was not discovered earlier.—*Christian Herald*, January 22, 1913.

*The Deseret News* recently published answers to Bishop Spaulding's book and several editorials regarding his claims.

The HERALD editors have been observing the trend of events, and will likely offer to HERALD readers before long something by way of article or editorial in regard to Bishop Spaulding and his array of scientists.

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#### "JOURNAL OF HISTORY."

Back numbers of the *Journal of History* are in such great demand and the stock on hand is becoming so limited, the management is forced to advance the price on bound volumes to \$2 per volume, and on the unbound numbers to \$1 per volume, four numbers. All persons interested in having a file of this important magazine will please take note of this change of price.

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#### NOTES AND COMMENTS.

DEFENDS JOSEPH SMITH.—Brother O. R. Miller, pastor at Burlington, Iowa, received attention in a late issue of the *Burlington Gazette* under the caption, "He defends Joseph Smith." A week later this paper gave an outline of the brother's Sunday sermon, which was a history of the Reorganized Church. Brother Miller is to be congratulated on his success in getting publicity for the work in that city.

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Carlyle said of Robert Burns that there was no truer gentleman in Europe than the plowman poet. It was because he loved everything—the mouse and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word *gentleman*. It means a gentle man—a man who does things gently with love. And that is the whole art and mystery of it. The gentle man can not in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature can not do anything else.—Henry Drummond.

## Original Articles

### THE CHURCH THE INDIANS HAVE LONG LOOKED FOR.

#### THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

(This article is to be published in tract form for use among the Indians.)

This church has the history and traditions of the Indian people, written by their ancestors, many hundreds of years ago.

The following are a few of the points showing their identity, that they are of Israel: The cross; the story of the Christ, his birth, his crucifixion, and his visit to this continent; the story of the flood; the crossing of the Red Sea, and their deliverance from Egyptian bondage; the ark of the covenant; Noah's ark; the creation; also the crossing of the ocean to this land. This record also describes all the great ruins in the land of America; such as the temples, ruined cities, roads, viaducts, and mounds. Tells of their practice of circumcision, baptism, anointing of the body; and the sacred book once among them, long since lost to their view.

Scientific writers confirm the facts set forth in their traditions, also in their history, the Book of Mormon.

The Saints now have all these facts in their history to present to them. The history tells of their coming across the ocean to the land of America, and agrees with the Bible's prophecies, pointing to the same event. All these scientists have written their findings since the Book of Mormon was published to the world in 1830.

This book tells of their travels, wars, victories, achievements, and decline. Their experience here in America is a repetition of Israel's history, in coming into favor with God, then departing from him, and being rejected and going into darkness.

The unique Bible story of this people we wish to tell you. Read Genesis 48: 16-19.

This reading locates them "in the midst of the earth" from Palestine, which lands them in America. It also shows they were to become a great people, a multitude. Then reading the first verse of the next chapter we learn "what shall befall them in the latter days." Verses 22-28. Tells that Joseph was to have a greater blessing than his progenitors (which was the land of Palestine). This blessing was "to the utmost bounds of the everlasting hills," from the land of Palestine, bringing us again to the land of America, the home of Joseph's posterity, and the Indian people are those people.

This reading also shows "his (Joseph's) branches," or posterity, were to go over the sea or wall.

The Bible prophecies are very plain, if we will

follow them, in pointing out the travels of this strange people, the Israel of the Lord; his favored, chosen people. Please read the line of prophecies telling where Joseph's posterity were to go, and where they were to be in the latter days.

We now ask you to read a more complete account of this in Deuteronomy 33: 13-16, where Moses, "the man of God," "blesses these sons of Jacob"; and in Joseph's blessing we read, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

So, you see, he here described the land of America, with all its rich minerals, fruits, wonderful fertility, etc.

Isaiah 16: 8 and Jeremiah 48: 32 shows this people went over the sea. And Jeremiah 49: 30-33 and Isaiah 37: 31, 32 give the time when they were to leave the land of Palestine, viz, just before the Babylonish captivity, and gives God's warning to them to "go in secret," and "go far away," to a goodly land that "dwelt alone," "without gates or bars," and where there were animals, just as that colony found here in America when they landed here 600 years B. C. Here was the happy hunting ground for the Indians for all these centuries, "without care," etc. This is Joseph's land; the home of his posterity.

Next we read the prophecies telling that they were to have a record. Ezekiel 37: 16-22: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions."

In those days they wrote on parchments and rolled them on sticks. That was done for Judah, and they were put in a book; that is, the Bible. The same was done for Joseph and kept for him, and was finally written on golden plates and buried in the ground, to come forth in the latter days, as we find the prophecy of it in Isaiah 29: 4, 10, 11. Here we find "their record" was to be "put in the ground," and to come forth in the latter day in the form of a book. This was literally fulfilled in 420 A. D. when they buried their record, then it came forth in 1827, and was published to the world in 1830. It is now read and believed by hundreds of thousands of people, and among them are the descendants of Joseph in this goodly land. This grand record will help

anyone to understand the Bible, because it fulfills so many of the Bible prophecies, and teaches the same plan of salvation, the same God, the same Christ, etc. So no reasonable person could object to it, especially since science proves it true.

The Bible shows that in the latter days, the gospel was to be preached to all the tribes of Israel and Judah; and that the Lord will gather and bless them, preparing them to meet the coming King, Jesus Christ, when he is to "sit upon the throne of his father David" and "rule over the nations of the earth," and "of his kingdom there is to be no end."

God promised also he would restore the land of Palestine to its fruitful state by letting the former and latter rains fall on their land. This was done in 1852. The land is now fruitful, and the Israel of God are gathering home, according to his promise to them. When this was done the Lord promised these Indian people he would greatly bless them and bring them to the true knowledge of their fathers and the true knowledge of their Redeemer. So we come to you people with this grand message and offer you the chance to come into his favor, and enjoy the Spirit of the Lord, as did your fathers, when Christ visited them here in America; also as the Jews did in Palestine soon after he was crucified.

We read in the Book of Mormon, pages 631-650, where Christ made his appearance to the people here in America, and gave your ancestors his laws, and his Spirit, as your traditions tell. Science confirms the same, and your history tells all about it. The Bible says he would visit them, read John 10:16 where he said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." You see they were to hear his voice. They did "hear his voice," etc. When were they to be one fold and have one shepherd? (Read Ezekiel 37: 20-25.) Here is when the two records, of Judah and Joseph, are to be joined in one, and one king is to be king over them all.

Next we come to the question of the true church of God upon earth, which is his "habitation through the Spirit," among his people. This is what the Indian people are longing for, and we have it for you. Listen to the message which some of your chiefs and leading men have already obeyed, and are now beginning to enjoy the Spirit of the Lord; and we call upon all Israel to come to the "standard," "the ensign" which the God of heaven has raised in the latter days for all his people. Read Isaiah 11: 10-12; 18: 1-3; Joel 2: 15-30.

Here is a brief description of the church of Christ, as it was among the people in New Testament times; also among your ancestors, and that we now bring to you; it is the kingdom of God; organized with apostles, prophets, evangelists, pastors, and

teachers, bishops, deacons, etc. Read Ephesians 4: 11 and 1 Corinthians 12: 28, where we read that God set these officers in the church as it pleased him. And in the second chapter of Ephesians and verses 20-22, we find that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom the whole building, fitly framed together, groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

So, brethren, we call you to come to this church, which is his habitation through the Spirit, and you shall find the "rest to your souls" you have been longing for so long. This is God's order of things. Why not, then, all the Indians come into the one true fold?

In this church we have the same organization they had in the Bible times; the same gifts of the Spirit; with all the signs following the believer; now, as then, as we read in Mark 16: 16-18: "And these signs shall follow them that believe," etc. Are there any believers in the world? Then the signs should follow, for Christ said "they shall follow."

Read also 1 Corinthians 12: 1-10 where we find nine spiritual gifts spoken of that were in the church, viz, wisdom, knowledge, faith, miracles, gifts of healing, prophecy, discerning of spirits, tongues, and the interpretation of tongues. How does it come the Saints have the complete gospel of the Son of God? We answer, Because we believe in God, that he has fulfilled the following prophecy: Revelation 14: 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This has been literally fulfilled in the coming of the angel, bringing to earth the power of God, restoring the authority (the priesthood) to minister in all the ordinances of his gospel, as in olden times. That is the reason the elders of this church lay on hands to confirm the newly baptized converts, and to confer upon them the Holy Ghost, as was practiced in the New Testament times, as in Acts 8: 14-17; also Acts 19: 1-6; and 9: 17; to confirm them members of the church.

Also to ordain men to the ministry; bless little children; and for the healing of the sick, as was practiced in Bible times. Read James 5: 14; Acts 6: 6, and Matthew 19: 13, and many other places teaching the same things.

Now, brethren, if these parts of the Scriptures are not true, what assurance have you that any of it is true? These are the ones that are some of the

tests that the Master gave, and we believe and practice these things, and believe in all the rest that he has been given for the salvation of the souls of men. And this is the reason the angel came to the earth, to put us back "in the old paths"; that Israel might be gathered, and the world be warned, that a people might be prepared to meet the Savior when he comes to make up his jewels, and to reign with his people. I am sure you want to be ready; then "come in at the door," John 10:1; "enter the true fold"; and get the benefits of the education afforded to those who receive the Spirit as the abiding Comforter. These things were to remain in the church "till we all come in the unity of the faith"; this is God's perfect plan. Read Ephesians 4:12, etc.

The Indian people believe in the visitation of angels, dreams, visions, the healing of the sick, and the manifestations of the Spirit; then our message will appeal to you.

Read a few of the promises made by your ancestors, to your people; consider what we have to say in our appeal; then decide the all-important question, What must I do to become a child of the kingdom and a member of the true church?

"Then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed; and at that day, shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto the fathers by him."—Book of Mormon, 1 Nephi 4:16-18.

"For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord; there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing from the hand of God."—Book of Mormon, 2 Nephi 12:80-83.

Again we read that the Lord says he "will prolong their days, until they come to the true knowledge of their forefathers, and concerning the restoration of our brethren the Lamanites to the knowledge of the truth; that in the latter times, the promise of the Lord has been extended to our brethren, the Lamanites; and notwithstanding the many afflictions they shall have, and notwithstanding they shall be driven

to and fro upon the earth, and be hated and smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them; and this is according to the prophecy that they shall be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep."

These are a few of the many promises made to you good people, and we are ready as ministers of the meek and lowly One to call the attention of you people to the importance of these things, held sacred by you in your traditions. And we now say unto you, Hear the voice of the GOOD SHEPHERD, "COME TO THE TRUE FOLD" AND "LIVE FOR EVER."

HUBERT CASE.

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### SHAKE OFF THE DUST.

We are glad to be able to inform the Saints we have made commendable advancement in the work in hand relative to the United Order of Enoch during the year 1912. We have now reduced the debt upon the land to about one half the purchase price, and feel we can breathe more freely; and the "prospect pleases," for we feel assured our hopes will soon be realized, viz, freedom from debt and interest, and the work so long ago ordered of the Lord taking an onward stride.

"Beautiful for situation" is the plot of land purchased for the Saints to build their homes upon, and where we expect to build shops and factories when we have freed the land from incumbrance. Let the Saints near and far cheerfully respond to the needs so pressing upon us and purchase the remaining lots, or liberally support the effort being made to successfully carry on the work.

Brother Edward Rannie has done a splendid work for the order, in his field of labor, advocating its principles and purpose among those with whom he mingles. We are now in receipt of an order for three lots and a prospective fourth from him, which work could be duplicated by many of our missionaries if they would inform themselves of the splendid work to be performed by the order when financially upon its feet. We are making a desperate effort to meet every claim against the land within six months. Let every Saint get busy, and with the same determination join hands with us, and the work will be accomplished.

We have written to presidents of branches personal letters covering most of the States—the majority of which have not even thought the matter worth a two-cent stamp for a reply, and yet they are preaching and advocating the redemption of Zion, gathering, etc., and when a practical demonstration of our faith is called for, they are apparently as silent as the tomb.

What is our cause in this matter, is yours, wherever you may live, for the command is to all; for the benefits are for all those who have made "covenant with the Lord by sacrifice," and if the provisions for the reception of the Saints in Zion are not made, there must of necessity be confusion and disappointment come to those who move into the center stake or the regions round about.

"The United Order of Enoch" has been organized for the purpose of making preparations for the gathering together and sustaining the children of God. The land has been purchased that there may be homes provided for those who gather, and for the purposes of God in granting inheritances and stewardships to the worthy among us; the rich among us, or such as have a surplus, are to cast it into the treasury, as provided in sections 77 and 101 in Doctrine and Covenants. Zion can not be built up under any other law than that given—no other impulses than those of love and sacrifice can be put into operation to successfully bring about God's purposes; then why delay the carrying out of what is demanded of us and which can be easily accomplished if we all decide to do what is required of us?

The duty to help this movement is resting upon every Saint, and we should require no further appeal to get busy, and with the force of help representing our missionary equipment, if they will take up this important matter and work at it, we will soon be prepared to sing the doxology, and our work then will be begun.

I have just made inquiry at the office of the First Presidency and find there are five hundred and twenty-eight branches of the church in the United States. If each branch president would collect an average of fifty cents per member and forward that amount to M. H. Siegfried, treasurer, we will build a church on the plot as soon as there are sufficient Saints there to demand its use, and dedicate it free from debt. Won't you do this for the Master's sake? Let us with Israel of old say, "All thou has commanded of us will we do."

R. BULLARD.

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## HOW WE EVANGELIZED OUR CITY.

No. 4.—"Methods and Tactics" Series.

*In this article Elder Peterson tells of his experience in city work in Winnipeg. The article contains many practical points, just such as we wish to bring out in our special series, and also is calculated to arouse enthusiasm. City work calls for enthusiasm,—for enthusiasm coupled with organization and intelligent methods.—EDITORS.*

I have been requested to write up my ideas of getting our work before the people in the city, and how we succeeded. As to the success, I can not write fully, although we are succeeding admirably so far as we have gone, and have full faith and confidence in the remainder.

Missionary work in the city differs widely from work in the country. Not that the preaching should be different, nor that it requires a different type of man, but the manner of reaching the people requires more effort and enticement. Besides, this is becoming more and more an age of reading and seeing, than of hearing. The newspaper and the picture show appeal more to the sense of the age than the preacher or the lecturer.

Formerly, when there were no telephones in the country, and towns were far apart, people used to go to church to see and converse with their neighbors. Where the crowd went most others followed; but such is not the case now in the country, and much less so in the cities. There are so many attractions in a city that we can not expect to compete with them, nevertheless there are ways of reaching some. In Canada we have a better opportunity than in the States, for here all theaters and picture shows, together with all places of amusement, are closed on Sunday.

Two words tell our whole story: "Organize," and "Advertise."

A good organizer for city work is better than a great preacher. One who can get everybody to work is better than one who attempts to do all the work himself. Evil is easier worked out than thought out of the human heart. Getting everyone to work will sooner increase their spirituality than will preaching to them. Righteousness, on the other hand, is easier worked into one's heart than preached in; hence, a good organizer is better for the Saints than a good preacher. However, a good organizer need not necessarily be a poor preacher.

The first thing necessary to evangelize a city is to get the Saints to work together enthusiastically. If no more than this is accomplished, that means a great deal. If the Saints are not enthusiastic in the best thing on earth, they can not expect others to be so. A missionary in the city, as elsewhere, must be void of jealousy and selfishness. His highest aim should be to develop others. A missionary is a failure if he does not do that. He should not be calling and ordaining everyone who will allow him to lay hands on him, but develop all in spirituality and experience, so that God will want them as his trusted servants. Never mind the calling and ordaining, that will come in time; indeed, that is more the work of the Twelve, anyway. One does not need an ordination to work and secure eternal life. Efficiency is worth more than an ordination to any man.

Order is the foundation of all societies, and said to be the first law of heaven. I should feel that I had failed in my mission if I failed to develop presiding ability in every place where I had been. Frequent parliamentary practices would aid much in this particular.

Several committees will be necessary to aid in city work. A business meeting should be readily called by a branch official if the missionary works in harmony with him. It is perfectly right that he should be respected, with all others, in the divine office which they hold. Disrespecting their office is to disrespect God.

In this city we have, first of all, a finance committee, for nothing can be done without finance and plenty of it. In this committee the Sunday school and the Religio should be represented, so that they may be helps in deed, and not in name only. They should arrange ways of securing cheerful giving, and not the drum, drum, style that makes everyone weary until they either pay up or quit, and generally the latter,—an entertainment, a supper, or a lecture, or any legitimate and instructive way. The Sisters' Aid might "aid" indeed.

A tract committee is our next best asset. This committee can either order tracts, or write them and have them printed. We write our own here, for several reasons. First, it takes so long to get them over the border and through the custom house, that our patience is sometimes very much strained when we get them, and even then our church tracts are not always suited to the locality, and many of them are too long for this present hustling age. We purchased the latest "Rotospeed" and do our own printing. A "Rotospeed" will print one hundred and sixty copies of a typewritten page per minute, and prints about five thousand copies at only the cost of the stencil and the paper. Our machine cost us thirty-five dollars here, but they are ten dollars less in the States. It will last for years.

Care should be used in getting out the tracts. Nine out of every ten persons do not attend our church because they think we are in some way connected with the Utah Mormons. That thought should be thoroughly removed the very first tract. Here is our first one:

"DO YOU KNOW.

"That it will not injure any man's religion to correctly understand that of others, unless his own be of that kind that will not bear comparison?

"That the only way to correctly understand the religion of others is from their own pulpit or press?

"That information gained from biased sources is only biased knowledge?

"That persons with biased knowledge often persecute the innocent?

"That public opinion is not always God's opinion?

"That reputation is one thing and character another?

"That no society should be judged by its members nor by their reputation, but by its doctrine?

"That public opinion and biased history one time

reported Henry VIII having married his own illegitimate daughter; Calvin as being a murderer; and Wesley as having sold gin?

"That the same lying spirit attacked Joseph Smith and still continues the fusillade?

"That there are a hundred and twelve points of difference between the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Jesus Christ of Latter Day Saints?

"That a similarity of name does not prove a similarity of doctrine?

"That the Reorganized Church never accepted Brigham Young as a leader, nor the evil doctrines he tried to add to the original Latter Day Saint faith?

"That the Reorganized Church never accepted the Christianity which he taught?

"That there are more differences between these two churches than between the Catholics and the Baptists, claiming succession from the same origin?

"If you do not know all the above to be true, then attend the services of the Reorganized Church of Jesus Christ at 241 Kensington Street, Saint James, and prove these statements true to your complete satisfaction.

"Take a Deer Lodge car west on Portage Avenue, and get off at Kensington.

"Preaching each Sunday at 11 a. m. Special services at 7 p. m.

"Write to J. W. Peterson, 171 Langside Street, for literature or phone Sherbrooke 257.

"You will find the doctrine of this church truly orthodox, and intensely Christian in every point."

This tract is not copyrighted. If anyone wishes to use any thought in it,—why, it was written for that purpose. Furthermore, anyone having friends or acquaintances in or around Winnipeg, we would be glad if you would cut it out and send it to them. Do not be afraid of your HERALD. Put it to some further use than lying around in the garret. We expect to leave one of these at the door of every house in town and then start in with others. It is not a good plan to call people to the door and hand them the tract. Very often they are angry at being called away from their work, and would not accept it if offered to them. The tracts cost less than ten cents a hundred and you can afford to put them everywhere. If only two out of a hundred read it, that is five cents each. Is not a man's soul worth more than five cents? Just here is a good place to impress on the "cheerful givers" that we should not think how little we can give to save others, but how much.

We propose to get out a special tract for the officials and public men of the city and mail it to them. Care is needed, of course, for most of these men don't care a rap for religion, but are alert for some information, and especially if it is something that

has been suppressed. We can furnish them very interesting reading along that line. Then, too, the teachers always have a lesson in history on the Mormon question sometimes during the year. A few days before that lesson we propose to help them to explain the lesson in harmony with facts, and to make the matter sure we shall give one of the tracts to the scholars as they come from school the day before the lesson.

There are large societies here of other churches. We expect to get out a gentlemanly tract, calling their attention to our belief on some matters they are looking for, and hand them out as they are on their way home from their church. Then there are picture shows and theaters and our committee will see to it that they are supplied with a tract suitable for such minds. Not one to offend, but to attract their attention.

This calls for another committee, a distributing committee. This is a very important one. The work should be done very systematically and without offense. Every person who can walk a block should be asked to distribute tracts. No one should be exempt. Older ones should set an example to the younger ones, and the children should be encouraged to work to save others. The Sunday-school teacher can impress this matter on the children and enthrust them with a desire to deliver tracts.

We shall see that we are properly represented on the telephone book and the city directory.

Summer schools or any other good work can be properly seen to at the proper time.

We have inaugurated a system of cottage meetings at the homes of the Saints and friends in various parts of the city, and propose to develop our young talent here and at the Sunday morning meeting, so that when the missionary leaves the work can go right on without him. This only gives the missionary one or two sermons a week, but all the good is not done in preaching. A good director is not one that does all the work himself. By this plan we are succeeding by degrees in getting everybody busy and happy. A number of outsiders are coming into the church. A very worthy young man was baptized recently; another one or two have given their names, and the work has just begun.

We propose to run a lecture bureau, an advertising bureau, and a mail order business, in charge of various committees, in this way, and we think, if no more, Winnipeg will find out that we are in town.

I spent some of my early days in a printing office, and I learned that "subscriptions" was the weak point in a newspaper man. We are working a plan now to furnish so many subscribers to the papers in town to either print the Sunday evening sermon or some other matter once a week. Arrangements are not yet completed, but look favorable. They

have promised to print an article or two free. If we can not get in any other way, we can pay for it, if the finance committee will get busy enough, and get before the public in that way, whether they wish it or not. They can not refuse our advertisement without quitting the business or standing a lawsuit.

We would be glad to hear the experience of others.

Very kindly,

J. W. PETERSON.

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### THE BAPTISM OF CHILDREN.

While I was at my work one day in the summer of 1885, a young girl, (then nearly nine years old) came to me and said that she and some other young folks desired to be baptized that day, and that I should baptize them. I asked her some questions and then said that, as the days were hot, we would wait until about sunset, and if they would come along then we would go to Brother Joseph Smith's pond for the baptism. That was then the only water we had to baptize in.

Now I had fully believed the commandment as to the need of the preparation and baptism of children when they came to be eight years old, and I had baptized a large number at Plano, Lamoni, and elsewhere, but I had received no special witness or impression about the matter; nor had I asked for any. But this time, without any premeditation or even a thought of questioning, there involuntarily arose to my lips the words, "Is it right to baptize so many children?" And immediately, as I spoke them aloud, before I had the least chance to meditate any reply, or even think anything whatever, instantly I heard a voice which said, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper, this or that." I spoke out at once, "That is so, Lord; for as many baptized in maturity go back from the right way as those baptized in childhood."

From that day I was fully satisfied. Yet I saw more clearly how great a responsibility rested upon parents to prepare their children, or else take the consequence of failure to do so.

Why this experience came to me I do not know, unless because I needed more emphatic and decided comprehension of the value of this commandment. I have related the incident many times, and now I feel that I ought to write an article on it.

I will add that after I heard the foregoing words spoken, I remembered that similar words were somewhere in the Scriptures. I searched, and found them in Ecclesiastes 11: 6, but the reading was a little different from what I received. Following is the article which was written previous to my writing the foregoing, which I decided to give as an introduction.

The subject of the baptism of children is one of greater importance and of a more serious nature than many Saints seem to have realized, especially many parents. For in the past nearly all fathers and mothers appear to have let the conversion and obedience of their children be accomplished or not, just as chanced or happened to be, without any special efforts on their part toward their conversion. And some have spoken so lightly of the divinely appointed order about their children, and have so little valued their own responsibility in the matter, that the obedience of the younger ones has either been greatly hindered or altogether prevented in this life, even the way of salvation in Christ for those beloved souls being closed by the very ones whom God has made responsible for their guidance, and for whose course in life they will be largely accountable at the bar of God, even before him who gave them this great charge.

Looking upon this carelessness and this apparent indifference on the part of fathers and mothers, it is surprising that such do not see the solemn urgency of that course which is clearly the order and will of our heavenly Father, even that *all* children whose parents are members of the church of Christ *should* have their minds and hearts prepared for this important event and its eternal consequences; namely, their baptism by water and the Holy Spirit. They need to be fully instructed that the great object of life here is for the purpose of being made ready both for the future years they will have on earth and for the eternal future beyond. Therefore is the Lord's commandment given that children ought to be baptized as soon after they are eight years old as can be done, following the proviso that they shall be fully instructed by the parents, and thus be made ready to receive the saving benefits and the divine blessings which follow the ordinances of baptism and the laying on of hands. The revelation on this particular point is found in Doctrine and Covenants, section 68, paragraph 4, where it is declared by the word of the Lord that it is obligatory upon parents, lest sorrow and condemnation come upon them for failing to carry out the instruction there given. The failure to do so is called a "*sin*," and therefore it is important that they should teach their children, even.

To understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old. . . . And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

And therein it reads that whoso fails to do this, "the sin be upon the heads of the parents."

But some have claimed that, as the complete reading of this commandment specifies that it pertains

to the people "in Zion" and those "in any of her stakes that are organized," therefore the enjoined duty pertains to no others; that it does not include parents and children who are not living in the central spot, or in those portions of territory embraced within stake lines; that therefore the parents who dwell in branches which are situated in districts merely, also scattered Saints, even all those who are not included in stake boundaries, are therefore *not* included in and subject to this injunction, therefore are entirely excused and excusable for disregarding it as obligatory.

But, while I willingly admit that greater advantages are intended for and ought to exist in Zion and in the stakes, whenever and wherever they are organized, and that for this reason the Lord holds to a greater accountability the parents who dwell at the center and in the stakes, yet my argument is that grave dangers attend parental carelessness or indifference to the force and meaning of the most vital part of the aforesaid commandment, no matter in what portion of the world the families dwell. If they have not the actual benefits which ought to be enjoyed by those living in Zion or in her stakes, where also their obligations would be increased, or if they are excused by the Lord from certain penalties because outside of stakes they are encompassed by the contaminating influences of open wickedness, which hinders proper or thorough growth in Christian righteousness, yet there the parental responsibility for the children is the more increased, and the reward beyond this life (as well as their joy here) will be greater if they bring their sons and daughters safely through the evils which encompass them, and are able to say in truth at the judgment bar of God, "We hearkened to thy word and have diligently instructed and guided the souls thou gavest into our charge, and now we bring them back to thee, that we may all dwell together in thy kingdom."

Surely the fathers and mothers who sincerely love God and the Lord Jesus Christ; those who so devoutly love the gospel of salvation that they seek daily to live up to its requirements, those who know and feel the revealing and quickening power of God, and who enjoy the happiness which comes from that knowledge, will not slacken their diligence, but rather will increase it. And such will not desire to be excused from the joyful duty and the gladsome pleasure that are found in leading and guiding the intelligent young souls that have been placed in their care during their few years on earth.

Whenever parents have learned enough about the "plan of salvation" and of the purposes of God which will give eternal happiness to mankind; and when, having so learned, they are intelligently able to obey the gospel themselves, then also they are capable of teaching the same truths to others, especially to their

own offspring, they who so readily trust in their parents, those who are so easily taught, those who so quickly learn not only foolish and evil things, but also *good* things, even great and eternal truths, if those whom God has provided as their guardians in this world will do their heaven-ordained duty toward them.

A further objection has been made that children at eight years old or thereabouts, are not capable of understanding such important doctrines as faith, repentance, baptism, etc.; therefore that it is unwise to influence them to profess such faith and to be baptized. "Let us wait until they are older," has been said. Yet who knows more about this than God does? And who is he that has promised and pledged himself to accept such prepared children? Is it not the Lord himself? Who, then, shall say that it is foolish or unreasonable, or that we can not expect children to be fitted for baptism and church membership at eight years of age?

Now let us examine certain conditions which parents have been commanded to observe. Is it not plainly apparent that they ought to fully instruct, and no doubt prayerfully instruct, their children before they are offered for baptism? Does it not read that those who do not teach their children "to understand" are to be judged? It reads that "they shall teach their children to pray and to walk uprightly before the Lord." Are there any fathers and mothers, or other people who sincerely pray to God and yet do not always try "to walk uprightly," and to draw near to him, no matter whether they are aged, middle-aged, or young? Is not this the duty of every member of Christ's church? Also that every such member who has children shall teach them to do likewise? Surely all such will consider it to be their highest duty, their greatest privilege, to teach and so lead their children in the path of truth and honor. If the people of Zion are to be "the pure in heart" then those who are now striving to be pure in heart will also earnestly desire and seek that their sons and daughters shall likewise be among that class, whether in heaven or upon the redeemed earth.

As for the capacity of a child's mind, it is certain that many parents have been astonished and grieved by suddenly finding that their children have learned deep things in the ways of folly and sin before they had an idea that it was possible for *any* children to do so, especially that their children might do so. And we read that in the world of evil many very young boys and girls have learned proficiency as thieves and pickpockets, and to be adepts in remarkable lines of wickedness, such as seemed incredible before it was proven.

On the other hand, how many examples there have been of great ability in good ways, and of manly young boys who have become breadwinners and noble

helpers to their parents; and young girls who have occupied faithfully and devotedly as "little mothers" to the younger children, and many of both sexes who have shown wisdom, honesty, and virtue that has surpassed those of a multitude of adults. Many such have proven steady, thoughtful, attentive, obliging, unselfish, and devoted to duty, while yet in the years of boyhood and girlhood. Their number may be few compared with the number who are thoughtless, heedless, selfish, and untrustworthy, but the difference in their birthright and training is seen as it is also with full-grown men and women. And it demonstrates what *can* be done *with* children and *by* children at a very early age; both the good results and the bad ones.

Therefore shall we not freely admit that the Lord knows what is best, especially as he is the one and the *only* one who can make eternal laws, and the only one who can give the eternal reward? It is written in the Doctrine and Covenants that John the Baptist was baptized "while he was yet in his childhood," and we suppose that the law of the Lord was at that time known to the parents of John, and by them was observed as is now commanded again.

I feel very certain that where the youth of the Lord's church are kept from filling their minds and memories with foolish, worthless, and evil reading, and where by parental affection and judicious training the children have learned to love better things, even such books as are of an intellectual and elevating character, that such young people are now prepared and are being more and more made ready for still further mental, moral, and spiritual advancement all along the way of life here and for the greater opportunity in the millennium, after the first resurrection.

Those children who have learned to lovingly obey their wise parents in these things are also likely to become lovingly obedient to the commands of their heavenly Father, when they are old enough to do so. They also learn the lessons of helpfulness, faithfulness, and trustworthiness, also of obliging and courteous manners toward their parents and toward all others they meet, especially the aged and the unfortunate.

Proper training not alone prepares them for the baptism of water but, still more important, it prepares them for the baptism of the Holy Spirit, and enables them to manifest the fruits of the Spirit in their daily lives of loving service to others, and of devotion to God and his cause. I have seen such young people, enough such examples to prove what can be done. Yet, considering the manners, customs, and conditions in the world to-day, in which Saints too are involved, it is not very strange that not more children of this class are found. However, the preparation is going on for that millennial "day of a

thousand years," when the children will be so well born in body and disposition, when they will inherit such righteous traits of character, that the Lord foretells of his people that "their children shall grow up without sin unto salvation."—Doctrine and Covenants 45: 10. With this a certainty, then the Lord should be taken at his word when he says that even now he will accept them in his church, whenever they are instructed and guided in their duty and are baptized as he has commanded.

Consequently there can be no doubt that if parents will thoroughly put themselves to the work of teaching and guiding their children, as also to governing their own spirits and controlling their own dispositions, and having daily prayer in their homes, that then, in such Zionite atmosphere, their children, even in our day, will grow up, if not "without sin," at least with noble traits and with prevailing tendencies towards righteousness in heart and fitness for the kingdom of God. And when parents teach and direct their children in the way *they* should go, they will themselves love to walk in that way, will partake of the benefits of their own teaching, and will grow into a greater faith, into a more loving trust in God, and into a more resolute diligence to do all the duties that they teach their children to do.

Yes, it is certain that children *can* be prepared at the age of eight years, to make a worthy beginning, and from that to go onward and upward in the path, even as they shall gain strength, and as the Lord shall guide their hearts and minds by the Holy Spirit which he has promised and which he will give them, especially in answer to earnest daily prayer.

Another good fact: It has often been the case that the memory that they have been baptized has had a restraining influence upon the actions of young people, and the chastising by their consciences has kept many from going in the ways of error and folly, perhaps into degradation and ruin; and such have turned back in time to save their souls from defilement and eternal loss; whereas if they had not obeyed the gospel some would have said, "Well, I have made no covenant with God; I am not a member of the church, and am under no obligations to it," and so have given themselves up to the will of others and to their own love of pleasure, or of vice, whichever the condition might be.

And whenever children have been baptized under favorable circumstances, after proper teaching and example, I believe that few such young people have succeeded in getting away from the reproving thought, "I am accountable to God for my conduct." Conscience will work in reproving and correcting until he who has really been "*born of God*" will not "continue in sin," even if he does enter therein for a time. These restraining powers have kept many from dangerous extremes, and the Holy Spirit's

pleadings, added to the accusations by conscience, have caused remorse and reformation when those who were unbaptized have gone on to entire ruin.

Undoubtedly the parents who fully realize their own responsibility for their children's future, both here and hereafter, will continue to increase in a wise carefulness about their example in speech and conduct. They will also make greater efforts to be prayerful, faithful, studious, and watchful over themselves lest they fall behind their own children in moral and spiritual duties. There have been instances where the innocent darlings have caused the parents to be ashamed at their own lack of steadfast devotion, because children have shown their more complete faith in God, their greater trust in his promises, and their full confidence in the divine word to man.

Yet, further, I will refer to the fact that Roman Catholic authorities in their long training of children have claimed that if a child is diligently taught in certain lines up to eight years old that no one will be able afterward to overcome that teaching and substitute another in its place.

Also scientific men have written that the brain of a normally healthy child at the age of eight years is in construction as fully fitted to understand as is the brain of an adult. All he lacks is information, instruction, and experience to take his place among the grown-up people.

H. A. STEBBINS.

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### THE GOODLY INHERITANCE.

As a free-winged fowl glides without let or hindrance into its open domain of forest, field, and fen, so some men inherit wealth. What great possibilities stand open to one possessed of such an elaborate heritage! Might, power, and affluence of the kingdom of this world withhold nothing of their store from the hand which proffers gold; but all do not inherit and many can not acquire wealth.

Another splendid inheritance which endows its possessors with might and power is superior intellectual powers in some one or more particular branches of thought.

Intellectuality, though beyond measure as a gift from God, is not his best behest to man. The law of life which governs variety of being and capacity, forbids that we with perfect unity partake of intellectuality in this present world.

The greatest and most valuable heritage in the end, from creature to creature, must be one which is accessible to *all the children of men* from God the Father.

A strong, robust body, and health like a bubbling spring, is a heritage incomparable, yet some must endure weakened and distorted bodies, not from any wrongdoing of their own, but as an inheritance, or

as the result of some merciless accident, or unconquerable disease. One may be well favored in wealth, intellectual endowments and health, and still be woe-fully wanting in the one thing needed for ultimate and complete happiness—the one thing bequeathed to the children of men of which all may partake freely—the one and only thing which will make it possible to supply all other deficiencies.

Those who lack in this world's wealth need no reminder that they are handicapped in many things.

Most of us have enough intelligence to know that our own intellectual supply is very limited and greatly defective. The weary days of the afflicted are a constant emphasis of their need of health, but some who are well supplied with these three points, yet foreigners to the greatest inheritance, are not aware of their own incompleteness and are in jeopardy of the loss of all. *Ir.*

“THE BOURNE WHENCE NO TRAVELER RETURNS,”

whither we all constantly draw nearer, moneybags are useless. Mere intellectuality, unless supplemented by the preservative element from Jehovah's most elaborate dowry, must wane; and *every whit* of our physical validity must go to pay the price of entrance into that august “bourne whence no traveler returns.”

What then is the great inheritance, free to all, by which other values may be made secure? Let the Lord answer:

To open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”—Acts 26: 18.

And how is this inheritance to be obtained? “Not by *might* nor by *power*, but by my Spirit, saith the Lord.”—Zechariah 3: 6.

With or without affluence and attainments of this world, the superb inheritance may be ours. One key opens the door to that supernal domain: with that key, rich or poor, prince or peasant, may enter; without it men and angels must ever remain aliens. That key is the *Spirit of God*, and is obtained without money and without price, so far as possibility of buying is concerned; but not without labor and sacrifice. But the nature of the labor and the extent of the sacrifice is such that none who “will” are deprived. “Whosoever will” includes all who are so minded,—not all who desire to enjoy the matchless glory of a celestial inheritance.

For as many as are led by the Spirit of God, they are the sons of God. . . . and if children, then heirs; heirs of God and joint heirs with Christ.—Romans 8.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.—Doctrine and Covenants 88: 7.

But some do not hearken, and will not be led, and Paul says of them: “Now if any man have not the Spirit of Christ he is none of his.”

MIGHT AND POWER.

Napoleon gained might and power, yet how far from the true inheritance! Many moneyed men make their might and power felt, yet how lacking they are. Intellectual orators of the rostrum, and statesmen wielding might and power have been veritable knaves in personal characters, and despots in public rule. Brilliant and scholarly preachers have held vast audiences spellbound by might and power, the while secret villainy hatched hellish enactments for diversion behind the scenes between sermons. An arena bull, or a Bob Fitzsimmons, or a Jack Johnson, can exert might and power, not only in the immediate pugilistic ring, but in the riff-raff underworld of a thousand cities set agog for the latest knockout news.

A society lady, plumed for the theater, or feathered and founced to make a stunning appearance in the front church pew, may exert might and power by being the talk of the town, but that unnoticed sister in the rear, plain of face and fashion may be the most acceptable to God.

A scholarly Darwin can exert might and power in leading multitudes to consent to the idea that their most venerable ancestor was an ape, while in a quiet chamber an ordinary, homely-faced mother, without knowledge of books or philosophy, but adorned with the Spirit of God teaches her son a simple truth about God and the creation, that will unite with other truth and live and expand when Darwinism and all the other isms will contribute their ashes to enrich the plant they tried to smother and crush.

Oh, that we could make these words of the Lord indelible! “*Not by might, nor by power, but by my Spirit, saith the Lord.*”

A PARABLE.

Two men sought a goodly inheritance. One man clambered to the lofty peaks of the mountains for glittering gold. The gold was there, but the rocks produced no living thing. The other man planted in a fertile field, tilled diligently, and trusted to heaven to distill the dew into living fruits, and to extract from nature's fertility the golden corn.

The first man obtained his gold, and but for the planter would have famished, for the planter had obtained the bread of life; but the second man was the wiser of the two, for having secured the bread of life, he had sufficient in store to sustain him while he also went to gather gold as was needed to embellish his home and heritage.

## APPLICATION.

Two classes of men now seek the goodly inheritance, but in the mart of eternity there can be no exchange of wares. The first-mentioned class seek the worldly mountains for valued metals and glittering gems,—and *obtain*; but there is no life-giving element in them and there is to be *no exchange for supplies from the planter's garner!*

The second class, ("and the first shall be last, and the last first") seek first the kingdom of heaven, (the bread of life) and all things else shall be added. "He that soweth to the Spirit shall of the Spirit reap life everlasting."—Ephesians 6: 8.

Let us then above all other things seek to be worthy habitations for the indwelling of the "hidden man of the heart; in that which is not corruptible, even the ornament of a *meek and quiet spirit*, which is in the sight of God of great price."—1 Peter 3: 4.

And the righteous poor shall come into their inheritance when the saints inherit the earth. (Daniel 7: 27.)

Those who must endure weak and suffering bodies in this world, but who by the Spirit of Christ have been adopted into the royal family shall come into their inheritance at the first resurrection from the dead, when our bodies shall be "fashioned like unto his most glorious body." (Philippians 3: 21.)

And we who at present must deplore our limitations in compass of thought and focus of intellect, may, *if we sow to the Spirit*, attain unto the perfect inheritance, when with all saints we shall be able to comprehend the breadth, length, depth, and height, and to know the love of Christ which now *passeth knowledge*, when we shall be "filled with all the fullness of God." (Ephesians 3: 19.)

Let us all hold fast the key of the goodly inheritance.

JAMES E. YATES.

There is always work,  
And tools to work withal, for those who will.—James Russell Lowell.

Make for yourself a quiet, unassuming, cultivated, but comfortable domestic atmosphere. Marriage, where there is true love on both sides and a right choice, is the greatest happiness on earth; there is no other state to equal it. I asked a physician the other day—an admirable fellow—how old he was and why he had never married. He said he had never met the occasion or the woman, and I answered that perhaps he had never really looked for her. By all means, I would say, marry, but marry carefully and rightly. It solves many problems both for the man and the woman; and how are women to develop their best faculties and virtues if you leave them to dwindle into spinsterhood?—George Meredith.

## Mothers' Home Column

EDITED BY FRANCES.

## Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa; Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha L. Donaldson, superintendent, 700 North Emporia, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

## Two Verdicts.

She was a woman worn and thin,  
Whom the world condemned for a single sin;  
They cast her out on the king's highway,  
And passed her by as they went to pray.

He was a man, and more to blame,  
But the world spared him a breath of shame.  
Beneath his feet he saw her lie,  
But raised his head and passed her by.

They were the people who went to pray  
At the temple of God on a holy day.  
They scorned the woman, forgave the man;  
It was ever thus since the world began.

Time passed on and the woman died,  
On the cross of shame she was crucified;  
But the world was stern and would not yield,  
And they buried her in the Potter's Field.

The man died, too, and they buried him  
In a casket of cloth with a silver rim,  
And said as they turned from his grave away,  
"We have buried an honest man to-day."

Two mortals knocked at heaven's gate,  
Stood face to face to inquire their fate.  
He carried a passport with earthly sign,  
But she a pardon from Love Divine.

Oh! ye who judge 'twixt virtue and vice,  
Which, think you, entered to Paradise?  
Not he whom the world had said would win,  
For the woman alone was ushered in.

—The Ram's Horn.

### Dean Sumner Appeals for Modern Magdalen.

"The problem of the fallen man is of more vital interest to the city of Chicago than is the question of the fallen woman."

With this statement as his keynote, Dean Walter T. Sumner addressed a large audience in the Chicago Opera House yesterday at noon on "Chicago and her Magdalen."

"In all of our discussions of the modern Magdalen," said Dean Sumner, "we fail to answer one great question. What of the man? This is a man problem, not a woman problem."

"In the web of our society of to-day the unfortunate woman who has been tempted and has fallen is lost. She has not even an opportunity to plead for herself. The man, who is at least equally guilty, is set free. Without accounting, he is permitted to hold his position in society."

"Where is the justice in such a state of affairs as this? Why should there be a different standard of morality and common decency for men and for women?"

"It is not the professionally immoral woman, hardened in her life, that we should reform; it is the amateur, trapped by the libertine without religion, honor, or decency, whom we must protect. There are in this downtown district certain influences at work which are dragging down the young womanhood of our city. If you do not believe it, look at those shop girls who are working for starvation wages, and then look at their clothes. Do their wages pay for all this finery? Where does the money come from? This is a common problem in arithmetic."

"These girls represent an irresponsible type. They start right, but they soon become underclothed, underfed, and bloodless. Their hands are empty; their life is nothing but the daily grind. At home they are tired, lonely and unloved. They are hungry for friends and amusements. It is then that they meet the advances of men who seek them for their lawful prey; men who are not even sportsmanlike enough to give them a fair chance. They fall."

"These are the women I plead for. For their sakes I plead for an honest wage; a half holiday on Saturday, that they may rest their tired bodies and minds; and the protection of men who have sisters and daughters—for these poor girls are somebody's daughters, somebody's sisters. Let us be more charitable toward our women, and more exacting with our men."—Selected.

## Letter Department

KNOBNOTER, MISSOURI, December 28, 1912.

Dear Editors: I have just read Brother Edward Rannie's article on "Our responsibility to the poor," and I hope to be allowed space to criticize one statement he uses; where he uses the word *trash* in referring to a certain class of poor, he says they belong to that class we had in the South before the war: *common white trash*. To this I take exception. Why confine the poor white trash to the South? Did the West, the East, and the North have no trash? I have found as many trash from the North as I ever met in the South. There was white trash in the South before the war, and is yet, but I am sure the North has white trash, and some black trash as well. Booker T. Washington has never married a white woman, and not all the colored people of the South are trash by any means.

Some people seem to think the people of the South are hardly human. Letters in the church papers a few years ago reflected on the South in no uncertain way, and elders have hurt their influence in the South by referring to it as not being civilized.

What difference does it make where we are born, whether in the South or the North? We are all to treat each other as

brethren. I hardly think there will be any Mason and Dixon line in heaven. God says he is no respecter of persons, but in every nation he who fears him and works righteousness is accepted of him. For one I will be glad when the people of the North and the people in the South know each other better. Solomon said he looked upon the rich and he looked upon the poor and God made them both; so I have looked upon the people of the South and the people of the North, and God has made both of one blood to dwell upon the face of the earth.

I am a Johnny Boy and I like the Gray, and have no ill will towards the Blue, but please do not refer to the poor white trash of the South any more.

Yours for fair play,

C. L. SNOW.

PALMYRA, NEBRASKA, January 29, 1913.

Editors Herald: Your letter and proof sheets of Brother C. L. Snow's letter was received to-day, and I will reply as follows: I deeply regret that the term, *common white trash*, as used by me in my article, "Our responsibility to the poor," was understood by Brother Snow different to what I intended it should be, but such is the misfortune of human speech. We have a certain number of homely expressions which are in common use, of which the following are samples: "He is not worth a continental"; "He is a hobo"; "He is shanty Irish"; and "He is a squaw man"; all of which are used to convey the thought that the persons to whom they are applied are shiftless, careless, or lazy persons. I supposed that the expression *common white trash* meant the same thing, and in that sense I used it, wishing to convey the thought that we had some poor in the church who were in that condition, because they were careless, shiftless, and lazy, and that it was one of our duties to seek to bring about a reformation in their lives.

I deplore the thought of doing or saying anything that will fan the flame of sectional hate, and I am sure that my many friends in the church will bear me out in the thought that in public and private all my expressions have been free from such wrong. I believe, and so teach, that the cause of that terrible war was the result of divergent teaching on political, social, and religious lines, and that on both sides all had just grounds to believe that they were equally honorable and conscientious in what they were doing. Neither side had any monopoly on courage, endurance, and bravery.

I believe I have gone farther on that question than most men; I never use the name *rebel* or *Johnny Reb*; I have taught my children not to use it; it is not used in our home. They are to me the "Confederates," or the "men who wore the gray." I can reach my hand across the bloody chasm into "Dixie Land," to my brother, and say, "Peace, be still," "Peace, sweet peace, the gift of God's best love."

I hope this will make my motive clear to all.

Your brother in gospel bonds,

EDWARD RANNIE.

WELLSTON, OHIO, January 20, 1913.

Editor Herald: The late Charles Dana, editor of the *New York Sun* (which he said shone for all), once defined to a green reporter what news was. He said, "If you see a dog biting a man, that isn't news; but if you see a man biting a dog, that's news, and bring it in." I just picked up the *Cincinnati Enquirer*, and observed this heading, "A train collides with a steamboat." That's a specimen of "news." Mr. Editor, I am going to try and send you some of the same article, along the line of what may be termed "vociferous advertising," growing out of the following conditions.

Apostle R. C. Russell made a new opening near this town,

preaching in a schoolhouse, which finally was closed against him; but a policy of sticktoitiveness was adopted, so he sent for Elder N. L. Booker and wife, and the district tent was procured, services being held during the summer. From this effort, thirty-three were baptized, seventeen children blessed, a Sunday school and Religio organized, each with a membership of about seventy-five. From the beginning of this effort peculiar difficulties had to be overcome. Brother Russell said, "A fort the Devil doesn't think worth while defending, isn't worth bombarding."

After the tent season closed, Brother Russell decided trying getting a suitable place in the town (about 15,000 population). The Lubin Theater was rented, is no longer used for show purposes, the writer was wired to bring his Book of Mormon lecturing outfit and electric apparatus, arriving here on January 7. A fine and variegated variety of difficulties arose, but were eventually overcome. Here is where wisdom is shown in having two men travel together, when possible: one can encourage the other. These services were started with the Book of Mormon lectures as *our very first effort*.

The first night there were a number of children out, but not many adults; but the attendance increased nightly, the children helping to advertise us. When the fifth lecture was given the building was packed, over fifty standing in the aisles. After the five lectures were closed, and we started regular preaching, the attendance fell off; so here is where some advertising had to be done.

An article appeared in the local daily paper, written by the Baptist preacher, stating he would preach a sermon on the evils of "deathbed repentance." Brother Russell saw his opportunity; so he wrote an article in which he asked the preacher the following questions: "1. If you are now giving God's truth, wherein you claim deathbed repentance a humbug and a farce, where to-day are the spirits of the loved ones who died under the teachings of the churches that deathbed repentance was not a humbug and a farce, but a soul-cheering reality? 2. Under what rule of scripture can you prove the thief went from the cross to paradise? 3. What were you teaching on this subject before the day you gave your four common-sense reasons why it is all a farce to wait till death to repent?"

The preacher answered that all of the churches have taught false doctrine. Brother Russell came back at him with the statement, Then if the Baptist had discovered two false doctrines taught by his church, how many more will he probably discover by honest investigation? Can it be the church of Christ and teach false doctrine? An able argument was made, placing the Baptist in an embarrassing position. He has not answered Brother Russell. Some of his own congregation said he was no match for Brother Russell. Deathbed repentance and "hell" were now being discussed around town, so we procured large sheets of white paper, brush and paint, and our two large show windows, and two small windows, or entrance to auditorium, had the following:

What and where is HELL? Who go there, and how long do they remain? Sunday evening at 7.

Some new views on old questions. To-night, come in.

This is the place where the preacher is not afraid to be quizzed. Try him.

Then we made two lantern slides, one of these was made of glaring red celluloid, (same material as moving picture films are made of) and the same matter was written on it we had in the widow. The two moving picture theaters near us consented to run them on between change of films, so thousands saw our advertisement. Result, had to turn people away, as place was filled and many standing in the aisles! Monday we placed the following in our windows:

What and where is HEAVEN? Who go there? Hear some old ideas exploded! 7 by "Big Joe."

Subject to-night, HEAVEN. Where is it? What is it? Who go there? New light on an old subject. 7 by "Big Joe."

It rained all day and all evening, and rained hard, but the place was almost filled, some of the leading business men of the town being present. The "Big Joe" refers to the large new town clock, in a tower near the center of business section, and so-called by the people.

Tuesday morning we placed the following in the windows:

Why was this theater almost filled last evening? (pouring down rain). Sunday evening packed to its limit. Why? Ask those who come to the preaching. Be here inside when "Big Joe" says 7 outside.

In the other large window we placed a large family Bible, opened at 1 Corinthians 12:27 and Ephesians 4:11; long red ribbons run from high up on the window, down to the verses referred to, to attract people from across the street. Above the Bible, stuck to the window, in large letters we have this:

Here is the Bible church; Christ's church; which one in town is DTC? Are any of them ITC? Hear what the preacher says at 7.

In the other window, is this:

That Bible in the other window is open at verses describing the only form of church Christ ever built, to preach salvation. Have you such a church as that Bible describes in this town?

These various signs had arrows pointing to the Bible referred to, and on the sign referring to rain, had two umbrellas pictured, and the rain coming down in torrents.

We are arranging my stereopticon to throw our advertising from our building at night, across the street near a prominent corner. Smoked glass slides, written on with a sharp instrument, makes the lettering stand out clear and white, surrounded with black. Of course such advertising is only possible where an arc light is used in the lantern.

Have strips of cardboard 2 inches wide, 28 inches long, will lay these out and paint a church building on them as a whole. Then will letter each strip with one of the offices of the church, the gifts and blessings, and place in the window. Shall leave it there for a couple of days, then take away all but pastors and deacons and ask, Does that look like the New Testament church?

We are planning to get the school children in a contest finding out how many times *Christian* is mentioned in New Testament as the name of God's people, and how many times *Saints* is used in that way.

C. EDWARD MILLER.

COCKBURN ISLAND, ONTARIO.

*Dear Herald:* Our superintendent, Brother Robb, of Cockburn Island Sunday School, requested me to write you that we have some last year's *Quarterlies* and Sunday-school papers, and if any of the Saints would like them we would gladly send them some if they would write us.

SISTER H. G. MITCHELL, *Secretary*.

SWEET LAKE, LOUISIANA, January 30, 1913.

*Saints' Herald:* Brother J. T. Riley is with us now and is preaching at my house of nights. This is a thinly settled country, and of course our crowds are small. It does our hearts good to hear the grand old gospel preached in its fullness. We wish all the world could hear it, but they seem to be satisfied with what they have.

I know the Bishop is behind with his financial account, and I want to do all I can for the work. I am a poor man and can not help much, but we all can do something. So to all the Saints, everywhere, let us send to the Bishop fifty cents each by the first of March. All who can not send the fifty cents might send twenty-five. We all know that we can raise that much and not miss it. We sometimes think our little mites will not do much good, and withhold them; but let us all send as nearly as possible the amounts suggested to the Bishop, and I am sure he will be very glad to receive it.

Let us as brothers and sisters do our best to help the good work along. May God bless us all is my prayer.

W. A. HELMS.

COOKES POINT, TEXAS, February 2, 1913.

*Editors Saints' Herald:* It has been a long time since I saw anything in the HERALD from this place. Our branch of the church seems to be at a standstill. It seems that we are not progressing very much. As a rule I preach at the branch once a month, and usually have fair turnouts and interest. We keep up Sunday school work; I am superintendent of it. Not long since Brethren W. M. Aylor and W. E. Peak preached for us, some over a week, with fair interest and attendance.

The district conference is to meet with our branch, on the 15th, inst. We hope for a profitable time. There were two Utah elders in our community last week. I met them at my son-in-law's house, John Sherill's, where I had a tilt with them upon our differences. After they had exhausted their ammunition I continued to shoot them while they sat and received the missiles; I shot them through and through. After hearing what they did from me, the speaker offered his testimony as to the truth of their claims, and said that he would die for or by it. I told them that their testimony could be wrong, as a man's testimony was as he had been taught. They said that I was the first preacher of Reorganized Church, they had met with. They told me that they were going to make a house to house canvass of our county, talk, and distribute their literature. They did not say anything about preaching at our branch. I suppose they thought I would follow them with a falk, which I might, and again I might not; it would have depended upon what they preached. The missionaries told me some time since, that they had about three thousand members in Texas. It seems to me, that if our missionaries would push out, and open up more new territory, they would convert more people than they do by going from one branch to another.

E. W. NUNLEY.

GOODLAND, KANSAS, February 4, 1913.

*Dear Herald:* I thought a letter from this part of the vineyard, might be of interest to some of your readers. There are only a few Saints close to us, so we seldom get to hear a sermon. We have a live home class Sunday school though, which is a great help to isolated Saints.

Several efforts have been made here to get people interested in the gospel, but have not been very successful.

Goodland is a city of about two thousand five hundred population, and is a railroad town, where the pleasure of the world is the principal thought of the people.

The Methodists have had a successful revival lasting six weeks and got one hundred and fifty converts, and now the Christians are holding one.

It seems to me that much good could be done if a couple of energetic elders could come with a tent and hold meetings during the summer.

I saw a letter in the *Ensign* from a brother in Texas, asking the Saints to describe a good location to him. By the way, if we could get some Saints interested in this country, so that

we could have church privileges, it seems to me that right here would be the place to live. Practically all the land here is good and level. Water is pure and plentiful. Instead of paying so much rent, or buying high-priced land in the East, why not investigate this country where land is cheap and rent low? Land can be bought for from ten to fifteen dollars per acre, according to distance from town, etc.

I have no land for sale, but would like to see people move here and think they would help themselves and us. For further information write to me.

We are striving to live up to the light we have received, and hope to remain faithful and true to the covenant we have made.

I remain in bonds,

ERWIN TRACHSEL.

CLEAR SPRINGS BRANCH, MICHIGAN.

*Saints' Herald:* We are all striving to keep in unity of the faith and heed the Masters' counsel. This is a small young branch and it pleases us much to see God's words concerning us partially fulfilled, for a short time ago we had the pleasure of seeing three precious souls led to the watery grave. In his love and mercy he counsels us from time to time. Ah, dear are the words of the Master. Not long ago we had the grand opportunity of hearing a gift of tongues through God's servant, Brother John LaLone. Many are the ways in which God bestows his beneficent love and kindness upon us.

A short time ago one brother and sister left us for an indefinite time. Much we missed them from their accustomed places. The sister, while absent, had an operation performed, but as God's watchful eye is upon all, so it was upon her, and she now is restored to us again, better prepared for the Master's use.

There are about three families of us here, but God has said that inasmuch as we were faithful, he would not let the branch go down. We are striving in our weak way to achieve success and desire your prayers to uphold and assist us.

God, in his mercy and infinite love,  
Kindly looks down upon us from above;  
Tenderly watches the sheep of the fold,  
Ready to guide, and direct, we are told.

Laura Dimick.

WEST SCRANTON, PENNSYLVANIA, January 31, 1913.

*Dear Herald:* I wish to acknowledge, as much as weak words will acknowledge, the good received through the columns of your valuable paper. The HERALD is ever a welcome visitor to our home, it is (as the great Master expressed it) as a city set on a hill which can not be hid, and is a faithful representative of the church which has come forth as fair as the sun, clear as the moon, and terrible as an army with banners. It is a monitor to instruct us to discriminate among the mighty forces which are upheaving and disintegrating society, and to discover the cause is not altogether political, neither industrial, but is resultant from the fact that the people have chosen darkness rather than light, as the Book of Mormon states. The Gentiles shall become as salt that hath lost its savor. I believe that through the efforts of the periodicals and the servants of God, that the champions of superstition and falsehood are uneasy, and in many instances silenced, and the people are constrained to see that their representations of Latter Day Saintism and Latter Day Saints is not true, and can not abide the light.

In the month of July Elders A. D. Angus and T. U. Thomas, of Sharon, commenced tent work in Scranton, and made a sustained effort for nearly three months. Brother R. J. Lentell stepped in at Brother Angus's departure for Phila-

delphia, and continued with Brother Thomas until it was over. The two first named brethren also conducted a summer vacation school, having an enrollment of nearly two hundred. We pronounce it an unqualified success, making many friends for the cause, and causing astonishment among the people at the generosity and devotion of the sisters of the branch, who worked unremittingly, and all the staff worked with a cheerfulness that did our hearts good, and we hope we shall retain the effects of the impetus received until it rolls around again. Several instances could be mentioned of the deep interest of both parents and children in the school and the work done; several souls were added to our number, so we feel doubly strengthened for another effort in the future.

We have been very much pleased to hear of the effort put forth by Brother Albert N. Hoxie and others to promote cultivation of the musical talent in the church. I came into this church thirteen years ago, and I am forced to the conclusion that the church as a whole has not given the attention it should along these and other lines. The convert is baptized into the church, and he and she are lucky mortals if they happen to have unlimited capacity for preaching, for then only shall they be fed. The Lord has conferred the priesthood upon us to preach and teach and expound and exhort, and to visit the homes of the members, to strengthen, to encourage, to obtain and disseminate knowledge of governments, laws, countries, and general knowledge, and also to cultivate the knowledge of music and song, and every other way we can develop the minds of the young people of the church, to aid them to appreciate the beautiful, the pure things, the god-like things, and to fit them for the great Master's service, and I think our eldership has been jealous of its preaching prerogative to the exclusion of other vital considerations, which has resulted in the neglect of many souls who have drifted back into the world and have been attracted by the more perfect organizations for young people which exist among all the churches.

I sincerely hope that Brother Hoxie and his associates will be given unstinted support, and that the movement will spread, and stir every branch to a permanent effort along this line, and the future shall see our General Conference featured by a rendition of oratorios by the Independence or Lamoni choirs, and also that the handmaidens of the gospel shall be a source of strength to the elders in all the world. This is not written in the spirit of carping criticism, but with the love of the gospel burning in my bosom, and with a desire that we may offer the best we can to God, in which I fear we often fail, and that prestige and glory may be added to the kingdom of God upon the earth.

Your brother in the gospel of Jesus Christ,  
32 ARCHIBALD STREET. GEORGE MORRIS.

WARD, IOWA, January 29, 1913.

*Dear Herald:* We are trying to keep the gospel before the people, but without much results as far as outside people are concerned, but the most of the Saints are doing fairly well. We have had some able preaching, but so far as the world is concerned it has had little effect, but the Saints have been built up greatly.

I expect to leave here for my home in Mapleton, Kansas, where we have a farm and my family and one of my sons are now. My youngest son and I are working in the mines here, but we would like to get work closer home. We hear there are Saints at Anna, Kansas, also at Pittsburg, Kansas. If any of the Saints will be so kind as to write me and give me a description of the work we would be very thankful to them, as we want to get closer home. I am a local elder and have done considerable work around mining camps.

Work here is only half time and a poor turn when they do run, so we will have to leave here if work does not pick up soon. We would be pleased to hear from any of the Saints at any time.

Your brother in the one faith,  
G. W. HULL.

### Are Newspapers Reliable?

I am sending copies of two letters that are self-explanatory. For some years now my mind has been occupied with a desire to secure evidence as to the contemporaneousness of man and horse on the American Continent in prehistoric times. If any one has in their possession such evidence, not newspaper clippings, but *evidence*, I will be glad to secure a copy of such for publication. These letters will show the utter unreliability of our undertaking to establish our claim by newspaper clippings, and the sooner we stop the folly the better for our reputation as to reliable evidence!

LAMONI, IOWA, January 13, 1913.

PROFESSOR RICHARD S. LULL,

*My Dear Sir:* In a clipping from the *Chicago Record-Herald*, a press dispatch purporting to be sent from Silverton, Texas, date not given, you are reported as heading a party of explorers, and that in the excavations made you discovered fossils of the equine species.

But the closing paragraph of the dispatch is the one that I am seeking your verification upon, as I am very much interested in the thought of man and horse having been contemporaneous in prehistoric times upon the American Continent. Here is the paragraph:

"There are good reasons for believing, according to Professor Lull, that these giant horses, which had a height of thirty to forty feet, were often domesticated by the people of that day and time, and were the chief means of them getting about from place to place."

Does this paragraph represent your belief, and will you kindly give me reasons for such belief?

Thanking you in anticipation, I remain,

Very sincerely yours,

J. W. WIGHT.

To this Professor Lull replied as follows:

NEW HAVEN, CONNECTICUT, January 20, 1913.

MR. J. W. WIGHT,

Lamoni, Decatur County, Iowa.

*Dear Sir:* The clipping from the *Chicago Record-Herald* was sent me by one of the regular clipping agencies, and you can imagine my feeling upon getting it, because it was entirely unauthorized and expresses no opinion which I have ever held. The secret of the matter is, I believe, that several years ago a man in Plainview, Texas, unearthed the bones of the giant mammoth, *Elephas imperator*. Thinking that they were horse bones and comparing the thigh bone, for instance, with that of a horse, he came to the conclusion that they represented an animal at least one hundred hands high. Of course the slightest inspection of the bones proved them conclusively to be elephantine and I thought effectually put that idea to sleep, and it was denied in certain of the local papers, but then after I returned, this Silverton letter was sent out. I expressed no such belief as that brought forth in the paragraph. We did find fossil horses, but their maximum size was apparently only fourteen hands, and there is absolutely no evidence of their ever having been domesticated or even contemporaneous with prehistoric man in America. I trust you will do what you can to deny this statement as published in the *Record-Herald*.

Very truly yours,

RICHARD S. LULL,

Professor of Vertebrate Paleontology, Yale University.

Trusting that this letter may help to put a quietus on our overambitious desire for evidence and quietly await the development of true evidence, if such exists, I remain,

J. W. WIGHT.

### Bishop Evans in the Princess.

Just a few lines to fling happiness into the heart of every Latter Day Saint. This is the ninth winter that we have been conducting meetings in the Toronto theaters. Some have prophesied year by year that the drawing powers of the bishop would dwindle, but this year we have not had a night but that many have been turned away. The rule has been, Hundreds turned away. Two nights only have we had any empty seats, and they were in the third gallery, where, rather than climb the stairs, many people will go home. To-night is the record breaker of the season. One hour before the time every seat was occupied and a constant stream of people were coming, only to be turned away. Several people with whom we have conversed to-night estimate that more than three thousand were turned from our doors. It is said that five hundred people stood packed together behind the speaker and his choir. There they stood for over two hours, unable to get out if they wanted to.

The bishop was in splendid form, and some say he excelled all previous efforts, notwithstanding he had attended three meetings, addressing each of them during the day, this making his fourth meeting.

Thousands are listening and reading his sermons and the good fruitage of these meetings is apparent everywhere. To-night, in the hundreds of Latter Day Saint homes in this city, there is rejoicing because of the immense throng that came to hear the angel's message, a packed ground floor, first and second galleries, and crowded stage, hundreds standing packed like sardines, was an inspiring sight. Wish every Latter Day Saint could have seen it.

Your brother,

A. F. MCLEAN.

TORONTO, February 2, 1913.

## News from Missions

### Oklahoma.

The conference of the Western Oklahoma District was held at Clinton, Oklahoma, February 2, 1913. Only a small attendance. A good meeting was had, nevertheless. Usual business and election of delegates to the General Conference was attended to. The four Lamanite elders were elected delegates and will be there. They are also coming to counsel with the church in regard to their race. They will no doubt take back with them a message of present salvation to their oppressed brethren.

Brethren Case, Aylor, Sister Inez Moldrup, and the writer went out to the Lamanite camp Monday, and held a very profitable meeting with them. Four gave their names for baptism. The following day at twelve o'clock another meeting was held with them, at which seven more gave their names. They are intensely interested. The "good news," as they call it, has spread like an electric wave over the entire Cheyenne tribe of three thousand members. We have been preaching to them along doctrinal lines, persuading them that this is the true church of Christ, occasionally dropping a word touching the promises to them. So yesterday they told us that the thing they wanted to hear at this time was more about the promises to them. They also, without any solicitation on our part, wanted to know if the church could not keep them in the affairs of life, shielding them from the plunderers. I told them the church had just that provision in temporal law, the Order of Enoch, etc.

I marvel at the effectiveness of the organization of the kingdom for providing salvation now and hereafter, and it is especially adapted to this remnant. It shall be my endeavor to plant within this people a hope of a portion in Zion. And I am gratified to see how eagerly they reach for it.

We received a letter from one camp stating: "You have gone so far with this work now that we can't drop it, we want you to hold regular meetings so we can learn more of this religion."

Lest this demand exceed the supply, we must have the assistance of the Saints in equipping us with some necessary paraphernalia. I am doing some good with my lantern, showing them ruins of their ancient cities, etc. There are other things that we may ask you to help us on in time.

My home address is 1813 West Walnut Street, Independence, Missouri.

ALVA CHRISTENSEN.

CLINTON, OKLAHOMA, February 6, 1913.

### Michigan.

I take this method of letting the Saints know that I have recovered from my late illness and am again endeavoring to tell the sweet angel message. I have felt that the last conference year was a good one in my experience. I have baptized seventy-three. Opened up a new place, and baptized fifty-four precious souls; organized a branch with a full set of officers, and I am glad to say God is blessing them with the gifts of the gospel.

We are now starting a little series of meetings here in Bay City, in a mission hall on the east side. We received forty-seven dollars by way of donation to begin the work. We are hopeful of good results from the evidence we have received from our heavenly Father. We will do all we can to revive the work here. Pray for me that I may yet do much good in the good work. I thank you all for kind words of sympathy and assistance. Wife and family are all well at present, for which we are thankful.

I remain your brother in Christ,

O. J. HAWN.

BAY CITY, MICHIGAN, 706 North Linn Street.

## News from Branches

### Los Angeles, California.

It appeared to us that not having occupied your columns for some time, it would be well to remember our appointment and let our voices be heard. We presume that we are like many other correspondents in that we do not think that the local news is of sufficient interest to warrant printing, though we read with pleasure and profit what others have to offer.

The past year has been a busy one, and much good work has been done in a local way, preaching services held at Long Beach, Hermosa Beach, and Watts, beside the regular appointments in Los Angeles.

Our business meeting of January 1 resulted in the selection of the following officers for the new year: Frederick Adam, branch president; A. H. Knowlton, priest; W. B. Haskins, teacher; Nels Paulson, deacon.

Brother F. M. Sheehy, the missionary in charge, has been with us recently and we have been helped by the many words of cheer and counsel given by him.

Our city seems to be the mecca for Eastern people at this time of the year, desirous, we presume, of avoiding the extremely cold weather there, and quite often some of the Saints and friends are among the visitors. Those recently here were Brother and Sister Hanson, of Holden, Missouri; Sister Vanderpool, of Atchison County, Missouri; Sister Leeka, Sister

Benedict, and Brother Seward, of Iowa, and Brother and Sister Crick of Independence.

Brethren Elbert Smith, Paul Hanson, Evan Davis, and our late Brother Keeler have occupied during the last year in the interest of the general church.

Brethren Adam, Williams, Cooper, Schade, Kauffman, and A. H. Knowlton of the local force have been endeavoring to magnify their office and calling by dispensing the word to the edification and strengthening of the Saints.

During the latter part of the year it became necessary to provide more room for church use and through the combined efforts of the Ladies' Auxiliary, Sunday school, Religio, and church a fine addition about twenty by thirty feet was made.

We rejoice to see the good work done by the Saints generally, and hope from now on, as a church we may more fully sense our duties and obligations so that much greater progress may be made and we become so educated that we may be worthy the name we bear.

MADGE P. KNOWLTON.

## Miscellaneous Department

### Conference Minutes.

DES MOINES.—District conference met at Runnells, Iowa, February 1 and 2, 1913, and was presided over by the district president and assistant minister in charge. The sessions were all harmonious and peaceful; the Spirit of the Lord being present throughout. Statistical reports were read from branches as follows: Des Moines, 434, gain 41; Fraser, 40; Rhodes, 69, gain 2; Boone, 112, gain 18; Des Moines Valley, 118, loss 7; Oskaloosa, 59, gain 2; Packard, Concord, and Clear Creek branches not reporting. Ministerial reports were read from Patriarch C. E. Butterworth, Seventies: J. F. Mintun, S. M. Reiste, High Priest, M. M. Turpen. Elders: O. Salisbury, J. E. Laughlin, Fred Wells, C. Malcor, C. B. Brown, Henry Pratt, E. O. Clark. Priests: Frank Walters, W. T. Maitland, Thomas Lewis, C. M. Richeson, Charles Nirk, Henry Castings, John Park. Teachers: William McBirmie, George Longdon, Frank Miller. Deacons: Fred Chandler, Joseph Young. Total number of sermons reported, 493, though not all the reports contained number of sermons preached; and 47 baptisms. The following resolutions were passed: "Resolved, That hereafter no one shall be ordained in this district to the office of teacher or deacon without the knowledge and consent of the district president or district conference." "Resolved, That hereafter no one shall be ordained to the office of elder or priest in this district, without the knowledge and consent of the missionary in charge, or his assistant, and the district president, or by the district conference." Adjourned to meet in Des Moines, in June, at call of district presidency. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

SHEFFIELD.—The twenty-first annual conference of the Sheffield District was held at Clay Cross, England, January 11 and 12, 1913. Business commenced on the 11th at 8 p. m. with Charles Cousins, president of the district, in charge. Officers for the conference were elected as follows: President, W. H. Greenwood, missionary in charge of the British Isles Mission, with Bishop May and Charles Cousins as associates. Chorister and organist: G. H. Holmes. Usher: William S. Holmes. Resolved, That all visiting Saints have voice and vote in this conference. All officers' reports were read and approved. Treasurer's report was referred to an auditing committee. Statistical reports of branches were read and accepted, except Sutton-in-Ashfield report, which was referred back to the secretary and president of the branch for correction. Election of officers then took place and resulted in all previous year's officers being reelected, Charles Cousins, president; John Holmes, vice president; Joseph Holmes, secretary; E. Simon Holmes, jr., treasurer; standing committee. J. T. Burnett, G. H. Holmes, G. V. Willis. Resolved, That Charles Cousins, John Holmes, J. T. Burnett, and Simon Holmes, sr., be committee to ascertain the amount likely to be subscribed towards a small printing plant and business generally in regard to establishing a church paper in England, for the Sheffield District. Resolved, That we leave the holding of the next conference in the hands of the district presidency.

There was a meeting of the Seventh Quorum of Elders on Sunday morning at 9, in charge of the president, J. E. Meredith. Morning preaching service at 10.30, W. H. Greenwood in charge. Nearly all the ministry present took a portion of the time, which proved a fair success. Fellowship service at 2.30; many and varied were the remarks made by the Saints. The session lasted for nearly two and a half hours and a goodly portion of the Spirit was present, manifesting itself in a revelation of the assembly. At close of the conference the report of the auditors was brought in and accepted. Resolved, That we sustain general and local authorities of the church. Resolved, That we adjourn to meet at the call of the district presidency. Joseph Holmes, clerk.

NORTHEASTERN ILLINOIS.—District conference convened at Plano, Illinois, January 11, 1913, with District President Jasper O. Dutton in the chair. Missionary in charge, F. A. Smith, and J. O. Dutton and J. A. Bronson were chosen to preside over the conference. Ministry reporting: J. O. Dutton, J. A. Bronson, C. H. Burr, P. Pement, P. G. Fairbanks. Branch presidents: H. W. P. Keir, R. N. Burwell, Earl Rogers, James Keir. Statistical reports were read from the following branches: Central Chicago, Belvidere, Piper City, Wilmington, West Pullman, Mission, First Chicago, Plano. No report from DeKalb or Sandwich. District treasurer reported balance on hand last report, \$5.59; receipts, \$23.17; expenditures, \$20.32; balance on hand, \$8.44. Bishop's agent reported balance on hand last report, \$400.73; received since, \$1,857.32; paid out, \$1,237.75; balance on hand, \$1,020.32. Schedule read showing amount of tithing paid by various branches during the year 1912: Belvidere, \$1,555.68, number paying tithing, 8; First Chicago, \$652.05, number paying, 30; Mission, \$558.50, number paying, 16; Sandwich, \$421.38, number paying, 4; scattered members, \$222.62, number paying, 8; Central Chicago, \$244.78, number paying, 11; Piper City, \$175.06, number paying, 8; DeKalb, \$90.75, number paying, 4; West Pullman, \$57.50, number paying, 2; Plano, \$41.68, number paying, 8; Wilmington, \$30, number paying, 3; total receipts, \$4,150, total number paying, 102. The following members were elected as delegates to General Conference: J. O. Dutton, L. O. Wildermuth, J. A. Bronson, LaJone Howard, F. M. Cooper, Sister F. M. Cooper, F. A. Smith, F. E. Bone, Sister F. E. Bone, C. H. Burr, Sister Fred Wright, Marion Wright, Jennie Leland, J. A. Daer, Grace Johnson, Earl Rogers, Fred Johnson, Sister Fred Johnson, A. H. Anderson, Sister A. H. Anderson, Melvina Heavener, B. W. Taylor, Clara Southwick, Sister W. I. Cochran, Joseph Blakely, Sadie Selle, Bessie Egglestone, J. B. Wildermuth, E. M. Wildermuth, Abe Rogers, Sister Abe Rogers, R. N. Burwell. Mission Branch was chosen as the place for the next conference; the time was left to the district president and missionary in charge. A motion prevailed that we petition General Conference to establish a mail order house as suggested by the Eastern Michigan District. W. E. Williamson, district secretary.

### Convention Minutes.

MINNESOTA.—Convention held at Bemidji Branch, November 16, 1912. Called to order by L. Houghton at 3.30 p. m. By motion L. Houghton was chosen to preside; D. A. Whiting, secretary pro tem. Having no reports at hand, the president requested oral reports from those representing different schools. B. S. Lambkin, of the Minneapolis school, reported the school there to be in a good, prosperous condition, with some advancement along general lines; George Day spoke of the work of the Bemidji school, reporting the work to be in fair condition, and the workers determined to do their duty in trying to advance the cause; L. Houghton spoke very highly of the Frazee school, reporting the work to be in good shape, with a goodly number of nonmembers in attendance; also reported the school at Clitherall to be in fair condition, with good efforts being made on the part of teachers and officers to improve and maintain the work. By motion the following were selected to act as delegates to the General Convention in April, 1913: L. Houghton, B. S. Lambkin, Ward L. Christy, Birch Whiting, Sister Pen Martin. Moved and carried that the next convention be held at Clitherall, Minnesota, the last Saturday in May, 1913. Moved that the delegates present at General Convention be authorized to cast the majority and minority vote, in case of division. Motion prevailed. Adjourned. Alta Kimber, secretary, Dilworth, Minnesota.

DES MOINES.—District Sunday school association met in convention at Runnells, Iowa, January 31, 1913. Eleven

schools in district, all reporting. Delegates present from Des Moines and Runnells. Election of officers resulted as follows: Orman Salisbury, superintendent; Hattie Clark, assistant superintendent; Pearl Shannon, secretary; Ollie Laughlin, treasurer; James E. Laughlin, librarian; Pearl Shannon, home department superintendent. Delegates to the General Convention are J. F. Mintun, Pearl Brennan, Ralph Brennan, Hattie Clark, S. M. Rieste, M. M. Turpen, O. Salisbury, W. T. Maitland, Carrie E. Maitland, Milo Burnett, Henry Castings, Ollie Laughlin, Mae Huffacre, John Park, Mrs. John Park, John Thornton, J. R. Epperson, Mrs. J. R. Epperson, Orpha Emslie, Emma Allen, Clement Malcor, Mrs. C. F. Malcor, Thomas Lewis, Mrs. T. Lewis, C. F. Hayer, Mrs. C. F. Hayer, Frank L'hommedien, Mrs. F. L'hommedien, Wardell Christy, C. E. Butterworth, Guy Mintun, Pearl Shannon, Zoe Carpenter, Mrs. Charles White, Forma Park, and Jasper Parmenter. A very pleasant convention was enjoyed. Pearl Shannon, secretary.

**LITTLE SIOUX.**—Convention of Little Sioux District convened at Moorhead, Iowa, January 31, 1913, district officers in charge. Ten schools were represented, and reports show an enrollment of 920, a loss of 11, since last year. Fifty-five delegates were elected to General Convention. Graded lessons, circulating library, and home class work were interestingly discussed. Election of officers resulted in sustaining old officers, except secretary. Annie Stuart, secretary pro tem.

**POTTAWATTAMIE.**—District Sunday school association held its convention in Council Bluffs, Iowa, January 31, 1913. Prayer service at 10 a. m.; business session at 11.15. The same officers were sustained for a year. Delegates elected to General Conventions as follows: Mrs. Hattie Hall, Estella Harding, Floy M. Wind, J. C. Jensen, J. C. Adams, Mrs. Ella Adams, Mrs. Silas Ward, Mrs. Jeffries, Jennie Larson, Laura Larson, Mrs. Allie Avery, May Klopping, J. B. Lapworth, Mrs. Lizzie Lapworth, Peter Larson, Mrs. Nellie Hanson, Josephine Scott, Mrs. J. P. Christensen, Scona Currie, H. W. Pierce, Mrs. H. W. Pierce, Lehi Jacobsen, Mrs. Zephia Jacobsen, J. A. Hansen, Mrs. J. A. Hansen, Alta Elswick, Nels Johnson, A. A. Gaylord. Religio and Sunday school associations gave a musical and literary program at the evening session. Floy M. Wind, secretary, 738 Washington Avenue, Council Bluffs, Iowa.

### Conference Notices.

Conference of the Eastern Colorado District will meet with the Saints in Denver, in the chapel at the corner of Logan Avenue and Speer Boulevard, March 1, 1913, at 10 a. m. Attention is called to the following sections incorporated in the by-laws of the Eastern Colorado District: "Section 4. All ministers laboring under district appointment, and branch presidents, are to report their labors as ministers in writing to the conferences, forwarding same to the secretary one week prior to the convening of the conferences. Section 5. Any minister residing in the district failing to report his labors without explanation shall be suspended until satisfactory reasons shall be tendered in writing to the presidency or the conference. E. J. Williams, 1210 South High Street, Denver, Colorado, Secretary Eastern Colorado District.

Clinton, Missouri, district conference will convene at Rich Hill, Missouri, February 22 and 23. Please have all reports in to district secretary not later than February 19. John W. Noyes, district secretary.

Conference of the Northwestern Kansas District will meet March 15, 1913, at Osborne, Kansas. Let all branches meet and send complete reports. Let us try to advance the work of the district by doing. Send all reports in care of J. B. Ansley, Osborne, Kansas. John A. Teeters, district president.

District conference of the Portland District will meet at the Saints' church, two blocks north of Glisan Street, on East Seventy-sixth Street, February 22, at 10 a. m. Come expecting a good time and help to make it so. Marcus H. Cook, district president, box 298, Vancouver, Washington.

Montana district conference will convene at Bozeman, March 1 and 2. All branches please send reports. Maggie J. Reese, district secretary, Bozeman, Montana.

### Convention Notices.

Montana district Sunday school convention will meet at Bozeman, February 28, at 10 a. m. At 7.30 a program will be given. Maggie J. Reese, secretary.

### The Presidency.

#### NOTICE OF TRANSFER.

Elder J. W. Metcalf has been transferred from the Ohio District to the Northeastern Kansas District for the remainder of the conference year, the First Presidency and missionaries in charge of the fields concerned concurring in the transfer. Those concerned please take notice.

FREDERICK M. SMITH, *Secretary First Presidency.*  
INDEPENDENCE, MISSOURI, February 6, 1913.

### Quorum Meetings.

There will be a meeting of the Twelfth Quorum of Priests of the Pittsburg and West Virginia districts during the district conference at Wheeling, West Virginia, February 22 and 23. Your attendance is desired.

J. A. JAQUES, *President.*

The Quorum of Elders of the Far West District will meet with the Second Saint Joseph Branch in district conference on February 22 and 23. All of the elders in the Far West, Nodaway, Northeastern Missouri, and the Northeastern Kansas districts are enrolled as members of the Far West Quorum of Elders.

The subject for consideration will be a continuation of the subject at the last meeting: "Should the sacrament be given to those not confirmed in the church?"

W. S. HOBSON, *Secretary and Treasurer.*

SAINT JOSEPH, MISSOURI, 111 South Twelfth Street.

*To the Priests of Spring River District:* Our next meeting will be held February 15, at 10 a. m., at the home of A. V. Karlstrom, 2427 May Street, Joplin, Missouri, one block from church. As our worthy president, Sidney Gray, has been called to higher responsibilities, his resignation will be accepted and one will be chosen to officiate in his stead.

A. V. KARLSTROM, *Quorum Secretary.*

The First Quorum of Elders of the Southeastern Mission will meet at the Pleasant Hill Branch, near McKenzie, Alabama, February 14, 1913, at 10 a. m. We would like to have reports from all members, and hope as many as can, will be present. Those not able to attend please send report to W. A. West, Berrydale, Florida.

W. A. WEST, *President.*

C. J. CLARK, *Secretary.*

### The Bishopric.

Elders who have made due financial report to date for the year 1912:

Arthur Allen, William Anderson, Peter Anderson, Joseph Arber, William Aylor.

J. W. A. Bailey, J. H. Baker, J. W. Baker, Richard Baldwin, J. B. Barrett, James Baty, sr., J. A. Becker, M. H. Bond, Alma Booker, N. L. Booker, C. E. Bozarth, R. E. Bozarth, F. S. Brackenbury, Henry Braun, Jot A. Bronson, W. A. Brooner, Samuel Brown, L. Burdick, A. E. Burr, C. H. Burr, E. A. Burt, G. W. Burt, R. Bullard, C. E. Butterworth.

Charles J. Cady, Duncan Campbell, J. A. Carpenter, Hubert Case, Oscar Case, D. R. Chambers, J. C. Christensen, A. H. Christensen, W. L. Christy, S. D. Condit, M. H. Cook, F. M. Cooper, J. C. Crabb, C. E. Crumley, J. D. Curtis, J. F. Curtis.

H. J. Davison, E. A. Davis, James Davis, John Davis, J. T. Davis, R. D. Davis, William Davis, Charles Derry, C. W. Deuel, S. E. Dickson, J. A. Dowker, D. E. Dowker, William Dowker, J. W. Dubose, J. O. Dutton.

F. J. Ebeling, George Edwards, A. R. Ellis, Clyde F. Ellis, W. D. Ellis, R. M. Elvin, E. A. Erwin, R. Etzenhouser, R. C. Evans.

J. C. Farnfield, F. B. Farr, R. W. Farrell, Otto Fetting, S. H. Fields, Lyman W. Fike, T. E. Fitzwater, P. A. Flinn, B. C. Flint, J. C. Foss, S. O. Foss.

Levi Gamet, W. H. Garrett, E. J. Goodenough, J. C. Goodman, V. M. Goodrich, M. F. Gowell, J. F. Garver, August Gratz, U. W. Greene, Fred Gregory, William Grice, G. T. Griffiths, W. H. Greenwood.

W. E. Haden, Jacob Halb, H. N. Hansen, J. H. Hansen, John Harp, C. E. Harpe, G. E. Harrington, O. J. Hawn, Eli Hayer, E. L. Henson, Amos T. Higdon, L. E. Hills, L. G. Holloway, T. A. Hougas, L. Houghton, J. E. Hughes, E. B. Hull, C. J. Hunt.

George Jenkins, Rees Jenkins, C. C. Joehnk, Oscar Johnson, J. Jordison.

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 A. F. McLean.

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THE SAINTS' HERALD

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There may be many good qualities in a miser, but his greed for money obscures them all.

F. C. Keck, J. E. Kelley, W. H. Kelley, James Kemp, Alvin Knisley, H. A. Koehler, J. A. Koehler, G. R. Kuykendall.  
 J. R. Lambert, B. S. Lambkin, W. E. LaRue, A. J. Layland, G. W. Legrott, J. R. Lentell, A. Leverton, William Lewis, E. E. Long, R. C. Longhurst.  
 Daniel Macgregor, New Madden, R. M. Maloney, W. H. Mannering, J. Charles May, J. R. McClain, Myron A. McConley, James McConnaughy, L. M. McFadden, James McKiernan, B. L. McKim, J. W. McKnight, J. E. Meredith, J. W. Metcalf, A. G. Miller, C. Ed Miller, O. R. Miller, J. F. Mintun, H. E. Moler, James Moler, L. C. Moore, E. E. Moorman, E. B. Morgan, J. W. Morgan, Fred Moser, Peter Muceus.  
 William Newton, J. M. Nunley.  
 O. W. Okerlind.  
 James C. Page, C. A. Parkin, J. L. Parker, J. W. Paxton, W. E. Peak, W. S. Pender, Samuel T. Pendleton, C. J. Peters, J. F. Petre, W. S. Peterson, A. B. Phillips, W. P. Pickering, H. N. Pierce, F. G. Pitt, P. T. Plumb, Parley Premo, C. W. Prettyman, F. O. Pritchett, A. B. Purfurst, J. Pycock.  
 Lee Quick.  
 Edward Rannie, Earl Redfield, Thomas Reese, S. M. Reiste, B. F. Renfro, W. B. Richards, J. T. Riley, I. N. Roberts, J. A. Roberts, G. W. Robley, J. S. Roth, J. W. Rushton, F. A. Russell, R. C. Russell.  
 O. E. Sade, R. S. Salyards, H. W. Savage, F. L. Sawley, James Schofield, B. J. Scott, Columbus Scott, S. W. L. Scott, R. O. Self, W. M. Self, W. E. Shakespeare, J. F. Sheehy, N. V. Sheldon, John Shields, G. M. Shippy, O. D. Shirk, M. H. Siegfried, A. C. Silvers, Jesse W. Simmons, S. W. Simmons, Luther Simpson, J. D. Shower, W. S. Shupe, F. M. Slover, R. F. Slye, W. H. Smart, Edgar H. Smith, Elbert A. Smith, David Smith, F. A. Smith, F. M. Smith, H. O. Smith, Hale W. Smith, Heman C. Smith, I. M. Smith, John Smith, J. W. Smith, S. S. Smith, W. A. Smith, W. J. Smith, W. R. Smith, C. L. Snow, Henry Sparling, William Sparling, J. D. Stead, H. A. Stebbins, Grant St. John, A. E. Stone, T. O. Strand, J. M. Stubbart, J. R. Sutton, C. A. Swenson, Swen Swenson.  
 J. A. Tanner, John W. Taylor, Thomas Taylor, J. A. Teeters, J. M. Terry, O. B. Thomas, T. U. Thomas, George W. Thorburn, G. C. Tomlinson, S. W. Tomlinson, D. E. Tucker, Warren E. Turner, M. M. Turpen, Samuel Twombly, J. E. Vanderwood.  
 R. T. Walters, R. D. Weaver, G. R. Wells, A. L. Whiteaker, Ammon White, I. N. White, Alonzo Whiting, J. W. Wight, E. M. Wildermuth, J. B. Wildermuth, J. E. Wildermuth, Lester Wildermuth, C. E. Willey, Henry Williams, H. E. Winegar, L. G. Wood.  
 J. E. Yates. E. L. KELLEY.

INDEPENDENCE, MISSOURI, February 4, 1913.

Died.

JENNINGS.—Mona Leon Jennings, daughter of Brother Joseph E. and Sister Laura R. Jennings, was born January 28, 1912; died January 28, 1913. Blessed by J. C. Foss. A little bud, a tender plant has been gathered with the little ones on the other side, thus to wait the coming of its parents. Funeral

conducted by George Jenkins; interment in Mound Grove Cemetery.

TROOK.—Mrs. Estella Trook, nee Austin, was born May 3, 1878, at Union, Cass County, Nebraska. The immediate cause of death was the accidental explosion of coal oil in her home at Lincoln, Nebraska, on the morning of January 28, 1913, in which she was fatally burned, and passed from this life on the morning of January 29, 1913, at 2.30 a. m. She leaves to mourn a husband and six children, besides many relatives and friends. She was a woman of lovable disposition, a devoted mother; a true companion indeed, and a firm believer in Christ. Funeral sermon by J. R. Sutton, at Union, Nebraska; interment at same place on Wednesday, January 30, 1913.

MILLIKEN.—George W. D. Milliken, at Colchester, Illinois, January 16, 1913, aged 64 years, 10 months, and 12 days. He was a grandson of Lucy Smith Salisbury, sister of Joseph Smith the Seer; was born at Nauvoo, and lived in Colchester since 1856; He was a member of the Reorganized Church. Funeral on Sunday, 19th, at the Methodist Episcopal church, sermon by Elder Solomon Salisbury, assisted by Reverends Paul Garvin and Abraham Newland. A lengthy notice of his life, ancestry, and funeral appeared in a late issue of the *Colchester Independent*.

BAKER.—Sister Lou Baker, of Shinnston, West Virginia, at Saint Mary's Hospital, Clarksburg, West Virginia, where she was operated on for gall stones. The case was of long standing and there was little chance of recovery. She was among the first to join the church at Cabin Run, being baptized by Brother L. R. Devore, first missionary to that section. She was a faithful Saint, and beloved by all. Funeral was held at the home of her daughter, Lucy Griffith, at Shinnston, in charge of Brother James C. McConnaughy; sermon by Brother D. L. Shinn.

MERRILL.—The tried and purified spirit of Sister Clara Phoebe Merrill took its flight January 29, 1913, from the same house and room in Santa Cruz, California, where it first saw the light 35 years, 7 months, 3 days ago, in which she was married and bore two children, one of which, little Norma, preceded her to the paradise of rest. Madalene, a darling daughter of three years, remains. She also leaves a bereaved mother, Sister Moses, and three brothers. The solemn services were held at the home, at which Miss J. R. Lanscott, and Mrs. J. R. Williams, of the Congregational church choir, sang very beautifully. The flower display was among the most beautiful. Clara was beloved in life and respected and lamented in death. Sermon by Elder J. M. Terry, of Oakland, California, January 31, 1913.

ESGAR.—At Bozeman, Montana, on January 18, 1913, Sister C. C. Esgar. She was born March 12, 1877, was married in 1897. She is survived by husband, Charles C. Esgar; a daughter, Chloe, aged 14; a son, Charles C., jr., aged 2; father and mother, two brothers and three sisters. Funeral on January 19, in charge of L. E. Hills. Interment in Bozeman cemetery.

**HAWKS.**—Abraham S. Hawks was born in Decatur, Illinois, April 27, 1826; died at Plano, Illinois, January 27, 1913, aged 86 years and 9 months. Brother Hawks was a veteran soldier, having served in the Twenty-first Regiment Iowa Volunteer Infantry, from June 19, 1862, till the close of the war. Brother and Sister Hawks united with the church in Plano, Illinois, in the year 1881, and both held their membership while they lived. Two sons, Lee Hawks and Jesse Hawks, grandchildren, and many other relatives and friends, remain to cherish his memory and mourn his death. His remains were laid to rest in the Plano cemetery; sermon by Charles H. Burr.

**PRITCHARD.**—John Pritchard, born May 15, 1840, in Merthyr Tydfil, Wales; died of heart failure January 20, 1913, at home, 120 South Church Avenue, Bozeman, Montana; came to Montana in 1864, where he worked in the Alder Gulch gold mine at ten dollars a day, earning money enough in a short time to send to Wales for his mother, who came in 1865. Miss Martha Evans, who came with him mother, became his wife. Seven daughters survive: Mrs. G. W. Shull, of Lewiston, Montana; Mrs. Frank Sparlin, of Salesville, Montana; Mrs. Albert Melton, of Bozeman; Mrs. A. F. Murray, of Reese Creek; Mrs. Orville Ramsey, of Indiana; Miss Rose and Miss Emma Pritchard, who lived with their father in Bozeman. He joined the Reorganized Church in 1869 and was at that time healed of a serious illness which the skill of man could do nothing for, and his wife, seeing this manifestation, was baptized the following day. They came to a ranch at Reese Creek in 1870. Mrs. Pritchard dying about five years ago, he moved to Bozeman, where he lived with his daughters. He lived a Christian life, and has gone to his reward. Sermon in Saints' church at Reese Creek, Montana, by L. E. Hills.

**SHERMAN.**—Robert LaRue, son of Brother and Sister D. W. Sherman, was born November 23, 1911, died February 1, 1913, after an illness of an unknown disease of about three weeks. He was blessed January 7, 1912, by A. G. Miller. He leaves father, mother, two sisters, two brothers, and many relatives to mourn.

Our loss is great; to him comes gain;  
His sufferings here were so severe,  
We feel 'tis better thus for him,  
Although to us his life was dear.

Funeral was held at the new church at Escatawpa; sermon by A. G. Miller. Remains laid to rest in the Ferrill Cemetery.

**GUYER.**—Joseph Jacob Guyer was born June 25, 1846, at Weston, Missouri; died January 23, 1913, at Soldiers' Home, Leavenworth, Kansas, from a wound received a short time previously. He was baptized at Pleasant Grove, Missouri, April 6, 1850, by William Summerfield, and confirmed the same day. He leaves three children, one son and two daughters, one brother, and a host of other relatives. Services held in the Saints' church at Edgerton Junction; G. W. Mauzey in charge, sermon by B. J. Dice, of Stewartsville, Missouri.

**PENDER.**—Elder Will S. Pender, at Muscatine, Iowa, January 19, 1913. Born near Muscatine, Iowa, December 23, 1861. When three years old he moved to Columbus, Kansas and was baptized at the age of fourteen. He was an active missionary for twenty-four years; first as an elder then a seventy. His field extended from British Columbia on the north to Mexico, where he served one year and three months during the rebellion, being in the battle at Torreon. This was the last of his active service, for the unsettled condition in that country prevented him from returning to his appointment, and his failing health soon confined him to his home. He was married to Sister Fannie Gurwell in October, 1900. Since which time she traveled with and was his brave assistant in the work. He leaves to mourn, his wife, mother, three brothers and three sisters, as well as all who met and learned to love him because of his integrity and loving work in the gospel. Funeral held at the Saints' church at Fanning, Kansas, sermon by Bishop Bullard; interment in Fanning cemetery.

### The Increasing Hope of Church Unity.

Under our present conditions of life in this country the political significance of religious dissent has mostly disappeared, says an editorial in the February *Century*. It flames up out of the old ashes whenever Protestants suspect Roman

Catholics of intending to use political power for ecclesiastical purposes, but with this exception the field is clear for the frank discussion of religious disagreements. The gain is great. The whole matter of church unity is set forward by our present ability to debate our differences on their own merits.

Under the stress of the political motive in the antagonism to the existence of difference, a method was employed which was psychologically futile. The attempt was made to change men's minds by violence. Under the conditions, no other procedure seemed possible. In the presence of great peril, the divisions in religion were dealt with like divisions in an army in time of war. They were put down with a strong hand. But the effect of every attempt to coerce men against their conscience, or even against their prejudice, is to array against the aggressor not only the increased opposition of the dissenter, but also the sympathy of many who were previously indifferent.

We are happily unable to prejudice our case by the agreement of compulsion. The old notion of uniformity is perceived to be in contradiction to the everlasting facts in human nature. Not only tolerance, but difference is coming to be accepted as a Christian virtue. This is a momentous change. It recalls church unity from the region of remote ideals, and makes it a practical possibility.

It is by reason of the disappearance of political and psychological hindrances that the anniversary of the ejection of the Non-conformists finds two promising proposals made for the amending of the ills which it represents. One is the Federation of Churches, the other is the Conference on Faith and Order. The federation is not only effecting a union of the religious forces for social betterment, but is bringing the separated churches into a clearer personal understanding; the church leaders know one another better than they did. Thus it is making preparations for the conference, in which at last, we hope, the whole matter of division will be advanced toward settlement.

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



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

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NUMBER 8

## Editorial

### GOOD NEWS FROM TORONTO AND HOLDEN.

We are informed that Sundays, January 26 and February 2, the Princess Theater of Toronto, Ontario, was filled to overflowing, and on the latter date numbers were turned away. Also efforts in near-by places show an increase of fervor and attention. So that the brethren abroad may understand that an effort is still being made by the Toronto Branch as a body to spread the gospel this notice is given.

In connection with this it is recited by one of the writers from Canada that a gentleman, a business man of Toronto, made in effect the following statement to one of the young brethren of that place:

"For some time I have been troubled over my standing before God. I have been a member of the Methodist Church for years, and yet I have not been satisfied, and last night while praying I asked the Lord if I was in the right church. If not, to direct me to his accredited church. In a moment I saw an angel standing beside me. He informed me that the Methodist Church was not his church, but that the Reorganized Church of Jesus Christ of Latter Day Saints was his church, and that Joseph Smith was the prophet and president of the church; and as he spoke thus I saw a man standing beside me that I would recognize if I ever saw him, and I was told that that man was Mr. Smith.

"I was instructed to go to 35 Huron Street, and to secure two books. The angel informed me that one was called 'The sermons of Bishop R. C. Evans,' and the other 'Faulty creeds,' and that the man who preached in the Princess Theater was God's representative in this city, and that he was preaching the fullness of the gospel."

As a result the business man went to the house of Bishop R. C. Evans, at 35 Huron Street. Brother R. C. Evans not being at home, he related his story to Brother Evans's son William. When the part of the story was reached in which he spoke of Joseph Smith, the president of the church, young Brother Evans told the gentleman to cast his eyes around the room and see if he could find the picture of the man

he saw. Notwithstanding that there were, in groups and otherwise, pictures of one hundred and five different members of the ministry hanging on the walls of the room, this man picked out the picture of Joseph Smith and said that that was the picture of the man whom he had seen. He stated that he had never seen Brother Evans or President Smith, nor had he heard of Brother Evans's book of sermons or Faulty Creeds.

We learn also that a reverend gentleman is to attack the church on the 13th inst., at Mitchell, who has great information concerning Joseph Smith and his forbears with which he proposes to enlighten the people. The Mitchell Branch has secured the services of Brother R. C. Evans, to be present and to turn aside the reverend gentleman's wrath and instruct him more thoroughly: for if the statement is correct, he needs it as badly as ever that man whom Priscilla and Aquilla took to time and gave better information.

Brother Archie McLean, president of the Toronto Branch, was told that numbers had been going and coming to and from the rotunda of the Princess Theater, unable to get in on Sunday, the second inst.

By letter from Brother William Lewis we learn that a series of meetings by Elder J. F. Curtis and himself at Holden, Missouri, resulted in the baptism of thirteen. Certainly a very encouraging record, considering the records that have been made heretofore at Holden.

### A VETERAN AT REST.

Brother Lewis Gaulter passed away on Friday, February 14. He was in his ninety-sixth year, and was Lamoni's oldest citizen. Brother Gaulter was born in France and at nine years of age shipped as a cabin boy. He followed the seas for twenty years. The last vessel on which he sailed was never heard from after sailing from New Orleans, he being prevented by circumstances from going with it.

The brother, after farming many years, did some missionary work for the Reorganization. He was a member of the old church. Obituary will appear later.

## DUTIES OF BRANCH OFFICERS.

### II. THE PRIEST.

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

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

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

#### THE PRIEST MAY PREACH, TEACH, EXHORT, ETC.

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

And the Book of Mormon says that the disciples of the church on this continent, when ordaining priests, said: "In the name of Jesus Christ I ordain you a priest . . . to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end."—Book of Moroni 3: 2.

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

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

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

#### MAY BAPTIZE, ADMINISTER SACRAMENT, AND SOLEMNIZE MARRIAGES.

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

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

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

#### A PRIEST MAY PRESIDE.

A priest may preside over a branch in his own right when so elected by the people (Doctrine and Covenants 120: 2.) In case he is elected as branch priest he may preside during the absence of the presiding elder: "He is to take the lead of meetings when there is no elder present."—Doctrine and Covenants 17: 10.

April 17, 1902, the church adopted the following resolution:

In answer to [the] question from Runnells, Iowa, Branch: Where there is no elder in a branch, and several priests, can one priest be sustained or chosen as president of the branch, another as priest of the branch, or would the two be of equal authority?

That [upon] such action of the branch, the priest so chosen would be the priest of the branch and preside, and the second priest so chosen would be his assistant priest.—General Conference Resolution, number 521.

#### RIGHT OF PRESIDENCY IN THE LESSER PRIESTHOOD.

We may profitably devote a little space to the question of the right of presidency in the lesser priesthood. That men of the lesser priesthood may preside is shown by the following:

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

And he [the elder] is to take the lead of meetings in the absence of the elder or priest.—Doctrine and Covenants 17: 11.

He [the priest] is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, etc.—Doctrine and Covenants 17: 10.

The words, "when there is an elder present," are interpreted to refer to an elder regularly elected to preside over the branch. When present he naturally occupies in his place, and the priests in their places. But when he is absent the priest or priests may preside, even though there should be other elders present, perhaps resident in the branch, but not holding official position in the branch.

Some hold the idea that a priest, teacher, or deacon regularly elected has no right to preside during the absence of the presiding elder, if there are other elders present. Such an idea is not in harmony with the position taken by the church, and in some places would work endless confusion. The position has been defined as follows:

The branch officers are the officers who shall preside over and have charge of these meetings; and *none other shall preside*, except by vote of those present at any meeting, or by courtesy of the officer present whose right it is to preside.—Rules of Order, p. 100.

The officers of the church recognized by these meetings as having a right to preside, are: A presiding elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch.—Rules of Order, p. 101, par. 161.

The succeeding paragraph, elsewhere quoted in this series of articles, explains the line of succession in this regard. In the absence of the presiding elder, whatever other elders or priests may be present, the right to preside passes to the regularly elected priest or priests of the branch. In the absence of the presiding elder and the regularly elected priests, the right passes to the regularly elected teacher or teachers, and so on to the deacons. The right to preside where there are two or more officers of one grade present (as two priests) goes to the one senior in office in the branch.

There are in some branches resident elders and even high priests who for one reason or another are not elected or chosen by the people to occupy as branch officers. Such should not interfere with the right of the regularly elected officers, of whatever grade in the priesthood, in the discharge of their duties, or with their right to preside when elected to act as branch president, or on those special occasions when the branch president may be absent.

#### THE PRIEST A VISITING OFFICER.

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

This is one of the most important duties falling to the lot of the priest,—to move among the members, from house to house, meeting them in the

privacy of their home life, strengthening them with wise counsel, exhorting them to attend to all their duties, and in all this representing the interest of the church in their welfare. For the priests go into these homes representing God and the church.

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

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

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

#### PRIESTS MAY TRAVEL.

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

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

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up the church unto me.—Doctrine and Covenants 83: 20.

Those who do not travel, but are chosen to officiate in branches, in their calling as priests, will find a splendid field to occupy in the discharge of duties outlined in the law,—especially in their work as visiting officers.

Most of the priests are laboring men, and many

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

ELBERT A. SMITH.

NOTE.—Our next number will take up the "Duties of the teacher."

### THE CONSTITUTION.

The following is an editorial taken from the *Kansas City Journal* of February 5, last, concerning the amendments to the Constitution of the United States, which we believe every elder should not only be willing to read, but to take note of, as it contains valuable information.

There are many interesting facts in connection with the amendments which have been made to the Constitution of the United States, the latest of which is the income tax. Perhaps the most striking feature of the whole matter is that until the income tax was ratified, only three of the sixteen amendments have been enacted by the ratification of States since 1865, and these three related in one form or another to the changed conditions brought about by the Civil War and the settlement of the slavery question.

Twelve of the sixteen amendments became law before 1805, and most of them were in the nature of incidental extensions of provisions implied in the fundamental purposes of the Constitution itself—loose ends caught up after the United States became a nation in fact. Ten of the first thirteen were ratified in 1791, two years after they were proposed. The eleventh became law in 1798 and the twelfth in 1804. It was sixty-one years before another amendment was adopted, and there have been but four in the last ninety-nine years—a century, for all practical purposes. In view of the fact that the first twelve of the amendments were rather precautions and the correction of palpable but incidental omissions by the constitutional convention, it is immensely significant that the fathers of the Republic should have formulated a constitution which was not really amended until three quarters of a century had elapsed and a great civil war had both shown and corrected a radical defect in the Nation's life. Slavery was an accepted condition until the war. The preceding amendments were not radical or fundamental in their nature, not serious faults of the framing of the Constitution.

For sixty-one years, therefore, from the ratification of the twelfth amendment in 1804 to the thirteenth in 1865, there was no radical alteration in the wonderful instrument which so richly deserves the encomium of being the greatest document that ever emanated from the brain of man. It is significant also that even in times of greater or less popular unrest the ratification of the last of the "war" amendments ushered in an era of cessation from even the suggestion of constitution tinkering, which lasted from 1870, when the immortal guaranty of the negro's rights of citizenship was made, until 1913, a period of forty-three years. Unfortunately the future does not hold out the same promise of contentment, for the demagogues and restless "reformers" will undoubtedly keep agitating further changes in the organic law of the country.

Of the first ten amendments, proposed in the first year of Washington's first administration and ratified two years later, the following is a digest:

First, guaranteeing freedom of worship, speech and of the press; second, providing for state militia; third, prohibiting quartering of soldiers in private houses against consent of owner in time of peace, and in time of war except according to law; fourth, forbidding unreasonable search and seizure; fifth, forbidding trial for capital or infamous crime without indictment, forbidding double jeopardy and deprivation of life, liberty or property without due process of law; sixth, providing speedy and public trial by impartial jury, accused to be confronted by witnesses against him; seventh, providing trial by jury in cases involving over twenty dollars; eighth, forbidding excessive bail, fine or cruel or unusual punishment; ninth, declaring rights enumerated do not deny or disparage those retained by the people; tenth, asserting powers not delegated to United States by Constitution or prohibited by it to States are reserved to the States or to the people.

The eleventh amendment, ratified in 1798, provides that the judicial power of the United States does not extend to any suit begun against one of the States by the citizen of another State or of a foreign country.

The twelfth amendment, ratified in 1804, specifies the procedure in the election of president, the system having been radically changed.

From 1804 until 1865 there were no amendments. The thirteenth, ratified in 1865, forever wiped the stain of slavery from the Nation by forbidding involuntary servitude save as punishment, etc., in due process of law.

The fourteenth amendment, ratified in 1868, forbade the States to abridge the rights of citizens, provided for the oath of allegiance to the Constitution and in other particulars re-adjusted conditions growing out of the war.

The fifteenth amendment, ratified in 1870, was the crowning act of the Nation's conscience, when it provided that no State shall deny or abridge the right of a citizen of the United States on account of race, color, or previous condition of servitude—an amendment which has been repeatedly and insolently violated under various guises of "law," all without any effective rebuke on the part of the supreme authority under our system of government.

The sixteenth amendment, ratified last week, provides for a tax on incomes exceeding \$5,000 a year.

### NOTES AND COMMENTS.

**BOOK ON MORMONISM.**—We call attention to a review of another book on Mormonism which appears in this issue. It is called, *The Latter Day Saints*, and while professing to deal with the whole church movement, it gives the Reorganized Church but meager mention.

**FALL RIVER NEWS.**—The district conference at Fall River, Massachusetts, received attention in the *Evening News*, of that city, in its issue of February 3. Conference was held over the preceding Sunday. Our fight on polygamy was outlined and the resolution of April 17, 1902, was given in full. Where Saints are living up to their opportunities their light is seen, and recognition by the press becomes an easy thing to acquire.

**POCATELLO, IDAHO.**—The *Pocatello Tribune* of February 5 announces Brother J. E. Vanderwood's arrival in that city and a brief account of the Reorganized Church. The *Pocatello Chronicle* of February 8 contains a column communication from the brother in which he makes an able argument for our position. The publicity habit properly used is a good one.

**RECEPTION COMMITTEE.**—The reception committee appointed by the Lamoni Branch for service during General Conference make an announcement in another department of the *HERALD*. It is their intention to keep the Saints informed as to conditions and they desire that all who intend coming to conference give them due and timely notice as to their wants and necessities.

**RETURNS IN MARCH.**—We are pleased to announce that Sister Elbert A. Smith is greatly improved in health by her stay in California and that according to present plans the Associate Editor and family will leave California on March 20 for Lamoni, where they will remain.

## Original Articles

### THE "ROTA PLAN" IN GREAT BRITAIN.

#### INTRODUCTION.

The preaching rota plan, of which we are writing, it is only just to say is not in operation throughout the British Isles Mission. In fact, the said plan is confined within the limits of the Manchester District. We can not, therefore, speak of it in the sense of a mission plan, although there is no reason why a plan on very similar lines should not be in operation throughout Great Britain.

We must, however, in justice to other districts, say that in some parts of the mission, districts have plans of their own on a smaller scale, that is, providing for their ministerial appointments—arranging for from three to six months at a time, but strictly speaking, we may therefore say that the preaching rota plan (as you understand it, Mr. Editor), belongs exclusively to the Manchester District. Therefore, if there be credit due for the formation of such system and organization, it must in justice be given to the pioneers of the Manchester District, for they were alone responsible for the inception of the idea, or system.

#### ITS HISTORY.

It is about forty years since the work of the Reorganized Church was first introduced into the city of Manchester. The Reorganization of the work was

carried into effect by the late Bishop Thomas Taylor and Elder John Seville, through whose ministry the first branch of the Reorganized Church had its birth in this great city; his counselor, the late High Priest Joseph Dewsnup, sr., together with many other worthies of those days, among whom were found Elders J. Arrowsmith, J. Miller, T. Hughes, William Armstrong, Robert Baty, H. Greenwood, James Baty, sr., J. Newstead, and many others who have long ago gone to their rest, so that to-day there are very few of the pioneers left to cheer us. There was also a branch of the Reorganized Church at Farnworth, some nine miles away from the city, so that a district was soon organized, but the growth of the work was very slow for some years. Then there was another branch organized in the town of Wigan, some eighteen miles away. This was largely due to the removal of some of the Saints from the Farnworth Branch. Then the idea of missions came along. The idea was welcomed and missions were appointed in several of the townships close to the city; namely, Bolton, Gorton, Bradford (m-c), Miles Platting, Salford. With these missions appointed the demand for laborers came as a natural consequence.

The branches and missions were very limited in the number of ministers that were capable of presenting the word and administering in the ordinances of the gospel. They therefore appealed to the authorities of the district for assistance along these lines. The district at this period was none too strong, I can assure you, and men of ability were very few; but the demand was there and had to be met. These demands increased with time, hence grew the need for some plan or system by which these growing demands should be supplied from time to time. I well remember the first effort that was made in the district to do something worthy of the cause. So the brethren arranged for three months' discourses to be given in a large hall in Manchester.

It was a great task for the brethren, and they were very glad when their responsibility was at an end; however, the few brethren available got through with success of varying degree. Then the idea of assistant elders was begotten. These were appointed by the district. They acted much in the same way and after the order of counselors to the president of the branch. By way of illustration, I give you a copy of my letter of appointment for the half-year ending March 31, 1895.

MANCHESTER DISTRICT,

REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS.

ELDER WM. HENRY GREENWOOD,

October 1, 1894.

*Dear Brother:* You are hereby appointed to labor and assist Elder Henry Greenwood in the Beswick, Bradford Mission, for the half year ending March 31, 1895.

You are also planned to preach at the Sunday evening service at Manchester Branch, December 23, 1894.

Ever praying that your ministration may be approved of God and his servants, I remain,

Your brother in gospel bonds,

JOSEPH DEWSNUP, SR.

President of Manchester District.

The above copy of our letters of appointment, together with preaching appointments, will give you a good idea of our order of arrangement. The same principle was carried through in the branches, too, for a time. This arrangement was carried out, together with a few selected names from among the elders, who were given preaching appointments according to their several abilities, some more, some less—and let me assure you that many of us did not feel equal to these tasks at that time. Well, the appointments were made after this order; it was therefore in this way that the first idea of the rota plan was conceived, from which has evolved the present preaching rota plan as we know it to-day.

Thus you will see that the origin of this plan was the outcome of the demands made upon the district. But the first conception or embryonic condition of

whole mission that has in operation for the whole year such a plan, though other districts of late years have adopted a similar system, but they are not printed as ours are, and furthermore, they are not yet perfected in point of organization, as is the plan now under consideration. But we have faith to believe that the plan as shown in this article will come into general use in the districts throughout the mission. The only point lacking is organization.

And now, before I proceed further, let me add another word in justice; and that is to state that we are indebted to, and owe our present condition in organization, very largely to the splendid generalship of our late Brother High Priest Joseph Dewsnup, sr., associated with High Priest Henry Greenwood, and our Evangelical Minister James Baty, sr., all of the Manchester District. These brethren formed the presidency of the said district for nearly twenty years without a break; therefore, to them belongs the credit of at least laying the foundation of the work herein mentioned. The district has a membership of upwards of five hundred members, and may be reported truthfully to-day as the "health-

**Preaching Rota Plan for the Year Ending April, 1913.**

"No man is fitted to do for others who fails to do for himself."—(Selected).

Branches and Missions	May 12	26	June 9	22	July 14	28	Aug. 11	25	Sept. 8	22	Oct. 13	27	Nov. 10	24	Dec. 8	22	Jan. 22	26	Feb. 9	23	Mar. 9	23	Apr. 14	28
South Manchester	1	2	3	4	5	6	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10
North Manchester	2	3	4	5	6	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11
Northeast Manchester	3	4	5	6	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12
East Manchester	4	5	6	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13
Farnworth	5	6	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Wigan	6	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	1
Stockport	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	1	2
Warrington	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	1	2	3
Eccles	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	1	2	3	4
Denton	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	1	2	3	4	5

**Rota Plan Ministers.**

**ELDERS.**

- 1. W. H. Greenwood
- 2. H. Greenwood
- 3. W. R. Armstrong

- 4. S. F. Mather
- 5. G. Towers
- 6. N. J. Weate

- 7. J. Waugh
- 8. J. Schofield
- 9. E. Maloney

- 10. F. Nadin
- 11. F. Bruton

**PRIESTS.**

- 12. A. Hall
- 13. T. Adams
- 14. G. Gaydon

If you can not fulfill your appointment, write the Branch President.

the system was only of very short duration, for we could not withstand the principle of evolution; but with the growth of the work, demands were made for the enlargement of our ideas. Men were raised up as the Lord had promised, so that our system of working had to be revised; it could not be select any longer. The brethren had grown in mind and in understanding and ability, by study; therefore, in order to supply the demand, it became necessary that the plan should be rotary; that is, instead of men being selected as before, they should now be placed in order, numbered, and sent out, without selection, in rotation; hence you have the history of the Manchester District Preaching Rota Plan, as it is known to-day. And in justice to the Manchester District, let me say that it is the only district in the

spot" of the British Isles Mission in spiritual growth and development, and all things being equal, I know of no other part of the church that has greater possibilities before it.

**ITS PURPOSE.**

The main object or purpose of the rota plan was to supply each branch or mission with a representative speaker every alternate Sunday evening, and thus assist the branches to minister and discharge their responsibility with a greater amount of confidence than they would otherwise have done; and furthermore, that each branch should have and enjoy an interchange of thought, and we thought, especially at that time, that it was a splendid idea for all concerned, both for teaching and also for the

receiving of instruction that would assist us in the discharge of our personal responsibility with greater faith and confidence. Another reason why this method was adopted was this: When we had only one branch in Manchester, it was a common thing to see six or eight of the brethren upon the platform at each service, simply looking at each other. This affected members of both orders of priesthood. So you will readily see that the idea of planned appointments served the useful purpose of finding work for idle hands to do.

Another purpose, and this was indeed one of the most important in many ways, as you will observe, was this: that the visiting elder to the branch was often enabled to assist in the ordinance of laying on of hands, the blessing of little children, or in the administration for the healing of the sick, or in the service of confirmation, and at times even for ordination. So that the president of the branch is very often relieved in mind by the presence of his brother elder.

A final thought upon the purpose for which the plan was designed; and this point is a most important one to all who essay to take part in this work. The point is this: The necessity for organization; that is, to bring about some system that would enable every man to organize the faculties of his mind. This idea should be given to every young minister of the gospel. We found in our experience that for the elders and priests to realize the importance of the duty thus placed upon them, they must be taught to marshal their forces. This means that they must study. This means much thought, time, and labor; that is, if we wish to discharge our responsibility with success and credit to the work we represent; for we need to present our evidences of the truth to the world in the most interesting and convincing way possible. But before we can do this we need preparation, so that we may appear before the world as sober, intelligent gentlemen, in manner, and also in general deportment. Our conduct in the pulpit, too, should be beyond all question. Ministers of the gospel, of all men in the world, should be the most mannerly, possessing the very best language they can acquire; let the language be ever so plain or simple or homely; but above all things, let it be pure and clean, free from all dross. For this purpose, not seeking to soar above the people, but coming right down to them, we may by the force and power of the simplicity of thought, uplift them by teaching them correctly the principles of truth, and the righteousness of action.

#### ITS USEFULNESS.

The usefulness of the rota plan is clearly proven by the good it has already accomplished. I can assure you the ministry and the membership would

feel lost without their district plan. The use of the plan is by no means confined to the ministry. The Saints take a personal interest in the plan, and look forward with a great interest to the visits of the brethren. They seem to have such confidence in the working of the rota plan that they often invite their friends to come and hear the minister preach.

Another point of great interest and usefulness to both Saints and ministry is the fact that the constitution of the entire district is clearly seen at a glance. First, organization, officers, etc., and the names of the brethren who held offices, together with their addresses. The inner pages show the several branches and missions that compose our district, together with their names and locations. The name of the presiding elder and the secretary of the branch in each case is also given; together with the address of their residence and also that of the chapel or meeting room, so that every Saint may, if he wishes, know all there is to be known regarding the location of the several branches in the district.

#### THE MINISTRY.

You will notice that the ministry is divided under two headings: namely; ministry to labor as circumstances permit; and the preaching rota plan ministry. The reasons for this division are various. In the first case, the circumstances that may govern, say the presiding elder of any branch, you can quite readily understand that it might make it very unwise for him to leave his post in the branch. Then again, the branch priest is in very much the same position. We generally leave the matter to these brethren to decide; some may prefer the plan; others have quite enough with their branch duties. When the presidents of the branches desire a change, it is the custom of the branch presidents to arrange for an interchange of appointment with the several branches in the district. This arrangement is mutual and therefore is not shown upon the preaching plan card.

There are also those of the ministry who are not at liberty on Sunday for reasons; such as employment, for instance, may hinder, and others may be scattered; that is, too far away from the branches to meet with the Saints; others are, or may be, aged and thus unable to travel; and some have no desire to so labor; some are affected one way and some in another. So we include all these names in the above list, so that when they happen to be in attendance at the branch services, they may be called upon to speak.

#### PREACHING ROTA PLAN MINISTRY.

The names and numbers are thus shown of those who can fulfill appointments: you will notice in the plan is given the names of the several branches with the numbers opposite of the brethren who will visit

them for the next twelve months, and also the date upon which that particular visit will take place.

When brethren foresee that they can not keep up their appointments, they are instructed what to do (see notice at the bottom of the rota plan). Several of the brethren in this district also hold general church appointments, too, for the first time this year. Thus I think we may say that we have a very successful rota plan, proven and tried by the test of many years of experience. A plan by which the talents and labors of our ministry have been arranged for with profit to themselves, and good to both the cause and people.

#### HOW THE PLAN IS SUSTAINED.

The rota plan is sustained by a fund known as the district fund: to this fund we expect our branches to contribute a collection once each quarter. Then the brethren who can afford subscribe to this fund. Some pay their own expenses; that is, they do not charge their railway fares to this fund. But the rule of the district is that the expenses of the brethren be defrayed from the fund mentioned. Thus it is carried on from year to year, and up to date very successfully.

#### CONCLUSION.

Now, in conclusion, and in fairness, I ought to state that the Manchester District is most fortunate in the location of its branches; and I should say that it is one of the most compact districts in the church so far as my knowledge goes; that is, geographically speaking, of course. For instance; we have nine branches and a mission in our district, and taking Manchester as the center, the most distant branch is only eighteen miles away, while we have four branches in the city of Manchester, and three other branches within six miles of the city; one nine miles away, and another one sixteen miles. So you will see what I mean by the above statement. We can get out to the most distant branches by train with ease, on Sundays, the train service being good, and therefore everything in our favor.

I have just given you a plain account, stating things as I have understood them, and just as you would find them should you visit us at any time. If the information can be of any service or use to anyone anywhere they are welcome. Should any desire a copy of the plan, I will supply them as far as they will go. I have only a few copies on hand.

Let me wish you every success in all your methods of doing good. I pray also that our heavenly Father will bless us with wisdom to use the intelligence he has given us in all our organizations, and even if

they be few, we may see to it that they are as perfect as it is possible, so that they may prove a blessing to all mankind, whether it be by rota plan or any other system or method.

W. H. GREENWOOD.

MANCHESTER, ENGLAND.

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#### ANOTHER LEAF FROM LIFE.

In the life of each there are peculiarities, perhaps hereditary, but not understood sufficiently to know the history of those progenitors who transmit such tendencies or traits. There has come into my possession certain information of my progenitors which indicates that they were in possession of some degree of the light that portrayed the coming forth of the work of God in these latter days, and gave evidence of its true nature.

My grandmother on my mother's side, Mary Follett, was a distant relative of King Follet who died in Nauvoo, and whose funeral sermon Joseph Smith preached a short time before his death. She was born a few miles from Palmyra, New York, in 1815, and was acquainted with Joseph Smith in her girlhood days. She informed me several times that she was acquainted with the fact that Joseph Smith was a poor scholar, they being associated in their school life when he was about seventeen or eighteen years of age.

Her husband, Emery Willard Lamb, was born in 1811, a few miles from Fayette, New York, where the Church of Jesus Christ of Latter Day Saints was organized in 1830, and he, as well as grandmother, was conversant with the circumstances transpiring in that part of the country along religious lines. They were married in 1833 and moved into Lyons Township, Wayne County, New York, a short distance from where the Hill Cumorah is, and there my mother was born.

Grandfather was acquainted with the rise of the church, and some of the conditions that led up to it, and becoming convinced of its truthfulness and the claims made for the Book of Mormon, he became a devoted member. His family started for Nauvoo from Ohio in 1844, but stopped in Indiana for a time, and there heard of the death of Joseph and Hyrum Smith. In 1852 he and family started for Salt Lake City, Utah, not knowing that some of the leaders of the church who went there had departed from the faith of the church as taught by the Bible and Book of Mormon, and as was taught by Joseph Smith till the day of his death. While they were living near Kanessville, now Council Bluffs, in the summer of 1852, they became apprised for the first time that polygamy was being practiced by some of the members of the church living near there, and in the fall and winter of that year the doctrine was first publicly advocated by those who claimed to be repre-

sentatives of the church then in Utah. As a result of this information the family went no further west, but during the next year moved into Harrison County, Iowa, where they lived for several years.

My grandmother's father, Jonathan Follet, lived in Ontario County, New York, and he and a Mr. Alpheus Gifford were for some time previous to the announcement by Joseph Smith of the angel's message, deeply interested in and concerned about their souls' welfare and the religious situation of the times, there being great religious revivals, especially among the Methodists, Baptists, and Presbyterians. Because of this religious upheaval these men with many others were compelled to consider the important question, "Which church is the true one?"

While these men were engaged in trying to solve the question to them so vital, Mr. Gifford was blessed with a dream which very much impressed him. He dreamed that he was within a large and very beautiful building in which there were many tiers of seats arranged with one tier above another and back of each other; that there were many people in the building and occupying the seats; that he was sitting on one of the seats in a tier considerably elevated, but not the highest. In the morning, after having this dream, he went at once to the home of my great-grandfather, Jonathan Follett, to relate to him the dream, and he interpreted the dream to mean; The building represented the true church of Christ soon to arise; the tiers of seats in the building represented the offices in the church, from the lowest to the highest; and that he, Gifford, sitting in one of the seats represented that he would live to see it, would enter and occupy some office in the church. The interpreter of the dream died before 1830, but Mr. Gifford lived to enter the church, and become an elder therein, and to do much in spreading the gospel by preaching, and convinced many of the truth as it is in Christ Jesus our Lord. Some of those he was the means of leading to the truth became apostles and did a good work.

My mother wrote both in prose and poetry. One of her earliest compositions was written when she was eighteen years of age, or the day before that birthday. Because of the subject and some of its contents, I here make a record of it:

#### "RELIGION.

"Religion is the best property that we can possess. It can be purchased without money, and I should think we could have it without very much trouble. When we enjoy religion we have the sweetest pleasures and solidest comforts than we have all the days of our life without it. With religion we can bear disappointments with long patience and exercise patience in all things, when without it we would be very impatient. We are commanded to love God with all

our heart, mind, and strength, and if we do this we do no more than is our duty to do. I am heartily ashamed for my part that I appear so heedless about my soul's salvation and the salvation of those around me; for there are deaths in every direction from me, yet I am spared. So I think it is high time for us to bestir ourselves, and turn to God before it is too late and before he shall say to us, 'Depart from me ye workers of iniquity, for I never knew you.' But when we obey his holy commands we shall be happy through life, and when death comes we can say, 'Welcome messenger, we are ready and well prepared,' and after death we can have eternal life at the right hand of God."

The brightest memory of the life of my mother, and that which remained with me when in the world and of the world was that of the great patience with which she was possessed, and although her life was a tried one, yet she never murmured, even when she was undergoing the excruciating pain resulting from a cancer, and would be compelled to wring her hands on account of the pain, at the same time she would sing with me the songs of Zion, and murmur not.

One of her last poems, if not her last, was written at the beginning of her last illness, and associated with a letter to my father was given to my eldest sister, Maria Jane Knight, to be handed to my father after her death. The letter has not been preserved that I know of, but the poem has been, and I copy it for publication:

#### THE DYING WIFE.

You'll think of me sometimes, beloved,  
When I am gone from sight;  
When you can see me nevermore  
You'll not forget me quite.  
You'll miss, sometimes at twilight hour,  
My low and loving tone;  
Your heart will sometimes feel a pang,  
When beating all alone.

You'll think of days for ever gone,  
And grief may wring a tear  
From eyes that have but seldom wept,  
But I shall not be here.  
You'll come and go, and yet that smile,  
That once your fond eyes met,  
Will faded be—for ever fled,  
But, oh, do not forget!

When cold and lifeless is the form,  
That's nestled on thy breast;  
When chill and marble-like the lips,  
That once thine own have pressed;—  
Oh! sometimes think of me and come  
Unto the quiet spot  
Where I shall slumber lone and still,  
But oh! not quite forgot.

You'll think of me when sitting 'side  
My lone and vacant chair;  
And sometimes love to gaze upon  
This golden lock of hair.

You'll fondly love another one,  
 And call her thine, but yet  
 Your lost young bride, your first beloved,  
 Oh, do not quite forget!

And she, thy chosen one, may bring  
 A heart of love to thee;  
 But not more loving true than mine,—  
 I know it can not be.  
 But mine must throbless, pulseless be,  
 Its warm out-gushing, still,  
 But you will sometimes think of me  
 Who is so pale and chill.

Oh! sometimes fancy that my arms,  
 In warmth are round thee twined;  
 And that my cheek, once warm and fair,  
 Is fondly pressed to thine.  
 When I am gone, for ever gone,  
 I'd be remembered yet:  
 Oh! think of me sometimes, beloved,  
 And never quite forget."

In this are two prophecies, one that father would live to read this production, and the other that he would "love another one," both of which were fulfilled; but I am sure that he never quite forgot my mother, and the smile with which she greeted him, when at times the conditions existing would have caused others to have met their companions with a scorn.

Truly the works of the righteous do follow them, and they leave their influence upon the lives of others.

J. F. MINTUN.

## Of General Interest

### THE LATTER DAY SAINTS.

The Latter Day Saints; a Study of the Mormons. By Ruth Kauffman and Reginald Wright Kauffman. (Williams and Norgate.)

"The Mormon Church," declare the authors of The Latter Day Saints, "is a capitalist. . . . So far as we know it is the only church that has ever been an established church in the Republic."

The Latter Day Saints is a study of the Mormons written by Americans for English readers. The particular interest of such a book finds its reason in the tremendous number of British converts to Mormonism, the tides of emigration that swept from Liverpool, from Ireland, and from other parts of Great Britain, to swell the population of the "new Zion" on the shores of Salt Lake. But The Latter Day Saints has its interest for American readers as well, and the authors of the book have tried, not to duplicate, but to combine, the studies already published in America. According to their preface, Mr. and Mrs. Kauffman have sought to cover in its entirety a field of which other writers have touched only certain parts. Their purpose is to give an account of the history of the Mormon Church, of its faith, its marriage system, its political influence, and its eco-

nomics; where David Utter has written of theology, Burton J. Hendrick of polygamy, Frank J. Cannon, Murray Schick, and Alfred Henry Lewis of politics, economics, and finance, they treat not one phase of Mormon life, but the whole "Mormon question." And yet, as a matter of fact, Mr. and Mrs. Kauffman have come very near to concentration; they study the Mormon Church from the point of view of its business enterprise; they analyze it as a trust. An established church in a land of "nonestablished" sects, its establishment has shown itself to be in reality a financial combination; it is, as Mr. and Mrs. Kauffman phrase it, "a capitalist."

The tracing of Mormon history in the light of economic conditions as steps in an economic development can not fail of interest. Joseph Smith, the first prophet of Mormonism, was the ignorant, almost illiterate son of neurotic and somewhat unscrupulous parents. Despised by his fellow townsmen, it was natural that he should turn to craft; nurtured on "visions," it was natural that he should dream of "revelations." The ease with which "a vision from on high" sufficed to persuade Joseph's followers to build him a house and care for his maternal interests was sufficient temptation to autocracy; the persecution visited upon the early Mormons, the killing of Joseph Smith and his brother, the struggles of the early "Saints" in the wilderness served to build up in the church leaders of foresight, thrift, and business cunning, and in the "Saints" and converts ambition and *esprit de corps*. Polygamy itself was an economic institution; it swelled the church's membership and it secured to the church cheap labor.

The failures of the "Saints" in New York, Illinois, and Missouri; the acknowledgment of polygamy that led to the arrest and killing of Joseph Smith and other "apostles" in 1844, were followed by the beginning of prosperity under Brigham Young in Utah. The first prophet had been a crafty enough dreamer, and he had established a church. But his successor was an astute business man. He brought immigrants from practically all over Europe and led them across the desert to the Salt Lake tableland; he turned the desert into flourishing farm land, and as the prosperity of the church increased he opened manufacturers that, with the later mines, have made the fortune of Utah many times over; he cemented the church's hierarchy, and to his people he was a ruler whose powers were absolutely divine. With its tithes and its lands and its "cooperative" mercantile schemes the Church of the Latter Day Saints was one of the richest "concerns" in the country when the Mormon "persecution" began and the Edmonds Law finally made polygamy a criminal offense and enabled the Government to confiscate the church property.

To the earlier persecutions the "Saints" had replied with defiance, rebellion, and massacre. To the confiscation of their lands they meekly agreed. It was a triumph of business craft that made possible the church's recovery of her fortunes in the name of her leader. Of the income that is variously estimated as anywhere from \$2,000,000 to \$20,000,000 a year, the "prophet" was made "trustee in trust."

To the threat of disenfranchisement in 1890 the Mormon Church responded with so humble a submission that the United States Government was completely subdued in its opposition, and the "Saints'" plea for statehood was granted. In 1890 the president, Wilford Woodruff, announced to his "Saints" that polygamy must stop; the Constitution of the State of Utah declares polygamy illegal. The tableland of Salt Lake was made a State in 1895, and polygamy was immediately revived; polygamy flourishes to-day, Mr. and Mrs. Kauffman tell us, in Utah.

But the riches of the Mormon Church, its policies of business combination, had made of it by this time "a capitalist." Mr. and Mrs. Kauffman assure their British readers that the alliance of the Mormon Church with the "Sugar Trust" is a matter of common knowledge in the United States—for the raising of sugar beets has been one of the great industries of Utah. Joseph Fielding Smith, the present leader, or president, of the church, and nephew of the first "prophet," while a violent reactionary in matters of religion, is an up-to-date business man, who has served on the board of the Union Pacific Railroad, and been more or less instrumental in railroad combinations. The church, Mr. and Mrs. Kauffman aver, "is said to draw a hundred per cent dividend from money invested in the Rubber Trust, to have an interest in a great financial institution in New York, and to be in greater or less degree a partner with the trusts that control the wool, beef, tin, oil, tobacco, iron, and farming implement industries." And it is as a trust, as a tremendous capitalistic combination, that the Kauffmans regard and write of the Church of Latter Day Saints.

The so-called "menace" of the Mormon Church does not greatly trouble the authors of *The Latter Day Saints*. Polygamy, they say, is passing—not because it is illegal, but because it has become somewhat unfashionable and very uneconomic. The actual faith of the Mormons has become a matter of small import. Its supposed "treasonable" teachings are a matter of form and—whatever substance they may have had in the early days of Salt Lake City—are without significance now. The Mormon Church is a part of the present stage of our economic development; with the passing of that stage, Mr. and Mrs. Kauffman declare, it, too, will pass. It is large, it is rich, it is proselytizing, but its "menace" is the menace of any "capitalist."

The authors of *The Latter Day Saints* are Socialists. And whether or not their readers agree with them, a study of Mormonism from the standpoint of Socialist belief is absorbingly interesting. Mr. and Mrs. Kauffman quote authorities for all their statements. Their pages bristle with quotation marks, and their notes are full of authors' names. The Latter Day Saints lays no claim to be a volume of original research; but it approaches its subject from an unusual point of view.—*New York Times*, January 12, 1913.

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### ONE HUNDRED YEARS' PEACE WITH AMERICA; THE CELEBRATIONS OF 1914.

The celebration of a century of unbroken peace between the British peoples, which will be complete on Christmas Eve, 1914, is bringing into line an imposing array of the distinguished men and women of America and Great Britain.

Notable speeches were made and some very notable messages were read at the meeting promoted by the celebration committee for the opening of preparations on this side of the Atlantic in the Mansion House yesterday. Perhaps the most impressive of all the messages in the circumstances was the following stirring and pathetic letter which the late Mr. Whitelaw Reid, the American ambassador in London, had written from Dorchester House twelve days before:

I am finding once more this week that there is never a convenient moment for being ill. But nothing has troubled me so much since the breakdown three or four weeks ago that followed my overwork in the autumn and early winter as to learn now that the physician will not consent to my attending the public meeting at the Mansion House to help inaugurate your movement for celebrating the hundredth anniversary of peace between our two countries.

I especially wish to be present because I regard this as an event of enormous importance, and think that failure to give it such a celebration as should challenge the attention of the whole world would be a crime. You may possibly have noticed that at our last Fourth of July celebration by the American Society in London I took the opportunity to bring the matter forward as prominently as I could.

If I dared to promise to be present at the Lord Mayor's meeting I would, and if by the time it comes I can escape so far from the thralldom of the physicians I surely shall be. Meantime I hope the work is in as forward and promising a state in my country as here. I am sure the centenary could not have come at a moment more helpful for the peace of the world.

After Earl Grey had read this letter, the audience rose in silent tribute to the memory of the dead ambassador.

#### ENGLISH-SPEAKING ENTENTE.

The Lord Mayor (Sir David Burnett) presided, and the gathering was of a widely representative character. Here are some selections from the extraordinarily strong list of messages:

Mr. Roosevelt: "My heartiest congratulations to those assembled in the historic Mansion House, and my earnest wishes for success in the effort to secure adequate celebration of the centenary of peace between the great English-speaking Empire of Britain on the one hand and the great English-speaking Republic of America on the other."

The Prime Minister: "I much regret that the pressure of public business makes it impossible for me to attend the inaugural meeting of the British committee to celebrate the hundredth anniversary of peace between the English-speaking nations. That peace, which has stood the strain of changing governments and varying circumstances, is an example to the world of the possibility of harmonious and sympathetic interaction between nations equally proud and equally independent, thus constituting a state of things for good scarcely less important for the Old World than the New. The objects which the committee are met to promote have, I need hardly say, the cordial support both of myself personally and of his Majesty's Government."

Other messages came from Sir Edward Grey, who could not fulfill his desire to be present because of the important peace negotiations which claimed his attention elsewhere; Mr. Sidney Buxton, who regarded it as a happy omen that those peace negotiations were being conducted at a time when preparations for such a celebration were being made; Mr. L. Harcourt, who wrote that there could be no better testimony of their feelings of sorrow for the death of Mr. Whitelaw Reid than an immediate response to the committee's appeal; Lord Shaw, who hoped that the enthusiasm "should not be allowed to evaporate as a mere celebration, but should be conserved and made practically and permanently effectual"; the Archbishop of York, Cardinal Bourne, Mr. Herbert Samuel, Earl Curzon, Earl of Plymouth, Lord Weardale, Earl Brassey, Mr. Frederick Harrison, Sir G. O. Trevelyan, Mr. John Galsworthy, Mr. Jerome K. Jerome, Mr. I. Zangwill, Mr. Walter Crane, Sir Donald Macalister (principal of Glasgow University), Sir Alfred Hopkinson (vice-chancellor, Victoria University, Manchester), Doctor J. Estlin Carpenter (Manchester College, Oxford), Doctor J. H. Moulton (Didsbury College, Manchester), Dean of Manchester, Archdeacon Sinclair, Principal Adeney (chairman of the Congregational Union), Doctor Townsend (ex-president of the Free Church Council), Sir Charles W. Macara, Mr. George Cadbury, Mr. Joseph Rowntree, Mr. Will Crooks, Mr. Keir Hardie, and other prominent public men.

#### ALL WORLD CELEBRATION.

"It is proposed," said the Lord Mayor, "to celebrate the centenary of peace in an imperial, imposing, and impressive manner, worthy of the great

occasion, in the United States, Canada, Great Britain, and all English-speaking lands. I am sure the proposal will have the support of the whole Empire, and I think rich and poor alike should be afforded an opportunity of participating in that great event." (Applause.)

Earl Grey, who is president of the British committee, remarked that the victories of peace were nobler than the victories of war. On December 24, 1914, a century of unbroken peace between the British and the American peoples would be completed. Committees composed of representative leading men had been formed in the United States, in Canada, and here in the United Kingdom for the purpose of organizing a simultaneous celebration of the centennial.

It would obviously be premature to attempt to give any final or definite shape to the methods of the celebration two years hence.

"Although," he proceeded, "the boundaries of Canada march with those of the United States for near 4,000 miles, not a sentinel, not a cannon, not a fort exists on either side of this long, this almost invisible frontier, to mark the existence of any mutual suspicion between two great friendly peoples who have no other idea but that of living side by side in permanent amity and peace." (Applause.)

The committees would endeavor to bring home to the respective peoples the exceptional character of the advantages they had so long enjoyed. One suggestion already submitted for the celebration was that monuments should be erected in Canada.

#### ENGLAND AND THE UNITED STATES.

Another suggestion was that a monument should be erected to George Washington in Westminster Abbey, "not," said Earl Grey, "in memory of his part in a rebellion which perhaps may be regarded by future historians as the first foundation of eventual Anglo-Saxon and Celtic consolidation, but as a testimony to our ungrudging and generous recognition of the influence for good exerted on successive generations of the British as well as the American people by the example of his splendid qualities. We think it is only right that we should make use of the opportunity provided by the approaching centennial to do his memory honor on British soil." (Hear, hear.)

It further seemed good to the British committee that steps should be taken to purchase Sulgrave Manor in Northamptonshire, the ancestral home of the Washington family. It was proposed that Sulgrave Manor should be purchased and so maintained that a visit to it would be an agreeable pilgrimage to the steadily increasing number of American visitors to England. An option upon the property had been

secured, and it was estimated that from £25,000 to £30,000 would be required.

A third proposal was that of an organized endeavor, on both sides of the Atlantic, and in all our overseas dominions, to promote by well-considered educational methods the growth of those feelings of mutual respect, affection and good will, as well as of mutual knowledge, which already distinguished the peoples of British and American descent in all portions of the world. Lectureships at the principal universities, peace centennial prizes for essays on Anglo-American relations, and new school readers would all be included in this scheme.

Substantial contributions had already been made towards the £50,000 to £60,000 which these three purposes were expected to require.

"It is possible that before Christmas Eve, 1914, arrives," said Earl Grey, "Anglo-American sentiment may require that some monument symbolical of the unity of purpose that binds together the English-speaking peoples of the world shall be erected on the best available site in London.

#### FRIENDSHIP WITH AMERICA.

Continuing, his lordship said: "My experience both in Canada and in the United States has taught me to know our American friends too well not to have implicit confidence in their sense of national honor and fairness and in their desire to settle each question as it arises with the same regard for the rights of others that we claim to accord to such rights ourselves.

"I have not the faintest doubt that long before the time arrives for our peace celebrations the sun of friendship and good will that has warmed us for one hundred years will be shining in fullest splendor with no wreath of mist to dim the glory of his beams." (Applause.)

Lord Emmott, under-secretary for the colonies, promised the full support of the colonial office, and Mr. Emile Braun, burgomaster of Ghent (where the peace treaty between England and America was signed), expressed the honor that town felt in being associated with the celebration.

"I am charged to tell you," said the burgomaster, speaking in French, "that it is disposed to participate in the celebration by assisting the organizing committee in the restoration of the room where the treaty was signed in 1814 to its original state—(applause)—and also by offering on January 5 in the same room in our town hall in which took place on January 5, 1814, the banquet offered by the principal notabilities of the town to the English and American peace delegates, a fete which shall be as far as possible a repetition of that function held a hundred years ago." (Applause.)

The lord mayor thanked the burgomaster for his invitation.—*Daily News and Leader, London, December 19, 1912.*

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#### LEARN HOW TO READ A BOOK.

The great pessimist, Schopenhauer, said: "The surest way of having no thoughts of our own is to take up a book every time we have nothing to do"—but there is no pessimism about that—it is sound sense. It is the thinking that pays, not the reading. We are worse off for our reading if we do nothing but read. Some people don't understand that. They forget that the only use for reading is to get people to thinking.

The best way to read a book, if it is worth reading, is to read a few sentences or half a page, and then, shutting it up, gaze out on vacancy and ruminate on what has been read, and, gathering a thought here and there, stick them in the crevices of life, where you can get them when you want them, as the squirrels hide the nuts in the sod. The truth we find in a book we want to make a part of our own life, but we can not do it without thinking about it. If you want to taste the sugar in your coffee, you have got to stir it.

We would estimate that nine tenths of the reading of this country is done without thinking. The most of it goes by with a little emotion, that displaces thinking and puts in its place a yell, a rah-rah, a continued applause, or a vain and exciting controversy. We would better think, or at least put on our thinking cap. There is hope even in that. But don't read unless you reflect.—*Columbus (Ohio) State Journal.*

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#### MONGOLIAN BIRTHMARKS.

Recently, Wigglesworth has noted that the Navajo Indian babe invariably has a "blue spot" at the base of the spine. A blue spot in this location was first mentioned by Bealz, who found it in Chinese, Japanese, Malays, and Koreans. Fink saw such patches in the Burmese, and Castor, in a discussion of Fink's work, corroborates his statements. The pigmented patches vary in size from a quarter dollar to a hand's breadth, and superficially they resemble closely the bruises received from a fall. They may disappear within the first few years of life, but may be present in later years. Fink found them in 94.7 per cent of Malay children. In some cases when the mother was of Mongolian type the spots were present with certain other Mongolian characteristics, such as the third eyelid. Consiglio has found such blue patches on about two per cent of children in northern Italy and believes them to be attributes inherited from ancient Mongolian ancestors. Wigglesworth states that the Navajo Indians are sup-

posed to have migrated from Asia, and by language tests ethnologists have been able to trace them as far as Alaska. The value of the spots as a mark of identification is not determined. Bruch, who studied the occurrence of the mark in Tunis, Africa, found it quite common among the children there, but only in brunette types. He states also that the blue spot has been noted in Europeans, but very rarely. Other observers also assert that the spot is not peculiar to Mongolian races. Apes and monkeys are said to have it constantly and throughout life. Possibly the blue spot might be found in negro babies if examined soon enough after birth before the skin becomes too dark, as suggested by Bruch. Evidently, says the *Journal of the American Medical Association*, further and more extended observations are necessary in order to determine definitely whether the spot is to be given any special significance.—Selected.

## Mothers' Home Column

EDITED BY FRANCES.

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Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 680 South Crysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa; Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

### March Reading.

#### MOTHERS.

I have not used all, but such parts of this beautiful poem of Ella Wheeler Wilcox as serves the subject of this paper. She has God admitting his need of woman as a helper in his work of creation, and calls her his "lesser self," and says her work was to extend through "all time" and "make his work what he would have it be." In his disappointment that her work has not kept pace with the world's progress she begs him to "speak again" because she has not understood. I make no apology for using so much as I have of it, feeling that it expresses, better than I could, the subject of "motherhood."

"When God had planned the universe, he thought  
Of all the marvels therein to be wrought,  
And to his aid fair motherhood he brought.

"Wherefore, I leave the rounding of my plan  
To motherhood; and that which I began  
Let woman finish in perfecting man.

"Come forth, O God; though great thy thought and good  
In shaping woman for true motherhood;  
Lord, speak again; she has not understood.

"It is not all in motherhood to know  
Creation's pleasure and deliverance's woe;  
Who plants the seed should help the shoot to grow.

"And motherhood is not alone to breed  
The human race; it is to know and heed  
Its holier purpose and its highest need."

My object in this paper is not to mark out mothers' duties on any special line, but to ask that we try to come together on a common plane, and try to reach a perfect understanding of our work as helpers with God. If we can go down in the depths with him in a strong desire to learn the work required of us, he will be with us; we shall find, all along the way, from the beginning to his final purpose, all the law necessary to perfect home government; love, order, obedience, honesty, fellowship and simplicity. He will teach us how to be such mothers as he can use. We shall find, also, that organization is not all that is necessary, but in meeting difficulties alone we find our greatest strength.

#### PREPARATION.

If we could impress our young girls with the requirements of wifehood and motherhood, causing them to look upon marriage as a sacred institution through which God designed to perfect the race, the dominant thought of each being to carry out the purpose of her creation, and make herself the best type of womanhood,—the responsibilities need not depress her, but would only show the need of preparation. Marriage is the founding of a new

#### HOME.

As two young people stand alone for the first time as husband and wife in their new home, as he folds her in his arms and she looks into his face and sees only that which speaks of love, and they realize they have started in a new life, with the one purpose in each heart to build a home, and as they talk of their responsibilities love covers every unseemly spot, makes the rough places smooth, and the task before them does not look so very hard; but as two, with separate individualities to grow into unity, they know there is a work for each to do. They know that their social environment is what modifies heredity and develops human character; that the wife makes the atmosphere of the home; that together they must set up the standard which will rise no higher than their ideas of what a home should be. Together they can bow and make this request: "Lord, bless the home of thy servants, that it may continue for ever."

#### MOTHER.

"Thou cam'st not to thy place by accident;  
It was the very place God meant for thee."

Before God created man he prepared a home for him; so have our young husband and wife been busy. The wife feels that the greater responsibilities rest with her. Knowing that her strong traits of character are stamped upon her child, she is anxious to make herself all that she desires her child should be, and with a heart full of love because of the

work she is called to do, give to her child a birthright of health, happiness, and purity.

As her babe is laid in her arms, she can feel that God says to her, "Take this child and nurse it for me," and together they can say, "Lord give us wisdom to administer to its needs now and for all time to come." As she thinks of the great change in the surroundings of her child, she feels that the first consideration is quiet, care, and gentle handling, and will hold back the too great attention given by relatives and friends to the sensitive little one. In her weakness she is forced to rest, and she is filled with thoughts of her new responsibilities, and looks upon the tiny type of perfect manhood and feels that he has come to her with all his faculties, but that all he may become is not his at birth, but needs development, and that God must arrange in her mind the lesson she must teach her child to fit him to be that kind of an instrument which God needs to help in his work. God only fashioned his body and organized the laws to regulate his improvement. She must try to make him feel that he has great possibilities; that neither God nor man is responsible, for that which he may become is his own work; that there is no limit to his moral or intellectual growth; that much depends upon his individuality in the making of his character. Let him know that it is within his power to work out any special gift he may have, for the gifts God bestows hold the secret of their office.

Is it not by divine intuition that she is shown the God-given power of her child? and it does not seem strange to her, as she knows it is created in God's likeness, who has given to every creation its own agency, that all that God has given he will not take away; for he has promised that through obedience all may become his sons, equal with Christ, and under the same divine influence she will see the work she has to do. She will know that true mother love is not divorced from good sense, and that to be her child's best mother, she must be his greatest helper; that obeying the laws of home government is to give him the greatest safety and happiness; that to be a partaker in the home he must be a helper. That she must keep her child very near to her; make him feel that she is a sharer with him in all his pleasures, a sympathizer in all his troubles; that though a helper, she must encourage self-help; that strength comes to him by his own persevering efforts to overcome the difficulties that come to him; that to earn money is as honorable as to spend it; that he must keep his heart pure, that his body may be a fit temple for God's Spirit; that there is no sex in sin; that duty is the work of never-ending usefulness."

So, if we can reason together, and come to a perfect understanding of our work as God has given it, to qualify us as his instruments to "help fashion an immortal soul," there will be little need of so many special rules that can not have general significance, for, as each person has his own individuality, so each home has its own individuality, born of the circumstances that control it, and as God, who has the power to see the end from the beginning, knows the need of each member, to fit them for his service, let us be found with our family at home, faithfully serving him.

MRS. C. J. CLARK.

#### Notice to Locals of the Woman's Auxiliary.

Please send your annual assessments per capita to the General Treasurer, Mrs. Letha M. Tilton, Lamoni, Iowa.

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond a life.—Milton.

## Letter Department

OAKLAND, CALIFORNIA, February 6, 1913.

*Dear Herald:* I am very thankful to our heavenly Father for the gift of the HERALD, sent by some loving hand. I know not who it is, but I would like to thank that one, too, if I knew who it was that has been so thoughtful of me. It is the only church publication that I get, and I truly appreciate it.

I am trying to keep the HERALD a busy messenger to all those by whom I am surrounded, who have their names on the church record, and whose live interest in church work, and their own souls are covered with the debris of tottering babylon, and whose companions are of the world. Yes, in my weakness I am trying to hold up the true light as on a candlestick to all who come within its radius. May God be my strength in weakness, and my light in darkness, till all who are "in the house" rejoice and walk in the truth. May God's blessing be upon all the church, both the weak and the strong, and the honest in heart who are in the world, and may he cause the struggling nations to glorify his name. His kingdom come and his will be done among men on earth as in heaven.

Even so, come, Lord Jesus, come quickly, amen.

Always in gospel bonds,

5806 DOVER STREET.

MRS. B. B. SMITH.

HARDY, NEBRASKA, February 4, 1913.

*Dear Herald:* It is now over a year since we left Eldorado Springs, Missouri. We have not suffered for the want of temporal things, but we long for church privileges. We take the church papers, read and reread them.

Sometimes in dreams I get to attend good meetings. On the night of January 30 I was listening to Brother William Mannerling preach. It seemed there was a gulf between the world and the church; Brother Willie bridged the gulf with the gospel, supported the bridge with the officers of the church; stood still for a moment and then said that the meanest thing the Saints could do was to appear perfectly satisfied while the officers were doing nothing, as that relieved the officers of an anxiety to do and the Saints of what should be done.

When I awoke I thought that point was good for the church. Wife and I keep up family prayers.

With love to all the Saints, and a God bless you to all,

I remain,

G. W. BEEBE, SR.

SCAMMON, KANSAS, February 10, 1913.

*Dear Herald:* The Scammon Branch is still alive, and striving to come up higher. We desire to be worthy of the name we bear. We have our trials and troubles, the same as all other branches, and we realize we have not come to perfection yet.

We miss our dearly beloved Brother R. E. Martin. To know him was to love him. He has gone over on the other side, where all is bright. We hope that we can all live as faithful to the post of duty as he did, and be able to meet him, with the rest of our loved ones, when our life's work is ended.

I desire special prayers for my dear grandpa, Brother W. S. Taylor, who will be eighty years old next June. He is lying very low, and his affliction is puzzling the doctor waiting on him. It is no puzzle to the Latter Day Saints. His life is spared because we know that our greatest physician is God. I believe it depends much upon the well ones when their faith is so severely tried, to exercise that faith once

delivered to the saints, that they may be willing that the Master's will may be done; for he is able to give us words of comfort if it is his will to take them; and we know he will do it, too. He has done it in the past and he is the same yesterday, to-day, and for ever.

I have received a great blessing since last writing to the HERALD. At that time I could scarcely hear any common conversation. Now I can hear any common conversation. I have great confidence in the physician God has placed in the church in these last days, and I wish every Saint had just as much as I have, for I think they would receive far greater blessings many times if they would accept all God has placed in his church.

Your sister in the one faith,

CLARA M. MERCER.

TUNIS, TEXAS.

*Editors Herald:* If it wasn't for the church literature we would be very lonely, as husband and I are the only Latter Day Saints here. We go to Cookes Point when it is possible for us to do so.

In November Brethren Aylor and Peak held a week's series of meetings at the Cookes Point Branch, and we went both Sundays, and Brother Peak gave us a fine sermon the first Sunday. It was our first time to hear him. It was food to our souls. The next Sunday Brother Aylor preached for us. It made us feel like we were at home to hear him. We once lived at Davidson, Oklahoma, where Brother Aylor spoke the funeral dirge for Campbellism, one A. W. Young being his opponent. It made us glad to hear him.

We are getting our business adjusted so we can send in our tithing, and pay some to the Order of Enoch, and make other offerings. We hope to send it in soon. I desire the prayers of God's people, that I may be of use to Him in this great work.

Your sister in the gospel,

MRS. J. T. SKINNER.

PAONIA, COLORADO, February 2, 1913.

*Dear Herald:* I like to read the HERALD. There are only a few of us Saints, only four families. But two families have Sunday school. We have been discouraged since Brother Walling left us. We sent in a Christmas Offering.

I was baptized two years ago by Brother Petre. I am ten years old.

My sister is in Los Angeles, California. I have my mother, father, brother, and two sisters, one sister being dead.

MISS LILLIAN POTORFF.

WRAY, COLORADO, February 11, 1913.

*Editors Herald:* I have just read Brother Macgregor's excellent article on "New openings," inspiring new aspirations in that feature of our work, as missionaries. He gave one quotation from the Doctrine and Covenants, section 122, paragraph 8, that prompts me to enter a complaint that I have been contemplating for some time.

"Boiling down," as recently urged by the *Ensign*, I leave the reader to turn to the book for the passage, also one found in section 17, paragraph 16, containing the word of the Lord, concerning the duty of ordaining, (where there is no branch,) as well as "organizing," as written in the former text.

The complaint is, that by district conference legislation, missionaries are not allowed to ordain or organize, but by the direction of conference, or missionary in charge. Knowing this, I presented to the March conference of 1912, a petition in behalf of fifteen members, living from twenty-three to forty miles from any branch, asking for organization, necessitating the ordination of one or more, where excellent material, as well as the intimation of the Spirit were not wanting; without any interrogations, the request was by

motion quickly referred to the missionary in charge and district president. March 1 next, a year will have passed, one session of conference been held, another near, in which no further attention has been paid to the matter. Missionaries have been there since, but could do no more than to preach the gospel, baptize and confirm two, and leave them without organization. If the missionary in charge and district president can not go there, is there any law against their authorizing those who can to do that work, providing the Spirit so directs, and points out those to be ordained, naming the office as well?

Under the present rule, two of the headings in the blanks for reporting are superfluous.

Respectfully submitted,

O. B. THOMAS.

CASEVILLE, MICHIGAN, February 5, 1913.

*Dear Herald:* We are still alive in the work, and trying to serve God, our Master. We just closed a series of meetings. Brother Otto Fetting and Brother Goheen were with us over a week. We got the Maccabees Hall in Caseville, and though none were baptized, I believe some good was done. It is my prayer that God will so work upon the hearts and minds of the people here, that when the chance comes again, they will be ready to receive the glad message. It makes me sad to think of people rejecting this grand, good work.

We are a small band of Saints; but we are going to build a church. It will be three and one half miles from our home, but we will only be too glad to go that distance to be with God's children. If any of the Saints that read this would like to help us with our church, we would receive any aid with thankful hearts, and any such could be sent to Brother George L. Horton, Caseville, Michigan, Route 1.

It was with sad hearts that we had to part with our beloved Brethren Fetting and Goheen, but as the message has to be brought to others too, we wish them Godspeed. May God bless them in their work. If any of God's servants come this way, come to our home; you are always welcome. We are only half a mile from the railroad crossing.

Pray for me and mine, dear Saints, for we need God's help and strength to keep us faithful.

Your sister in Christ,

LOUISA HORTON.

BISBEE, ARIZONA, January 27, 1913.

*Pres. E. A. Smith, Dear Brother:* We have enjoyed some good meetings of late. At the January business meeting of the branch, Brother Thomas Davis, who with his brother David, is opening up a mine just over the line in Sonora, Mexico, offered his resignation as branch president, and Brother Luther Simpson was elected to succeed him. Brother David Evans, who has been named in prophecy for the office of priest, seemed to be the unanimous choice for that office, but not being ready to accept of ordination the office stands vacant. Brother Goldie and John Farley were sustained as teacher and deacon, and with the departure of Brother Simpson and family last week for the East, they are left to care for the branch.

Brother T. J. Sheppard, from Tucumcary, New Mexico, was a welcome visitor last Tuesday, and we have used him to advantage, as he has preached four excellent sermons for us. Our little chapel was well filled last night, a number of outsiders being present.

Brother James Kelley, who moved into the rooms vacated by Brother Simpson, was the speaker at 3 p. m. yesterday, and his effort was greatly appreciated.

Our Wednesday night prayer meeting, like many that have preceded it, was a spiritual feast. The word of prophecy,

given through Brother David Davis, gave great encouragement to the Saints, and made known to Mr. John Roberts, who has been a regular attendant of our meetings for a year past, that he should be a chosen vessel to carry the gospel to his own country, Wales. The Saints have had much to encourage them of late through the manifestations of the Spirit, and we trust an awakening time is at hand.

Last Monday night the Saints and friends to the number of near forty suddenly crowded in upon Brother Simpson and family and took charge of their home until about eleven o'clock p. m. The following paper handed him next morning gives an idea of the doings. It was started to go with presentation speech, but was too late in starting, and results were added next morning.

In bonds,  
S. D. CONDIT.

We come, Brother Simpson, and Sister as well,  
In this hour of your leaving, our feelings to tell;  
We are sad at this parting, as you surely must know,  
For your coming has helped us to heavenward grow.  
Your stay we've enjoyed and your staying we'd crave,  
But since you are going we will loneliness brave,  
And enjoy an hour of jolly good time,  
For in joy and gladness we discover no crime.

As a token of Bisbeeites' love and good will,  
We hand you this Bible, your pocket to fill;  
When traveling only its place should be there,  
Its contents well stored just under your hair.  
A blessing to others, as well as to you,  
We trust it may be, your life long all through,  
The accompanying gifts we trust also may prove  
To you and your family mementoes of love.

That the accompanying friends, who with the gifts came,  
Be remembered by you, we offer each name;  
There were Farleys and Farleys, and Austins quite true;  
There were Davises, Davises, and Dave Evans, too;  
Yes, Roberts and Enochs we must not forget,  
They're loved by us though they're not members as yet.  
There were Goldies and Gimblett, and Mrs. Frazee,  
And Rehwalds and Condit, they number just three,  
William Duthrige and Waters, she among our young  
friends

While William our Sunday school superintends.

This merry good crowd a fine evening did spend,  
But, like most of good things, there must come an end.  
There were singing and speaking, and laughing galore;  
There were singing and stories, and laughing still more;  
There was drinking, and eating of sandwich and pie,  
The cake was devoured by less than the fry,  
But take it in all, a good time was had,  
And the parting so soon seemed really too bad.

"A parting blessing" was sung at the close,  
And benediction by Simpson as bowed we arose.  
And now we extend a loving farewell,  
To meet in the future, we hope, but can't tell.

LAMONI, IOWA, February 10, 1913.

*Editors Herald:* Please give me space in your valuable columns to say that I enjoy reading the many good articles and letters in the church papers. I am strengthened and encouraged thereby.

I feel to thank God for the gospel; it is growing brighter and brighter day by day. As we see the signs spoken of are

coming to pass, we know that the time is nigh at hand when God will gather his Saints together.

When I arrived in Lamoni, January 6, I opened the Hymnal to have my evening devotion. The first my eyes beheld were these words: "Shall we gather home to Zion;" and I have been reading in HERALD for January 22, the poem of my dearly beloved father in the gospel, Brother Joseph Luff, "Gather where I have appointed; fed and nourished by my hand," and I truly thanked my heavenly Father for his goodness and loving kindness to his people, in giving instruction and warning for their best good.

May we live so that when trials and sorrows are o'er we may receive eternal life, is my prayer.

JOHN WAHLSTROM.

## News from Missions

### Iowa.

I am still rejoicing in the glorious gospel and have felt blessed in my labor this year. We have just closed a four-week series of meetings at Woodbine last night, and we had good attendance and good interest. We also had the blessed privilege of leading seventeen persons down into the water and baptizing them into the church and kingdom of God; and others are interested. That makes thirty-eight we have baptized this year.

We have some good workers in the Woodbine Branch. Brother S. B. Kibler is president; Brother Bert Gamet, priest; Brethren Fred Oviatt and James Athey, teachers. These brethren are all noble men and are respected by all who know them.

During the meetings Brother Kibler sold twenty-five church books and gave four away; also many tracts.

Brother Griffiths expects to be with us the 12th. The interest is good in this district. Many calls for preaching, and our prayer is that God will bless all his people.

WOODBINE, IOWA.

W. A. SMITH.

### Hawaii.

Your valued paper reaches us here at the crossroads of the Pacific regularly, the year round, and the editorials and articles on different subjects found in its pages furnish the spiritual food so essential to the growth of God's children and are greatly appreciated by the HERALD's readers. The news, too, that it brings of the progress of the work in different parts, and of the blessings enjoyed by the members in many of the branches of the church encourages not a little those who are interested in the upbuilding and extension of God's kingdom on the earth.

Here in Honolulu our progress is not as rapid as could be desired, but it is a source of comfort and satisfaction to those interested in this great latter day work to receive from time to time the assurance of the Master's watchcare over his children, as is evidenced by his Spirit's presence at our church meetings.

The missionaries, Elders McConley and Barrett, have been absent for some weeks at Hilo, on the Island of Hawaii, where they have succeeded in arousing interest among a number of people, two of whom have already been baptized, while others are getting ready to enter the fold.

Yesterday, Sunday, the writer had the pleasure of baptizing and confirming fourteen young people, (five boys and nine girls) eleven of whom were Japanese, and the other three Hawaiians. The Japanese (five boys and six girls) have all been brought into the church through the medium of the Sunday school and they are all members of our Kalihi Japanese Sunday school. It is to be hoped that through these young

people some of the parents may be led to take an interest in our work and that some of the boys may so develop as to make it possible for our church to use them later on as missionaries to their own people.

Elders McConley and Barrett return to Honolulu on Saturday next, February 1, and the writer expects to leave for San Francisco on February 8, and hopes during his visit on the coast to have the privilege of meeting with the Saints of the San Francisco and Oakland branches.

Yours sincerely, in gospel bonds,  
G. J. WALLER.

HONOLULU, TERRITORY OF HAWAII, January 27, 1913.

### Saskatchewan.

Just a few lines to let you know that the snow and ice have not bound us down yet, although we have had a few very cold days, once being forty-four degrees below zero; but altogether it has been a fine winter.

Only two years ago there was not a Saint in this section of Saskatchewan, where there now is a branch of over forty members, most of whom are from Michigan, with the exception of some who located on homesteads in and near our settlement, who were convinced of the angel's message and joined our ranks.

We hold Sunday school and preaching service every Sunday in Brother Boe's house, as we have not the means to build a church yet, but hope to ere long. Prayer meeting is held from house to house on Wednesday afternoons in winter months, and young people's prayer meeting once a month. We also meet in Religio every Friday eve at the home of Brother William Cornish, and have some interesting programs; and we are trying to cultivate the gift of music and song by meeting twice a week for that purpose.

We are all striving to make our calling and election sure, knowing that the harvest time is almost here, and realizing that we must be up and doing while the day lasts, for the evil one is lurking around trying our faith, and seeking whom he may devour. As a few outsiders attend our meetings, we hope to live in that way and manner that they will be caused to see the light of this gospel and glorify the God we adore. Ever praying for the advancement of the gospel,

I am your brother,

JAMES CORNISH.

SENLAC, SASKATCHEWAN, February 1, 1913.

### Washington.

Perhaps some of the Saints would be glad to hear from this part of the field.

Most of the time this winter I have been laboring with Brother P. W. Premo, my uncle, and with him have preached at Saratoga and Granite Falls, both of which are new openings; and though we did not baptize any there, we believe some good has been done, especially if we are permitted to continue the work.

We have also visited other places, such as Everett, Langley, and Seattle.

In this place, Bremerton, we are holding forth in the Norwegian Baptist church, with small attendance. There was one baptized here last Sunday, and others are investigating. I hope to see many honest-hearted people gathered into the kingdom in this western country, and that each one may receive strength to endure to the end. But we must be faithful and toil while it is day, and

When the toils of life are over  
And we can not labor more—

When the mists of evening gather,

Closing 'round our storm tossed shore;

There's a promise sure and precious  
Which the Savior gives to me,  
That has filled my soul with gladness  
And from fear has set me free.

In the resurrection morning,  
When the Savior claims his own  
From the grave, he'll bring our bodies  
And we'll dwell with him at home;  
If the word which he has given  
In our life and works are found,  
And the fruits of his sweet Spirit  
In our hearts and words abound.

Then a thousand years with Jesus  
On the earth in peace we'll reign;  
And with joy and peace unceasing,  
We will join our friends again.  
There will be no more temptation,  
For the tempter will be bound—  
Glory be to God for ever—  
From the heart and tongue resound.

My home address is Box 440, Burlington, Washington.

In gospel bonds,

P. T. PLUMB.

BREMERTON, WASHINGTON, February 4, 1913.

## News from Branches

### Fall River, Massachusetts.

Fall River had the honor of entertaining the Saints of the Massachusetts District at the semiannual conference of its members. Many expressed the opinion that it was the biggest conference ever held by the Saints of this district. There were Saints from Cape Cod, Boston, Brockton, Haverhill, New Bedford, Providence, Rhode Island, and Philadelphia, and in fact from all parts of the district, and even from other districts. There was an average attendance of over three hundred people. Those who came in late to the meetings had to either stand or wait in the lower auditorium. The prayer meeting-Sunday was one to be long remembered. The Spirit was present and manifested itself in many ways. There were the gifts of tongues, prophecy, relating to visions, and the singing of songs that comforted the soul.

Walter W. Smith addressed us in the afternoon. He spoke on the subject: "How we may increase the attendance at our churches." Anyone who has heard Walter speak may rest assured that the topic was well covered, and the audience always attentive. One statement that appealed to your correspondent was that we might be able to quote scripture to substantiate any of our claims, and yet we might live a life that would displease the Lord. He said that this poor, discouraged world needed love far more than it needed scripture. We could, perhaps, get along without the Bible, but never could get along without the love of man for man, brother for brother, parent for child, and above all the love of our heavenly Father for us.

Several young men were ordained to fill positions of trust in the house of the Lord. Thomas McGuire of the local branch was ordained to the office of priest. May the Lord grant to these men great knowledge, but better still, wisdom in the performance of their duties. May he help them to realize that a pure life is one of the best means of instruction.

One thought that comes to me while sitting here writing

is this: If we could only carry with us and retain for ever the enthusiasm that we have at conferences and reunions, how soon the petty things in life would cease to bother us and how rapidly the work of God would progress.

In parting, let me extend the best wishes of the Fall River Saints to their brothers and sisters, wherever located, and pray with them for the quick consummation of God's decrees.

Your brother,  
ALMA M. COOMBS.

### Denver, Colorado.

The regular business session of the Denver Branch was held December 1, 1912. Rumor had it that we were to have a missionary sent here to preside over the branch. With some difficulty we were able to decide who should be president. Election of officers resulted as follows: President, E. F. Shupe; priest, Thomas Nerrin; teacher, E. J. Williams; deacon, William Cowan. Brother Homer Shupe was sustained as secretary. Just two days later our missionary, Elder E. J. Scott, of Independence, put in an appearance, and two weeks later Brother E. F. Shupe resigned as president and Elder Scott was chosen to fill the vacancy.

The work is moving along nicely, and an increase in attendance is noticed, also an increase in spirituality, there being an attendance of over eighty at the last sacrament meeting. This meeting was a feast to our souls, the gift of tongues and interpretation being made manifest.

Meetings are being held in different parts of the city, which are very interesting, and some are seeking the light.

On January 13, George E. Bowen and Elsie L. Durfee became members of the church, being baptized by Elder B. J. Scott.

Monday evening, February 3, our business meeting was held and delegates were chosen for our district conference, which will convene in the Denver chapel, March 1, 1913. The Sunday school convention will be held February 28, and the Religio will convene Thursday, February 27. A very pleasing program is being planned. A good attendance is hoped for at all meetings.

EDNA U. WALLING, Reporter.

368 PEARL STREET, February 7, 1913.

## Miscellaneous Department

### Conference Minutes.

**CENTRAL ILLINOIS.**—The thirty-fifth assembly of the Central Illinois District convened in conference at Taylorville, Illinois, February 1, 1913, with District President Frank Izatt in the chair and Walter Daykin secretary. Statistical reports of the following branches read: Taylorville 154, Pana 61, Beardstown 95. Officers reporting: Seventy: J. W. Paxton. Elders: Frank Izatt, Abraham Jones, Charles Davis. Priests: R. L. Fulk, Edward Reynolds, Robert Holvey, William Shotton, George L. Hartsell. Teachers: Walter Daykin, J. L. Johnson, Robert Reynolds. Deacons: Harry Jones, Charles Longden. Bishop's agent's report showed a balance on hand of \$96.21, and the district treasurer's report showed a balance on hand of \$10.50. The delegates to General Conference are John Beaver, Harry Jones, J. W. Paxton, S. J. Bartlett, Robert Reynolds, R. L. Fulk. The program for the conference was: Preaching 7:30 Saturday night, by Martin Bolt; priesthood meeting at 8; Sunday school at 9:30, in charge of district officers; preaching at 11, by R. L. Fulk; social service at 2:30, during which the sacrament was administered. Just previous to this service Floyd Johnson was baptized by J. W. Paxton. Preaching at 7 by J. W. Paxton. Next conference will be held at Beardstown, Illinois, on the second Saturday and Sunday in June. Walter Daykin, secretary.

**TORONTO.**—The fourth annual conference of the Toronto, Ontario, District was held at Warton, October 5 and 6, 1912. D. B. Perkins, district president; F. A. Smith, and R. C.

Evans, presided over the sessions. Mrs. Floralice Miller and J. T. Thompson acted as secretaries. Officers' reports showed that the work is advancing throughout the district; the gain in membership during the year was 156. A branch had been organized at New Liskeard, in New Ontario. The auditors found all financial reports correct. The election of officers was as follows: President, D. B. Perkins; vice presidents, N. E. Leader and John H. Taylor; secretary, Floralice Miller; member of library commission, E. Rowett. The bishopric and financial agent were sustained. The delegates to General Conference are: R. C. Evans, F. A. Smith, J. T. Thompson, G. C. Tomlinson, George Goodman, D. B. Perkins, James Pycock, W. E. Ellis, Joseph Osborne, William Place, M. L. Snell, J. H. Taylor, Fred Long, J. T. Whitehead, E. Rowett, N. E. Leader, Robert Harrison, Grant Saint John. Delegates were authorized to cast majority and minority vote in case of division. All preaching services and the Sunday morning prayer services were held in the town hall. The speakers were: R. C. Evans, F. A. Smith, J. Pycock, J. T. Thompson. Large audiences listened to all the sermons, the largest attendance being in the afternoon, when Bishop Evans was the speaker. The conference was largely attended, and the Spirit of love prevailed. The Warton Branch, assisted by the near-by branches, cared for all who attended the conference with a hospitality that can not be excelled. Floralice Miller, secretary.

**SASKATCHEWAN.**—District conference convened at Edmonton, Alberta, in prayer service at 9 a. m., December 28, 1912, in the Odd Fellows' Hall; Elders Beckman and Anderson in charge. Conference formally opened at 10, with district president in the chair. Moved that district president, with Elders Long, Cornish, and Crabb, preside over the conference. Temporary organization effected as follows: M. Smith, secretary pro tem, assisted by Brother Brown; organist, Brother Brown; chorister, Brother Davidson; usher, Brother Clark, with power to choose assistants. Moved the president appoint press committee. Moved that president appoint all other committees. Motion prevailed that the president appoint the time and character of meetings, also speakers. Voice and vote were extended to all visiting members. Statistical reports were read as follows: Arland 37; Disley 37, gain 1; Sunnyvale 30, gain 4; Minnesota 70, gain 12; Zion's Hill 36, gain 7; Edgerton 10; Iowa 56, gain 9; Ribstone 67, gain 11; Millet 41. Bishop's agent's report was read, also that of the district treasurer; these reports were referred to an auditing committee. Itemized report of the bishop's agent was read, and it was moved that the report be handed to the auditing committee without further reading. Report of labor done by the bishop's agent read and approved. Invitations for the next conference were received from the following branches: Michigan, Minnesota, Edmonton, Millet, and Ribstone. The vote resulted in favor of Ribstone, Alberta. Ministerial report of J. C. Crabb read and approved. Delegates to the General Conference elected as follows: G. T. Griffiths, J. W. Wight, J. C. Crabb, R. Anderson, T. J. Jordan, J. J. Cornish, E. E. Long, J. W. Peterson, Fred Gregory, Sister Jordan, J. R. Beckley, Sister J. R. Beckley, J. A. Beckman, Sister J. A. Beckman. Those present are empowered to cast majority and minority vote in case of division. Auditing committee reported. On motion report was accepted and the committee discharged. The date of the next conference was left in the hands of the district presidency and missionary in charge. Motion prevailed that we send two delegates and pay their expenses to the General Conference, and those delegates be J. J. Cornish and J. C. Crabb. A motion prevailed that we as a district petition the General Conference to divide the Saskatchewan District as soon as practicable, into two districts, said boundary line to be the meridian between Alberta and Saskatchewan. Financial bill of the district president read, showing the district in debt to T. J. Jordan for \$24 for printing quarterly report forms. It was ordered paid. A motion was presented in favor of publishing a paper in the Saskatchewan District as soon as practicable, but was voted down. Prayer and sacrament service Sunday morning; preaching at 9 by J. A. Beckman; at 2:30 by J. C. Crabb; at 7:30 by J. J. Cornish. A motion prevailed that the treasurer be instructed to tax each branch in the district to defray the expenses of the delegates to General Conference. Vote of thanks extended to the Saints of Edmonton for their kindness. Grace Beckman, district secretary.

**KENTUCKY AND TENNESSEE.**—Conference convened with Farmington Branch, November 23, 1912, at 10:45 a. m. with district president, J. R. McClain, in the chair; he was chosen

to preside over the conference, to be assisted by H. E. Moler and J. A. Roberts. S. E. Dickson was chosen secretary of the conference. Officers reporting: Elders: J. R. McClain, H. E. Moler, J. A. Roberts, W. S. Shupe, W. L. McClain, and S. E. Dickson. Priests: V. S. Gower, J. F. Overcast. Teachers: J. K. Powers, Albert Snow, John Cook. Deacon: Frank Roberts. Branches reported as follows: Foundry Hill 174, Liberty Hill 74, High Hill 110, Farmington 152. Bishop's agent reported as follows: Received since last report, \$271.75; paid out \$288.14. The report was audited and found correct. Adjourned to meet with the High Hill Branch March 1, 1913, at 10.45 a. m. S. E. Dickson, district secretary.

**LITTLE SIOUX.**—District conference convened at Moorhead, Iowa, February 1, at 11 a. m. Presidents Sidney Pitt and Joseph Lane presided, assisted by W. A. Smith. James D. Stuart chosen clerk, and C. M. Wilder, chorister. President Pitt had labored in the district as much as possible, had visited all branches but Moorhead and Mondamin, found some trouble, but nothing but what charity and Christian forbearance would make right. President Lane had labored mostly in his home branch, Pisgah, but had occupied at schoolhouses and had visited and preached at Little Sioux and Mondamin and visited at Moorhead. Had been well received and blessed in his labors. W. A. Smith had been unable to fill all the demands for preaching; found that in the district that much labor had been performed by the local ministry and its good effects were showing. Had baptized twenty-four since last reporting and had enjoyed much of the Spirit. Delos Lytle was recommended to the conference for ordination to the office of elder. J. L. Parker, Sidney Pitt, sr., and J. W. Lane bore testimony that evidence had come to them that the call was from the Lord and Brother Lytle stated he had also had testimony and was willing to accept if the conference willed. At the Sunday morning prayer service the brother was ordained under the hands of Brethren Sidney Pitt, sr., and W. A. Smith. The bishop's agent, A. M. Fyrand, made report covering one year, ending December 31. Balance due church, \$201.40; received in tithes and offerings, \$3,546.08; total cash \$3,747.48; paid to elders' families and for aid, \$1,715.20; remitted to Bishop Kelley, \$2,000; balance on hand, \$32.28. This report was audited and found correct. Supplemental report from January 1 to 29 was also made showing cash on hand, \$32.28; received in tithes and offerings, \$574.92; paid to elders' families and for aid, \$77; remitted to Bishop Kelley, \$300; balance on hand, \$197.92. The spiritual conditions existing in the branches of the district were reported and all were making progress with little trouble existing that it was thought that these troubles would right themselves. Statistical reports from eleven of the twelve branches in the district and counting the missing report as at last reporting, showed a membership of 2,009, a decrease of 13 during the quarter. This does not include 49 scattered members. Of these about 700 are absent from the branches in which they belong. This membership includes one patriarch, one high counselor, 3 high priests, 2 seventy, 44 elders, 30 priests, 33 teachers, and 20 deacons; a gain of 3 by baptism, 8 by letter, and 4 by certificate and vote; total gain 15; lost 20 by letter and 8 by death; a total loss of 28, and net loss of 13; three marriages reported and 2 ordinations. Branch ministerial reports were received only in part and from but 8 branches. In these branches but 19 of the ministry reported. These showed 187 sermons, 295 times assisting, 1,160 times attended, 1 baptism, 2 confirmations, 1 ordination, 7 children blessed, 96 sick administered to, 65 official visits, 2 marriages solemnized and 21 priesthood meetings attended. Magnolia, Pisgah, and Sioux City branches each invited the next session of conference. Pisgah had a majority of votes cast and was made the unanimous choice. June 7 and 8 was set as time. 80 delegates were chosen to represent the district at the annual conference, and instructed to cast majority and minority vote if necessary. W. W. Baker, W. A. Smith, Sidney Pitt, senior, and W. R. Adams were the speakers of the Saturday evening and Sunday sessions. The funeral services of Sister Elizabeth Hildreth took place at the church and occupied the time of the afternoon service. James D. Stuart, district clerk.

### Convention Minutes.

**FAR WEST.**—The Sunday school and Religio convention of the district convened at Saint Joseph, Missouri, January 18 and 19, 1913. On Saturday the 18th, at 8.45, a prayer meeting was held, in charge of Brother Warden of Stewartsville,

and Brother Morton. From 10 to 12 the business session of the Sunday school was held, and the following officers were elected: T. H. Simmons, of Cameron, superintendent; Charles Morton, assistant superintendent; R. L. Henry, secretary; G. W. Mauzey, treasurer; Emma Lewis, home department superintendent; E. E. McCormick, district librarian. At 2 the business session of the Religio was held, and officers elected as follows: J. S. Andes, president; J. Hovenga, vice president; P. H. Pugsley, secretary; R. L. Henry, treasurer; Mrs. E. E. McCormick, home department superintendent; Emma Lewis, librarian. At 4 a joint session of the Sunday school and Religio was held, and action as to where the next meeting should be held was left in the hands of a committee. Saturday evening Brother Davis, of Stewartsville, addressed the convention, followed by a program of literary and musical numbers. Sunday services were: Sunday school, in charge of the local officers; morning, afternoon, and evening, talks by Brethren D. J. Krahl, Hale W. Smith, and S. A. Burgess. The sessions were well attended and much benefit derived. A peaceful spirit of love and good feeling was felt at all the meetings and we feel much encouraged at the progress of the work. R. L. Henry, secretary of Sunday school; P. H. Pugsley, secretary of Religio.

### Conference Notices.

The conference of the Kentucky and Tennessee District will convene with the High Hill Branch, March 1, 1913, at 10.45 a. m. Please send all reports to the district secretary not later than February 26. Branch presidents please take notice. Local priesthood who can not attend please send reports. Delegates to the General Conference will be appointed at this conference. All come who can, and bring the good Spirit with you. S. E. Dickson, district secretary.

The New York and Philadelphia District will meet in conference, March 1, 1913, at 3 p. m., at Scranton, Pennsylvania, in the new church, corner Twelfth and Luzrene streets. John Potts, secretary.

Florida district conference will convene with the Alafloa Branch, at Alafloa church, Dixonville, Alabama, Saturday, March 1, 1913, at 10 a. m. Will branch officers please see to it that their branches have statistical reports on hand, properly approved by the branches and each signed by secretary and president. We hope to have present some of the missionary force, district president, and a goodly number of the local priesthood. E. N. McCall, secretary.

### Convention Notices.

The Florida district Sunday school association will meet in convention at Alafloa church, near Dixonville, Alabama, Friday at 2.30 p. m., February 28, 1913. Send all reports to Sister C. J. Clark, Dixonville, Alabama. Sidney McCall, assistant superintendent.

The Portland district Sunday school convention will convene at Montavilla, Oregon, February 21, 1913, at 2 p. m. N. T. Chapman, district superintendent.

The Pittsburg district Sunday school association will convene at 4200 Jacob Street, Wheeling, West Virginia, on February 21, at 2.30 p. m. eastern time. Also meeting at 7.30 p. m. Institute work will receive considerable attention. All are urged to be present and ready for work. Samuel A. Martin, district secretary.

The semiannual convention of the Zion's Religio-Literary Society of the Eastern Colorado District will convene in the Latter Day Saint chapel, Denver, Colorado, February 27 and 28. Literary and musical program Thursday evening. Prayer meeting Friday morning, followed by business session. It is expected that all the locals of the district will be represented. Come and join your efforts in making the sessions a success. Walter W. Weller, district president, Hillrose, Colorado; Blanche Sampson, district secretary, 547 Clarkson Street, Denver, Colorado.

### Reunion Notice.

The Eastern and Central Michigan districts will unite in holding a reunion June 13-22, at Port Huron, Michigan. Please remember the date, and place, and make your plans to attend. Due notice will be given as to price of meals, tents, etc. Arthur Allen, president.

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Why should we ever go abroad, even across the way, to ask a neighbor's advice? There is a nearer neighbor within, who is incessantly telling us how we should behave. But we wait for the neighbor without to tell us of some false, easier way.—Thoreau.

**The Presidency.**

**NOTICE OF TRANSFER.**

To Those Concerned: Elder Roy F. Slye is by agreement of the undersigned transferred from Mission Number 2 to Mission Number 1, to labor in the Nauvoo District until the coming General Conference.

J. F. CURTIS,  
 J. W. WIGHT,  
 G. T. GRIFFITHS,  
*Ministers in Charge.*  
 FREDERICK M. SMITH,  
*For the Presidency.*

**MISSIONARY APPOINTMENT.**

Notice is hereby given of the appointment of Elder Jesse Hardin to labor in Kirtland District for the balance of the conference year, the Presidency and minister in charge concurring in the appointment.

FREDERICK M. SMITH,  
*Secretary First Presidency.*  
 R. C. RUSSELL,  
*Minister in Charge.*

INDEPENDENCE, MISSOURI, February 12, 1913.

**Local Reporting.**

To All the Local Priesthood of Mission Number 1; Greeting: Do not read this notice unless you are willing to send me your annual report—March 1, 1912, to March 1, 1913. I will be pleased to get your reports by March 1, if possible.  
 LAMONI, IOWA. J. W. WIGHT.

**Quorum Notices.**

The Second Quorum of Priests (Lamoni Stake) will please take notice that the convention and conference of Lamoni Stake will be held at Lamoni, February 28 to March 2, 1913. There will also be a meeting of the Quorum to elect officers. Report blanks were sent to all the first of the year. I have not heard from all, so those who have not sent in reports will please send them at once to the secretary, as the constitution says that where you fail to report for two years, you will be dropped from the quorum.

JAMES J. JOHNSON, *Secretary.*

LAMONI, IOWA, Route 3.

To the Quorum of High Priests; Greeting: Dear brethren, another conference year is fast drawing to a close, and it will be necessary to send in our annual report to the quorum.

The rule of the quorum is, that reports should be in the hands of the secretary, Robert M. Elvin, Lamoni, Iowa, on or

before March 10. He is very particular to try to help you to report on time by sending blanks late enough so you can fill them out immediately upon receipt of the same and mail to him so they will reach him by the date mentioned.

Please use figures in reporting. Do not say "preached many times," or "Presided many times," etc., for the secretary can not compute the term "many times" and give definite figures to the General Conference in our quorum report.

We want our quorum work correctly represented, and if you neglect to report on time this can not be done.  
 Please do not fail to report by March 10.

Yours for better work,

JOSEPH A. TANNER, *President.*

KANSAS CITY, MISSOURI, February 12, 1913.

**General Conference Reception Committee.**

The undersigned have been appointed to act as a reception committee to arrange for the entertainment of delegates and visitors who may be in attendance at the General Conference.

If you expect to come and desire the services of the committee, write us early so we may know how many and who we will have to prepare for.

Assignments will be made in the order in which the applications are received, so do not wait till the last minute before you write.

At a recent meeting of the branch the price of board and lodging was fixed at \$4.00 per week.

Send all applications to the secretary, and let us know just who places are wanted for. Don't say, "My friend and I." We need to know who your friend is,—whether man, or woman, or child.

Will you be here in time for the conventions?

Will you remain till conference closes?

Kindly observe these points when writing us and we will be better able to please you.

C. F. GOODE, *Chairman.*  
 C. I. CARPENTER, *Secretary.*  
 J. F. GARVER.  
 L. G. HOLLOWAY.  
 ISAAC CARLILE.  
 W. B. PAUL.  
 JOHN DAVIS.  
 O. E. GREEN.  
 A. O. WHITE.

**Southeastern Missouri.**

The elders and branch presidents of the district please report your labors to the district president so I can report to the First Presidency. Send in the reports by March 1.

J. T. CUNNINGHAM, *District President.*

THAYER, MISSOURI, R. F. D. 2, box 104.

### Correction.

In your issue of October 30, page 1061, under conference minutes, the list should have read as follows: John McKenzie, Sister John McKenzie, R. C. Evans, Sister R. C. Evans, John Shields, Sister John Shields, William Davis, Sister William Davis, G. C. Tomlinson, Sister G. C. Tomlinson, George Henley, Sister George Henley, R. C. Longhurst, Sister R. C. Longhurst, William Fligg, Sister William Fligg, J. L. Burger, Sister J. L. Burger, Brother J. Judkins.

P. H. PHILIPPIN.

LONDON, ONTARIO, 92 Chesley Avenue.

### Died.

**ROBLETT.**—Isaiah David Roblett, son of Elmer and Sarah A. Roblett, was born January 26, 1866; baptized August 11, 1879, at Nauvoo, Illinois by Mark H. Forscutt; died February 3, 1913, at Saint Joseph Hospital, Saint Joseph, Missouri. Funeral at Stewartsville, Missouri, February 4; sermon by A. W. Head, interment at Pleasant Grove Cemetery.

**GARRISON.**—At Lamoni, Iowa, February 3, 1913, James Garrison, at the age of 75 years, 10 months, and 21 days. Born in Washington County, Indiana, March 14, 1837. With his fathers' family settled in Worth County, Missouri, in 1865, went to Colorado in 1860, and at the outbreak of the Civil War enlisted in the Second Colorado Cavalry, and was discharged at Fort Leavenworth, Kansas, in 1865. He was twice married, and twice left a widower, survived by six children, funeral in charge of the John R. Andrews Post of the G. A. R. Sermon from 2 Timothy 2: 3, by Robert M. Elvin, interment in the Patrick Cemetery.

**LASLEY.**—At Des Moines, Iowa, February 6, 1913, of peritonitis, Miss Audie Lasley, aged 25 years, 3 months, and 3 days. Her death was the taking of the last child of Mr. and Mrs. Alvin Lasley, a severe blow from which it is hard to recover. They have been friendly to the church for years but have not united with it. May the Lord comfort them and give light that will lead them to him. Funeral service was held in Lamoni church, the sermon by Brother H. A. Stebbins, with Brother R. S. Salyards in charge and Brother John Smith assisting.

**BUTLER.**—On January 27, 1913, Mrs. Mary E. Butler. She was born at Clarksville, Texas, October 30, 1852. She was united in marriage to Mr. J. H. Butler, August 29, 1872, and two children blessed this union, Mrs. Doctor Dalby and Mrs. T. L. Manning, both of Wilburton. In 1879, Mrs. Butler united with the Reorganized Church. She leaves husband two daughters, four brothers, nine grandchildren, one great-grandchild, and a host of friends. Funeral services January 28 at the Saints' church, Elder H. R. Harder in charge; sermon by Elder Lee Quick, of Mapleton, Kansas. Interment in the city cemetery.

**METCALF.**—Mr. Enos B. Metcalf died at Kirtland, Ohio, February 7, 1913. Mr. Metcalf was born in Kirtland, June 1, 1823, being in his ninetieth year at the time of his death. He had spent his entire life in this place, was well known by many of the people of the church. Mr. Metcalf had never identified himself with any religious body. He was an honest, industrious, and upright man, and may well be numbered among the honorable men of the earth. He enjoyed the respect and confidence of all who knew him. Interment in the cemetery at Kirtland. Funeral services conducted, and addressed by Elder L. W. Powell.

**ORTON.**—Mrs. Lenora Springer Orton was born at Sempronius, Cayuga, New York, September 2, 1835; died at the home of her daughter, near Boscobel, Crawford County, Wisconsin. She was united in marriage to James C. Orton in the year 1857, who preceded her in death. To this union were born six children, four of whom mourn her death. She united with the church over twenty years ago and remained a faithful Saint, a loving mother, and friend to all. Funeral was held at the Buckwheat Ridge Church, near Lancaster, Wisconsin; sermon by August E. Gratz, assisted by George R. Burton.

**WHITING.**—W. W. Whiting, of Independence, Missouri, born April 6, 1838, in Charlottesville, Ontario, Canada; died January 8, 1913; March 28, 1862, he married Miss Hannah Laughery, Coal Valley, Illinois. To them were born ten children, seven still living: William, Lake City; Arthur, Aurelia; Mrs. Louisa Toyne, Lanesboro; Marvin and Asa, of Aurelia,

all of Iowa; Zenos, of Independence, Missouri; and Dolpha of Ralston, Kansas, all grown and in attendance at the funeral. He united with the church December 6, 1872, at Deloit, Iowa, under the administration of Brother Ira A. Colf, confirmed by Brethren John Rounds and John A. Wedlock. He was ordained an elder September 14, 1878, at Gallands Grove, Iowa, under the hands of Elder Charles Derry. For about thirty years he labored as a missionary. He and his family lived in Iowa for about forty years. Then he went with his wife to Dakota, residing in Bonesteel, and later removing to Independence in 1906. In Dakota he acted as bishop's agent for the South Dakota District for two years. He was active as a minister while he was able, and after moving to Independence, Missouri, did what he could in gospel lines as well as business. Brother Whiting was an earnest, faithful worker in whatever he undertook, and his labors in the church work were no exception to his work in other matters. His widow and children were present at the funeral services conducted from the Stone Church, Independence, Missouri, Brethren George E. Harrington, W. A. Smith, M. H. Bond, W. H. Garret, and E. L. Kelley taking part in the services. A good man passed over to his reward.

The wretch condemned with life to part  
Still, still on hope relies;  
And every pang that rends the heart  
Bids expectation rise.

Hope, like the gleaming taper's light,  
Adorns and cheers our way;  
And still, as darker grows the night,  
Emits a brighter ray.—Oliver Goldsmith.

Pride is one of the seven deadly sins; but it can not be the pride of a mother in her children, for that is a compound of two cardinal virtues—faith and hope.—Charles Dickens.

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G. W. Blair, Secretary,  
Lamoni Land and Loan Co., Lamoni, Iowa.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, FEBRUARY 26, 1913

NUMBER 9

## Editorial

### DUTIES OF BRANCH OFFICERS.

#### III. THE TEACHER.

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

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

#### PEACEMAKERS.

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

No civil officer took notice of this incident, for organized society has no officer whose duty it is to engage in the ministry of reconciliation. Had they proceeded to blows and created a disturbance of the peace in that way, society would have taken notice and perhaps imposed a fine or a jail sentence to protect other members of society from such disturbance. But as it was, no official notice was taken of the matter by organized society. Within the church, however, there are officers who must take notice of such incidents when they occur between church members. For hate is a foreign element in the church and must be eliminated. Not so in the world, for the world is not founded on a basis of love. But the church must eliminate hate or it will die. Jesus says, that if we are not one we are not his. Paul charges us to take heed that we do not backbite one another, lest we be devoured of one another.

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

Jesus said, "Blessed are the peacemakers," so this is indeed a blessed position to occupy, and calls for consecrated men of a high order of spirituality, and possessed of great tact and good judgment. It is true that all members should be peacemakers, and by calling and disposition conservators of the peace, but when the church as an organized society takes official notice of those quarrels and misunderstandings that sometimes occur between members, the teacher is the one through whom the church acts (when a teacher is available who is not in any way involved, or disqualified). In another sense the teacher is a peacemaker between the church and those members who are in transgression, for in a sense the man who is in transgression of the church law is at war with the church and with God, and in all such cases occurring in the branch there is work for the teacher to do in his official capacity.

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

In those cases where difficulty occurs between members, the rule adopted by the church is in harmony with Matthew 18, but is more specific, and when practicable involves the presence of the teacher as a mediator and witness. It is provided that the one offended shall first meet the one offending, privately, and seek reconciliation. In the event of a failure to secure reconciliation, at the second attempt "he shall take with him some teacher of the church, or if such teacher be not obtainable, or be an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offended. (See Book of Rules, p. 96, par. 158.)

## A WATCHMAN ON THE TOWER.

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

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

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

In addition to his watchcare over the morals of the members he is charged to see that they do not neglect to attend services. This he may do by exhortation in public or in private, and by moral suasion, as it goes without saying that force can not be employed to make people attend church. They must be persuaded, and persuasion does not mean scolding. People must be attracted, or impelled from a sense of duty understood as a result of correct teaching.

## A VISITING OFFICER.

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

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

hearted desire to save the individual. If he fails in this, of course his labor stands as a witness against the offender, when the matter comes to the courts; but that was not the *primary* purpose of the labor.

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

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

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

I gather that the teacher is a visiting officer from a consideration of the character of his work as a teacher. It seems to me that this work can not be properly and fully performed without more or less visiting among the members of the branch. And while I do not regard him as a visiting officer in the same sense as I do the priest, yet I think it is impractical for him to accomplish the work that is imposed upon him in the law, without visiting among the members of the church. . . . I remember a little branch to which I belonged when I was a teacher; sometimes I would notice that certain persons failed to partake of the sacrament. And I thought it my duty to find out why they did not partake. I took their names at once, when they did not partake, and on the first good opportunity (I did not wait long, either), I approached them and told them in as good a way as I knew how, and as kindly as I could, that I noticed that they did not partake of the sacrament on Sunday; then they would tell me why. . . . So I believe that the teacher should be on the alert; and that he is required to do a great deal of visiting in order to honor the law which defines his duties as an officer in the church. . . . I ministered in this office for more than three years, and I asked a good many questions within that time. And I can not call to mind now that I ever offended anybody by asking questions. It was my rule to ask them if they observed family services and worship. When one question is asked, if it is done intelligently and kindly, as a rule, they will tell you more than you asked.

## THE TEACHER MAY PREACH.

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

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

After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you a teacher, to preach repentance

and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.—Book of Moroni 3: 2.

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

#### THEY ARE TO WARN, EXPOUND, EXHORT AND TEACH.

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

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

This function of exhorting, warning, expounding, and invitation may be exercised either in private or in public, as wisdom, the circumstances, and the ability of the teacher may direct. Our observation has led us to believe that the field of public instruction from the pulpit is pretty well occupied by the general ministry, while the field of private instruction, teaching, heart to heart exhortation, fireside preaching, is not so well occupied. Not every good public speaker is a good conversationalist. The teacher who is a good conversationalist, spiritually minded, and well posted, will find a broad and fertile field for him to occupy as a teacher of the law in the homes of the people who are under his charge as a branch officer. It is perhaps a fact that the teachers as a class have not yet fully occupied to the extent of their opportunities along this line.

#### THE TEACHER MAY PRESIDE.

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

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

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

If chosen to act as a teacher, he may at times be required to preside, owing to the absence of the presiding elder and priest or priests of the branch:

He is to take the lead of meetings in the absence of the elder or priest.—Doctrine and Covenants 17: 11.

In the absence of the presiding elder of the branch the priest or priests of the branch or either of them shall have the right to preside, *whatever other elders or priests may be present* in such meetings; in the absence of the presiding elder and priest or priests, the teacher or teachers, or either

of them shall have the right to preside; in the absence of the presiding elder, the priest or priests, and the teacher or teachers, the deacon or deacons, or either of them shall have the right to preside; the priority of right of associated priests, teachers, and deacons to be determined by seniority of office in the branch should question arise in regard to presidency; the right to act for the branch as its officers having been previously determined by the vote of the branch.—Rules of Order and Debate, p. 101.

ELBERT A. SMITH.

NOTE.—Our next number will be devoted to "Duties of the deacon."

#### A CORRECTION.

An error crept into Brother J. W. Peterson's article in issue of February 12. On page 160, second column, in the sixteenth and seventeenth lines appears this statement: "The Reorganized Church never accepted the Christianity which he taught." This should have read as follows: "The Reorganized Church never accepted the reputed evil doctrines of Joseph Smith but the Christianity he taught."

#### NOTES AND COMMENTS.

##### RESOLUTIONS ON POLYGAMY.

We invite attention to a letter in this issue from Brother A. B. Phillips concerning a resolution passed by the Massachusetts District conference. He suggests the advisability of other districts doing the same. Read his letter and a copy of the resolution as quoted from the Providence *Evening Bulletin*.

Pay more attention to the children. They are the strength and hope of to-morrow's church.

## Hymns and Poems

### Selected and Original

#### Work.

Let me do my work from day to day;  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room,  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray;  
"This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can be done in the right way."

Then I shall see it, not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours,  
And cheerful turn when the long shadows fall  
At eventide, to play and love and rest  
Because I know for me my work is best.  
—Henry Van Dyke.

## Original Articles

### NEW OPENINGS.

"Methods and Tactics" Series, No. 6.

The primary object of missionary effort is to get the gospel before those who have never heard it; and our success as harbingers of the angel's message is dependent upon the energy put forth to reach the greatest number of hearers.

The commission, both ancient and modern, was, and is, to *all the world*, those who were sick (Mark 16: 15; Luke 5: 31; Doctrine and Covenants 83: 10); and per consequence, "new openings" was the constant regime of the field workers when in the line of duty, aside from the responsibility to regulate local conditions when necessary.

The most successful laborers, in the opinion of the writer, are the men who diligently seek to *plant* the truth in new places. The admonition has been repeated that the field is white unto the harvest, while the laborers are few; and when we consider the magnitude of the restoration intent, as committed to us, and compare the number of workers with the multitude who sit in darkness, we stand aghast! At the present rate of increase, numerically and spiritually, how long will it take the Lord's "army" to become "very great"?

The value of new openings can not be estimated in dollars and cents, nor can we ever appreciate the worth of time in the Lord's vineyard until we can realize the full import of the interrogatory, "What will a man give in exchange for his soul?"

Latter Day Saints are preeminently a missionary people, and to neglect the work of reaching out is to invite disaster, as our growth is very largely dependent upon the spoils of conquest. The Lord has informed us that the work of restoration in its completeness can not be accomplished until his army becomes "very great" (Doctrine and Covenants 102: 9). To accomplish the work designed, his soldiery must be constantly on the firing line, pushing the work aggressively into new fields, that all available material may be gathered from among the nations to increase the ranks of those already in the conflict.

Moreover, the Lord says *to us*: "Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come."—Doctrine and Covenants 83: 15; and the command is to "search diligently and spare not." What a wonderful responsibility is placed upon the man who engages to labor in the harvest of souls! Little wonder the Apostle Paul should say, "Woe is unto me if I preach not the gospel." A very great many of the most devoted men and women in the church are those who have been brought in contact with the work at the front, hence the value of new openings is simply inestimable.

Right here let me suggest that, to my mind, a new opening implies more than simply going into a new place and preaching a sermon or two and then hastening on to some other point to repeat the operation. Properly speaking, a new opening consists in *planting* the truth so firmly that we may return and in due time reap results. It may require considerable time and a large store of patience to effect an opening, while under certain conditions we are not required to make the second effort. (Doctrine and Covenants 83: 16.) The amount of time and energy must be contingent upon the reception of the message. When the missionary has been favorably received, he should stick to it until he has visible signs of success; until his labors bear fruit in the conversion of souls. Too often we read of the missionary preaching a few sermons in a new place, and about the time an interest has been created, he goes to some other point, leaving the work begun to be "followed up" by some one else, which oftentimes results in irretrievable loss, because the other fellow fails to happen along at the psychological moment, and when he does appear the interest has died, or he is "not the man for the place." The best policy is to "follow it up" while the interest is good. Better cancel some other dates than sacrifice a good hearing for an uncertainty. A gadabout may be a good traveler, but he will be a poor missionary, and his record will be barren of desirable results.

*In making new openings should we present the Book of Mormon first?* The Book of Mormon should be a potent factor in our gospel itinerary; but whether it should be presented first must depend upon the circumstances attending. Localities, like individual temperaments, differ widely, so that no hard and fast rules can be made to govern.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.—Doctrine and Covenants 17: 9.

It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Ghost.—Doctrine and Covenants 46: 1.

Neither take ye thought beforehand what ye shall say, but treasure up continually the words of eternal life, and it shall be given you in the very hour that portion that shall be meted unto every man.—Doctrine and Covenants 83: 14.

The principle contained in the foregoing references is the only authentic rule governing the missionary in the preaching of the word; and if it is faithfully adhered to, there can be but one result—success.

If the Spirit suggested the Book of Mormon as the subject to be presented first, I would present it as unhesitatingly as I would the resurrection or the signs of the times. The avowed object of its coming forth is to convince Jew and Gentile that Jesus is the Christ. There is no more important feature of the latter day work than the Book of Mormon, with

its wealth of gospel plainness. The whole church was brought under condemnation because they "treated lightly" the things which they had received, including the Book of Mormon, and they were commanded to "repent and remember the new covenant, even the Book of Mormon and the former commandments." (Doctrine and Covenants 83: 8.) In Doctrine and Covenants 42: 5 they were especially instructed to *teach* the "principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of my gospel"; and the "principles" of the gospel are the primary lessons for new openings. In order to impress them more forcibly, at times it may be necessary to refer to the Book of Mormon; hence it is eminently proper to present it first, if conditions are favorable, and the Spirit dictates. Much prejudice might be allayed by a clear, lucid explanation of what the book really is, at the outset of an effort in a new place, and the way prepared for the introduction of the principles of the gospel in plainness. On the whole, there is very little danger in teaching the truth in any of its phases when indicated by the Spirit and taught in humility, with an eye single to the glory of God, and the salvation of men. The possession of the "Comforter" is the first prerequisite and should be sought diligently, for it is written: "If ye receive not the Spirit ye shall not teach."—Doctrine and Covenants 42: 5.

In the early days of the restoration the Book of Mormon was the burden of their cry, and it seems to have been about the first thing presented wherever they went. However, conditions have changed since then. At that time there was a general awakening in religious sentiment, and anything new was received with more or less interest, from a sense of curiosity, if nothing more. People would journey for miles, by team and on horseback, to hear some new movement expounded, and converts were numerous. But the introduction of polygamy and kindred evils had such a blighting effect that the waves occasioned by the shock continue to ripple, and so-called "Mormonism" has become a stench to all people,—a "stone of stumbling, and a rock of offense,"—and usually in making a new opening we have to remove the rubbish of error and prejudice ere we can begin to plant the seed of gospel truth, making a greater degree of prudence necessary on the part of the preacher.

*Should we deny polygamy before we are accused of it?* It is nearly always a better plan to work on the defensive. Present the message affirmatively, and answer objections when they arise. There are times in every missionary's experience when he is able to anticipate the minds of his hearers and answer general objections in the course of his remarks much more effectively than to make a special effort before there is a demand for it. Men, in the church

and out of it, have made themselves ridiculous exposing polygamy when the people would prefer to hear what we believe. We should seek to avoid mistakes that may ruin our chances of a successful campaign in the harvest of souls. We should keep constantly in mind the fact that it is God's work we are representing, and if there is a doubt in our mind as to the advisability of referring to things that are generally obnoxious, as polygamy is, we can do no better than to seek earnestly for the guidance of the Spirit. Wisdom is paramount to all other gifts, and no man can make a successful missionary without it. "Be ye wise servants" is good instruction still.

Our message has been brought into disrepute by an unwise reference to Utah Mormonism and polygamy; a too vigorous denial sometimes creates a suspicion of guilt which may be difficult to remove. Preach the gospel in its *purity* and rub off the dirt when some one attempts to besmirch you, and you will make friends by so doing. The "under dog" usually has the sympathy of some one, which, may from the nucleus of a crowd of admirers.

*Are we pushing the work of making new openings as vigorously as possible?* From the limited observation of the writer, there is but one answer to the above question: No. The admonition to "Prosecute the missionary work in this land and abroad, so far and so widely as you may" (Doctrine and Covenants 119: 8) was a gentle reminder that the work of making new openings was not being pushed as "vigorously as possible" at that time, and it gives us unrestricted liberty to carry out the provisions of the divine will, as expressed in Doctrine and Covenants 83: 13-16 and 115: 1.

Too much attention is given to local affairs by the missionary arm of the church, and the local authorities are generally too busy with secular pursuits to render the necessary services to which they have been called and set apart.

The following paragraphs are of vast importance:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.—Doctrine and Covenants 122: 7.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.—Doctrine and Covenants 104: 44.

Who can be so bold as to say that the will of the

Master, as expressed in the above, is being carried out "as vigorously as possible"? To attend the various reunions and district conferences and enjoy a good time is all very nice, but it involves a neglect of duty that may cause us sorrow and regret in the day of final accounts.

The first duty of the Twelve and Seventy, and such other officers as can go as missionaries, is to push out and lift up the warning voice, leaving the organized territory to the administration of those whose duty it is to care for such (Doctrine and Covenants 122: 8), and devote their time and attention to the work of conquest. I am well aware of the fact that to push boldly out among the people of the world involves an unpleasant task, but *it is God's plan* for reproving the world, and we can never lay claim to pushing the work as "vigorously as possible" until we adopt and follow it as per instructions. It is quite true that certain conditions in the world have changed, but God's plan for the successful culmination of his purposes has *not* changed and we are under obligations to follow the "pattern." (Doctrine and Covenants 115: 1.) Too much of our work today is "one eternal round"—from branch to branch, whereas we should leave the branches and seek new territory for organization. Now notice!

It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—Doctrine and Covenants 122: 8.

How gentle and sublime the instruction contained in the foregoing, and what confidence and zeal it should inspire in the hearts of all concerned! How many are willing not only to say but to *do*: "I'll go where you want me to go, dear Lord," and, in the manner prescribed, push the work of making new openings as vigorously as possible?

E. E. LONG.

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### EQUALITY.

BY J. W. GILBERT.

(In three parts; part 1.)

This word, as applied to conditions and acts of men, must be taken in a restricted sense, as all can not be equal in every way, in mental ability, or in physical strength. All have not a like aptitude in mathematics, or music, or art, or literature, or science, or philosophy. Our capabilities for activity in these various fields of operation are very different, ranging all the way from mediocrity to towering genius. A mediocre in one line may be a

genius in another. We are not born equal in our mental endowments, and can not be equal in our mental attainments. So also of the physical. Hence the paraphernalia necessary to equip us for activity in the direction of our several abilities must necessarily be vastly different in its character and quantity, and we can not, therefore, "receive alike" in this sense.

The moral and spiritual endowments necessarily vary greatly in different individuals, and hence we can not be equal in our needs and in our activities in this sphere.

It is obviously plain that the physical strength and capabilities also differ widely, even as much as two or three hundred per cent of difference, in many instances. It can not be expected, then, that we are to be equal in our work, or in the results turned out, in quality, quantity, or kind. Nor can it be necessary for us all to "receive alike" of the accouterments for our work. We must look for the virtues of equality to be displayed in some condition or sphere common to all.

In what sense, then, are we equal, or "to be equal"? In what way were we born equal? In what sense should we "receive alike"? Is there any common ground on which we can all stand equal? Let us see.

All are commanded: "Be ye therefore perfect, even as your Father who is in heaven is perfect." It is not expected of us to be as absolutely perfect as God. But like as God is perfect in his sphere, so we should be perfect in our spheres. Human perfection can only be reached through the active employment and use of every faculty, power, and capability in the human make-up. Otherwise it will depreciate and atrophy. We can not say of a machine that it is perfect in its sphere unless every wheel, shaft, cog, or part operates in its proper place, time, speed, and purpose, in its relation to the combined whole. So, with the human mechanism.

Each organ, limb, muscle, faculty, power of soul and mind, must be used in its own proper function, to bring the whole being to perfection. In order to do this there are certain needs that must be supplied; such as air, light, heat, water, and food for the nourishment of the physical man. There are the needs in the realm of mentality to enable the individual to develop toward perfection in that department of his nature, such as music, art, literature, with the varying degrees governed by taste, and the individual ideals of each personality. Then come the social, moral, and spiritual phases of human nature; all to be developed to perfection by activity and use in their respective spheres, and having the "needs and wants" peculiar thereto supplied to make it possible.

Since perfection, then, can not be reached except

by and through the proper use and operation of every faculty and capability in its properly balanced relation to every other faculty or capability, it is of paramount importance that each individual should receive sufficient of these natural needs and wants to thoroughly furnish and equip for a career that will provide opportunity for a balanced use and development of every power and capability, else there will be loss.

One person's most prominent bent may be music; that of another, astronomy, or mathematics, or science, or stock raising, or manufacturing, or teaching, or gardening, or accounting, or building. There are some forty-five different divisions of the brain, in varying degrees in different persons, giving rise to a great complexity and variety of capabilities and longings and aspirations and impulses; every legitimate one of which must be heeded and nurtured to its full fruition, being used and cultivated in its time and place in order to realize that rounding out of character that makes for human perfection.

Viewing human nature in this light it becomes obvious that with all these varying capabilities, aspirations, and tastes, it would be ludicrous to deal out to each person an absolutely equal amount of food, of the same kind and quality, an equal amount of the same kind of books, or of clothing of the same color, texture, and size, or of the same kind and amount of musical instruments, or of the same size and style of house to live in. For if such should be attempted by the bishop in dealing out equality, there would be a howl go up from the camp of Israel that would be heard from "Dan to Beersheba," and justly, too, for, think of the consternation of a three-hundred-pounder trying to wear the same sized suit as a ninety-pound man! Or of the four-footer dragging the tail of a coat for an average man, and all but hidden by his boots! One person of a small appetite would eat to his fill, and have food left over from his portion, while the stalwart athlete would eat all of his portion and be hungry for more. Some would not care for musical instruments and art, while others whose bent would be pronounced on music and art, would have such fine sensibilities and talents that a trip to Europe for study would be within the legitimate range of their needs and wants, and as justly so, in the proper time, as for others to have access to acres, horses, and carriages.

Thus we see that in working out our salvation and coming to perfection we will require a greatly diverging variety of equipment, and fields of operation differing widely in character, if we would foster and bring out the potential beauties of the multifarious variations of our several individualities.

At this juncture I want to quote some remarks of the dean of the college of engineering of the University of Cincinnati, Mr. Herman Schneider, which,

I think, are very pertinent to show the danger of not cultivating all of our powers and faculties:

The situation sifts down to this: Energizing work is decreasing; enervating work is increasing. In spite of the warnings of history, we are rapidly dividing mankind into a staff of mental workers and an army of purely physical workers. The physical workers are becoming more and more automatic, with the result that their minds are becoming more and more lethargic. The work itself is not character-building; on the contrary, it is repressive. When self-expression comes, it is hardly energizing mentally. The real menace lies in the fact that in a self-governing industrial community the minds of the majority are in danger of becoming atrophied, or at least of becoming trifling or superficial because of the lack of continuous exercise in conjunction with the earning of a livelihood.

The kind of citizenship that a republic needs can not be built on sixty hours per week of automatic work.

We are what our work makes us.

He then goes on to show how, by introducing a diversion, the efficiency was increased in certain factories where the work was the same monotonous grind from day to day. Failing yet to find any common ground on which we can all "be equal," and "be alike," and "receive alike," we inquire further:

What is the basic source from which all these temporal needs and wants must be supplied? Obviously, it is the earth with all its bounteous resources. For it furnishes us with air to breathe, water to drink, fuel to keep us warm, forests for lumber and fuel, fisheries for meat, plants of the field for food and raiment, and land to cultivate and for a place to dwell. Inasmuch as the earth is the only place we can get these necessities, we having been born here and can't get away, we all have an inalienable right to have access to these natural treasures from which to obtain that which will meet our innate needs and wants. Coupled with and inseparable from an innate need is the inalienable right to that which nature has supplied to meet that need. It is as inherently so as that inertia and gravitation are properties of matter. Picture the Almighty creating a man with an innate need for which He does not give him the right to supply! The right inheres in the need by virtue of the inexorable law of the universe. The right is also coextensive with the needs, which needs cover the whole range of human necessities.

Now here is the point: Here is the common ground on which we all stand equal and are born equal: Every human being has an inalienable right and equal with that of every other human being to delve with his energies into nature's storehouse (either singly, or in cooperation with others of his kind), to wrest from nature a supply to meet his every known want. And here is about the only point on which each is equal with every other, where it is inborn and common to all—equal in their right to have all their needs supplied from nature *by their own activities*.

The right to enough food to satisfy hunger, though it be three or four times as much as that needed by another. If two receive a pound of food each, and one is filled by that amount while the other is still hungry, they have not received equally or alike, for they can not be equal while one is hungry and the other filled. They receive alike only when they both receive enough to meet their needs, be it much or little, physical, spiritual, or æsthetic in character.

Men can only be equal, then, one with another, when all have the full and free use and possession of all that is necessary to enable them to exercise every faculty and operate in every part of their natures, to develop toward perfection, to the measure of the stature of the fullness of Christ. Equality, therefore, in receiving, obtains when we all receive all we need, or in like proportion, when the supply is not enough to meet the full need of all.

But life does not consist in receiving only; so equality deals in doing, as well. That all should use their powers and capabilities to wrest their needs from nature's grasp is as inherently mandatory, as the right to receive is inalienable. The very presence of a faculty, or the possession of a hand is equal to a command to use the same. The use makes for perfection and life; the disuse for decay, atrophy, and death.

Naturally, men of varying endowments mentally, physically, and spiritually, will, doing their best, turn out varying results in their work. It is hardly possible for the results to be equal in any way whatever; hence it should not be expected that one man should or could do as much as every other man unless he is as well endowed as every other man. But since it is just as easy for one man to do his best as it is for another to do his best, it is no more of a task or hardship for one than another, and a true state of society requires it whenever it is necessary to run the machinery of production at full capacity; and when at less than full capacity, then *proportionately* less than the utmost efforts would be the rule for all.

This is equality in doing. Even if A, doing his best, can turn out four or five times as much work in a given time as B can, doing his best, and do it as easily as B can his, why should he not do it? "To whom little is given, little is required; and to whom much is given, of him will men ask the more." If one man, doing his best, can dig five rods of ditch in a day, and another can dig ten and not half try, the one digging five does the greater amount of work. The widow casting in her mite, which was all she had, gave more than the rich who cast in many times more than she did, but relatively only an iota, from their abundance.

It may be urged that the man who is so incomparably less able to accomplish an average result in a given line than others, should seek to enlist his

services in a field where he is better adapted to labor. Truly said; for in the right condition of society this disparity in results will disappear by reason of opportunity being given to every man to choose the kind of work to which he is best adapted and can therefore serve society the most advantageously. But in our present state of society, circumstances compel many a good inventor to serve as a drawer of water, and many a potential statesman to serve as a hewer of stone, and thus society is robbed of their best services.

The idea that skill should receive a greater reward than common labor is peculiar to the ethics of the present state of civilization, and will pass; for it is not based on temporal equality. No one has yet shown that the ditch-digger is less important than the architect, and few architects would exchange places with him at twice the architect's salary. How many railroad superintendents would take the place of the street cleaner, if they were out of a job and could still draw a railroad superintendent's salary? Prate as men will about the dignity of common labor, they will choose the clerical at less pay. Again, no railroad superintendent would have a job if it were not for the track layers, and the spike drivers, and the section men, and the brakemen.

The concrete output of the labor of two men may be equal in quantity and quality, but their service is not equal unless their facility is equal. Their facility being different, the output from a true and efficient service would also be different, yet equal service would be rendered because it is in proportion to their facility and ability. So if A's output is four times more than B's in a given time, both working with individually normal facility or ability, their service is equal, full, and complete, and should be accepted in exchange for the full and complete needs of each, be they what, and in such amounts, as they may. This is equality in doing and receiving: Complete service for complete needs? This is the principle that must redeem Zion.

(To be continued.)

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### THINKING ABOUT ZION.

Zion is a part of the gospel. It is "good news" that comes to the hearts of men. The ancient prophets spoke of it. The poets sang of it, and when the angel of restoration spoke in these latter days, among the first messages was one about the establishment of Zion. The writer of this paper is going to write about it, not with the thought that he has anything new to say, but perhaps he may tell the story in another way that might cause the reader to think more seriously about it than heretofore. To help us in the analysis of the subject, we will divide it into three parts.

First. The people that are to ultimately make up Zion are the "pure in heart." (Doctrine and Covenants 94:5.) Church membership alone will not entitle them to that privilege. The Lord said the rebellious would "be plucked out," and "the willing and obedient shall eat the good of the land of Zion" (Doctrine and Covenants 64:7), and in this the Lord was true to his promise, for it is a matter of history that the Saints were driven out in 1833, and the Lord told in a subsequent revelation why he permitted this to be done: "I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions."—Doctrine and Covenants 98:1. "There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them: therefore by these things they *polluted* their inheritances."—Doctrine and Covenants 98:3. Six months after the Saints were driven out, the Lord spoke again and said, "They have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise, I can not receive her unto myself."—Doctrine and Covenants 102:2.

From these quotations, we learn what kind of people are to abide in Zion. It is those who are willing to keep the Lord's commandments and live according to his holy law. The separation will take place in a quiet and orderly way,—some will go away for business and social reasons, many of the Saints will become dissatisfied because they will not want to keep God's holy law, and they will feel out of place among those that are doing so, and will move out. The church has no control over its members, as to where they shall live. It can not compel any to move out of Zion. It can only invite them to move in. It has no right or power to control the actions of non-members. Who shall finally inhabit the land of Zion, is a matter solely and exclusively in the hands of the Lord.

Second. The government of Zion will be the law of Christ, the law of righteousness, the golden rule. The only power we can use to control the membership is moral suasion. We can expel them for the transgression of the moral law and then our relationship ceases with them. All our work in the building up of Zion must be done under the civil law. There is nothing in it to prevent us from accomplishing all the Lord designs of us prior to his coming. A late revelation (Doctrine and Covenants 128:7) instructs us as follows: "The Lord has said that this condition of obedience to law must continue until he

comes whose right it is to come and assumes to reign over his people." This is instruction in regard to building up Zion and the "regions round about."

Third. The obtaining of land and occupying it according to the Lord's holy law is another very important part of the building up of Zion. The Lord speaks of two places in reference to the land, one is Zion, having reference more particularly to that country in the immediate vicinity of Independence; and in the "regions round about," which seems to have reference to the great Central West. In a sermon by the president of the church, it was expressed in this way: "But I give it as my understanding that any person who is within twenty-four hours' ride (referring to Independence, E. R.), the quickest way he can get there, I don't care whether it is by ox team, whether it be horse team, whether it is by bicycle, . . . if he can get there within twenty-four hours, I am of the opinion that he is within the confines of the 'regions round about.'" The quickest way would be by railroad, the slowest by ox team. It is quite safe to limit it to the Central West, and if we become very numerous, the Lord can extend the boundaries of the territory to be occupied.

We will make no special reference now to the locating of the Saints in Zion in the early days, but will consider what the Lord has said to the Reorganization. The desire of the Saints to gather was very strong in the formative period of the Reorganization, and to put the Saints' minds at rest concerning the matter, the Lord spoke to the church in 1873 (Doctrine and Covenants 117:11), and said, "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me." It was not yet expedient or wise to gather into Independence and the immediate vicinity. The feelings of bitterness that existed in the early days had not yet entirely died out. It was the Lord's intention for his people to gather into communities in the great Central West, buy homes and build up branches and be contented. If we are to form conclusions from the facts it would seem that the Saints *scattered* instead of gathering, for many who had homes sold them and *scattered* to the regions round about, and many went beyond those regions that were designated as the gathering place, and as a result where once were flourishing branches, many of them have now disappeared. The Lord must have intended that the gathering to the regions round about was preliminary, and to aid the closer gathering into the stakes.

To carry out the gathering systematically, the Lord informed the church in 1831 that some of the Saints were appointed by the Holy Spirit to go up to Zion, and some were privileged to go, and that they should take with them a certificate from three elders,

or from the bishop (Doctrine and Covenants 72: 5). In 1909, the same principle was reiterated in Doctrine and Covenants 128: 4; also in 1894 in Doctrine and Covenants 123: 12. The organization of the two stakes gave a new impetus to the gathering, and in Doctrine and Covenants 128: 1, the Lord approves of this desire and gives further direction how to proceed by colonization, and then cautions the Saints to consult the bishopric and elders about moving. We have in a large measure ignored much of the counsel of the Lord given on this matter. Perhaps the ministry has in some measure been to blame in not making the matter sufficiently plain. Some have advised the Saints to move, others have told them to remain where they were. While all the eldership should assist in this important work, the Lord has placed the greater responsibility on the bishopric. (See Doctrine and Covenants 129: 8.) Without any thought of reflecting on the honesty, integrity, and good motives of the Saints, I will venture the opinion that we have not clearly seen our duties in these matters. If what we have done was just as the Lord intended us to do, the good results would have been more apparent in the "regions round about." In many of the districts the branches have disappeared and only a very small percentage have gone into the stakes. It was from the strong branches and districts that Saints were to move to build up the stakes, but not in such numbers and under such conditions as to entirely break them up. Our heavenly Father's plan is surely a better one than that.

We will now consider the matter of purchasing land in the stakes and in the regions round about. It is useless to give consideration to any other thought than to purchase it with money, as the product of honest labor and sacrifice, any other hope or anticipation will mean disappointment and sorrow, and misery and want and heartaches. The prices are high compared with what they have been in the past, but that is not a barrier of sufficient size to prevent their purchase. If it were so, the Lord would have advised us, but on the contrary, he has directed us to form colonies for the purpose of forming settlements in the regions round about. (Doctrine and Covenants 128.) We can divide our people into three classes for the purpose of showing how the purchase of land can be made.

First: Those who have abundance and can spare some to help in the work.

Second: Those who are in a condition, such as mechanics, laborers, and merchants, to purchase a home under conditions that are favorable to do so.

Third: Those who for various causes are not able, and must have help.

We will consider the conditions in and around Independence, where the price of land is high and where industrial and agricultural conditions can be

considered. If the purchase can be made there, it can be done elsewhere. The price of land in Kansas City and in Independence and the surrounding country is no higher than in and near other cities of similar commercial importance, and there are very few cities in the Central West that do not contain Saints who own their homes. Is there any just reason that can be given why an honest, industrious Latter Day Saint can not earn as much money and pay the same prices for property as their Gentile neighbors? and if he avoids the waste, as a result of extravagance, and of conforming to the pleasures and vanities of the world which God forbids, he ought to be able to do much better. People living in a city, engaged in industrial or commercial pursuits, do not need more than an ordinary sized city or town lot, and in Kansas City and Independence they can be purchased at prices ranging from \$150 to \$1,000, depending on location and the amount of modern improvements in the neighborhood. God's plan is cooperation, which is plainly taught in the revelations, which makes it easier and reduces the cost.

The United Order of Enoch purchased eighty acres in the south part of Independence, and after reserving some for public purposes, there are lots for two hundred and fifty homes that can be purchased at \$150, \$200, \$225, and \$275 per lot, on a payment of \$25 down and \$7.50 per month. What better opportunity could a man ask to secure a home? No honest and honorable man that can labor wants some one else to pay for a home for him. Those who can not purchase a home because of causes that are just, it is our duty to help, and God will not accept our selfishness and covetousness as proper excuses if we fail in our duty. The opportunities will increase and extend to other communities as the work is better understood and Zion develops.

The same principle will govern in the purchase of farm land. A tract of land large enough to make homes for several families can be purchased. Some of our Saints can pay cash; others will need help. The price of land will not prevent the purchase of it, and the Order of Enoch will ultimately be strong enough to purchase in larger tracts, and opportunities will be given to pay for farms on easy payments. The price of land is usually governed by the importance of the markets for its products. The higher the price of land is, the better the markets; so that under normal conditions, the high priced land can be paid for as easily as the low priced land, provided it can be had on favorable terms of payment, which, no doubt, the Order of Enoch will give.

The same business care and good judgment must be used in this as in all other kinds of business. It would be folly to raise corn on land worth three hundred dollars per acre. It must be used for some-

thing that will bring greater returns. I know a brother who has had experience and success in raising strawberries. The amount sold has varied from three hundred to eight hundred dollars per acre. I visited a fruit growing section of Nebraska last year, where one man sold sixteen hundred dollars worth of raspberries from eight acres. I formed the acquaintance of a young man recently who has a faithful Latter Day Saint wife, and in four years he paid eight thousand dollars for an eighty-acre farm. It was the product of their own energy. Some of it was earned by renting adjoining land. Another brother who has made a financial success at farming, said he would rather purchase land in a community where it was worth a hundred dollars per acre, than where it was thirty dollars, because, under favorable conditions, he could pay for it just as easy and it would be worth more when it was paid for.

One great and special cause of failure in locating on farms is that many do so who have no knowledge of how to farm. A mechanic will serve four years before he is a journeyman; a lawyer, or physician, will spend several years in preparation before he can practice his profession, and so it is in all callings of life, and great care should be exercised in putting valuable farm property in the hands of inexperienced men. Sometimes we are met with the statement that the land in Jackson County is worth millions of dollars. That is not a hindering cause. If there would be only fifty thousand Saints in the country, we would only need homes for that many, we would not need the whole county. There are now about three hundred thousand people in Jackson County, and could not the same number of honest, industrious Latter Day Saints do as well as those that are in there now? Is it not possible that many of the people in that county may yet be converted to the gospel? Surely the little handful that we are now are not going to carry to completion the great latter day work. And will not that principle extend to the regions round about? We will only need land, homes, and business in proportion to our numbers, and surely we ought to be able to provide homes and means of employment for our own people. To say we can not is to admit that we are inferior to our neighbors, for surely, if they can provide for themselves, and then help us, they must be our superiors.

We are not blind to many of the difficulties that are in our pathway, but is not life's great battle a continual struggle to surmount difficulties? and should we not face them with heroic faith in the God of our temporal and spiritual salvation? With the development of Zionic principles among us, our opportunities to labor in industrial pursuits will become better, the conditions under which we will labor will be more humane, and this will increase our power to do good, and the same rule will apply

in agricultural communities. The conditions will be made easier when we live more in harmony with God's divine law.

I see no difficulties that are insurmountable in the purchase of the land. They do not appear to be any larger than what seems to be the common lot of the human race. The Gentile population are buying city, town, and county property, in the same region of country in which he commanded us to purchase, and making themselves good homes and building up in a successful manner, industrial, commercial, and agricultural communities, and are we willing to confess that we can not do as well?

We must not overlook the most important matter in the consideration of this great question, and that is that God will bless his faithful people. He has said, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3. To old Israel, he told the conditions of blessing which apply to us now: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

On conditions of obedience the Lord promised to rebuke the devourer for their sakes; he would not destroy the fruits of their ground. Will we not be entitled to the same blessings if we are faithful to our duty? Our heavenly Father has ever been ready to bless his humble, faithful children, and he will do so again in the redemption of Zion. His promise is that he will assist us.

EDWARD RANNIE.

## Of General Interest

### THE LARGER LIFE.

BY WILLIAM JENNINGS BRYAN, AT CALVARY METHODIST EPISCOPAL CHURCH, NEW YORK, SUNDAY MORNING, APRIL 21, 1912, AND ON SEVERAL OTHER OCCASIONS.

The one thought which I desire to impress upon your minds this morning is set forth in the subject, as announced, "The larger life." I did not come to speak to you as a minister: my work is along other lines. I will not attempt to put my work in the same class with the work of the minister, nor to assert that it approaches the minister's work in importance. Our work is to a great extent determined by environment. Our lives are not largely of our own choosing. The freedom that we have to decide in what part of the vineyard we will work, is not an unlimited freedom. But though my time is devoted to work which I think important, though less important than the work of the minister, I can

not withhold from the minister such assistance as I may be able to render in the form of testimony. I know of no moral principle that is binding upon the minister that is not binding upon the layman; and I am so much opposed to the idea of monopoly that I am not willing that the ministers shall monopolize the joy that comes from service in the Christian life. And so this morning I desire to turn your attention for a few moments to what I believe to be a growing understanding of Christ's work.

Christ was a master in addition. He came not to subtract, but to add. We are told that he came "to bring life and immortality to light." Had the people been in darkness? Yes, there was a dispute when he came as to the answer that should be made to the searching question asked by Job: "If a man die shall he live again?" Christ answered the question: he came to bring immortality to light. But he came also to bring life to light, for the world had had but a poor conception of life. Man's vision, even of his existence here in this world, had been but a limited vision. Sometimes the Christian has placed too much emphasis, relatively, upon the future and not enough on the present. People used to read the Bible to find out what it said of heaven; now they read it more to find what light it throws upon the pathway of to-day, for they have learned that where Christ spoke once of the world to come he spoke ten times of man's present relation to his fellow men. People used to search the Scriptures, and then retire from society and in seclusion seek to prepare themselves for future bliss; now they are coming to understand that to walk in the footsteps of the "Man of Galilee" they must go about doing good.

But we not only have the testimony of Paul that Christ came to shed a new and brighter light upon life, as well as upon immortality, but we have Christ's own words—the highest possible authority—that he came "that they might have life, and that they might have it more abundantly."

If we were in the midst of a great agricultural community where everybody lived by farming—where the surface of the earth was cultivated and made to bring forth all that was necessary to meet man's physical needs; and some one should come, a stranger, and tell us that we were but scratching the surface, unconscious of hidden wealth; tell us that down a few feet in the ground we could find a vein of coal that would furnish us the heat for steam, and that we could convert it into light and motive power, we would be grateful to him for making known to us the larger wealth that we possessed, but possessed in ignorance. And, possibly, if we did not become too busy mining the coal and too absorbed in the enjoyment of the new wealth that it would bring, we might erect a monument to him,

when he was dead, to show that we appreciated the service he had rendered.

And if, after we had for a while enjoyed the addition that this stranger had made to our possessions, another came and said, "You have discovered only two elements of your wealth; there is a third. Go down just a little farther and you will find a mine of gold, a mine from which everyone of you can draw enough of the precious metal to purchase everywhere and always whatever else you need for your welfare"; would we not feel grateful to the second stranger who thus multiplied our wealth still more? I know of no better way of illustrating what Christ came to do. He threw a brighter light upon existence and revealed to us a larger life.

Man first learned of his physical possessions; he was absorbed in the pleasures that came through the body. But long before Christ appeared man had learned that the mind possessed a wealth greater than the body's store. Before the beginning of the Christian era man had learned that the delights of the mind are of a higher order and more permanent than the joys that the body can bring. But Christ came to tell us that there was yet an unexplored field; that there was yet a depth which man had not found; he came to reveal to man the larger, broader, deeper, higher joys of spiritual life. And Christ, when he revealed these new possessions, did not withdraw that which man had learned to know before. When Christ said, "Seek ye first the kingdom of God and his righteousness," he did not add that we must take this as a substitute for all other things. He did not ask us to compare that which he would give with that which we had before and calculate the difference in value. He said, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you."

Is there any excuse for not leading the larger life? Is there any excuse that any man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing that an atheist can enjoy, and, in addition, those larger, better things that an atheist can not enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power, will vanish and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does he deny us the food that we need? No; the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough

to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? All that Christ would deny to us in the form of food is excessive food, food that instead of helping, harms; the kind of food that burns the stomach out and makes man old while he is yet young. If Christians find that instead of looking for something to eat they are traveling from one watering place to another trying to improve their digestion, they can not blame Christ. It may be because they pay too much attention to the body and not enough to the soul. Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits that decrease our strength, and reduce our capacity for work—habits that waste our bodies and make them unfit to be temples for the indwelling of his Spirit.

So, in the intellectual world, what is there in the range of science, or history, or poetry, or art, that Christ forbids us to enjoy? All that he asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness—that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because a larger mind can do a larger work—because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers and warn against them. All these things are but the means we use for the development of that which is highest in the life and best in man.

Christ does not restrain our activities along any line of legitimate work. On the contrary, he furnishes a higher incentive and a larger purpose. In domestic life, in business life, and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first and all other things afterward. But this one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer if we would sail the sea of life in safety.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned, and in which his will is the supreme law of the household.

Nowhere is business more successfully conducted than in the Christian nations; nowhere does it rest upon a more substantial basis. And in the Christian nations no business men build more surely than those who daily live as in his presence.

Materialism can not deal successfully even with the material things of life. A spiritual viewpoint is necessary if one would see clearly; no one is far-sighted who does not see farther than the eye can reach. Faith is a spiritual extension of the vision, and no one can afford to be without it. Faith also is necessary if one would resist the temptations which, if yielded to, drag men down. In order to successfully withstand the insidious allurements that beset life's way we must understand that wrongdoing automatically recoils upon the wrongdoer; that God is not mocked, and that no human effort can prevent a harvest according to the sowing. One is sure to fall if his only restraint is the fear of being detected by others. There are too many chances for escape from the vigilance of others to make the fear of being caught a sufficient barrier to wrongdoing. No outer guardian can take the place of the inner monitor—the voice that bids the "wicked flee when no man pursueth."

Nowhere does Christ enlarge one's conception of life more than in the conduct of public affairs. Those who exercise authority have special need to give weight to the things that affect the heart. Only when one knows the heart can he judge men, and only when his heart is knit to the hearts of his fellows can he enter into the spirit of brotherhood. A condescending service is not sufficient; man is not fit to serve unless he recognizes that he is serving those who are attached to him by undissoluble ties, and only when he understands Christ's measure of greatness does his ambition become helpful to others as well as to himself. In no other walk in life is it more necessary for one to be guided by conscience than in public affairs, for nowhere else is one watched more constantly or subjected to more continuous criticism. The fear of exposure operates nowhere else more powerfully. In the bearing of great responsibilities he is strongest who has trained himself to measure up to the responsibilities imposed upon him by his Creator, for this being the greatest of responsibilities, responsibilities less weighty are more easily discharged.

Christ is not only a guide and a friend in all the work that man undertakes, but his name can be invoked for the correction of every abuse, and the eradication of every evil, in private and in public life.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed—no nation where we can not quote with propriety the lines,

"I know of a land that is sunk in shame  
Of hearts that faint and tire,  
But I know of a name, a name, a name,  
That can set that land on fire."

We spend a great deal of our time taking care of

our bodies, and yet it is the body that is subject to sickness—it is the center of disease; it is the thing that causes us most of our trouble. Not only do its pains bring us grief, but its passions and the temptations that come through them darken our lives. And, yet, how we sometimes worship the body! How we pamper it and how we try to adorn it. Christ did not object to man's making every proper use of the body, but he warned us not to spend all our time taking care of it. He pointed to the birds and beasts about us—how God cares for them. He reminded us that even the flowers are more beautiful than man arrayed in all his glory. He constantly tried to turn our thoughts from the things that engross our attention if we think only of physical life. He tried to direct our thoughts toward the higher and more exalted things. Compare, if you will, the spiritual joys with those that are either physical or intellectual. Look back over your lives and count the happy days. Are they the days when your bodily wants were satisfied or the days when your minds were exulting? No, the happy days were the days that you recall because they marked and measured some unselfish contribution to the welfare of others. These are the things that bring us joy. "It is more blessed to give than to receive"; nobody disputes it who ever tried it. It is only those who have not tried who do not know it to be true.

And, besides, he brought the peace that comes with trust, the consolation that comes with a belief in immortality and the moral courage that comes with faith. Christ, I repeat, came to enlarge our lives, to give us more than we could have without him, and the things that he brought were better than the things we had. But not only did he increase the quantity of life and raise the quality of it, but he gave us the permanent things—the things that endure beyond the grave.

As man grows older he yearns to attach himself to that which is eternal. Monuments are reared to the dead that the living may know something of the life that has passed away, and generally these monuments vary in value and in beauty according to the size of the estate that the man left—not in proportion to the good he did or the service he rendered to society, but in proportion to the money that he collected from society. Sometimes we find a monument reared by grateful hands to one whom the world called great; but how many of our ninety millions of people will be known an hundred years after their death by any monument that marks their resting place? How quickly does the world forget us! The sea, closing over its victims, does not hide them much sooner than does the grave on the land. No, our physical presence on earth is not long remembered after we die.

Man can project himself a little farther into the

future by the action of his brain. He may help people in an intellectual way, and they, conscious of the assistance they have received, may remember him for a while, for a generation. Or he may live in literature and leave upon the written page something that will inspire those who come after him. But, if you read the countless number of books that are to be found in our great and growing libraries, you will realize how much has been said that might, without loss, have been left unsaid, and how little out of all the books you would reproduce if you are making a collection of things that people must know.

We exaggerate the influence of a mind over minds. We put too much of an estimate on the brain and not enough of an estimate upon the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more wonderful. The heart that is full of love for its fellows; the heart that burns to do some great good; the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future.

The heart is the great thing. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." Christ came to make known to men the riches of the human heart, to show us how the heart, the center of love, is also the center of life. He simply gave us love as the rule of life, and then left us to apply it. No other teacher was ever so free from the discussion of details as he. He did not give minute directions as to how we should act in each particular case. He gave us one great rule, the new commandment, "Thou shalt love the Lord, thy God with all thy heart, and thy neighbor as thyself." It was not necessary to give anything more. If we live up to that rule we raise our lives to the plane he pointed out.

In that one commandment Christ presents a condensation of the ten. He sets forth both our duty to God and our duty to our fellow men. In earlier years Christians did not always give sufficient consideration to the second part of the commandment; to-day there are many who give too little consideration to the first part of the commandment; Christ gave to each part its appropriate place. Love of God comes first—without it man can not understand his relations to his brother. The love of his neighbor comes second, but it is indispensable, for it is **only** through love toward his fellow man that man's love

of God can be made manifest. The permanence of these new riches, the abiding quality of this newly discovered wealth—forget this not.

Our bodies will decay no matter whether we take pride in them or not; the seed of death is in them. I have now lived, more than half a century. I used to think that a man was old at fifty; I have changed my views on that subject. I am satisfied that I was entirely mistaken. I have moved old age forward several years. It is still beyond me, and yet I know that the time is coming when I will not be as strong as I am now. I know that my bones will ache after while and my joints become stiff. And I know, too, that those about me will recognize that I can not do what I used to do. Even now, my good wife is cautioning me that pneumonia is more fatal as people get along in years. I know what is coming. I know that year after year with increasing emphasis she will say, "Do not do this, and do not do that; you can not stand it." I know that if I live long enough I will find my flesh wasting away. I will find my nerves less steady, and will realize more and more that I am not an exception to the rule—that I must soon pass through the experience that lies at the end of every life. It is pleasant for me to believe in a resurrection. I have no more doubt that I shall live again than I have that I live to-day. I have no more doubt that I shall in another world meet those whom I have loved than I have that I have known them here. I do not know just what kind of a body I am going to have—and I do not care. I have had seven already, according to the scientists. The scientists say that the body changes every seven years—if that is true, I now have my eighth. I had a baby's body, and then a boy's; then I had a young man's body, and then I changed again and again and again. I do not know what kind of a body God is going to give me in the next world, but I can trust him, and I waste no time speculating. He can give me any of the bodies I have had if he wants to, and I will do the best I can to use it; but I know that he will give me the kind of a body I need. There is an invisible something in a grain of wheat that can discard the body that we see, and from earth and air build a new body, so much like the old one that we can not tell the one from the other, and I know that if that invisible something in that grain of wheat can pass unimpaired through thousands of resurrections, my spirit can clothe itself with a body suited to its new existence when this frame of mine shall crumble into dust.

But I find nowhere in the Bible that Christ speaks of the physical perfections of this world being carried into the next. Neither do I know how much of my mind I can take with me or how much of the knowledge I have acquired. I worked pretty hard in school. My mother taught me until I was ten, and

then I went to the public schools until I was fifteen; then they sent me off to an academy for two years, then to a college for four, and afterward to a law school for two, and then they said I was through; and so I commenced to study in the school of life—and I have been studying ever since. I have learned something of science, a good deal of history, a little of poetry—and lots of politics. I do not know what I can carry beyond. I do not know how much of the story of the stars I will need over there. I do not know how much that I have learned of the growth of the rocks will be useful to me there. I do not know whether the new songs will make me forget the ones I have learned here. I do not know much about the future. I am quite sure that there is a great deal that I have spent much time on that I will not need there. I have a large accumulation of information on issues and men that I expect to leave; I am sure I shall not need it over there. I do not know how much of that which is intellectual in me will survive the tomb—and I do not care. I have such faith in the wisdom and love of the God, who made both the heaven and the earth, and am so well satisfied that he made earth more wisely than we could, that I am willing to leave him entire freedom in arranging heaven for me. It is enough for me to know that in our "Father's house are many mansions," and that he has gone to prepare a place for us. That is all I care to know. He did not tell us that we were going to carry any of our intellectual assets into the next world, but he does say that we are going to carry our moral worth—that we have on his authority. You remember where he gave an illustration of the judgment day; and said, "And, then, shall the righteous shine forth as the sun in the kingdom of their Father." That is the only permanent thing that is promised. That is the only promise that I have read of anything that we could acquire here being carried with us. He does not say that those who have brought their bodies to a high state of perfection will glitter as the stars over there; he does not say that those who have ornamented themselves here with the richest apparel; that those who have expended their money in making themselves pleasing to the eye—he does not say that these will carry their attractions into the next world. He does not say that those who have devoted themselves to intellectual pursuits, who have studied deep into the mysteries of the earth and the sky, who have dedicated their lives to the search for knowledge—he does not say that the learned shall blaze forth as the planets; but he says that the righteous shall shine as the sun.

If Christ comes to give and to take nothing away; if he comes to add and not to subtract; if he comes to reveal; if he comes to make us know how much richer we are than we thought; if he comes to give

us, aye, and to multiply in us, the value of all we had before; if he comes to teach us how our bodies can be made stronger and better fitted for our work, and how our minds can be trained so as to enlarge our capacity for service; and if he comes to show us that the glories of the world into which the soul can lead us are above and beyond the riches of the body and the mind—if he does all this, is there any excuse for not accepting him? If he can add to the quantity of our lives and raise the quality of our lives and then give permanence to that which is best in us, is there any reason why anyone should reject him?

This is the thought I came to present. Christ said, "I am the Way"—the only Way, "the Truth"—the highest Truth "and the Life"—the real Life. "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." That is his promise, and if we accept it; if we conform our lives to it, he gives us the blessed assurance that, when the body has dropped back to the dust, and when the light of the brain has gone out, our virtues will remain—that "The righteous shall shine forth as the sun in the kingdom of their Father."—*The Commoner, June 7, 1912.*

## Mothers' Home Column

EDITED BY FRANCES.

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### A Plain Little Woman.

Just a plain little woman, with plain little ways,  
Who "tidies" the parlor with sweeping and dusting;  
Whose nights are for resting between two tired days,  
Whose faith is abiding, heaven-seeking, God-trusting;  
A tired little woman, who puts lads to bed,  
And lassies, and tucks them all in with caressing;  
Who breathes a sweet prayer over each little head,  
And devoutly knows God and the worth of his blessing.

A worn little woman, yet wearing a smile  
That resists the attacks of all time upon beauty;  
Who is, oh, such a distance from fashion and style,  
But always so close upon patience and duty;  
Whose days are a struggle of making ends meet,  
Whose brow is deep lined with the real cost of living;  
Whose soul has been tried fifty years and found sweet,  
Who knows naught of getting, but knows all of giving.

A good little woman, who somehow has learned  
The lesson of faith that withstands every trial,  
Whose wifehood and motherhood nobly have earned  
The crown of her glory with thorns of denial;  
A real little woman, who gives to the world  
Her children, reared up in the ways of right living;  
Whose brow is all laureled, whose heart is all pearly  
With year in and year out of loving and giving.

A glad little woman for just a dim ray  
Of light in this world with its wonder and splendor;  
Who is never too tired at the close of her day  
To be watchful with love that is wistful and tender;  
Who knits and who patches and over her thread  
And needle and yarn in the nighttime is bending,  
When all of her world and its treasures in bed,  
Whose rest ne'er begins and whose tasks never ending.

A plain little woman with plain little ways,  
Whose life is, God knows, such a dull little story;  
Who mothers a brood all her tired little days—  
What measure of treasure shall be hers in glory!  
Who knows her as I do, and treasures the smile  
That resists the attacks of all time upon beauty;  
Whose ways were so far cast from fashion and style,  
But, oh, who walked close beside patience and duty?  
—J. W. Foley, in *New York Times.*

### A True Incident.

Little Paul was six years old when the following took place. We were seated in the Saints' church at Pittsburg, Kansas. It was the beginning of the evening service, and Paul was sitting up in the front seat with a lot of other little fellows near his age. He got up from his seat and came back to me softly and whispered:

"Mamma, Johnny Ross says there is no Santa Claus. Isn't there?"

Johnny was a whole year older and of course much wiser. He was seven. I replied, "No, son, there is no Santa Claus."

He said nothing more, but went slowly back to his seat. I did not know then how his little heart was aching. I had always regarded the story of Saint Nicholas, while only a myth, to be perfectly harmless, and had let him believe in the dear old imaginary saint. After church he said nothing on the way home, but carried a very pathetic little face.

When we arrived home he said: "Mamma, if there is no Santa Claus, there is no God; and, mamma, I never thought you would tell a story."

I tried to explain it away, but his confidence in me was completely shaken. I said: "Why, son, of course there is a God. You know I have always told you."

"Yes, but mamma, you always taught me there was a Santa Claus, too," he replied.

He could not be induced to say his prayers that night, nor for many succeeding nights. I felt sick at heart. I had always had the confidence of my children, and had always kept my word with them, and I now felt that I had committed a very grievous error. Paul's belief in God seemed to be entirely gone.

Weeks after I was ironing one day and he was sitting meditating. He said: "Mamma, there is no one to pray to." Again I felt condemned, and I began to realize how serious this had become. My other children had never seemed to care when they learned who Santa was; but to Paul's sensitive nature it was far different.

The case seemed to amuse his aunts and other relatives very much. That little Paul had turned atheist seemed funny to them.

This experience taught me a lesson I shall never forget, and days, weeks, and even months went by before his confidence in his mother and his God was fully restored.

I was relating this to one of the priesthood and he asked me if I would not write it, and I told him I would. If the incident above related will benefit parents in regard to teaching only the truth, I shall feel amply repaid for contributing. This happened two years ago, and a brother asked Paul yesterday if he believed in God and he said, "Yes, sir." To-morrow evening the children are to have a Christmas entertainment at the church. Paul is to speak about Jesus, and little Ray Redfern is to sing a song and lots of little folks are to recite. He and little May Gilbert and other little folks are going to be baptized some day, too.

Let us not deceive the children. "Our creed, all truth; our field, the world."

MAGGIE E. CLARK.

PITTSBURG, KANSAS, December 23, 1912.

### Requests for Prayer.

J. B. Judd, Linesville, Pennsylvania, asks for the prayers of the Saints that his seven-year-old son be healed of inflammatory rheumatism if it be the Lord's will.

Sister Mary L. Douglass, of California, asks prayers for Brother J. M. Terry who is much afflicted.

## Letter Department

ALLIANCE, OHIO, February 12, 1913.

*Editor Herald:* As I am sending in my renewal for the HERALD, I thought it but fair to you that I should express my appreciation for the good things we are permitted to read and enjoy, which are found in your columns. There are but three Saints in this place. My son, who has but lately come from Michigan; Mary Mason, a good faithful saint; and myself.

The nearest branch is at Canton, presided over by Brother J. K. Bowers, priest. I attend nearly every Sunday. We have meeting and Sunday school in the morning, and Religio in the evening, with an average attendance of about fifteen. While they are few in number, they are striving to make their presence felt. I receive the HERALD and *Ensign*, and can truly say that the good things they bring to us are refreshing and encouraging. I am trying to let my light shine, and in that work I call on the HERALD and *Ensign* to help, giving them to those with whom I get into conversation. I hope to so live that in the end I may be classed with the overcomers.

Your brother,

ROBT. A. SMITH.

CLYDE, MISSOURI, February 13, 1913.

*Dear Editors:* There is no better friend comes to my home than the HERALD. It seems as though it gets better all the time. May God bless the editors. When I read the blessed articles from the brethren in the field, many of whom I know, it brings forth tears of joy, and the Spirit fills my whole soul with peace.

I have never been able to preach the gospel, but I have

been engaged in local work, as priest, for nearly thirty years. I never feel better than when I do my duty.

I subscribed for the HERALD thirty-four years ago. At that time I could not read one line of it, but I had come to this country for the gospel's sake and desired to be in touch with it. Brother H. N. Hansen was instrumental in bringing my wife and myself into the fold. We went to church many times over hilly and rough roads in a lumber wagon, but that was not all. We could not understand what was going on. It did not take long before we could understand and realize that we were in good company.

God has blessed us more than we are worthy of. We have a good home. The Lord gave me a noble companion and good children. We have seven children and all are interested in the work. I named my oldest boy Alexander, after A. H. Smith, and desire that he might be a man of God, as he was. I have lived to see him stand in the pulpit and declare the wonderful work.

Your brother in gospel bonds,

ANDREW JENSEN.

DORCHESTER, MASSACHUSETTS, 131 Centre Street,

February 12, 1913.

*Editors Herald:* I inclose clipping from *Providence Evening Bulletin* of February 6, 1913, the leading paper of that city. The entire resolution passed by the Massachusetts district conference is not inserted, but our position and activities are clearly noted. I believe other districts, if their conferences would pass similar resolutions, and bring them to the attention of the local press, could get similar publicity. I presented the matter in person to the editor and had no difficulty in securing its insertion.

Why do you not bring this idea to the attention of the various districts by an editorial suggesting something of the kind? Now is our opportunity along this line, if ever.

Sincerely yours,

A. B. PHILLIPS.

[The clipping follows.—EDITOR.]

"RHODE ISLANDERS ASK CONGRESS TO PROHIBIT POLYGAMY.—AMENDMENT TO NATIONAL CONSTITUTION IS PROPOSED BY REORGANIZED CHURCH OF LATTER DAY SAINTS.—GENERAL ASSEMBLY MAY AID.

"A resolution favoring the enactment of an amendment to the Constitution of the United States to prohibit the practice of polygamy in Utah and other sections, has been sent to the United States Senators and Representatives from this State, as the result of action taken in Fall River Saturday by a general conference of the Massachusetts District of the Reorganized Church of Jesus Christ of Latter Day Saints.

"The movement to exterminate alleged unlawful practices of polygamists is expected to be given further impetus in this State in the near future when a resolution will probably be introduced in the General Assembly, seeking this State's indorsement of the proposed amendment to the country's Constitution.

"According to those active in the interests of the Reorganized Church, about twenty States have given their indorsement to the campaign. As the sanction of only two-thirds of the States is necessary for an amendment to the Constitution, those who are working for the change assert their confidence that it will soon be brought about.

"The Massachusetts district conference includes the Bay State and eastern Connecticut, in addition to the Rhode Island, and the Senators and Representatives from those States will also receive a copy of the resolution adopted at Saturday's conference.

"The campaign against Mormonist polygamy was begun by the Reorganized Church June 12, 1852, and resolutions

have been persistently adopted ever since by the church. The resolution adopted Saturday is in support of all previous resolutions and especially of the one dated April 17, 1902, reading as follows:

"Whereas, It is currently reported that polygamy is still practiced in Utah and adjacent States and Territories in defiance of the laws of God and the laws of the land; and

"Whereas, the laws enacted by state legislation seem to be inadequate to prevent or prohibit the practice of polygamy without the intervention of Federal enactment; therefore be it

"Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled, favor the enactment of an amendment to the Constitution of the United States, prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic."

SWEET LAKE, LOUISIANA, February 4, 1913.

Dear Herald: I love to read the good letters and other interesting articles. They are a great comfort to me for we seldom have the pleasure of hearing it preached. Brother J. T. Riley has been with us, he preached about seven sermons and we enjoyed them very much. We find Brother Riley a worthy man, and when he left us I was sorry. I was administered to three times while he was here, but God did not see fit to heal me. I felt some better for a while. I feel as though I am still fit for the blessing that I so long have prayed for. Brother Riley seemed to be troubled about my suffering; I hope he was soon comforted.

I ask to be remembered in the prayers of all. I suppose God is giving me all I deserve, but of course I prefer to be well, but I can not have my way.

I just read a good piece in the *Ensign* of Elder W. H. Deam's. I would like more on the same subject. I do not profess to know all by a long ways, but I do know right from wrong, for I have had experiences in both the sweet and the bitter. I used to feel very bad about taking the bitter, but for the last fifteen months I take it like it was sweet. I used to return some bitter doses, but I would not do so again for anything.

I hope for a better future. Maybe the road will turn after a while, and I will travel the road of health. I hope that I may be able to help in this work sometime in the near future. Sometimes I get very weary, from being shut up so long and being such trouble to my children. We have nothing much to hire help with. The Lord knows all things; he sees our condition.

JOSIE HELMS.

### How We Dealt with Knox, Indiana.

We entered the city of Knox, January 14, and immediately began a series of lectures, using Bible prophecy, archæology, ethnology, etc., continuing for twenty-two services, under the auspices of the local Religio. The first step was the printing of five hundred handbills, and their distribution. The Religions dealt with this through their committees. This society makes a fine advance guard. Here at Knox their zeal is commendable. A simple suggestion, and all are in arms to carry it out. The handbills read:

"Lectures! Now in progress at Saints' chapel. Elder \_\_\_\_\_ of \_\_\_\_\_ will discuss nightly the following subject: 'Does the Bible prophecy, and American archæology and ethnology, support the contention of the Latter Day Saints with reference to the Book of Mormon?'"

Four little girls constituted the distributing committee. The lectures were fairly attended by nonmembers; the Saints were persistent in attendance. Bue we wished to reach another element. Again the Religio came to the rescue. A

social center program was suggested; the president placed the program in our hands. We went out among the orthodox and the nonorthodox, and secured talent; the program was to be literary and musical. No trouble to get them to go on for a musical or literary number. We prevailed on them to come to the *Saints chapel, to rehearse*. The first seam in the ice developed; soon the block would give way and clear the stream. We submitted program to the city papers, including titles, names, and dates: Sunday, February 2, at 2.30 p. m., no other appointments in the way, the Saints' chapel was crowded from pulpit platform to doors, and many were standing. The Religio paid five dollars for the use of a piano for the occasion. The introductory remarks dealt with the importance of "Social center programs." First, to furnish an attractive point for the young and others, an educational treat instead of association with saloon, and other questionable elements. Second, to break down the lines which divide, and hold us apart, and which destroy sociability, remembering that Christianity is somewhat blank without fellowship and social intercourse. Third, that the auxiliaries of the different churches may take up the good work, and form a "circling circle," making the "social centers" a continuous and fixed weekly attraction and joy. That by cooperation along these lines, a strong pull, a long pull, and all pulling together, effort can accomplish that which can not be attained singly and alone. Fourth, to improve the literary and musical taste of the community.

We conquered. The good Spirit moved the thing. Lines faded away. The Methodist Epworth League and Christian Endeavor Societies were represented in the gathering and charmed with the program. The program was responded to with energy and vim that would do credit to professionals. The fact that it was rendered February 2 is no evidence that it was a "ground hog" affair.

The next week the city papers told all, far and near, that the "Social Center Program" rendered at the Saints' chapel, under auspices of Zion's Religio-Literary Society, was a success in every particular; that every member received strong encores, and expressed the hope that an association would be organized at no distant day to carry the "circling circle" to a finish.

Our point was gained. Many will now help the Saints who were dead to them before, and many will attend Saints' chapel who never have been permitted to attend before. All this by meeting on common ground—agreeing with our adversary quickly. Why not? Can not the Religio afford to take the initiative in the good work of crossing the line and eliminating the frost-crystals, kindling the warming and glowing flame of sociability? Why, we remarked to the audience that if our heavenly Father would treat us as we treated each other, he never would visit us. He never would come to see us. The social center is yet the talk of the town.

We resumed work here, in our ministry, last Saturday evening, and at 3.30 p. m. Sunday we repaired to Yellow River and buried two young men in the waters of regeneration. Their ages were sixteen and seventeen years. They are courageous brethren. More are close to the "doorpost of wisdom," and can read them as saying in their hearts: "Al-most persuaded."

The Saints at this place have had an uphill march all the way, and fighting a cold, clammy element of opposition, such as vexed the soul of righteous Lot day by day. They have remained true to the standard, however. The Sunday school is doing fine work, as also the Religio, and they are rejoicing, at least in anticipation, that a brighter day soon will dawn for them. So mote it be.

Hopefully,

FEBRUARY 18, 1913.

S. W. L. SCOTT.

## Extract from Letters.

Brother W.-H.\*Greenwood, 23 Cicero Street, Moston, Manchester, England, writes that "the outlook for the work in the British Isles Mission for the coming conference year is bright and encouraging."

Brother E. B. Hull, Philadelphia, Pennsylvania: "A special evangelistic service is being held at the First Church, Elders H. O. Smith and W. E. LaRue being the principal speakers. Much interest is manifested; the church is well filled every night."

## News from Missions

### Copenhagen, Denmark.

As your readers have not recently been burdened with news from this corner of the Lord's great vineyard, I will send you a few lines lest it might be feared that we are either dead or asleep, or have forgotten the many of the household of faith, whom we are confident are interested in the work in these lands.

I would be pleased to report great progress and large gathering, but that is not my privilege. The work in Scandinavia moves only slowly, and it meets with so many hindrances and obstacles that it requires a goodly degree of faith and much perseverance to continue the conflict; yet having the assurance that our cause is good and acknowledged of God, we must not think of surrendering or of giving up the battle.

I read with much interest the communication from Brother R. May in a late HERALD, from which I learn that the prejudice that our brethren in the British Isles have to contend with is akin to what we meet with in the Scandinavian countries, as well as in all other places where Brighamism has flourished for any length of time.

When it is known that this city has been the headquarters of the Utah people for their mission in Scandinavia for more than sixty years, and that Denmark has furnished more converts to that institution, in proportion to population, than any other country in the world, it can only be expected that the blighting influence of that apostasy must be felt here. It makes it difficult to get decent and respectable people to listen long enough to be informed that the church presided over by Joseph Smith from 1830 to 1844 was in doctrine and practice in direct opposition to the abominations of Utah, and that they are condemned in plainer and stronger terms in the Book of Mormon than by any statement found in the Bible.

Much of my effort has been directed to show up the Utah apostasy, and in contradistinction thereto to point out the purity of the doctrines of the original church, and also of the Reorganization as the true and legal succession, and in that line have had fair success in getting a hearing.

With a knowledge of both the past and present of Brighamism, one could become quite popular and gain many friends, in these countries, by just exposing their wicked and corrupt doctrine and practices, but when we endeavor to stand by the good and the truth pertaining to the latter day work we become unpopular at once, and the masses want to hear no more.

We are handicapped and at a disadvantage every way, with but very little opportunity to correct any false and slanderous report that is published against us. Recently, one of the leading newspapers of the city contained a long article from a Reverend Harold Jensen Kent, a Danish Lutheran minister in Salt Lake City, Utah, in which he endeavors to enlighten the readers in regard to Mormonism. Like many other writers upon the subject, he was not content

to tell of what he himself knew and had learned by actual experience, but he sent out as information that the Prophet Joseph Smith was a wicked and corrupt man, and licentious in the extreme; and that during the last two years of his life he had married twenty-three young women. This is read by many thousands of people, while our best and most energetic efforts to correct the slander will reach comparatively few.

This reverend gentleman, of course, has his information from the Utah Mormons, whose testimony he perhaps would question upon other matters, but when they testify that Joseph Smith introduced and practiced the abomination, it is accepted as a sweet morsel, worthy of a write up to be sent broadcast even unto other lands. I wish Brother Chase, or some of the brethren in Salt Lake City, would call on the gentleman; perhaps a little information would enable him to see that he does not know it all, as yet.

Conditions looked a little more favorable in this city last summer, but evil influences have disturbed our prospects to quite an extent. We hope, however, that this may be overcome and that those who endure the trial shall be made stronger thereby. Our meetings of late have been a little better attended, and we hope under the blessings of the Almighty that truth may yet be firmly planted here.

Brethren P. Muceus and T. O. Strand are in Christiania, Norway; O. W. Okerlind and O. Johnson are laboring in Stockholm and vicinity, Sweden; J. H. Hanson at Goteborg, Sweden, and C. A. Swenson at Helsingborg, also in Sweden. The brethren are all doing what they can to advance the cause, but with a little help to enable them to hire halls for preaching they could accomplish more than they are, and would enjoy their work better.

The conference year will soon be at a close, and we will be asking, What has the harvest been? Whoever can look back and say truthfully, "I have done what I could" need have no regrets, whether his sheaves be few or many. The All-Seeing Eye alone can judge as to our faithfulness or otherwise, and not until the great day of accounts will the records be fully known.

Our thoughts are turning homeward, and Sister Hansen, especially, thinks she can not stand it in this foreign land much longer. We hope to be able to reach home in March, and if all is well, to meet with the Saints at General Conference.

In hope of victory,

JANUARY 31, 1913.

H. N. HANSEN.

### Iowa.

The work of God is moving on towards perfection and in a healthy way. In the way of spiritual advancement and financial support to the church, advancement can be seen in several ways.

The last conventions and conference were the most spiritual and peaceful that it has been my privilege of attending in many years. Whatever of a divisive spirit was present, it was not shown in the proceedings of the assemblies. Officers were elected for the Sunday school association and the Zion's Religio-Literary Society of the district.

Brother Gomer T. Griffiths has been in the district a short time, and will make us another visit ere he goes to the quorum meetings of the Twelve, which convene March 15. His visit has done much good in setting in order and sustaining the work of the local and general officials who have been laboring here for some time, and those who are now in charge. It has to a large extent removed all uncertainty, and cause for lack of confidence in those whom God has by law placed in the church to direct the work and advise with the Saints to maintain peace and unity. His lectures on his mission in Palestine were much enjoyed, but did not result in the good

that his instruction did on the law and usages of the church.

In the Des Moines Branch there has been a spiritual awakening, and two have been called to priesthood duties of late, one being ordained, Brother Joseph G. Carpenter, to the office of priest, and at this ordination the power of God was manifest in a very marked manner, approving the calling. The auxiliary societies of this branch are moving in a satisfactory manner to the accomplishment of greater things for the good of the young.

The work at Perry is moving towards the gathering in of others, some being interested, and request for services, which will be supplied soon. Many calls for preaching, more than can be filled by the few that we now have to do service.

Brother Reiste was at Runnells when last heard from, and some interest attended his efforts. Brother Turpen was called home on the account of death of a relative. On the account of my companion's condition she can not be left alone, and I have been confined to the city most of the time since the winter set in. I find much more than one can do within the limits of the city of Des Moines, with what I can do with the pen in various parts of the mission. The work done is not what would be called public services, but in a private way and impersonal visitations. I find that in this way oftentimes the most good is done. Some parties called up by phone on yesterday, wishing a personal interview in regard to the general subject of "Mormonism," or of the Latter Day Saints, and wished to know our position and the special differences between us and the church in Utah. This is a healthy omen.

J. F. MINTUN.

DES MOINES, February 19, 1913.

## News from Branches

### Oakland, California.

The little church in Oakland had a good attendance Sunday morning and evening. Both sermons were good, and both men were under the weather, but they got up and preached. Brother Lincoln had a bad cold. He managed with God's help to pull through.

You may be surprised to learn that William H. Kelley was at his post Sunday night with the gospel story. He looks fine, and with God's help he managed to pull through. He is not very strong, but we hope that both men will be better in the future.

Your brother in Christ,

HARRY TUPPER.

### Another New Church for Philadelphia.

Ground was broken for the Second Philadelphia Church on Sunday, February 16, at 4 p. m. The exercises were in charge of District President A. D. Angus and his associates. Special hymns were sung and music by the orchestra from the Saints' church. H. O. Smith, of Fall River, Massachusetts, offered the invocation; W. E. LaRue, of Brooklyn, New York, delivered an appropriate address, followed by the breaking of ground by Bishop John Zimmermann; W. W. Smith made the dedicatory prayer and E. B. Hull pronounced the benediction.

This new church is the result of an effort made by the Philadelphia Saints beginning in February, 1911. At this time two members of the branch, O. T. Christy and Ethan Wilson visited the Beacon Light Mission located in the north-eastern section of the city. This mission was owned and run by two ladies. They not having a regular preacher invited our people to speak for them. William Anderson and W. W. Smith willingly responded, preaching for them from time to time until May 21, 1911, when the branch assumed entire control by renting the building and soon after buying

the furniture. U. W. Greene, missionary in charge, desiring to help the Philadelphia Saints in this special effort, sent E. B. Hull to Philadelphia to labor in this mission. Regular services were inaugurated, thousands of tracts and pamphlets were scattered throughout the locality, and a Sunday school was established, which now has an enrollment of 150, with an average attendance of over one hundred. Preaching and prayer services are well attended; a children's service is held every Sunday evening at 6.30; this service has been a success; about seventy-five attend each session. The children are taught facts by object lessons, good habit talks, Bible stories, etc.

On December 23, 1912, the Saints agreed to buy ground and build a church to house the mission, for their present quarters are entirely too small to accommodate those desiring to attend the services.

A suitable piece of ground (size 72 feet wide by 53 feet deep), was secured on E Street, above Indiana Avenue, facing one of the city parks. The new building will be constructed of granite and brick, the main room being 40 feet wide by 52 feet deep. Outside of the basement and upper room will be a tower which includes the main entrance to building, with heating plant underneath. The toilet rooms and coal pocket are also outside of the main rooms. The entire structure, including the ground, will cost about \$20,000. It is expected that the basement will be finished some time in April; the upper story will be finished when the crowds attending the services warrant the full completion of the building. Present indications are that the Beacon Light Chapel will grow and be a factor for good in the neighborhood, gathering in the honest in heart and spreading the tidings of great joy to all people who are hungering and thirsting for God's truth.

E. B. HULL.

## Miscellaneous Department

### Conference Minutes.

**EASTERN IOWA.**—Those who were elected delegates to represent the Eastern Iowa District at the next General Conference are the following: John Heide, Sister Mira Heide, Warren Turner, Sister Martha Roush, James McKiernan, J. B. Wildermuth, Sister Dora Wildermuth, F. B. Farr, C. G. Dykes, Sister Effie Dykes, William Stoll, Sister Cora Hart, Wesley Richards. Mrs. Melvina Gray, district secretary.

**GALLANDS GROVE.**—District conference of Gallands Grove District (Iowa) convened at Dow City, Iowa, February 7, 1913, at 9.30 a. m. Gomer Griffiths gave an interesting and instructive talk from a chart on parliamentary law. At 10.45 a. m. first-business session convened with Presidents C. J. Hunt and J. L. Butterworth in charge. Gomer Griffiths and C. Scott, with presidency of district, were chosen to preside; Sister C. J. Hunt was chosen secretary. The presiding officers were authorized to appoint ushers and determine time and order of services. Branch reports were read from Deloit, Salem, Harlan, Gallands Grove, Cherokee, Dow City, and Mallard. No reports from Auburn, Lanesboro, and Coalville. Membership of district, 1,021. Ministerial reports were read from Elders W. A. Smith, C. Smith, C. J. Hunt, J. L. Butterworth, A. R. Crippen, A. Jackson, Frederick Hansen, George Hoisington. Priests: J. T. Spence, C. W. Winay. Teachers: Samuel Dixon, W. W. Reeder. Patriarch C. E. Butterworth, A. H. Rudd and E. R. Butterworth, auditing committee, reported Bishop Hunt's books correct, with balance on hand of \$223.78. Reports were read from secretary of Sunday school and Religio association; also report from Floy Holcomb, field worker in the interest of the Woman's Auxiliary. Financial report of district secretary was read and accepted, and a collection of \$2.92 taken to defray expense of secretary. Mallard was chosen as place for holding next conference; the date being left with district officers. They announced it would be held June 14 and 15. Delegates to General Conference were chosen as follows: James Spence, C. E. Butterworth, W. A. Smith,

James Pearsall and wife, J. L. Butterworth, James Bullard, C. W. Winey, C. J. Hunt, Frederick Hansen, Burton L. McKim, C. Scott, Mrs. C. J. Hunt, M. W. Hartshorn, Charles Carmichael, John Jordison, W. C. Jordison, Nellie Hall, J. W. Bullard, Pearl Bullard, Samuel Dixon, Alfred Jackson, A. H. Rudd and wife. Delegates authorized to cast majority and minority vote. The recommendation and request of the Deloit Branch, that Carl W. Winey be ordained to office of elder, was granted. The presidency of the conference were authorized to appoint committee to draft resolutions of condolence in behalf of the bereaved family of W. W. Whiting, who labored long and faithfully in the Gallands Grove District. The committee appointed were C. E. Butterworth, F. R. Schaffer, C. Scott. Bishop Hunt's report was read as follows: On hand at last report, \$214.45; received \$1,005.30; expended \$1,137.72; on hand, \$82.03; Sanitarium fund received and paid Bishop Kelley, \$1.50; Children's Home fund received and paid Bishop Roberts, \$3.00; Graceland College fund received and paid J. A. Gunsolley, \$27.90; received for United Order of Enoch, \$10.00; paid Bishop \$5; Lamanite mission fund received \$2.25; paid Bishop Kelley \$1. Scandinavian mission fund received and forwarded to Bishop Kelley, \$10.50. The last hour of the session was given to round table talk in charge of Gomer Griffiths. Sunday morning was observed as a time of fasting and prayer in behalf of Romanan Wight. The prayer service was spiritual, two prophecies and one tongue being given. Preaching by W. A. Smith, G. T. Griffiths, C. Scott. At the prayer service Carl W. Winey was ordained to office of elder under the hands of Gomer Griffiths and C. Scott. The conference was pleasant and peaceful throughout, and profitable instruction and kindly counsel given by Brother Griffiths were much appreciated by all. Mrs. C. J. Hunt, secretary.

### Convention Minutes.

GALLANDS GROVE.—Religio association convened at Dow City, Iowa, February 7, at 10.45 a. m. The general routine of business was transacted. Delegates appointed to General Convention were: C. E. Butterworth, J. W. Bullard, Pearl Bullard, Nellie Hall, Edith Bullard, C. J. Hunt, Etta Hunt, L. O. Myers, A. H. Rudd, May Rudd, Earl Hoisington, Carl E. Anderson, John Jordison, W. C. Jordison, C. L. Carmichael, Samuel Dixon, T. N. Franklin, Zenas Sheldon, A. R. Crippen, Myrtle Myers, W. W. Reeder, with instructions to cast minority and majority vote in case of division. Officers elected were: President, Lace O. Myers; vice president, Earl Hoisington; secretary, Floy Holcomb; member of library board, Raymond Butterworth; home department superintendent, Grace Baughman; treasurer, Fred F. Jackson. Sunday school association met at 2.30 p. m., for business. Delegates, in addition to those appointed to represent the Religio are: Abbie Winey, Burton McKim, Ora Butterworth, J. L. Butterworth, Vernon Spence, Ada Bunnell. Following officers were installed: Superintendent, C. J. Hunt; assistant superintendent, Carl E. Anderson; secretary, Floy Holcomb; treasurer, Vinnie Hatch; home department superintendent, Nellie Hall. During convention a joint Religio and Sunday school prayer service was held. Also two interesting stereopticon lectures on Palestine were given by Elder G. T. Griffiths. Adjourned to meet at the call of the executive committee. Floy Holcomb.

SOUTHERN WISCONSIN.—Joint convention of the district Sunday school and Religio for the Southern District of Wisconsin convened at Madison, Wisconsin, February 15, 1913, with Superintendent and President B. C. Flint in charge. Little business outside of the election of officers was transacted. Eight schools and two locals reported. The work in the district seems to be advancing. Officers chosen for the ensuing year: Sunday school: Superintendent, Ezra Dutton; assistant superintendent, George Burton; secretary, Charles Hoague, jr.; treasurer, Sister Ida Sperry; librarian, Roy Farber; home department superintendent, Sylvia Dennis. Religio: President, Roy Farber; vice president, H. J. Archambault; secretary, Sister Sylvia Dennis; treasurer, Ezra Dutton; home department superintendent, Julia Dutton; superintendent gospel literature, C. C. Hoague, jr. Adjourned subject to the call of superintendent of Sunday school and president of Religio. C. C. Hoague, secretary Sunday school; Sylvia Dennis, secretary Religio.

### Conference Notices.

Southern Missouri district conference will convene with the Springfield Branch, at the church, Dale and Kellet, on

Saturday, March 22, at 10 a. m., continuing over Sunday, the 23d. All branch and ministry reports should be sent to the undersigned; also branch officers should send or bring their branch assessments of \$1 to each conference to help defray the district expenses, which are now in arrears. We hope to see a good representation of the district present, as important matter is to be presented to this conference. Bring the Spirit of the work with you and be on time. Benjamin Pearson, secretary, Tigris, Missouri.

### Convention Notices.

Annual convention of the Woman's Auxiliary for Social Service will convene at New Philadelphia, Ohio, during the district conference, which will be held March 1 and 2. We trust each local will be represented. Come prepared to help on this much-needed work. A collection for the benefit of the district fund will be taken up. Mrs. F. J. Ebeling, district secretary, Willoughby, Ohio.

### Quorum Notices.

*To the First Quorum of Teachers of the Southeastern Mission:* You are requested by the president of the quorum to report by March 10 to me all labors done since October 25, 1912. Please be prompt in sending in these reports.

W. H. DRAKE, Secretary.

MCKENZIE, ALABAMA.

*Notice to the Elders of Independence Stake not now in Quorums:* You are requested to meet in the lower auditorium of the Stone Church Saturday evening, March 8, at 7 o'clock, for the purpose of organizing the First Kansas City Quorum of Elders.

G. E. HARRINGTON, Stake President.

### NOTICE TO THE FIRST SEVENTY.

I have this day sent blanks for reporting to the quorum, which I trust you will not mislay, and that your reports will be made out and mailed to me soon after the first of next month. In the remarks please give me information whether you are occupying as branch or district president, or as bishop's agent, or counselor to a bishop, or whether you occupy any official position with the Sunday school, Religio, or social purity societies.

The first meeting this year will be April 4, unless a later notice appears between now and March 15. Watch for special notices.

If any fail to receive the blank for reporting by March 1, notify me by card and I will send you another. I have sent them to the latest addresses that you have given to me.

The officers will send out a special notice between now and March 20 relative to some of the important measures that we must consider this year.

Respectfully,

J. F. MINTUN,

Secretary of First Seventy.

DES MOINES, IOWA, 1205 Filmore Street.

### General Conference at Lamoni.

Do you expect to attend? If so, read the reception committee's notice in last week's issue and write to the secretary at once, so we may know who we will have to prepare for. This is important if you wish us to find a place for you.

C. I. CARPENTER, Secretary.

LAMONI, IOWA, February 21, 1913.

### Address.

Elder W. H. Greenwood, 23 Cicero Street, Moston, Manchester, England.

### Gospel Literature Superintendents.

The time for reporting is at hand, and all district superintendents and good literature committees outside of districts should make a full report of work done for the period ending December 31, 1912. We have sent report blanks to all whose names and addresses we have. Those that have received blanks and those that have not, should report at the earliest possible date in order that I may make proper report to the General Convention in April. Please do not delay this matter. Report whether you have done anything or not.

HARVEY SANDY, General Superintendent.

KANSAS CITY, MISSOURI, 1007 Vine Street.

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## THE SAINTS' HERALD

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## Resolutions of Condolence.

To the conference of the Gallands Grove District of the Reorganized Church of Jesus Christ of Latter Day Saints: We your committee appointed to draft a resolution of condolence on the death of Elder W. W. Whiting, who died recently at Independence, Missouri, beg leave to report as follows:

"Elder W. W. Whiting was baptized into Christ at Deloit, Iowa, many years ago, and was an active minister in the Gallands Grove District for years. He served as president of the Gallands Grove District for a considerable length of time, and was a successful laborer in the vineyard of the Lord.

"Elder Whiting was a loyal husband, a loving father, a true Christian, a worthy neighbor, and a good citizen; therefore be it

"Resolved, That in this matter we bow in humble reverence to the divine mandate, and hereby extend to his wife and children and other relatives, our condolence, and commend them to the love, sympathy, care, and directing power of almighty God, in whom they trust.

"Most respectfully submitted,

"CHARLES E. BUTTERWORTH.

"F. R. SCHAFER.

"COLUMBUS SCOTT."

Sunday, February 9, 1913, at the close of the afternoon session, the above preamble and resolution was adopted by the unanimous vote of the conference, with the request that a copy be sent to the family, and that it be published in the *HERALD* and *Ensign*.

In gospel bonds,  
C. J. HUNT, *President*.  
MRS. C. J. HUNT, *Secretary*.

## Died.

MCDONALD.—Brother Wendell O. McDonald, after a lingering illness died at Sacramento, California, February 11, 1913, at the age of 18 years and 5 months. He leaves a mother, Sister Florence N. McDonald; two sisters, Sister C. W. Samuelson and Sister Benjamin Bean; also two brothers, I. J. and A. V. McDonald, to mourn their loss. Funeral from Saints' chapel February 12, sermon by T. J. Lawn.

DAVIS.—Emma Jane Davis, was born at Cornwall, England, December 14, 1874; baptized June 19, 1882, London England. Her former husband, Elder R. B. Howlett, preceded her some three years ago. Of this union there remain seven children, three sons and four daughters. Elder H. B., of Fall River; William, of Boston; Timothy, of Detroit; Annie, of Sact; Blanch, of Cleveland; Emma and Bessie, of London. Her husband feels keenly her sudden demise. Of her it can be said, A mother in Israel has left us, true to the faith, to rest from her labors, to await the resurrection morn. Funeral service at the house and sermon in the church in charge of Elder William Fligg.

LAUGHLIN.—Garrett G. Laughlin died Sunday, December 15, 1912, at home near Oskaloosa, Iowa, from cancer, at the age of 42 years, 10 months, and 1 day. He was married to Miss Bessie Richeson, by whom he was father of two children,

both of whom with their mother are living to comfort each other. He leaves a mother, one brother, James E. Laughlin, and Mrs. Adda Davis, a sister. He was baptized when about fourteen years of age, and has since lived a devoted life, using influence and means to build up God's kingdom. Funeral services in the First Methodist Episcopal Church, of Oskaloosa, by Elder J. F. Mintun. He was held in great respect, as shown by the numbers present and the help rendered when the house was burned where his body lay the night before the funeral. Buried in the cemetery at Oskaloosa.

PROCK.—William A. Prock died December 7 at his home in Des Moines, Iowa, of Bright's disease, at the age of 52 years, 8 months, and 21 days. He was the husband of Sister Julia Anway Prock. Although a friend of the faith, and sought the Lord for help through the ordinance when sick, through which he had received blessings, yet he delayed to obey. Funeral near the home, after which he was taken to a near-by cemetery for burial.

ANNIS.—Sister Adaline A. Annis died at the residence of her daughter, Lucy C. Doss, Perry, Iowa, as a result of heart trouble, at the age of 83 years and 23 days. Her husband and three children had preceded her, leaving one of the immediate family to mourn her departure. She was baptized about eighteen years ago, and in every way that she could she sought by her life and means to advance the interests of the church. She was greatly loved by all who knew her. Funeral services at the home by Elder J. F. Mintun.

WILLIAMS.—Joseph Hyrum, the infant son of Brother and Sister Joseph Williams, of Des Moines, Iowa, died January 26, 1913. Cause of death unknown. He was 1 month and 12 days of age, and had been sick about five days. Funeral service at the home, after which he was taken to Runnells, Iowa, and there another service was held at the church by James E. Laughlin. Service at the home was conducted by J. F. Mintun.

FETTER.—Sister Anna C. Fetter, wife of William C. Fetter, of Des Moines, Iowa, died January 25, 1913, of typhoid fever, after a brief illness of about two weeks. She leaves husband and five children of the immediate family, one son having preceded her in death. She was baptized by Elder E. C. Brand in 1904, and was an exceptionally devoted sister. Though limited in ability her whole desire was to do more. Funeral services at the Saints' chapel in Des Moines, conducted by Elder J. F. Mintun, after which she was taken to McDivitt's Grove Methodist Episcopal Church, where a short service was held at the request of some of her old neighbors. Burial at that place.

HALL.—Brother John Hall died Thursday, February 6, 1913, at his home in Boone, Iowa. He was born June 2, 1850, near Tipton, Indiana, coming with his parents to Iowa when he was about two years of age. He had been an engineer on the Chicago and Northwestern Railroad for about thirty-three years. He was married to Miss Lydia Scovel, who survives him, August 24, 1868. He was baptized September 25, 1898, at Woodbine, Iowa, by President Joseph Smith. He leaves a wife and seven children to mourn their loss. Thus

has passed another noble soul to the great beyond. The railroad company showed its appreciation by running a special train from Boone to Dunlap, Iowa, where he was buried. Services at his home on February 9, by Elder J. F. Mintun.

**GAULTER.**—At Lamoni, Iowa, February 14, 1913, of cancer, Elder Lewis Gaulter, aged 95 years, 3 months, 16 days. He was born in La Rochelle, France, October 28, 1817. His parents desiring that he should grow up in America, bound him out to a friend, the captain of a trading ship, who lived at Bath, Maine, in 1827, when the boy was not yet ten years old. He was on the sea in the summer, but each winter attended school at Bath. At eighteen he became a full seaman, and later, for many years, was first mate of the ship. They did business between American ports and the ports of England, Wales, France, and the West Indies. In 1843-44 their ship, the *Swanton*, took two loads of Latter Day Saints from Liverpool to New Orleans, on their way to Nauvoo, before there were railroads to take people overland. On the second trip he became so convinced by the sermons preached on shipboard and by seeing the results of their faith, that he was baptized after their arrival in New Orleans, in February, 1844. In July, 1845, he gave up his sea life and went to Nauvoo to be with the church. There in December, 1845, he married Miss Harriet Morgan. Their union is now broken by death after sixty-seven years of companionship. Notwithstanding the evils they saw and felt, they knew the gospel was true, so in 1850 went to Utah. There they had trying experiences, among them being the entire destruction of the crops by grasshoppers in 1853, when the famine distressed everybody. Cattle died of starvation and some had to eat the flesh from the bones in order to live. Others came through with less suffering, though old wheat sold as high as five dollars a bushel, and few could afford bread of any kind. In 1864 they moved to Malad, Idaho, and in 1866 believed the message of the Reorganized Church and united with it. In 1870 they went to Gallatin County, Montana. There he labored in ministry work, and as agent for Bishop I. L. Rogers in collecting and disbursing church money. In 1882 the family came to Lamoni and remained. Their four sons and seven daughters all reached maturity, but later there died Sister Sarah Witter, Sister Lizzie Sorenson, Sister Julia Moore, Phebe (unmarried), and Loren. The six living are Lewis, William, Alexander, Mrs. Harriet McManus, Sister Emma Cochran, and Sister Louise Stafford. All but the latter (who lives in Oklahoma) were present at their

father's death. Brother Gaulter made a good record for honesty and integrity; a heritage of much value to his posterity. Sister Gaulter is past 85 years but she bears up nobly under the trial. Brother A. S. Cochran had charge of the funeral services; Brother H. A. Stebbins preached the sermon, and Brother R. M. Elvin offered prayer at the grave.

**SCOTT.**—Mariam Ellen Baggerly was born December 29, 1829, in Wood Township, Clark County, Indiana; died December 7, 1912, aged 82 years, 11 months, and 7 days. She was married to John A. Scott, at the age of nineteen. To this union were born six children: Columbus, now of Lamoni, Iowa; Mrs. Lizzie Fisher, Centralia, Washington; America I. Thompson, Alexander, Kansas; Mrs. Lucetta Sinclair, Coldwater, Michigan; S. W. Leonard, also of Coldwater, and Cynthia O., who died August, 1892. Her husband died November 11, 1884. She was baptized into the church, together with her husband and two elder daughters, by President William W. Blair early in June, 1870, in Floyd County, Indiana. She remained faithful to the gospel covenant to the end. Both her husband and self lived to see all their children with them in the church. Her husband, John A. Scott, had been an ardent advocate of the gospel as restored in 1829, from the time of their marriage till his death, although they had been members of the Christian Church till 1870, when they were baptized into the Reorganized Church. She removed to Michigan and settled at the city of Coldwater, in May, 1890, where she died, after an illness of several months from bronchitis. Funeral December 10, 1912, interment at Quincy, Michigan. Sermon by Elder Samuel Stroh, of Coldwater, Michigan. Her dying words were: "Let me go; my soul is weary of the chain that binds it here."

**POWELL.**—Jane Morgan was born in Pooldee, Monmouthshire, England, September 3, 1840. Her parents died when she was but a small child; when seven years of age she came to this country with her two brothers and two sisters, and was tenderly cared for by an uncle and aunt of whom she always spoke in the highest terms. On January 15, 1859, she was united in marriage with William Powell, in Ohio. To this union twelve children were born, seven of whom are living. The husband died some thirteen years ago. She was a member of the Reorganized Church, having been baptized at Malad, Idaho, October 15, 1866; died February 16, 1913, at her home near Ravenwood, Missouri. Sermon by Elder E. S. Fannon; interment in Sweet Home Cemetery.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MARCH 5, 1913

NUMBER 10

## Editorial

### DUTIES OF BRANCH OFFICERS.

#### IV.—THE DEACON.

##### FROM THE BIBLE.

In Philippians 1: 1 Paul mentions the deacons who were in the church at Philippi. This, with other references, shows that they held an official position in the New Testament church.

In the third chapter of 1 Timothy some of the qualifications of a deacon are stated:

*The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. . . . Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

From this it would appear that while the deacons need not be long-faced, gloomy hypochondriacs, they should be sober-minded and of firmly established character,—not giddy, or light-minded, or clownish. They should not be greedy, for they are to carry the bag of the local church, and so should not be beset by greed, which might lead to theft, or by stinginess, which might interfere with a generous distribution of aid to the needy.

They are not to be double-tongued, for the deacon (as a standing officer in the church, exercising a certain watchcare, and keeping order in the congregation, as well as visiting those in need, and assisting the teacher in handling cases of difficulty between members, or between members and the branch) will see things in the course of his ministry that will furnish rare material for gossip. He is to be discreet and keep his mouth closed about such things excepting when the right time comes for him to speak.

Men are to be proved before they are elevated to the office of deacon. But having been found blameless they may occupy therein when called. This is a provision that as a rule holds good regarding other

offices as well. The church has a right to scrutinize the records of men to ascertain fitness and worthiness before they are set apart to special offices.

It has been argued by some that single men can not be deacons, because Paul says: "Let the deacons be the husband of one wife." But such interpretation is not justified by Paul's language. It is evident that he meant that a deacon should be husband of not more than one wife. The menace of polygamy was recognized even in that day. We are sustained in this thought by the fact that God has frequently called men to be deacons who were not married; and they have approved themselves in the office. Given a little time, most of them can qualify so far as the other specifications are concerned. The Utah believers in polygamy would probably render this text: "A deacon should be the husband of *at least* one wife—more preferred." But Paul would not trust a polygamist, even in the office of deacon, much less as president of the church.

Those who use the office of deacon well "purchase a good degree and great boldness in the faith." Some have thought of this office slightingly. But when we stop to think seriously, it must be evident to us that any office in which men are permitted to help God is a high and honorable calling, and it is a privilege to work therein.

##### FROM THE BOOK OF COVENANTS.

In the Book of Covenants we are told that deacons are standing ministers: "But the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—Doctrine and Covenants 83: 22.

Their duties are more specifically stated thus:

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, *by the deacons*, if occasion requires.—Doctrine and Covenants 17: 11.

## ASSISTING THE TEACHER.

From the above reading it is apparent that all of the duties of the teacher may devolve upon the deacon as an assistant, when occasion may require. So that on that contingency it becomes his duty to watch over the church; to be with the church at all times, and strengthen it in all ways within his power. He is to be no idle spectator. He is to see that there is no iniquity, backbiting, or evil speaking in the church; to see that the people meet together often, and that the members do their duty; and in the absence of other branch officers take the lead of the meetings. Some of these duties, bear in mind, devolve on him only on condition that it is necessary for him to assist the teacher, and of course under the direction of the teacher.

Personally we are inclined to give a liberal interpretation to this term, "assisting the teacher." We are inclined to think that when necessary the teacher may send the deacon to perform labor by himself, or with another deacon, and without the immediate presence of the teacher—that the deacon is not bound to be merely a silent witness accompanying the teacher in the settlement of a case. Conditions might arise owing to which the teacher would be confined to his home, or in some way prevented from attending to necessary labor. But he could send the deacon, if qualified, to attend to the work. That would be assisting the teacher. The deacon becomes the agent in the matter; and that which a man does by a properly appointed agent he does himself, in a legal sense.

Is this view we are sustained by a very able address delivered by Elder Joseph Lambert, which was published in the HERALD some years ago. We quote:

He [the teacher] frequently sends the deacon. I have known of cases where the teacher would say, Now here is a case of this kind (and he describes it). You go there and do what you can. I am busy here in this part. You go and do all you can and report back to me. That deacon is assisting the teacher, though they do not go together.

Thus the deacon as an assistant to the teacher may become a visiting officer, assisting in promoting spirituality among the Saints, or in effecting settlement of difficulties.

## HE MAY PRESIDE.

But the deacon has certain duties of his own, which are performed in his own right, and not as an assistant to the teacher. For instance, under certain conditions he may act as branch president, for it is written: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."—Doctrine and Covenants 120: 2.

Again, as before noticed, in the absence of other higher officers of the branch, in cases where the

deacon is acting merely as deacon of the branch, he may take the lead of meetings. Under these conditions, and when chosen as president of a quorum of deacons, the deacon becomes a presiding officer in his own right.

## HE MAY PREACH.

The deacon may preach in a local way. The church in General Conference has so decided:

Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within the branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer.—General Conference Resolution number 449, adopted April 9, 1898.

This is in harmony with a further provision of section 17, not previously noted in this article, which says that teachers and deacons are "to warn, expound, exhort, and teach, and invite all to come to Christ."—Doctrine and Covenants 17: 11.

## PRESIDENT JOSEPH SMITH ON THE DUTIES OF THE DEACON.

In addition to the duties outlined in the Doctrine and Covenants the church has specified other duties that are additional or subsidiary to those already named. In 1871 President Joseph Smith, who by virtue of his position has the right to interpret and define such matters, prepared an article on the duties of the deacon. It was published in the SAINTS' HERALD, and in the General Conference of 1900, the church, on the recommendation of the First Presidency, Twelve, and Presiding Bishopric, adopted an abbreviated form of this article setting forth the duties of the deacon in specific terms. So that this interpretation has become law, so far as conference resolution can make law, governing the duties and rights of the deacon:

We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, meetinghouse, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and

keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts,—these unwritten but essential things of the law, devolve upon the office of deacon.—General Conference Resolution number 471.

#### TO CARRY THE KEYS AND OPEN THE DOORS.

From this statement of duties and rights we note the following:

First. The deacon has constructive possession of the church building, and it is his "right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church."

This does not mean necessarily that the pastor or other branch officials shall not have a key to the church, as a matter of privilege and convenience, so that they may go in for secret prayer or contemplation, or for other purposes. But keys represent authority. And primarily, according to this church ruling, it is the right of the deacon to carry the key and open the door. It is his duty to do so.

We have visited branches where, when the hour of service arrived, the congregation was found seated or standing on the sidewalk or lawn, unable to get into the church building. This should never happen. A secular business conducted in such a way would soon go down. Only by a miracle of divine grace could a spiritual concern survive long, using such methods. The doors should be opened in ample time for all church services, including Sunday school and Religio meetings, so that those worthy members who set a good example by coming early may get in. Some responsible person, such as a janitor, may do this, with the permission or by authority of the deacon; but in that event the deacon should see that it is attended to in a prompt and proper manner, for the church by this action has designated him as the custodian of the keys:

A query has been presented to us regarding the duty or right of the deacon to open the doors for Religio and Sunday-school meetings. In our opinion these organizations may properly elect some one to act as janitor and attend to the duty of opening the doors, and this person may do so with the consent and permission of the deacon. But if the matter is not properly thus arranged, or the person thus selected does not attend to the matter of opening on time, the deacon may, and should see that the matter is attended to, so that people may not be turned from the doors of the church at the hours regularly ap-

pointed for such meetings, which, to say the least, are held under the fostering care of the branch organization.

#### TO KEEP THINGS CLEAN AND IN ORDER.

Second. It is his duty to see that all fixtures about the church building, such as tables, seats, and stand, are clean and in good condition.

The house of the Lord should be clean, as well as the persons of those who assemble there. To observe the Lord's supper and other holy rites and ordinances in a dirty or untidy room, is not in harmony with the divine will. Church buildings should be made clean and attractive, both within and without. The ornamentations and furnishings may be plain and humble, as is consistent with the standing of those who are mostly poor people, but these all should be clean and harmonious. Good taste costs little and pays well.

There is one branch, we are told, where fifty or sixty years ago, the men sat on one side of the room and the women on the other, so that the sisters might not drabble their dresses in the tobacco spit with which the floor was polluted. Happily, that day is past—for ever, we hope. The church member who uses tobacco now is very much in the minority. None such are supported on the missionary list with the knowledge of the appointing authorities. Our churches are not so defiled now. Still there is room for improvement along certain lines in certain places.

Yet we must have a care and not arrive at too great a degree of fastidiousness, like those housewives who make everyone miserable lest a stray fly or a speck of dust shall enter the door. Church property is for use—legitimate use and wear and tear of all kinds entailed by service.

Third. The deacon is to see that lamps or candles are trimmed and burning for evening services—or where other more modern methods of lighting are used, to see that everything is in order so that the people may not sit in darkness.

#### TO OVERSEE HEATING AND VENTILATION,—A POINT OF FRICTION.

Fourth. He is to exercise "kind and diligent supervision over the comfort of the Saints while in meeting," by attending to the ventilation, and to fires during cold weather. Here is a point of friction. It is difficult to please all in the matter of ventilation and heating. One man's fresh air seems to be another man's pneumonia. And the members sometimes offend in this matter by themselves opening and closing windows or stirring the fire or closing the damper while the deacon is present. They even do this at times when services are in progress, thus annoying the speaker; and their bungling and

inexperienced efforts make the disturbance twofold.

It would be better if such persons would communicate with the deacon in some way, making known their wishes. This may be done, during meeting, by note, or in some unobtrusive way. Or if the assembly is large and the deacon hard to come at, one may rise and address those in charge and call for fresh air or for the shutting off of draft, and the matter may be referred to the deacon. Bear in mind that your wish may be repugnant to the majority of the assembly. The deacon must judge of this and govern things according to his judgment of the greatest good to the greatest number. He can not pass on your wish unless you make it known to him before you proceed to put it into action yourself.

Some one must arbitrate in these matters.

That one is the deacon.

Here is room for the exercise of judgment. Deacons may well study methods of ventilation. Some of them seem to think that so long as air is cold it need not be fresh. They reason, Why build a fire and then open the window? Churches are notorious offenders in these matters. The assembly breathes the air over and over again. The meeting closes—the windows also close. The poisoned air is canned up for use at the next service. The preacher must work and sweat to keep people awake when there is not oxygen enough in the room to feed the flame of life and intelligence. A lamp smokes and goes out when oxygen is consumed; human brains cloud up and burn low under similar conditions. Emerging from such an atmosphere in midwinter the cold air stabs the lungs and a severe cold is the result. On the other hand there is the danger of untempered drafts upon the heads of those who are not robust. The deacon has a problem, in most cases, worthy of his wits in his efforts to secure fresh air without direct draft. A little thought and observation will help in such matters.

#### TO ACT AS TREASURER.

Fifth. He is to "have charge of the treasury," to receive, disburse, and give account of church funds. This indicates that he should be the treasurer of the branch. In most branches where there are two or more resident deacons, it is probable that one may be selected who is competent to keep the records of such matters and handle them properly, though it is a fact that not every man can keep accounts, and not every man can solicit money successfully. A condition might arise where a deacon might not be competent to perform such work, though competent to attend to other duties, and might prefer that some other person be elected as treasurer, or he might be given an assistant who could attend to that part of his work. But by this ruling of the church, the right to care for the branch treasury

primarily belongs to the office of deacon, and all other things being equal, he should be thus recognized by the branch.

Sixth. He is to "visit the poor, ascertain their needs, and report the same to the church." The language of this statement suggests the propriety of referring such cases to the church for action, excepting when immediate relief is demanded.

#### TO KEEP ORDER; A TRYING CHARGE.

Seventh. He is to "keep watch over the Saints during meeting, repressing loud talking, whispering, and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed."

This may become in some instances a disagreeable duty—but it remains a duty. There is no position in the church that does not carry with it some features that might be termed disagreeable. If one is seeking repose, and wishes to continue irresponsible, he should not enter any grade of the priesthood. Enemies are sometimes made by the deacon while discharging the duty of maintaining order. But he must do this duty, firmly, yet with all the tact and kindness at his command. Most acts of the kind mentioned are thoughtless, and should be dealt with in a kindly way, and when possible, by private admonition.

Where there is evidence of a vicious and willful intention to disturb the meeting by drunken or malicious persons, the deacon may use drastic methods to bring such disturbance "to an immediate stop." If necessary he may summon civil officers and secure an arrest. The law safeguards the right of every religious body to hold its meeting undisturbed by malicious intruders.

Thoughtless persons who have disturbed the meeting should not become offended when the deacon admonishes them to desist. He is but doing his duty as imposed upon him by the church. He is acting within his authority. He can not consistently do otherwise. Surely no fair-minded Latter Day Saint will hold resentment against him for so doing. It is to his credit rather than otherwise. Yet people do become offended. But under those conditions the deacon must quietly go on about his duty, not retaliating with railing accusations. He must round up his shoulders and do his duty and abide the results, as must all church officials of whatever rank. A man is sometimes placed where he must choose between inclination and duty, or perhaps between his friends and his duty. At such times he can only maintain his self-respect by doing his duty. On that condition only can he keep the respect of his fellows and the confidence of God.

We have submitted to two of our brethren who

are attorneys at law, the question of the right of a deacon to use force in quelling a disturbance of a religious service, and his right to expel such an offender from the church building. On this point Brother I. A. Smith submits the following opinion:

A person who disturbs a religious meeting is a trespasser and it is the right and duty of any person present to assist in putting a stop to the disturbance, just as it is the duty of any person who sees another attempting any misdemeanor or felony to prevent such act. *A fortiori* a deacon or any agent of the body holding the meeting would have the right to quell any riot or disturbance, even to the point of expelling a person from the place of the meeting.

The foregoing is the common law; statutory law does little more than affirm the common law by making such a disturbance of any meeting, religious, political, or otherwise, a misdemeanor and providing a penalty for the same.

On the same subject, Brother S. A. Burgess gives the following opinion, and at the close adds a timely word of caution to any deacon who may be inclined to be hot tempered and hasty:

In Missouri I have found only one case, and that one was to the effect that it was not a correct statement of law, that in the case of a disturbance, a private individual must prove that he had been affirmatively engaged in suppressing. We may go further and say that that would hardly be the law any place, as one need not prove that he was actively engaged in suppressing. So far as the status is concerned outside of the ordinary conservators of the peace and police officers, section 4602 R. S. Missouri, 1909, provides that in case of injury to dwelling house, farm, fence, gate, fruit or ornamental trees, plants, vines, or other property, the trespasser may be arrested by the owner or person in possession of premises without warrant and taken to the nearest justice of the peace.

The question is not, however, so much of finding cases in every State, as of finding what is the common law, and the law everywhere so far as defined in English speaking countries. The burden will rest on the other side to prove exceptions. The question may be considered under two headings: The Powers and Rights of Private Persons, and The Rights of One Elected to Preserve Order in a Public Assembly, Religious or Otherwise. There is no need from your question of defining the powers of peace officers.

Now there are very few cases defining the powers of those elected to preserve order in an assembly; but those few cases are all one way, and the reason of the law from the power of private persons is all in the same direction.

Arrest: 5 Enc. L. & P. Page 460. After discussing the powers of peace officers to arrest without a warrant for felony or breach of peace committed in his presence, the discussion continues, "Persons appointed by a religious society to keep order may arrest without warrant, one who is illegally engaged in his presence in selling intoxicating liquors near a house of worship."—123 Kentucky 827.

Page 482: Private persons in whose presence an act of treason or felony is committed, not only have the authority and right to arrest the offender without warrant, but must, if possible in fact, do so.

Page 483: A private person may arrest another for commission of affray or breach of peace in his presence, without warrant.

(Cases are cited in Alabama, Connecticut, Indiana, Iowa, Maine, Maryland, New York, Vermont, and a number of cases from England. There must be a clear and distinct breach of peace before a private person is justified in arresting.)

"The church wardens are justified in removing from the church building a dismissed parish clerk when they have reasonable grounds for believing he would interrupt the divine services." 10 M. and W. 105 (England).

When breach of peace is occurring, a private person not only has authority to interfere to suppress, but is bound to do so. 118 G. H. 60. (Also cases from Pennsylvania, and England; but 19 Missouri 239 says the defendant need not prove *affirmatively* that he interfered to suppress. Also in cases of other misdemeanor besides an affray or breach of peace.) The arrest can not be made after the breach of peace is over.

The offense of disturbing a religious meeting, which is made criminal under statutes, as well as at common law, may be committed even though the services have not commenced, when it disturbs those who have assembled for divine worship. Also it may be committed after the services have adjourned, but before the worshipers have scattered to their respective homes. It has been held that singing practice or business meeting is not a religious service. But most of our statutes are broad enough to cover public gatherings.

34 Cyc. 1135: "By virtue of office the trustee or other officers are entitled to the possession of all the church property and use of property must be sanctioned by them, and they have the right to remove any person from the building who has not a superior right and may use force to remove any person who is disturbing a meeting of the society in violation of its rules. (Indiana, New York, and Canada cases.) They have no power to close the building against the congregation. The presiding officers can not expel a person present who is conducting himself peaceably and who claims the right to be present and has an apparent right."

Quite a number of these acts are set forth as disturbance of a meeting, but it may be of interest to you to learn, that a deep bass voice singing out of key and finishing after everyone else gets through, when it is a conscientious effort to do his duty by way of congregational singing, is not such a disturbance as the law of the land will deal with, but is rather turned over to the tender mercies of the ecclesiastical court.

9 A. & E. Encl. 675-676: "Persons intrusted with order of meetings or assemblies may preserve order and use such force as is necessary to remove persons, who are disturbing it. (5 C. & P. 576—Indiana, New York, and Pennsylvania, and English cases.)

A priest in the Catholic Church may preserve order and rebuke all violators. The disturbance need not be willful to justify removal of persons causing. Will vs. Lee, 34 New York 141.

Persons acting under authorized agents of a church whose duty it is to preserve order therein, may remove disturber of congregation or assembly, and awaiting commencement of services.

12 U. C. C. P. 191: A private person may use force to arrest in case of a breach of peace in his presence. In the case of a felony he may use force even to the taking of life to affect arrest or prevent felony.

Summing up briefly by actual practice of law, the officers having charge of the church building have authority to remove unruly persons; especially may this be done at the direction of the presiding officer. He may remove drunken persons, or those having no right on the premises, whether a session is in session, or about to be, or not.

Having charge of the property, he may remove trespassers or any other persons not having a right superior or equal to his. This does not give him the right to shut out members of the congregation. In the case of a necessity, we will go further and say that he may call on others in the congregation to assist him in removing an unruly person and if ad-

visible he may arrest and call on others to assist him in arresting for a breach of peace committed in his presence. One case you will note permits him to arrest a person selling liquors in the vicinity of the church building, or for any other affray or breach of peace committed in his presence, so you can see if circumstances warrant it, he might even call on others in the vicinity to assist and not only remove a person from the building, but also conduct them to the nearest magistrate or jail.

On the other hand, the pastor of the church or the deacon is not excusable himself in disturbing a meeting; which he may be disturbing even though he has it in charge, and you can readily see that wisdom should be used in attempting to remove persons from the building. Some full-blooded, hot-headed, stubborn man in the office might very easily get himself into the wrong end of the case in attempting to exercise his authority with too free a hand; but where need arises he may act without fear.

A query has been presented as to the right of a deacon to interfere in Religio or Sunday-school meetings where disorder occurs. We know of one instance where a deacon required the officers of a Religio society to keep better order than had theretofore obtained. It must be borne in mind that these societies are auxiliaries. Their general associations are auxiliary to the general church organization, and the latter would have the right to regulate or set in order to curb or restrain the former if it were deemed necessary for the good of the work in general. The same position will hold good regarding the local organization and the local church.

These societies have officers and it is their duty and right to keep order within their own ranks and to conduct their own affairs. But if they do not keep order, and it becomes evident that as a result the good standing of the church is menaced, the local church or branch may take notice of the situation and act. If the officers of the society do not keep order after having been admonished to do so, it is our opinion that the branch president may very properly place an officer in their meetings with instructions to see that order is kept. The deacon would be the logical officer to attend to this work. But note very particularly, he should *not* step in and interfere without consulting with the branch president, as in such a delicate situation he would need the counsel and moral support of his superior officer. Fortunately, such cases are rare, and probably in nearly all instances a word of friendly advice from the branch officers to the officers of the auxiliary will be sufficient.

There may be other duties that we have overlooked, but such as we call to mind, that are clearly stated in the church law, we have commented on as we understand them.

In all these things the deacon, as well as the other officers of the branch, must operate under the direction of the branch president, and in full accord with him, as in the branch, as we have before stated, all

lines of activity, and authority, are gathered up and center in the hands of the one who stands at the head of the branch, the regularly elected presiding officer.

ELBERT A. SMITH.

NOTE.—These editorials will be followed by some very interesting articles by various authors, on duties of branch and general church officers, including a symposium on "The Pastor," by well-known and experienced pastors. The series of four editorials just closed will probably be republished in pamphlet form.

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## NOTES AND COMMENTS.

"MORMONISM" IN MOVING PICTURES.—The moving picture is the latest method of treating the vexed subject of "Mormonism." "One hundred years of Mormonism," is the title of a picture play now running in Los Angeles. The Associate Editor attended this play recently and was privileged to watch his venerated grandfather grow from an infant in arms to years of manhood. More about this new method of treating an old subject will appear in the near future.

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## Original Articles

### HOW TO CONDUCT THE PRAYER SERVICE.

No. 7. "Methods and Tactics" series.

The prayer meeting is recognized as one of the principal meetings of the church. It has been considered by some of most importance,—the meeting where the people come together as one common family, to touch elbows in expressions of praise and petitions for pardon and strength, their sentiments arising in mighty unison to the God and Father of all. It is well that we give thought to a meeting so far-reaching in its effects among the Saints.

We do not approach this consideration with the idea that we shall be able to cover all the phases of our common worship. We do not understand such to have been the thought of those requesting this writing. The Lord has said: "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." Hence, any hard and fast rules would be impracticable, as well as presumptuous. Each service must be left to be conducted according to the conditions peculiar to the occasion, and in the light of the Good Spirit. However, a few suggestions are not only permitted, but, if wisely made, ought to be of profit.

Inasmuch as the service should be under the guidance of inspiration, it is at once apparent that the one who is responsible for the directing of the meeting should himself be possessed of the Spirit of God. The one in charge may so lead as to direct the people to the enjoyment of the presence of God, or he may order the service in a way to bring heaviness

and darkness of mind; in extreme cases he may bring about or permit conditions where the evil power has opportunity for expression. The first essential, then, is that the officer in charge of a meeting be possessed of the spirit of light and wisdom.

A basic principle which should never be lost sight of is, that the Saints assemble under equal privilege. No member possesses rights above another. Charity should be exercised toward those more stumbling in their manner of testimony. So long as the rights of others are not infringed upon, each should be left free to exercise his privilege.

The good of the body is the end sought. The one in charge, then, should avoid ordering the meeting after his personal liking. Tastes differ. What is of little edification to the president may be highly beneficial to others. By a close watch over the meeting, under the light of the Spirit, the one presiding may readily discern that which is to the edification of the membership.

To illustrate: The writer attended a meeting the past summer in which a missionary, under the missionary spirit, related some experiences had in a foreign field. The Saints were moved to tears; a spirit of devotion and sacrifice came over the meeting. Many sat ready to express joy in the Master's service and to pledge anew allegiance to the cause that sent such men abroad. The brother in charge arose abruptly after the missionary had resumed his seat, and said, in effect: "This is no place for lengthy autobiography. If there be those who have a brief testimony, we shall be glad to hear from them." It is needless to add that the spirit called into the meeting by the testimony of the brother was driven out at once.

Care should be exercised, then, lest the personal opinions or tastes of the one in charge subvert the meeting according to his own ideal; or lest in his anxiety for the general good he overlook the very presence and end for which he has labored.

The prayer meeting is not the place for preaching, or for the work of the visiting officers. If the Saints need instruction as to their personal duties, such instruction should be given in the meeting or place therefor. The presiding officer should not be the one to bring such disposition into a meeting. When brought by others, and likely to create discouragement or resentment, a wise suggestion may lead away from that which, if continued, would result in a meeting of little profit.

The time of prayer and testimony should be a time of fellowship and good cheer. While the Saints are permitted to express their trials and to speak of their burdens, the purpose of such provision is that the sympathy and support of others may be enlisted. Under trial there is comfort in the fact that "whether one member suffer, all the members suffer with it"—all are in sympathy with it; and

encouragement in the thought that, borne up before the Father by the united prayer of the Saints, one may finally triumph. Care should be taken that expressions of weakness and trial bring not into the meeting a feeling of heaviness or despair. The president should himself never bring a spirit of depression. By wise counsel or direction when such spirit has found place, he can in the majority of instances, indicate the "silver lining," thus administering to the burdened and the weak comfort and cheer—the strength of Christian fellowship.

Activity is the life of the meeting. However, a dilatory people are not likely to be induced to active service by chiding or undue urging. Misguided zeal may result in an unprofitable meeting and in serious damage to individuals. Wisdom should direct in the effort to persuade to activity, that the end sought, not the opposite, be reached.

For instance: The writer knows a man, a deacon, of great devotion; a young man of willing heart, of contrite spirit, of clean life—though backward in his modesty, yet a youth of promise. An officer in charge of a prayer meeting of the branch attended by the young brother in his opening remarks said: "If I didn't expect to occupy in the meeting I wouldn't come here." At the expiration of his term the young man declined to serve the branch longer as deacon. It has required the continued efforts of the branch and stake officers to induce him to again take up his work. He has not yet occupied in the prayer meeting. He has never done so. He needs now to overcome both his former timidity and the hurt of his tender feelings. The one in charge ought to be the last to bring such discouragement into a meeting.

The Lord is careful of our feelings. He has commanded that the instruments remain silent "when the Saints assemble for prayer and testimony." When he who orders for the peace and triumph of all, guards against the touching of those "tender and sad" by barring out instruments which on other occasions are to be used with profit, it behooves his Saints to be careful lest they carry into these same meetings that which might be permitted elsewhere, but which here would touch or sadden the already tender or troubled heart. The one in charge should be especially watchful lest he in an unguarded moment do or say that which might cause distress; he should be ever on the alert to note the misdirected zeal or thoughtlessness of others, and to move in wisdom that their breach of decorum have no ill effect.

It becomes necessary at times to indicate a change of order, such as a return to prayer, a leaving of prayer and a giving over to testimony, or more or less singing; to caution against lengthy or unwise testimony; to urge activity; to warn against the pos-

sibility of evil presence; to declare against foul expression. In all these and in every other duty the president should remember that his direction, warning, and declaration in their timeliness and nature, if effectual must be in accordance with or indited "by the Holy Ghost."

We revert, then, to the thought first set out. The essential qualification of the man who would preside is that he be possessed of the Spirit. Thus is he able to exercise in that leading which steers the body clear of unwise participation, or of the effects thereof. This being done, there is little likelihood of evil influence or expression. Satan is seldom able to operate unless the occasion be opportune. By wise and spiritual counsel the flock may be shielded from all that would destroy; by the same kind of counsel the Saints may be directed to their profit and edification.

This discussion is necessarily brief and only suggestive. Each presiding officer must be left to study the individual and collective needs of his flock. By persistent effort and continuous prayer he may receive in his life the Spirit as an abiding comforter; and in his activities as a minister that especial portion needful in the premises. Such man under the wisdom of his calling, other things being equal, is able to lead his charge to victory. When called upon to lead in broader circles, his experience will serve him; the additional wisdom attending a larger field will enable him to direct advantageously to all.

JOHN F. GARVER.

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## TWELVE REASONS WHY I BELIEVE THE BOOK OF MORMON.—PART 1.

AN ARGUMENT IN TWO PARTS, BY CHARLES FRY.

*What It Purports to Be.*

The Book of Mormon purports to be a historical and doctrinal record of two nations which in ancient times inhabited the Continent of America; written mainly by holy men, preserved in the earth through centuries of barbarism, brought to light and translated by the power of God to aid in the salvation of souls in the last days.

*Belief is Not Without Consistent Reasons.*

Proportionately but few people have acknowledged these claims; the masses, often without any investigation, rejecting them as being unworthy of credence. All sorts of false and evil reports have been circulated regarding the book, which are too often accepted without investigation, so that popular opinion has decreed that the work is corrupt and unworthy the belief of good people. In like manner, those who believe in the book have been looked upon as being deceived and corrupted by it, having no sound or consistent reason for such belief.

In common with thousands of others, the writer believes that the book contains a true history; that it contains a revelation of God's will, and that it was brought forth and translated under the direction of the divine head; that the character of the book is good and its influence upon the reader is elevating. To him this belief is not without consistent reasons, and in the following pages are set forth briefly a few of those reasons, that those who have not known of the book and come to read this little tract, may know why he and others of like faith hold such belief.

### 1. IT HAS A PURE STANDARD OF ETHICS.

It is said by our Lord that "a corrupt tree can not bring forth good fruit" (Matthew 7: 18); and again he said: "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth



ELDER CHARLES FRY.

speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." —Matthew 12: 34, 35.

This rule given by Christ applies to the Book of Mormon. If the book be found to be good, it can be safely stated that its source was also good; and if it is found to be evil, then its source must have been evil. It will not be sufficient to find that it contains some good, but it must be entirely good, without advocating a single erroneous or immoral principle, in order to come up to its claim that it was given by

inspiration of God. Satan invariably uses a large proportion of truth, mingled with a small amount of error, in order to deceive, but "every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1: 17.) God's gifts are both good and perfect, and the Book of Mormon must come up to this rigid requirement if it is to support its own claim of divinity.

#### *Virtues Commended.*

In examining the Book of Mormon upon this point, it is found to teach practically every moral principle required for the welfare of the individual or for society. It teaches meekness, humbleness, patience, long-suffering, temperance, diligence, peacefulness, purity, virtue, neatness, and comeliness. Socially, it teaches love for all, especially the poor and unfortunate, and requires that one's labor in life be with a view of serving his fellow men; it teaches mercy for the erring; liberality to the needy; a regard for and a care of the sick and afflicted; honesty and justice in all one's dealings; that parents teach their children, and that the education of children should be provided for. It teaches that men, as citizens, should work for the preservation of the liberties of the people; that they should acquiesce in the will of the majority, and should support the government in enforcing the law. Religiously, it supports prayerfulness, thankfulness, watchfulness, faith, hope, and charity and good works.

#### *Vice Condemned.*

It forbids men to lie, deceive, rob, steal, plunder, be angry, murder, use vengeance, be boastful, commit adultery, take the name of God in vain, use strong drink, oppress the poor, or shut their eyes to their needs. It condemns pride, envy, strife, malice, persecution, love of money, love of costly apparel, covetousness, idleness, evil associations, evil thoughts, lasciviousness, filthiness, sensuality, carnality, stubbornness, sacrilege, idolatry, hypocrisy, reviling, whoredom. It is strongly against unbelief, infidelity, priestcrafts, secret combinations, inequality, the costly adorning of churches to the neglect of the poor and needy, war—except for self-preservation—slavery, office-seeking, using illegal means for obtaining office, showing favor to wealthy criminals by judges and other public officials, divorce save for one scriptural cause, and polygamy.

The men whose histories are recorded in the book were approved and commended when they followed the virtues, but disapproved and condemned when they followed the vices. Even cities and nations are judged by this standard in the book, and civic righteousness brought peace and prosperity, while civic corruption brought trouble and disaster. There

are no teachings in it but which if observed will make better husbands and wives, fathers and mothers, brothers and sisters, neighbors, citizens, and better children of God; and hence, so far as morals are concerned, it is altogether worthy of acceptance, belief, and obedience.

#### 2. IT PRESENTS CHRIST AS THE REDEEMER OF THE WHOLE WORLD.

Contrary to the assertions of some and the belief of many, the Book of Mormon has Christ for its central figure and represents him in the fullness of his attributes. The first chapter of the book tells that the prophet, Lehi, 600 B. C., saw in vision the coming of the Son of God to the earth, with twelve apostles, and the things he saw and heard "manifested plainly the coming of a Messiah and also the redemption of the world." Nephi, another prophet, was commanded to bear record that Christ "is the Son of God." Again he says, "And I, Nephi, have written these things unto my people that perhaps I might persuade them that they would remember their Redeemer." "If the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the judgments of him that rest upon them." "Wherefore, redemption cometh in and through the Holy Messiah, for he is full of grace and truth." Lehi, while instructing his sons said, "And now, my sons, I would that ye should look to the great Mediator and hearken unto his great commandments; and be faithful unto his words and choose eternal life according to the will of his Holy Spirit, and not choose eternal death according to the will of the flesh and the evil which is therein."

After this manner do the various writers hold Jesus Christ as the Savior and Redeemer of the world. He is held as the Creator of the world, in connection with the Father as the Author of light and life, the great Teacher of mankind as an example; loving, compassionate and impartial.

The book tells that after his resurrection he appeared in the flesh to his children in America, who were a branch of Israel, and instructed them in the way of life and salvation, giving to them the gospel as he gave it to his people at Jerusalem and ordaining ministers to preach it and administer in its ordinances. The last writer, upon the closing page of the book says: "And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift nor the unclean thing. . . . Yea, come unto Christ and be perfected in him, and deny yourselves of all ungodliness."

The Christ of the Book of Mormon is not a different one from the Christ of the Bible. He is the Jesus of Nazareth who was born of the Virgin Mary and who was crucified and rose again for the

saving of the *whole* world. It presents him in his true character—as he is in the Bible, a perfect ideal, a living example worthy of the acceptance of all men and of their best efforts to come up to his standard as taught there.

### 3. ITS DOCTRINE IS IN FULL HARMONY WITH THE DOCTRINE OF THE BIBLE.

#### *Some of Its Principles.*

It teaches faith in God the Father, and in his Son, Jesus Christ, and in the operation of the Holy Spirit. It teaches repentance from all sin and baptism by immersion for the remission of sin by a minister authorized of God, as necessary steps to bring men into acceptance with God. It promises the baptism of the Holy Ghost to those who obey. The ordinance of laying on of hands is taught for the giving of the Holy Ghost, healing the sick, and ordination to the ministry. The second coming of Christ to reign on the earth for a thousand years, the resurrection of the righteous at his coming to live with him; resurrection of the wicked at the end of the thousand years, the judgment of all men and the giving of reward or punishment according to their works are strongly held. It teaches the gathering of Israel from their dispersion and their conversion to Christ in the last days. In other matters besides these, there is a perfect harmony existing between this book and the Bible, and one who believes the latter, can not consistently reject the principles of the former.

Hence from a doctrinal viewpoint it is worthy of acceptance.

### 4. ITS HISTORY IS IN HARMONY WITH THE HISTORY AND PROPHECIES OF THE BIBLE.

#### *A Nation from Babel.*

The book gives the history of a nation which had its beginning in a colony which came from Babel at the time of the confusion of tongues. The Bible says of the people at Babel, "So the Lord scattered them abroad from thence upon the face of *all the earth*." (Genesis 11:8.) This being true, a part of those people must have come to America, which the Book of Mormon affirms.

#### *A Nation of Israelites.*

The book tells of a second colony of Israelites which came from Jerusalem about 600 B. C., and grew to be a great nation. The Bible says: that Israel would "spread *abroad* to the west and to the east, and to the north, and to the south." (Genesis 28:14.) "And the Lord shall scatter thee [Israel] among all people, *from the one end of the earth even unto the other*." (Deuteronomy 28:64.) "My sheep [Israel—see verse two] wandered through all the mountains and upon every high hill: yea, my flock

was scattered upon *all the face of the earth*, and none did search or seek after them." (Ezekiel 34:6.)

The book says that the founder of this nation was of the lineage of Joseph who was sold into Egypt. The Bible says that "Joseph is a fruitful bough by a well whose branches *run over the wall*" and that his promised inheritance should reach "*unto the utmost bound of the everlasting hills*." (Genesis 49:22, 26.) The history of one confirms the prophecy of the other.

The Book of Mormon says that the time in which the colony of Israelites left Jerusalem (600 B. C.) was a time of great wickedness among the Jews, and that the Lord sent many prophets, including Lehi, who became the head of the colony, warning the people of their impending destruction, and commanding them to repent. The condition of these times (which was in the reign of Zedekiah, king of Judah), is confirmed by the Bible. Read 2 Chronicles 36:11-21. "Moreover all the chief of the priests and the people transgressed very much after all the abomination of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy." (Verses 14-16.)

This nation of Israelites in America, though having been greatly enlightened, ultimately turned against God and forgot him and the true worship, and have continued until the present time in heathendom. This is in harmony with the Bible, which says that Israel "forgettest the Lord thy Maker" (Isaiah 51:13), and "My people have forgotten me, days without number" (Jeremiah 2:32) and they "stumble in their ways from the ancient path," etc. The remnant of Israel known as the *Jews* have not entirely forgotten their God, they have never turned to idolatry, and hence these prophecies of the Bible must refer to some other part of Israel. The Book of Mormon proves their fulfillment.

Again, this book says that Christ after his resurrection appeared to his people in America and taught them the gospel. Jesus said, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24). "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd." (John 10:16.) Other sheep of Israel besides those belonging to the fold at Jerusalem were to hear Christ's voice, and he was to go after them to bring them to him. The Book of Mormon proves this true.

These are but a few of the historical features of

the book, that are found to accord with the Bible; all the way through, even in details, the same harmony exists and adds another proof of its divinity.

5. THE CIVILIZATION OF THE NATIONS WHOSE HISTORY IT IS, HAS BEEN CONFIRMED BY RECENT ARCHÆOLOGICAL DISCOVERIES THROUGHOUT AMERICA.

To give all the proofs of this statement would require a volume and we can but mention a few things and leave the proof to the researches of the reader.

*What the Book of Mormon and Explorers Both Tell Us.*

The Book of Mormon became public before very much was known of the ancient ruins of America. It tells its own story in its own way and it is self-evident to the reader of the book that whatever references it makes to the character and civilization of the ancient people were not based on any of the discoveries or theories of modern explorers.

While our knowledge of the past as learned from the ruined cities and other remains and from the traditions of the native tribes must be very vague and limited, and present many difficult problems, yet there are some things that can be, and are, established beyond all reasonable doubt. The nature and extent of the ancient remains tell unquestionably of an advanced civilization, confirming the Book of Mormon.

Scientists tell us that there are evidences of the two distinct and successive civilizations on this continent; the Book of Mormon, years before, told us of two successive civilizations. This book and scientists both tell us that the first nation attained its strength in Central America and extended into North America. Both tell us that the second occupied in South America and extended northward building upon the ruins of its predecessors. Both tell us of a people who lived in the mountains, in secret and almost inaccessible places, in a state of enmity with their neighbors, called by one *Gadianton Robbers*, and by the other *Cliff Dwellers*. Both give us evidences that Christ and Christianity were known to the Americans. Both tell us of a state of semicivilization which followed the decline of the last nation. Both tell us of people who were idolatrous and who offered human sacrifices. Both tell us that the civilization of the nations was indigenous—developed upon this land. In many other minor things scientific researches agree with the Book of Mormon.

*The Book of Mormon Spoke First.*

When we reflect, that practically all the things were told *first* by the Book of Mormon, the evidences are strong in favor of that book and certainly warrant a belief in it. Should the reader desire to in-

vestigate this part of the subject for himself, we would refer him to a useful little book entitled, *The Divinity of the Book of Mormon Proven by Archæology*, also *Report of the Comité on American Archæology*, both on sale at the Herald Publishing House, Lamoni, Iowa, and at the Ensign Publishing House, Independence, Missouri. Also such works as *Baldwin's Ancient America*, *Short's North Americans of Antiquity*, and similar ones found at most book stores.

6. EVERY PART IS IN PERFECT HARMONY WITH THE WHOLE.

A lie will not bear comparison with the truth. A lie of many parts will seldom, or never, if thoroughly investigated, bear comparison of its several parts. The Book of Mormon, with its history, and geography, its doctrine and ethics, its chronologies and prophecies, and its philology and ethnology, is the most complex book known, as regards the number and variety of its parts, with possibly an exception of the Bible, yet throughout the book a beautiful harmony exists.

It would be impossible for a work so large as this book is to stand a searching investigation if it were a fraud, as many think it to be, for its inevitable discrepancies would be so apparent that none would be deceived.

*In Its Chronology.*

The chronology of the Book of Mormon is intricately woven through its chapters from the beginning to the end, and extends over a period of more than a thousand years, dates being given for most of the principal events. There are no inconsistencies in this chronology. If the Book of Mormon was anything else than what it purports to be, we must believe that its author has accomplished what no other author of fiction has ever before attempted, viz, the weaving into a work of no small proportions a system of chronology, and that without any serious discrepancy. If fraud was designed in the bringing forth of the book, it would have been unnecessary to go so extensively into the matter of dates, as they are seldom necessary in fiction, and their use would but make easy an exposure of the fraud.

*In Its Geography.*

Likewise it has a geography of its own. It follows the history of two nations (briefly) in their travels and settlements throughout the entire Continent of America. The geography, like the chronology, is an incidental part, but in its account of the form and relative positions of various parts of the land, of mountains, valleys, rivers, seas, lakes, plains, and isthmuses, and of the character of the different parts of the land as to climate, fertility,

products, etc., we find a complete harmony. So far as these places are identified we also find the geography to agree with the geography of the present time.

As has been stated in regard to chronology, the writer of a fraudulent work would not risk exposure by embodying so much that would tend to expose the fraud. The facts that the Book of Mormon gives so particularly so many details, and that through them all a perfect harmony exists, are certainly strong points in favor of its truthfulness.

#### *In Its Teachings of Religion.*

The book deals with the history of a people who lived for six hundred year under the law of Moses, afterward changing to the law of the gospel as taught by Christ. It also records some of the religious history of a previous nation which had its origin at Babel. In all these teachings there is a wonderful harmony throughout, and which is also found in every feature of the book.

#### 7. THE TIME AND MANNER OF ITS COMING FORTH WAS IN FULFILLMENT OF BIBLE PROPHECIES.

A young man—Joseph Smith—was directed of the Lord to a record written upon metallic plates which lay in a carefully formed box of stone in a hill in the western part of New York, which he was directed in 1827 to take and translate by the means which the Lord had provided.

Some of the strange characters were transcribed and sent to a professor of languages in New York who admitted they were genuine, but confessed his inability to read the book. It was while making the translation that, by angelic hands, the authority to administer in the ordinances of the gospel was given to this young man and his associate, Oliver Cowdery, by which they were authorized to baptize men and women unto Christ according to the Scriptures. On April 6, 1830, the Church of Jesus Christ was organized, and afterward built up according to instructions given of God.

#### *(b) What the Bible Says About It.*

Because of brevity we can not give the quotations in full, but refer the reader to the passages for careful reading.

We notice Isaiah 29: 9-24. This describes a class of people who are spiritually drunk and spiritually asleep, at a time when the prophets and seers are covered, or removed (verse 10). Then follows an account of a "book that is sealed." The *book* is delivered to an unlearned man and he is asked to read it but he says, "I am not learned." The *words* of the book are delivered to a learned man, and he is asked to read them, but he says, "I can not; for it is sealed." Then the Lord says that because the people worship

with their mouths and not with their hearts, and that the precepts of men have taken the place of the truth, he will proceed to do a marvelous work and a wonder, for the wisdom of their wise men shall perish, etc. (Verse 14.) "Is it not yet a very little while and Lebanon [or Palestine] shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest?" (Verse 17.) "In that day shall the deaf hear the words of the book and the eyes of the blind shall see out of obscurity and out of darkness." (Verse 18.) "Therefore thus saith the Lord, who redeemed Abraham concerning the house of Jacob, Jacob shall not be ashamed, neither shall his face now wax pale." (Verse 22.) "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Verse 24.)

The leading points in this prophecy agree with the history of the coming forth of the Book of Mormon. We note the following:

At the time the book came forth there were no prophets among the people, and a condition of spiritual sleep prevailed.

A sealed book was given to an unlearned man. It was a *sealed* book (in a dead language).

The *words* of the book were given to a learned man. The learned man could not read the book.

The Lord *began* a marvelous work in which the book was to play a part.

He did not choose the wise men to do it—"The wisdom of their wise men shall perish."

It was not long after this work began that Palestine was restored to fertility—since 1852.

The unlearned man read (translated) the book.

Through the means of this book, *doctrine* is again taught instead of the precepts of men.

Blessings have come upon Jacob (Israel), and favors and equal rights are granted them in nearly all countries.

Another prophecy on this subject is found in Psalm 85; verse 11 says: "Truth shall spring out of the earth; and righteousness shall look down from heaven." This was to be at a time when the Lord would *speak peace unto his people* (verse 8). When the *Lord* is to give "*that which is good*," and when "our land shall yield her increase" (verse 12). Verse 13 says, "Righteousness shall go before him; and shall set us in the way of his steps."

The Apostle Paul says that the righteousness of God is revealed in the gospel. (Romans 1: 16, 17.) The righteousness that is to come down from heaven, and that is to go before him and set the people in the way of his steps, must certainly then be the gospel. If God speaks to his people, that which he speaks must be a revelation. A careful reading of this will show that these events are to take place in

the last days, at a time when peace and favor are to come to scattered Israel.

We call attention here to Revelation 14:6: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwelt upon the earth and to every nation, kindred, and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This shows that the gospel was to be brought from heaven *by an angel*, and at the hour of God's judgment, the time of the end or last days.

The events associated with the Book of Mormon in modern times confirm the following points in the above prophecies: (a) That truth should spring out of the earth. (b) That righteousness (in the gospel) was at the same time to come down from heaven. (c) That it was to come by an angel of God. (d) That it should be at a time when God would speak, (give revelation). (e) When the land of Israel shall again be fertile. (f) At the time of God's judgment. (g) That these revealments should set the people right before God.

These with a number of prophecies of the Bible have had, or are having, their fulfillment in the latter day work. It will be impossible in this short statement to consider to any extent all the Bible evidences, but we refer the reader to a valuable work on this subject entitled *The Book of Mormon Vindicated*, which may be obtained of the publishing houses already named.

(Concluded in next issue.)

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### EQUALITY.

(In three parts.—Part 2.)

BY J. W. GILBERT.

Entire service for entire needs, is the ideal provided for in the Order of Enoch. But in the outset of the establishment of the new civilization, which is ultimately to be so complex and efficient, it is evident that there will not be the opportunity for so complete a service, nor the ability to supply so completely the needs of the people as may be expected later, when the magnitude and variety of its institutions will be such that it can furnish opportunity for labor in every line of endeavor, and be able to supply every known human necessity.

Now, until that stage is reached, will be the trying time, which will consist largely in the difficulty of administering to the needs, and dispensing the opportunities, which are meanwhile insufficient to meet the demand to completeness, and yet do it so that all may have their proportionate share of the incomplete supply.

Until all can have as fine a home as the heart can justly desire, all should be content to have one-pro-

portionately less in cost, grandeur, and style than the heart desires. For people can not be equal while some live in miserable hovels and others in mansions. We should only indulge in *finer* homes, carriages, wearing apparel, or *greater* pleasures, when the standard for every individual can be raised by reason of a better and more abundant supply. Spiritual blessings, or any other kind of permanent blessings, can not come to us so long as we have one standard for the ministry and the poor, and another standard for the sagacious business man. There should be no other basis than the "ministerial basis" of living if we are all to minister according to our gifts and callings in this great work; but that basis should be raised just as soon as it can be raised for all alike, and not till then. Otherwise we are not equal, and the "abundance of the spiritual blessings shall be withheld." (Doctrine and Covenants 70:3.)

The order in which our needs and wants take precedence in importance is governed by the length of time we can endure them, and the amount of suffering entailed. The first in order is air to breathe, because we would die in a few minutes without it. Food is less important, because we can live longer without it than without air. In seasons of intense cold, clothing and shelter are also more important than food, as we could live longer without food than without clothing and shelter. Music, the very important, is less essential than food, clothing, or shelter. Automobiles are fine, and serve a good purpose, but vastly less essential than the others. Palaces are grand and delightful, but not so needful as plain, comfortable homes. Things that minister to the esthetic taste are soul-cheering and refining, but not so essential to life as are the physical necessities.

So, in a community or civilization composed of beings bearing the relation and kinship of brotherhood to each other, there arises, inherent in the social fabric, the altruistic principle of live and let live. It does not admit of one member advancing in the enjoyment of supplied needs any farther than the full social product will provide for every other member. Else they are not brethren, but like beasts of the jungle. For no man can, by any possible stretch of logic, have a right to more of the good things of earth than he needs, while there are those who have less than they need and are yet willing to work. These good things are here for the very ones who need; not to pile up for those who do not need.

For, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance; *but it is not given that one man should possess that which is above another*; wherefore the world lieth in sin."—Doctrine and Covenants 49:3.

What did the Lord mean when he gave this, if he did not mean what he said? And it is so plain that there is no doubt as to what he said.

Now, when does a man possess that which is above another? When the whole social product is only enough to supply every member with just a plain house to live in, and an ordinary suit of clothes, and only plain food—when there is only this much per capita, then if by some contrivance some sagacious fellow lays a scheme by which he can get enough to enable him to live in a palace, and wear broadcloth and silks, and scoot over the country joy-riding in automobiles, he possesses “that which is above another.”

Where does his excess come from? It comes out of the social product, and results in lowering the possessions of the other by just the amount he has in excess of the per capita portion. Either all of the others have a little less than enough, or else a few are reduced to living in hovels, wearing overalls, and going hungry. Then multiply these sagacious fellows, and they become a social menace, and a greater and even greater number must live in hovels and go without the needs of the first order—the plain, physical necessities. The altruistic principle does not admit of one member enjoying supplied needs of a less important order than can be enjoyed by all; for as soon as one passes over into the possession of things that are less necessitous than can be enjoyed by every other member, so soon he possesses “that which is above another,” and for this cause “the world lieth in sin.”

As we have seen, there is a margin of difference in the amounts that different persons should receive to meet their wants, and still receive alike; and also a margin of difference in their capacity for doing, and yet render service alike. Their margin is marked by the difference in the amount of food necessary for one man's meal in excess of that necessary for another's, or vice versa; by the difference in the amount of clothing needed for different sizes of men; by the difference in the size of their families; by the difference in the product of their labor, each doing his best. These differences are legitimate, and are admissible by the altruistic principle inhering in brotherhood and the law of equality; but twice as much, or three times as much, or a hundred, or a thousand, or many thousand times as much beyond this legitimate margin, as is seen in the world of brothers to-day, is simply bordering on social criminality.

We see, now, why God gave such a scathing denunciation of those who disregard this law, in the following words:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101: 2.

The day of “every man for himself” is past. The

day when each had his own farm and herds, raised his own wool, wove it into cloth for himself, raised his own wheat and crushed it by hand for his own cake, tanned hides taken from his own beasts, from which he made shoes with his own hand for himself and family. The day is past when each family was a complete commonwealth within itself, and independent of everyone else. There was room once for each family to do so, but now society is so dense that there has to be a division of labor; one raising the wheat, another the sheep and wool; another grinding the wheat into flour, another weaving the wool into cloth; others making the cloth into garments, while others spend their entire time making nothing but shoes. Thus society is driven to cooperation, which at present is only practiced in a crude way. We've got to mix up in our affairs. We've got to take others into our reckoning. We've got to organize for cooperation. We've got to pass from family production into social production. We are just now in the throes of transition, as a woman travailing in birth just before the new creature comes forth. Our society to-day has in it the seeds of decay of the old and the germ of life of the new.

As soon as the division of labors was attempted, the man who raised only wheat had to find some way to exchange some of his product with the man who made shoes, and some with the man who made clothing, and so on. So they fell to bartering in kind, which was fine, so long as they gave in exchange for one man's full product, approximately the full product of another. But they soon got to using something for a medium of exchange, and then discovered the possibility of buying one man's product and selling it to another at a higher added price than the cost of handling and transportation. Then profit-taking was born, and concentration of wealth began, because the traffickers took even larger and larger amounts *over and above what would pay them for carrying these goods from one producer to another.* This *over and above amount is profit*, the principle of which is wrong, BECAUSE IT IS NOT EARNED though the practice may have to continue till the new order is established. It is not earned because one man's reasonable efforts in trafficking are not worth any more than another's reasonable efforts in production. *The pay for a man's reasonable efforts in any line should be the amount that will meet his reasonable needs.* Else God's words about men receiving according to their wants and needs are meaningless. *If one man should receive more for his services than what is needful for himself and family, the question then would be, How much more should he receive? If it be said, He should receive a hundred dollars a year, or a thousand, or ten thousand a year more than he needs for himself and dependent ones, we ask, For what purpose or reason should he receive*

it? He does not need it for any purpose that comes within the range of human necessities; so what purpose can it serve him but to ruin him and his by surfeiting and idleness? But if by any process of reasoning it can be made to appear that he should receive more than is needful for his support, where can the limit be set?

There are no natural bounds for a limit after passing the bounds set by nature in the natural needs and wants. There is no more reason why a man should not have a million more than he needs than that he should have a hundred more than he needs. And if there is no reason that he should not have a million, there is no reason that he should not have two million, or a billion, or one hundred billion, and on up till he gains all the wealth in the world, and thus reduces all the inhabitants to serfs, slaves to pay him tribute for a place and a chance to live. Thus we see how the concentration of wealth was brought about by an unrighteous principle, and how it impoverishes those from whom it was concentrated, and how it enriches (in dollars, but damns in practice) those to whom it is concentrated. Thus misery and suffering are spread broadcast, and the "world lieth in sin," because "it is not given that one man should possess that which is above another." This is true, fundamentally and inherently; not *merely* because God said so, but rather he said so because it is, in the very nature of things true, and so is one of his inexorable laws. Because it is only natural, that if one man filches it all, just because he can (and can if the rest let him), there will not be enough for the rest, whose rights to be supplied are just as insistent and important as his, and are in every way as a whole equal with his.

Profit is that contrivance by which one man comes into possession of more than his pro rata of the total social product. Profit is not possible so long as one man's product during a given time is exchanged for that of another during a like period of time. Time is an important factor in the unit of this measure, because it marks the recurrence of human needs. For the individual *needs* during a given time are balanced against the individual *product*, during the same length of time, under like circumstances. Just so soon as one man exchanges his product for a day for that produced by another in two, three, or a hundred days, just so soon inequality and trouble begin. The one finds, if he works as he did before his sagacious transaction, his wealth piles up beyond his needs; and the other finds he must work longer and harder to supply his usual need, or else do with less than the amount he enjoyed before he fell into the clutches of the sharp trader.

Without the device of profit-taking, there can be no great shifting of products from one to another, no concentration of wealth in a few hands, to such a

degree as will menace society. Even in the world to-day that knows so little of the fine shades of the law of equality, they are coming to see that profit is an unearned quantity, and defined in a recent number of *Current Literature* as that portion of a business man's receipts *over and above operating expenses, plus an amount for himself that he could command as wages if he were doing that same work for some one else.* That is the world's definition of profit.

So far, so good. Now if they could just learn that a man should not receive more than his needs for his service, and that *profit is unearned because it is over and above the price of service*, and therefore a wrong principle, things in the field of economics would begin to adjust themselves, like water seeking its level.

But men want to increase the margin between themselves and poverty, and so imbued are they to-day with the idea that profit-taking is the best way to get increase, that it is almost impossible for them to see that it is the very worst way to get increase of goods, and that the only real increase is in making or growing something useful to mankind, and thus with a mistaken idea they search the world for more chances for speculation.

Without profit, speculation is impossible. Speculation is just another name for profit. The principle is the same, that of getting something for nothing.

However, some try to excuse speculation on the ground that its gain is the reward for risk. But risk is not a useful commodity, but a danger to society, and can only be assumed in the most economical way by the public, and overcome by cooperation. The truth of this is attested in thunder tones by the history of the wrecks of lives and fortunes in the illegitimate field of speculation. Speculation must be pursued in connection with some commodity, or else it falls flat. It must be in something that people want, or, better still, something that they *must have* to live, or else they would not buy, and hence no speculation be possible. So, when a commodity is bought for speculation, it is held for a higher price, creating a fictitious demand by keeping it out of the natural channel of supply until the need is felt so strongly by those who need that commodity that they are forced to pay the higher price, which is the profit, the reward for speculation; a filched price, not for service rendered, but is obtained not by a highwayman's revolver menacing your life, but by intensifying and aggravating a want that menaces your life.

Is it so bad as that? Is it the very same principle involved in highway robbery? It surely looks that way. The only difference being the *modus operandi*. Then it must be wrong. It surely *has the appearance of evil!* Ah, here it is:

The spirit of speculation, the exhibition of greed for gain

is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil. Heed should be paid to the admonition of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the Saints, and especially from those upon whom rests the burden of the church and its ministrations abroad.—Doctrine and Covenants 127: 7.

Just like a gentle father to his children, the Lord used as mild terms as he well could in reference to the awful thing he had under consideration.

Then the only proper way to get increase is to render service, and make something useful to humanity in answering the recurring needs; to minister to the comforts and blessings of life; to raise or grow things that are good for food and raiment, to please the eye, to gladden the heart—to make two blades of grass grow where grew only one.

(To be concluded.)

## Of General Interest

### DREAMS.

(EDITOR'S NOTE.—A series of selected articles on dreams. Three are presented herewith; the fourth will appear later.)

#### DREAMS ARE WISHES IN DISGUISE.

Steadily, of late years, expert opinion has been swinging away from the opinion that visions of the night are meaningless phantasmagoria, worthy of attention only from the uncultivated and superstitious. In fact, scientific interest in dreams begins to recall the good old days when Nebuchadnezzar, king of Babylon, after "seein' things at night," called together "the magicians, and the astrologers, and the sorcerers, and the Chaldeans" of his realm, to make known the interpretation thereof, and, by way of stimulating their psychological insight, promised to cut off all their heads if they missed.

The one man who has carried furthest this topographical survey of dreamland is Sigmund Freud, extraordinary professor of nervous pathology at the University of Vienna, and probably to-day the most discussed man in his field in the entire scientific world.

#### AN APPARENTLY FOOLISH DREAM.

But to come to particulars. Ernest Jones, M. D., of the University of Toronto, a disciple of Freud's, encountered the following: A woman of 37, with a husband but no children, dreams that she is sitting in a grandstand, as if waiting to watch some spectacle. A military band approaches, playing a gay, martial air. Behind it comes a funeral train, with the casket resting on a draped gun carriage. The dead man appears to be a certain Mr. X, a somewhat unimportant person, still alive, whom the dreamer knows in real life only slightly.

Behind the dead man followed his brother and

three sisters, all dressed in gay clothing and exhibiting anything but the grief proper to the occasion. The brother, in addition, dances about "like a savage," waving his arms and exhibiting extravagant joy, while a yucca tree with a number of young blossoms on it grows out of his back.

The dream is utterly absurd, just such an absurdity as occurs to any of us any night in the week. But no dream, the Freudians hold, is ever devoid of meaning, if only one can get hold of it at the right end. Most dreams, they maintain, reveal the deepest secrets of the heart.

The woman, therefore, is cross-examined concerning the various single elements of her fantasy. The yucca tree, for example—what does she know about yucca trees? That proves to be simple enough. She has traveled in the West and seen the marriage ceremonies of the Indians, in which the yucca always plays a part not very different from that of the orange blossom with us. The natives carry yucca trees in procession, dancing like Mr. X's brother in the dream, while the blossoms of the tree symbolize offspring. Apparently, then, the dream has something to do with marriage and children.

#### THE SCIENTIFIC INTERPRETATION.

Next it transpires that the dreamer herself bitterly regrets having had no children of her own. For this she blames her husband, whose life has been by no means exemplary, and whose addiction to alcohol has ruined both his health and his career, and completely alienated his wife's affection.

Mr. X, too, though but an indifferent acquaintance, turns out to have certain curious resemblances to the dreamer's delinquent husband. Like him, he has a brother and three sisters. Like him, also, he started life with high promise, and fell by the wayside for lack of moral stamina. In short, the two men are so far alike that the thought of either would naturally suggest the other, to one who knew both.

But Mr. X is a civilian, who would not be having a military funeral; the husband is an officer of volunteers, who might. Moreover, though Mr. X really has a wife, she keeps conspicuously out of the dream.

The dream funeral, then, is really that of the dreamer's unloved husband in the guise of Mr. X, who resembles him; while the gay music and the gay clothes symbolize the emotions of the would-be widow. As for the exuberant brother of Mr. X, he is, in real life, a former lover of the dreamer, whom she threw over in a fit of pique, that both have regretted ever since.

So at last the latent meaning of the dream comes out. If her husband should die, nobody would be sorry—least of all herself and Mr. X's brother. The ridiculous dream sums up a whole life tragedy—a tragedy, moreover, some aspects of which the

dreamer would never willingly reveal to any human soul.

#### A DREAM A PROTECTIVE DEVICE.

But why, demands the bewildered skeptic, at this point, if an unhappy wife wants to dream that her lot of a husband is dead, that she is married again and is bringing up the children of a decent man, why doesn't she go ahead and dream it like a sensible woman, instead of trying to conceal a natural desire under a ridiculous symbolism? Because, replies the Freudian, her conscience will not let her. She will not admit, even to herself, that she wants to marry the other man; still less that she wishes that her husband were dead, so that she might. When the idea enters her mind, she puts it down forthwith—down into the unexplored region of the subconscious, and prays that it may never come up again.

Even in her sleep her conscience remains so far awake as to keep any such wicked idea out of her mind. But the "censor," to use the Freudian terminology, is easily deceived—most of us have observed that fact concerning our own consciences, even when wide-awake. So the dream which disguises itself as gay clothes and music, hides the redundant husband under the form of Mr. X, makes yucca blossoms of his children, and marches past the inspector undetected.

A dream, therefore, according to Freud, is a protective device for putting ourselves to sleep. An ardent desire rankles deep down in our mind and keeps us awake. Our conscience refuses to let us act it out, or talk it off our minds, or even think it off. So we get the idea past the censor as a symbolic dream, and slumber in peace.

Every dream, then, in the Freudian formula, is the more or less disguised fulfillment of a suppressed wish.—Edwin Tenney Brewster, in *McClure's Magazine*.

#### IN OUR DREAMS WE GO BACK TO CHILDHOOD EXPERIENCES.

Dreams often take us back to the experiences of early childhood. . . . They sometimes bring up long-forgotten incidents, faces, emotions, with surprising vividness. In dreams, as Dryden says:

Sometimes forgotten things long cast behind  
Rush forward in the brain and come to mind.  
The nurse's legends are for truth received,  
And the man dreams but what the boy believed.

Day dreams also often take us back to childhood. Drowning persons are said to see their whole lives, including events in early life long lost from conscious remembrance, in the twinkling of an eye; perhaps this vision is somehow related—the projection of an instinctive, sudden, strong desire to live. Indeed, the latent content of every dream probably goes

back for some of its elements, for a part at least of the desires which actuate it, to the experiences of childhood. These experiences have perhaps been forgotten; the early desires have for some reason been repressed. They reappear, however, in dreams, in which we live back into childhood again.

The dream usually seizes upon some experience of the preceding day—trivial because such incidents will be free of associations—and makes this a starting point, or point of crystallization, to which the old experiences may attach themselves. . . .

Just as the dream materials are largely derived from childhood, so in dreams we act and feel as children; we escape into an irresponsible world of play which has its only counterpart in childhood. In recounting our dreams we laugh at our strange actions in them, as we should laugh at the actions of children. In general the dream experiences, as compared with those of waking, have a kind of freshness and vigorous youthfulness about them, as if they stood nearer to life's source.—From *Poetry and Dreams*, by F. C. Prescott, published by Richard G. Badger.

#### ANOTHER THEORY OF DREAMS.

As an actual sound, heard by the sleeper, frequently becomes part of his dream, usually ending it, there is a theory that the sound is also the cause of the dream. For example, the ringing of a bell, according to the theory, causes the mind to recede, in point of time, and construct a piece of imagery, or a series of images, coming to a climax and ending abruptly at the ringing of the actual bell. This is difficult to believe, and there is no proof of its truth. There is evidence that dreams occur in much shorter time than seems to the dreamer; yet to say that the ringing of a bell could be both the origin and the final shock of the spectral drama is equal to saying that the play upon the imagination is instantaneous.

In a more logical, though less sensational theory, the dream could be understood as originating without reference to facts or disturbances in the external world. After a series of scenes in the sleeper's mind, a bell rings near him. He receives the impression and associates it with more or less relevancy to the situation at that stage of the dream. It may be that he is dreaming of a man walking along the road. The man on the road goes hither and thither and takes part in episodes that as yet have no bearing upon any fact in the external world. Upon the ringing of a housebell near the sleeper, he dreams that the dream man rings a dream bell. Thereupon the sleeper awakes. While this is fairly good evidence that the bell diverted the course of the dream from what it might have been, the proof is lacking that that bell is responsible for the complete fantasy.

There is another theory that the mind dreams continuously during sleep and that only at certain intervals is there an effect upon the memory. While this may or may not be true, there is every reason to believe that the sleeper had been dreaming for sometime before associating with his dream a sound from reality near him.—From *Harper's Weekly*.

## Mothers' Home Column

EDITED BY FRANCES.

### Advisory Board, of Woman's Auxiliary.

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Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha L. Donaldson, superintendent, 700 North Emporia, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

### The Result of Prayer.

*Dear Sisters:* It was with a prayer of thankfulness that I read the letter addressed to the Prayer Union in the HERALD of January 22, 1913, requesting that January 30 be set apart as a day of fasting and prayer in behalf of our mission work in Jerusalem. It seemed to me that every sister, whose heart and soul was in this latter day work, would be glad to respond. May the subjects continue to be printed, is my prayer. I am going to tell you why.

Several years ago my youngest boy commenced to associate with bad company. His evenings were often spent at the pool table or in the saloon. The saloon keeper had once been a member of our church, but his name had been taken from the record. After using every effort to persuade him differently, I decided to take it to Him who has promised to help bear our burdens. Having read the requests, from time to time, sent in to the Prayer Union, I decided to write to the president of the Daughters of Zion that he be remembered. I looked forward to his future that if there was not a change there could be nothing but a wreck of his whole life. The result was, before two weeks had passed I overheard him say he was going to quit his wild life. I could see the effect that prayer had had with him.

While pleading in fasting and prayer, the following dream was given me. The saloon keeper and his associates were shown me. They were beckoning my boy to come with them. I would raise my hand at him to come with me. He would take a few steps with them, and then seemed to be coming with me. I watched them some time when I saw the saloon keeper break away from his associates and was coming with me, and my boy soon followed.

I have lived to see a part of this dream fulfilled. Why can I not hope for the rest? The saloon keeper was taken with a severe sickness, near unto death. My husband received a letter from him saying he had made a covenant with the Lord if he would spare his life he would be rebaptized. As soon as he was able he and his wife were baptized, and he was a faithful member until his death. My boy now has a good position and provides well for his wife and three little ones, and their names are on the cradle roll and his evenings are now spent in his own home.

I wish to state right here that when I received an answer from my letter written to the Daughters of Zion, I was very much surprised to learn they were not associated with the Prayer Union. She stated she was not opposed to them, but had so many other duties, however, she would send my requests to the Union. I wondered if it were possible that that organization was not connected with the Prayer Union, and oh, such a broad field opened up before me. I seemed to see the need of these organizations of women, that they should permeate the whole sisterhood of the church, and when the time came that the sisters felt the need of uniting together all the different societies of the church under the head of the Woman's Auxiliary, I could not but feel that the presentation given me at that time were from a higher source than man. When we see the work opening up among the red men of the forest, the Indian nation, and many of them coming into the fold, we realize the prayers of the ancient prophets are beginning to be fulfilled, and that, too, in our day. May it soon begin among the Jews, is my prayer in Jesus' name.

Your sister in the one faith,

ELEANOR WHITING.

CLITHERALL, MINNESOTA, January 29, 1913.

### "Seeing Him Who is Invisible."

A man can suffer and endure much if only he has the right company. God is present with his people when they need him most, and that presence is seen by the eye of faith.

When, therefore, Moses endured as seeing him who is invisible he was not an exception among God's people, but only one who saw more clearly and therefore endured more meekly than most of his brethren among the saints. "Lo, I am with you always" is the constant promise that sustains all who trust in God.

This felt and seen presence of God gives to the believer the presence of the highest moral standard. Men under trial have a strong and natural tendency to let down the standard and modify their testimony in order to avoid difficulty. What will sustain men under trial and make them firm in the maintenance of the right? It is seeing him who is invisible, who is absolutely right, just and holy. How could one deny God while he is seeing God? How could one deny his truth while He is standing by and listening?

The sight of God by faith brings the companionship of the deepest sympathy. Christ is not an indifferent spectator of the trials of his people. He has been tried and tempted as ourselves, and his heart has never been hardened by sin. He enters into the troubles of his people and suffers with them. Oftentimes suffering opens the eyes of faith, so that we see him in trial as we could not see him in prosperity, and the sight of his suffering strengthens us to bear all that He lays on us.

The sight of God by faith steadies us with the consciousness of his almighty strength. If we are weak, we have one present with us who is able to do all things.

The spiritual sight of God strengthens us when we are in the right, with the approval of the only just Judge. The countenance of our friends in what we do is the greatest

of comfort, especially when we are sorely tried to reach a decision and have in our conclusion the condemnation of many whom we would fain please. To have the approval of God means that the light of his countenance is lifted upon us, even though others frown their disapproval. To have God with us is to have the victory, for his will will win; it is to have the approval of conscience and the assurance of vindication. Our judgment will at length come forth as the noonday.—Selected.

### Notice.

It has been arranged, nothing preventing, to hold the business session of the Woman's Auxiliary on Tuesday morning, April 8, beginning at nine o'clock.

It is hoped that the sisters will make an especial effort to be present. We believe the work of this auxiliary is of sufficient importance to demand the attention of every sister in the church.

The evening session of the auxiliary has been appointed for Thursday evening, April 10.

ADVISORY BOARD,  
*Woman's Auxiliary for Social Service.*

### Requests for Prayer.

Sister Mary J. Williams, formerly of Plano, Illinois, now of Minneapolis, Minnesota, is ill with cancer, and requests the prayers of her brothers and sisters in the church.

## Letter Department

GRINNELL, IOWA, February 14, 1913.

*Editor Saints' Herald:* I recently heard Senator Frank Cannon lecture at this place. He opened his discourse with these words: "What are you going to do about it, anyway?" Such, he said, was the exact language of Joseph F. Smith before the Senate Committee at Washington, District of Columbia, in defiance of that body of representatives of the people.

Senator Cannon went on to say that they were getting stronger instead of weaker; that they now controlled five States and were conspicuous in eleven, and if we did not do something with them they would with us; that they would soon put us on the defense. He said that Senator Smoot was found guilty of polygamy and treason, and what they wanted was to establish Mohammedan harems. Mr. Cannon read the purported revelation to the Utah Church. It read something as follows: If a man has a wife and she consents he may marry again, for he committeth no sin, for I have made her chaste; and again, if any man having ten wives and any one of the wives do not consent to his taking another, let her be destroyed, for I the Lord Jesus Christ have spoken it.

Senator Cannon read this from a book, but what the name of the book was I did not find out.

E. K. LESTER.

**EDITOR'S NOTE.**—The book from which Senator Cannon read was very likely the Book of Doctrine and Covenants as compiled and used by the Utah Church. The revelation read by Mr. Cannon is accepted by them and is a law unto that church. That it was of divine origin or given to Joseph Smith, jr., has always been denied by the Reorganized Church.

SEATTLE, WASHINGTON, February 13, 1913.

*Dear Herald:* One of the great pleasures I take in reading the HERALD is in reading the letters from the faithful brothers and sisters in different parts of the world; and at times

when things look dark and discouraging, these letters seem to give new life and encouragement to go on with the rest in this great work.

I have been a reader of the HERALD for some time, and I am sure that the letters sent to it from faithful Saints do more good than they can realize.

I have lived in Seattle for the past six years, and I look back on the little branch of Saints at South Boardman, Michigan, once my home, and can see where the early training and examples received there have printed a lasting picture on my mind which has helped me through some of the temptations of a large city; and it seems good to read of the success of some of my young brothers there, with whom I spent my earlier boyhood.

We haven't a great many young people in our branch here, but what few we have are trying to exercise their talents for the advancement of the truth. It has been given in prophecy that there is a great work to be accomplished here, and though things have seemed discouraging at times in the past, yet we "trust the day is breaking, joyful times are near at hand."

We are just at the close of our district conference held here February 8 and 9. The young Saints gave an interesting entertainment on the Friday evening preceding, which seemed to be enjoyed by all. And during the conference we had the time of rejoicing such as is usually realized when the Saints meet together in unity and love.

We had a good attendance of Saints from all over the district, and the spirit of brotherly love that seemed to prevail with all, has left a sweet influence that makes it seem so good to be a Saint; and it seems pleasant to think of that great gathering of the faithful where there will be no parting. Pray for us, that we may be among the faithful.

Your brother in Christ,

EVAN E. INSLEE.

HOLDEN, MISSOURI, February 21, 1913.

*Brother Editor:* I think the various articles appearing in the HERALD are of much value. I am pleased to see the onward steps taken by our church organ. I have been a constant reader since February, 1865, one year before I was baptized, Sunday, February 16, 1866. I was born of the water on that date and had to cut the ice. After forty-seven years of experience in the good work, I am grateful that my faith is unshaken in the divinity of the same.

Your brother and colaborer,

WM. LEWIS.

MOUNTAINVILLE, MAINE, February 17, 1913.

*Editor's Herald:* As I pause a moment amid the mad rush and bustle of everyday life and cares, and reflect upon the goodness, love and mercies of our heavenly Father, in bestowing the blessings upon us, which we are constantly, almost unconsciously, receiving; while our minds oftentimes are upon other interests and works than his, I wonder at his love to the children of men, and his long-suffering towards us, who are so quick to forget and wander from him. And yet this is but a deplorable characteristic of the human race, from the days of Adam down to the present time. After all that the Father and the Son Jesus Christ, in their unbounded love and mercies have done for all, and especially for those of the household of faith, and are still doing, and with assurance of the future, yet how quick, how prone to wander in the paths of sin and forgetfulness of the great love and tender mercies of the God of our salvation, and the Author and Finisher of our faith.

Oh, that our minds might be opened, and our intellects expanded to that degree that we might the more appreciate,

to say the least, the offerings of love of our heavenly Parent, and the sacrifices of his dear Son in our behalf. "Men and brethren, what shall we do?" As in the days when these words of inquiry regarding their souls' salvation, fell from the lips of that eager, questioning audience, let us answer in the words of Peter, *Repent*. If of the household of faith already, still let us repent, if we are failing in any degree and way of doing our whole duty to ourselves, our church, our families, our God. "Let us put on the whole armor of faith, and having done *all*, to stand." Let us, in other words, not fail to remember and *do* the word of wisdom; attend to all family duties and worship; pay our tithing as the Lord has commanded, and has and is providing for its accomplishment in and through us; attend services regularly, if possible, in his sacred house; and to pray in public as well as in secret, and to so let our lights shine out into a sin-darkened and sin-cursed world by our testimonies, both verbal and by right living, that others may see our good works and be led thereby to glorify our Father above. I sincerely believe that if with a glad heart and a cheerful countenance we do these things, together with a proper observance of *all* else given, examining *ourselves* (not our fellow men) to see if we be in the faith, we shall just as surely rise above the evil environments that surround us, as the water rises above its natural lines when dammed about and its current impeded. God is ever willing to help, but *only* those who are first willing to try to assist themselves. Prayers are answered when *we*, in a measure, strive by our own works to answer them ourselves.

So, dear Saints, let us earnestly strive to *work* out our own salvation; to study *all* good books, and especially those of our church; to watch and pray and make it apply to our own selves and not our neighbors; for, if we properly watch ourselves, we shall have no time left in which to watch for faults of others.

Saints, the time is short; eternity, just beyond, is long. Shall we then live and build for *time* or *eternity*? Which?

Ever praying for the success of the work, and the final triumph, I remain,

Your brother in Christ,

WALLACE A. SMALL.

### Order of Enoch Lots.

One of the finest opportunities I know of, and which should not fail to interest all prospective gatherers to Zion, is the opportunity now open to secure one or more of those splendid lots held by the Order of Enoch.

It is such a proposition as I would recommend to my friends, and which will not fail to please as well as profit.

It is not a speculation, get-rich-quick scheme, such as are pestering every city and hamlet, but one which offers to the homeseeker a place in Zion.

The location of the lots is just on the edge of the city of Independence, within a few blocks of a car line. Everything bids fair for the car line to extend through the Order of Enoch property in the near future, which will but enhance the value and convenience of this already valuable property.

The price and terms of any of these lots is within the reach of all. The lowest priced lot being \$125, and the highest \$275, according to location. Twenty-five dollars down, and ten dollars per month thereafter are the terms.

The soil is a rich, black loam, lying well, and will, to all appearances, grow anything. It is exceptionally well adapted for fruit growing.

The lots are not small, but large, the average size being 50 by 138.

I might just say that while the lots are astonishingly cheap in comparison with other lots around the city, and of much

greater beauty, owing to their commanding view of Kansas City and the Temple Lot, yet they offer no bonanza to the real estate man. No lot can be bought with a view to reselling at an increased price. Any person purchasing and afterwards desirous of selling, may do so, but an option of purchase must first be made to the Order of Enoch, and at the original purchase price. This will keep out the land shark and unscrupulous investor.

To my mind no better proposition has ever been offered the people of the Reorganized Church contemplating locating in Zion.

There is much that might be said concerning this property, but I forbear; will just add, however, that fifteen cents return car fare now exists between these lots and Kansas City, a city of two hundred thousand people, and it is but a question of time when this will be lowered to ten cents.

Personally I am not financially or selfishly interested in this property, nor do I write as a member of the Order of Enoch. I am writing merely as one who has been over the ground, and as one interested in the welfare of my brethren.

By all means get in on this, Saints, and get in early; they are going fast, and it is very questionable whether the order or anyone else will ever be able to offer real estate at such a low figure. I have just secured me two lots, and although I may not locate in Zion for some time, the lots will keep, and will always be a comfortable thing to look forward to.

Anyone desiring further information will please correspond with the bishopric at Independence.

In bonds,

D. MACGREGOR.

## News from Missions

### Utah.

Our work in this part is slowly developing, and we see a marked development here in Ogden, in attendance and interest, and it is very gratifying to see the work take on a new aspect here, and we are hopeful of the outcome, for with our numerical gain there seems to be also a spiritual development, and we trust also an intellectual advancement.

The good people here remember the needs of the "preacher" and his family, and we are assured there are better things approaching for the work in this city.

On the 4th inst. we took train for Pocatello, Idaho, having received a telephone message the day previous, requesting us to go there. On reaching the station we found Sister J. M. Daniels and one of her sons at the depot to meet us, and we were led by her to the Baptist church, where there were nightly revival services being held, and at the close of the meeting we were introduced to the revival evangelist, a Mr. Minaker, a very nice appearing man, and an excellent speaker. After a few pleasant words were exchanged Sister Daniels invited him to come to her house the following day and spend the afternoon with us; this he consented to do. The next morning we called on the newspaper editors and succeeded in getting very favorable representation in both the *Tribune* and *Chronicle*, respectively.

At the appointed time the evangelist arrived, and a very enjoyable afternoon was passed; peace and brotherly love characterized the interview, and all present were no doubt benefited. During our conversation we were permitted to give him a very clear idea of our work, its ethics and system; also a brief history of its rise and present condition and positions; also made clear the fact that Joseph Smith was not the author of polygamy and kindred evils, quoting to him

Doctrine and Covenants 42:5 and 49:3 on the subject of marriage, also section 111, drawing out as we went along the purity of their teaching. We also gave him a brief outline of the Book of Mormon, how it came to bear the name, and also its historical and doctrinal claims, and how emphatically it condemned the practice of polygamy. We then showed him the difference between the God we worship and the one believed in by our Mormon friends of Utah. That the former was perfect, unchangeable, omnipotent, etc., while the latter was simply an exalted man, changeable and hence imperfect.

At the conclusion of our interview he expressed appreciation for the information received, and said, "I see by your conversation that your faith is built on Jesus Christ, and not Joseph Smith." We told him yes, our salvation depended on Christ, and that Joseph Smith, like others who had lived, was simply a witness for Christ. He said, "I'll tell the pastor you are all right, Brother Vanderwood," as he left the house, and that evening we attended the revival service again and met the pastor, and when he heard the name he grasped our hand very warmly and said, "Glad to meet you, brother, I read your piece in the paper to-night, and it is sound doctrine. Anything that is for the uplift of the people is good. God bless you, brother."

We held a few meetings at the home of Mr. Daniels. We call him brother, though he has not yet obeyed the form of doctrine, and on Sunday attended the Baptist Sunday school, and the superintendent came and asked us to offer prayer, which we did, and at the conclusion of the school the pastor said, "Come up on the stand, Brother Vanderwood, and offer prayer for us this morning," which we did and seemingly we had won the friendship of all. And the pastor told us his pulpit was open to us at any time in the future when it was not occupied by them.

On Saturday we supplied the *Chronicle* with a second article, by the solicitation of the editor, and we feel as if our visit to that city was timely. While there we were cared for at the hospitable home of Brother and Sister J. M. Daniels, and we also visited our aged Brother and Sister B. Crowshaw, and our energetic "soda water man," Brother George Chaffee and family, blessing their little daughter of about a month; also found a Sister Price, and Lockear, whom we used to know when a boy of six years, and the latter was baptized the same time I was, and by the same man.

On our return we stopped off at Oxford and visited our worthy Brother and Sister Jesse Hobson, and their family; also Brother and Sister John Baker, of the same place. From there we went to the city of Logan, Utah, where we visited the wife and family of our esteemed brother missionary, S. D. Condit; also her aged mother, who for years has been a stay to the work there. At the latter place we also visited our baby sister, who is attending school there.

Reached home again on the 13th inst., and found the Saints awake to their duties. We hope to yet be able to report better things for this part. May the good Lord hasten the day is our prayer.

Our attendance and interest at the church services here in Ogden are better now than for a long time, and we are optimistic, and look for a final triumph for the right on the part of the branch here. J. E. VANDERWOOD.

OGDEN, UTAH, 504 Canyon Road.

### Salt Lake City, Utah.

Our district conference has just passed, and we are still in the harness. Of the general missionary force, there were with us on that occasion, Elders J. C. Chrestensen, J. E. Vanderwood, M. F. Gowell, and the writer, also Priest Charles S. Chase. Brother J. M. Stubbart was called from the field, just a week prior to the conference, by the sickness of his

sister in Nebraska. By the way, the date of the conference was February 22, 23, with the auxiliaries the 21st.

There were some encouraging features in the progress of our work here during the past year, and we look for an advance along the line. Encouraging reports came from Ogden, where Brother Vanderwood and family are located.

Our sick are generally improving. Sister Salome Albertson, who has been very sick with spinal meningitis, contracted from a patient whom she was nursing, is convalescing nicely.

Weather conditions are good for the season, and we hope for better things in the future. As of old, "We are saved by hope."

Our "Elders' notebook," or "Loose leaf filler," is ready for mailing, and lest there be some who may not have noticed former announcements, will say that it is a collection of the pertinent excerpts from standard Mormon works, which we have collated in our eight years' work here. And we have issued only a very limited number, putting them out from the multigraph machine, ready for insertion in the I. P., or similar loose leaf notebooks. The size is 3 1-4 by 7 1-4 inches, and there are 118 pages, exclusive of the index. Price 50 cents for the "Filler," or \$1.60 for filler and good leather cover.

I am sending you, under separate cover a copy of this work, and should the Herald Office see fit to issue this as a booklet, so that it may be supplied at a less cost in the field, as a tract or pamphlet, I think it would be a good thing for the cause, and you have our permission so to do. The edition we have put out in this form is limited to about a hundred copies.

Trusting that this may find you and all Lamoni and the Saints generally enjoying in goodly measure the blessings of the Master, I am,

Your brother in Christ,

A. M. CHASE.

SALT LAKE CITY, UTAH, 712 East Fourth South.

### Florida.

At present writing I am out in the country, eight miles from Pensacola, trying to tell the story of the gospel, the glad tidings of a risen Savior, and his love, as proclaimed by the angels to the shepherds of Galilee. I landed in this southern mission, at McKenzie, Alabama, January 4, 1913, and began work that same evening; and, since then, I have been laboring, as directed by the associate minister in charge, at the following places: McKenzie and Dixonville, Alabama; and Berrydale, Botts, and Pensacola, Florida. My preaching has been mostly to the Saints, and, as a rule, I have been blessed in my efforts. In fact, I don't think I was ever blessed more in presenting the word, taking my work as a whole, than I have been since coming to this mission; and for this I feel truly grateful to my heavenly Father.

At Berrydale, Florida, I had the pleasure of meeting the associate minister in charge, Brother F. M. Slover, and spending a few days with him. I was doing the preaching at Jacob's Chapel, Wayne County, Illinois, some twenty-six or twenty-seven years ago, when Brother Slover joined the church, and have been watching his development, spiritually and intellectually, ever since; hence it was quite a pleasure to be associated with him in the ministry, so far from where we were born and reared; after so many years have passed. We are neither one as young as we were then, but still have the gospel of Christ, and are glad to be permitted to labor in its interest.

My interest in the work was never greater, nor was my love for it ever stronger; and I am sure I never had a stronger desire to live the Christ life than I now have. And, as the years go by, the necessity for Christ in the soul becomes more and more indelibly impressed upon every fiber

of my being; and I can the more fully realize, too, the fact that "Christ in you" is the only "hope of glory." But when I compare my life with that of the lowly Nazarene, I find myself lacking in so many essential graces that I am compelled to confess that the hope of my soul is far from being fully realized. And yet I feel determined, by the help of the Master, to continue the fight until the victory is won and the wished for goal is reached.

The work in this mission has certainly been well cared for, by those in charge and those who have labored under them, and is in fairly good condition. Room for improvement, of course, but that is the case everywhere. There is good talent all through the mission, so far as I have been, and much of it is being developed, too, for the Master's use. My address is McKenzie, Alabama.

Still in the conflict for Zion's redemption,

ISAAC M. SMITH.

PENSACOLA, FLORIDA, February 19, 1913.

## News from Branches

### Omaha, Nebraska.

The Omaha Saints are looking forward with pleasant anticipations to the visit of Brother G. T. Griffiths. He will lecture on Palestine on Friday and Saturday nights of this week, and preach for us on Sunday, March 2.

Brother J. M. Baker is with us at present, and we have enjoyed his good sermons very much. We are glad to have the missionaries pay us visits and talk for us, and hope that those passing through Omaha will not fail to call on us.

The Omaha Branch has been experiencing some very good services lately. During the past few months there has been a steady increase in interest and attendance. Our prayer services are very spiritual and well attended. The work seems to be prospering here, indeed, and the interest at the services is not the only indication of it, but the Spirit of the gospel is being put into operation, and greater efforts are being made to be of practical service.

At Christmas time the Sunday school and Religio combined with the church in collecting provisions and money for the poor, and a number of homes were made happy as a result.

There have been a number of sick among us, and many are still afflicted. General sympathy for them has been felt by the Saints here, and they are visiting and endeavoring to comfort and assist them. Some of the sick have received much help through administration.

The Northern Nebraska district conference was held here two weeks ago, preceded by the Sunday school and Religio district conventions.

The branch has purchased the beautiful lot next the church, which will be used to good advantage, especially by the summer school. The lot is shaded by large maple trees and will be a fine place for the school work and play grounds; also for summer entertainments.

The choir is doing good work. The Saints' choir in Council Bluffs is working with the Omaha choir on a cantata which will be given near Easter Sunday.

The Sunday school and Religio are working well and their officers are constantly alive to the interests of the societies. The programs of the Religio are always good, with very seldom less than four or five numbers. There have been some very interesting debates on the programs. The Zion's League, which has interested some who are not members of the church, is studying the Church History and increasing sociability among the young people. They are also assisting by various means to eliminate the debt of the branch.

The Ladies' Aid is helping, too. Their meetings, in our convenient basement, show that they are busy and alive to their work. They are turning out a number of quilts and other articles.

We are greatly encouraged in Omaha. There are many opportunities here for work and we have many young people here to help and we believe that splendid times are ahead of us, for the disposition of all seems to be to work, and we feel confident in proclaiming our slogan, "Watch the Omaha Branch grow."

CORRESPONDENT.

FEBRUARY 22.

### Saint Louis, Missouri.

We feel grateful to our heavenly Father for the privilege of again hearing his blessed word delivered through his servant and apostle, Brother J. W. Rushton. Having completed a two-week series of meetings in Lansdowne, Illinois, Brother Rushton kindly favored Saint Louis with four discourses, which were full of enlightenment and strength, and we feel that the instruction will not soon be forgotten.

Our local officers are zealously working to build up the work, and we feel assured that their efforts will not be in vain. Besides the discourses delivered by Brother Rushton, edifying and instructive sermons were preached by Brethren S. A. Burgess, R. Archibald, and G. S. Trowbridge.

The regular priesthood meetings were held February 2 and 16. The Religio and Sunday school work is doing nicely.

The evening of February 21 the Mite Society had charge of the Religio program, and to say it was enjoyed is expressing it mildly. It might be termed to have been a double anniversary social as it was given in honor of the birth of the father of our country and the thirty-seventh anniversary of the Mite Society's organization. Our sisters are to be commended for the good work they have accomplished and we sincerely wish them success in their future work.

At our regular sacrament service the first Sunday of February, Brother Sawley, one of the missionary force of the Saint Louis District, was remembered in our prayers. We regret his affliction very much and trust he will soon be restored to health and strength.

Quite a number of children have been on the sick list, but we are pleased to report they are all better again.

Our sympathy is with Sister James and family in the death of Brother James, who passed from this earth life a few weeks ago. Brother S. A. Burgess officiated at the funeral services.

A goodly number of Brother Rushton's friends extended their best birthday wishes and congratulations to him at the home of Brother and Sister S. R. Burgess, the evening of February 12. A very enjoyable evening was spent.

Our district conference will convene March 15 and 16, at Saint Charles, Missouri. A good attendance is desired.

Your sister in Christ,

2739 GREER AVENUE.

ELIZABETH PATTERSON.

### Good Cheer at Meals.

Good cheer should not be reserved for the banquet board alone. Every family's mealtime should have an element of sacred happiness in it. Eating with moderation, giving food its proper value by taking it slowly, enjoying the freedom of conversation which belongs to the privacy of the home should make this hour a special time when the best of personal experiences are brought forth for mutual edification. The mealtime should be the hour when care and pessimism should be left at the outer door, parents and children, relatives and friends meeting in happy communion.—Ruskin.

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THE SAINTS' HERALD

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 Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

Miscellaneous Department

Conference Notices.

The Saint Louis district conference will convene at Saint Charles, Missouri, March 15 and 16, 1913. Business meeting March 15, at 6 p. m. General routine business and election of delegates to General Conference. Those attending conference will be met at the Saint Charles bridge by committee, and escorted to place of meeting. Provide basket lunch as per the last two conferences. R. Archibald, district president, C. J. Remington, district secretary.

Quorum Notices.

*Elder's Quorum of Western Iowa and Nebraska:* Please send me your report at once. Report from time of organization, August 28, 1912, to March 1, 1913. Our blank form for reporting is not out yet, but mail me a report of your labors. W. R. ADAMS, *Secretary, Logan, Iowa.*

EIGHTH QUORUM OF ELDERS.

Owing to the large number of transfers which have occurred the past year, now reducing our quorum to a mere handful, we have deemed it wise not to send out report blanks, but to consider the quorum disorganized.

We have had no other officers than the undersigned for the past three years, and we are assured that those not enrolled in new quorum will soon be so transferred.

It is with regret that we find this step necessary and sever our association. Trusting, however, that it may prove for the good of the work of the whole, and for each one of us in particular, we heartily welcome this development.

Respectfully submitted,  
 S. A. BURGESS, *Secretary.*

SAINT LOUIS, MISSOURI, February 21, 1913.

SEVENTIES.

*To the Council of Presidents of Seventy:* You adjourned at Independence, Missouri, April 1912, to meet March 27, 1913, at 7.30 p. m., at Lamoni, Iowa.

C. SCOTT, *Senior President.*

Northern Wisconsin.

*To the Scattered and Isolated Saints in Northern Wisconsin; Greeting:* We earnestly invite you to join our Sunday school ranks, in home study. The new graded lessons are so instructive everyone will enjoy them. Please let me hear from you, so I can help you with *Quarterlies* and to enroll with us and receive the benefit. Send me your name soon, so you can begin study.

MRS. RILLIE MOORE,  
*District Home Department Superintendent.*

NECEDAH, WISCONSIN.

Error.

In HERALD of February 19 appeared an obituary of Isaiah David Roblett. The name should have been Isaiah David Rollett.

Died.

RINKENBAUGH.—Near Richmond, Missouri, February 23, 1913, Sister Annie Pearl Rinkenbaugh. She was born December 28, 1882, near Moberly, Missouri; united in marriage to Edward Rinkenbaugh January 10, 1899. Three children blessed this union; two boys preceded her in early childhood, and one daughter, Sister Ruby, aged nine years, remains with the father. She joined the Reorganized Church February 24, 1901, baptized by Elder Swen Swenson, and has lived as becometh a Saint. She was loved by all within the church, as well as those without. She stated that she was ready to go to her reward, hence we lose a sister from our midst that we could ill afford to lose, but with the Apostle Paul, she could say that it would be her gain. Funeral services at the home, in charge of L. F. Ferguson; sermon by J. W. Metcalf.

SHERMAN.—At Independence Missouri, Mildred M., daughter of Brother Roy and Sister Ester Sherman, aged 2 weeks and 4 days, died February 19, 1913. Interment in Mound Grove Cemetery. Funeral service by Elder J. C. Foss, assisted by Welton Wood.

WHOLFORD.—Sister Sarah Elizabeth Wholford was born in Stephenson County, Illinois, January 15, 1838; died February 20, 1913, at her home near Barnard, Missouri. She, with her parents, moved to northwestern Missouri in 1856. The same fall she was married to Jonathan Wholford; to this union were born six children; five of whom, with their father, mourn the loss of a mother and friend. She united with the church May 24, 1893, Elder D. M. Rudd officiating, confirmed by Elders C. Williams and M. P. Madison to her covenant. She was faithful. Funeral from the home to a large number of sympathizing friends; sermon by Elder Arch E. McCord, Elder R. K. Ross assisting. Interment in Barnard Cemetery.

Ages-Old Perplexity.

Strange it is that the goddess who have sprung  
 From evil doers, should fare prosperously,  
 While good men, born of noble stock, should be  
 By adverse fortune vexed. It was ill done  
 For the gods thus to order lives of men.  
 What ought to be is this, that godly souls  
 Should from the gods gain some clear recompense  
 And the unjust pay some clear penalty;  
 So none would prosper who are base of soul.  
 —Sophocles.

We are haunted by an ideal life and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

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ful and easily made.*

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MARCH 12, 1913

NUMBER 11

## Editorial

### A SHORT-LIVED REPUBLIC.

We have for some time thought of writing a short article in reference to the overthrow of the Diaz regime of government in Mexico and the installation of Madero. A year ago last October a revolution which had been running for some months culminated in the success of an aspirant to the office of president, Francisco I. Madero. It seemed at the time to be a successful settlement, the election of a man sufficiently able to make proper selection of assistants and to carry on an administration of a republic successfully; but on yesterday there came what indicates that the Republic of Mexico, under the regime of President Madero, was short-lived.

He had been requested by his friends and members of his cabinet to resign, but he refused to do so, but under the directions of General Huerta he was arrested and has been held as a prisoner, while General Huerta has been made president of the provisional government until an election can be held for the purpose of securing a permanent president.

The fact is that for some days there has been such a revolt going on in the city itself as to remind one of Mexican history, of the advent of Cortez many years ago into the city, and also the fact that General Winfield Scott, of the United States Army, marched into the city of Mexico in 1846 with a band of ragged soldiers numbering six thousand, in the suppression of hostilities arising from the struggle between Mexico and Texas, when the Lone Star State was being brought into existence. Those who are familiar with the history and the city could write an interesting story of the peculiar conditions which have prevailed in Mexico for the past three quarters of a century at least. It would almost seem doubtful whether there is a sufficient amount of patriotism left in the city and country for the harassed and troubled people to secure a ruler under whose rule the country may remain at peace and thrive.

A few words spoken by General Blanquet just prior to the arrest of Madero are significant and

sound almost like a wail, though it is a striking and intelligent truth:

"This inhuman battle must end. The time has come when some drastic means must be taken to stop a conflict in which father is killing son, and brother is fighting against brother; when noncombatants are sharing the fate of war—and all this because of the caprice of one man."

We give the language as published in the press dispatches, and commend the reading of it to thoughtful readers who have been studying the Mexican problem in sympathy with the people.

It is less than two weeks from date (February 20) that the administration of the affairs of the Government of the United States will pass from the Republicans into the hands of the Democratic Party and the incoming Woodrow Wilson. It seems a pity that there should be such a field for activity of real statesmanship with which the incoming administration is confronted. Mr. Taft was not a warrior and yet he was commander in chief of the United States Army. Governor Woodrow Wilson is not a warrior and yet when he takes up the duties of the office of president he becomes the commander in chief of the United States forces. It is to be hoped that the Mexicans themselves, following the line of thought suggested by General Blanquet in the words we have quoted, will, in a few days, create a better condition of affairs and modify the situation.

It would seem there is active revolt the whole length of Mexico. This condition of things on the southeast of us and the territory of war going on in the southern part of the Eastern Continent are at least auguries of strange changes in government which must soon take place. Let us hope that the Lord, having governed the world while we who represent the church movement, have been sojourning upon it, will continue to rule well after the few prominent stirrers of strife for selfish personal ambition have passed off the stage of activity, and saner, sober men have been called to administer the public affairs. It is a situation which demands careful, prayerful watching and waiting.

## A FRIEND GONE TO HIS REST.

DEATH OF JUDGE GEORGE EDMUNDS.

Judge George Edmunds died at the home of his daughter, Mrs. T. J. Scofield, in Chicago, at 9.30 p. m. Monday, February 17, 1913, aged 90 years, 10 months, and 7 days.

The body was brought to this city this morning and taken to the home of Judge C. J. Scofield, where the funeral will be held this afternoon at 2.30 o'clock, Judge Scofield officiating. The interment will be at Carthage cemetery in charge of the Masons.

The body was accompanied to this city by Mr. and Mrs. T. J. Scofield, Mrs. A. N. Cherrill, Sidney Cherrill, and L. G. Hand of Chicago; Doctor Royden Tull, of Rockford, and Mrs. Fred Miller of Dallas City.—*Carthage Republican*.

We place the foregoing obituary before the readers of the HERALD, for the reason that the man of whom it was written was within the knowledge of the editor of the HERALD, not only an able man in the profession in which he served, but he was a friend to the people. He made no profession of religion, but when we first met him in the city of Nauvoo, to which place he came from New York State, he was a rising attorney and made himself friends of the people among whom he had chosen to cast his lot. He was among those whom we called "new citizens," who moved in after the driving out of the inhabitants had occurred; and by reason of an association with the courts as a lawyer, he was selected as an associate with Almon W. Babbitt and J. D. Heywood in assisting to settle the affairs of the church, looking after the properties of both the body politic and individuals.

We met him under circumstances which brought out the qualities of the man, and we feel safe in saying that he merits the just commendation of those who were then living in Hancock County, and during the further years of Mr. Edmunds's life which were passed in the county and in the active participation of business and political affairs of the county.

He became a friend to the family of the Martyr and it was by virtue of his efforts before the courts that the widow of the Prophet Joseph Smith and her family secured the rights of property of which they had been deprived by those who were more fond of filthy lucre than they were of the rights of individuals. We do not care to recall many of the scenes which transpired in which Mr. Edmunds took part with the citizens and especially with the family of the Martyr. Suffice it to say that in cases of necessity he faithfully represented the trust placed in him, and it was through his efforts that proper settlement of the affairs of Joseph Smith the Martyr was successfully made after his death, in favor of his widow, his receipts for so doing being far too inadequate for the services rendered. In speaking of it in subsequent years Judge Edmunds simply said he did what he believed to be his duty, and it was sufficient for him to do that; that he thwarted the

designs of men who calculated to do an injury to the family.

He was a fearless man and presented his opinions fearlessly whenever and wherever it was necessary that he should do so. We stood near him one day in Main Street of Nauvoo, near the office of the justice of the peace when a man came up whom he had beaten in the courts in suit, angry, and threatened to kill him, and put his hand in his pocket as if to draw a weapon. Mr. Edmunds straightened himself to his full height, and he was fully six feet tall, and looking the angry man in the face told him that he was a coward, and that he would hurt no one, and he apparently bared his breast or drew his vest apart, and challenged him to keep his threat. It lasted for only a moment or two, when the man, either ashamed or rebuked by the fearless manner in which Mr. Edmunds met his assault, took his departure.

We were sufficiently near him to see all that took place and hear all that was said. After it was over, we having business with Mr. Edmunds, asked him the question, if he was not in fear of the man, and he replied that he was a cowardly man and he really did not think he had courage to shoot anybody.

Visiting Hancock County somewhere about 1890, we visited Carthage, the county seat of Hancock County, where Mr. Edmunds resided and found him in his law office connected with W. C. Hooker, actively engaged in the affairs of jurisprudence of the county and other affairs that might be intrusted to him as a lawyer. We knew that he had been engaged in business in which he had sunk quite a respectable sum of money and asked him how it happened. He looked up and laughed, and said: "You find me just where you first met me. I am at work as a lawyer because of necessity." We expressed thought that he was too old. At this he said it made no difference, he felt well. He continued in active pursuit of his legal profession from that time until failing health compelled him to desist.

The last time we met Mr. Edmunds was in 1908, when we visited him at his residence in Carthage. He was then in his eighty-fifth year and had been passing through quite a severe sick spell, but was slowly improving.

Mr. Edmunds was engaged with the Presidency of the church as a legal adviser in drafting the constitution and by-laws of the church previous to its incorporation. He was also a counselor with others in conducting the Temple Lot Suit, and his name in such connection may be remembered by the readers of the HERALD.

Mr. Edmunds always held the officers of the Reorganized Church in high regard and was always a friend to the family of the editor in chief. We take pleasure in recording our conviction that the legal

fraternity of the State of Illinois loses a man of brilliant acumen and steadfast principles of honesty and uprightness, and the people whom he served have lost a friend. It may be said of him: "He has done what he could, and goes down to his rest like a shock of corn, fully ripened for the harvest."

### MAGAZINE NUMBER OF THE HERALD.

DEVOTED TO THE WORK OF JOSEPH SMITH, THE  
MARTYR.

On April 2 the HERALD will issue a magazine number of extraordinary interest. We give below a list of special articles, subject to change, providing lack of space shall crowd any of them out.

#### EDITORIAL DEPARTMENT:

1. "The line of attack and defense; religious ideas introduced by Joseph Smith." This is a review of methods of attack upon our work, and our line of defense, and a statement of eight important religious ideas advocated by Joseph Smith. Illustrated with interesting views, including one of the forest where the first vision occurred, another of the room where the second vision was received, and numerous others of interest.
2. "Autograph letters of Joseph Smith to his wife Emma." Facsimiles of two intensely interesting letters. The first written from Carthage Jail just a few hours before his death, probably the last words that he penned. The other written in chains from the jail in Richmond in 1838. These letters wrench the heart, while they give a true insight into the life of this man.
3. "Character sketches of Joseph Smith." Taken from readings by leading phrenologists, and from writings of personal friends and from observers not members of the church. Illustrated.

#### ORIGINAL ARTICLES:

4. "The Tragedy at Carthage," By W. E. LaRue. Extract reprinted from our "Historical Series." Illustrated.
5. "Among our poets." Poems by some of our well-known writers of verse, including, "The tomb of the martyrs," by Eleanor Waldorf Kearney.
6. "Joseph Smith; his reaffirmation of the eternal verities," by Charles E. Crumley. Illustrated.
7. "Joseph Smith; his attitude toward property, its distribution and uses," by Bishop Joseph Roberts. Illustrated.
8. "Joseph Smith; his prophecies," by F. M. Cooper. Illustrated.

9. "Joseph Smith; his influence on modern religious thought," by Mark H. Siegfried. Illustrated.

The cover design is in colors. On the second page of the cover is reproduced a song composed by David H. Smith, with music by Audentia Anderson, "The unknown grave," referring to the fact that for many years the location of the tomb of the Martyrs was known only to the immediate family.

This will be one of the most interesting magazine numbers that we have ever published. Extra copies will be on sale during conference, or can be ordered by mail from the Herald Publishing House, Lamoni, Iowa, for 5 cents each, 50 cents per dozen.

### EVIL EFFECTS OF ADULATION.

A SEVENTEENTH CENTURY TRUTH, TAKEN FROM  
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WRITTEN BY JEAN BAPTISTE MASSILLON,  
WHO LIVED FROM 1663 TO 1742.

"It is adulation that makes of a good prince, a prince born for the ruin of his people; that turns sovereignty into oppression; and that, by lauding the weakness of kings, renders even their virtues contemptible. Yes, sire, whoever flatters his masters betrays them: the perfidy that deceives them is as criminal as that which dethrones them: truth is the homage due to them: there is little difference between the treachery of the flatterer and that of the rebel: one holds no longer to honor and duty when he holds no longer to truth, which alone honors man, and is the foundation of all duties. The same infamy which punishes safety should appeal to the laws that have omitted to number it among the great great crimes to which they award punishment, for it is as criminal to make an attempt on the good faith of princes as on their sacred persons, to be wanting in respect to truth as to be wanting in fidelity, since the enemy who would destroy us is still less to be feared than the flatterer who seeks only to please us."

### CANADIAN ITEMS.

We are by letter informed that some of the brethren have made a purchase of land on the shore of Lake Erie, lying south from the city of Toronto, at a place called Low Banks, which is to be fitted up to be used for reunion grounds. They have had no suitable ground directly under their jurisdiction, but this purchase will guarantee them a good place for meeting. Adjacent to the field purchased is one that may be used for outdoor recreation during the sessions of the reunions that are held there.

The grounds are so purchased, as we understand it, that those desiring to erect cottages for occupation may do so without cost of the purchase of the land. It is an excellent scheme and worthy of good

success. We wish the brethren ample success and an opportunity to use their well-acquired purchase.

The meeting at the Princess Theater at Toronto, Ontario, on the 9th inst. was not so large as on the second, for reasons not stated, evidently unfavorable weather.

We also learn that a Reverend Doctor Charlton, according to notice given, visited Mitchell, Ontario, and gave the Saints or those that turned out to hear him, a roasting lecture, full of astonishing revelations of Joseph Smith, his character, doctrines, etc. The Saints sent for Brother R. C. Evans, who found time to go up and present himself, ready to meet the reverend gentleman, and in the absence of opportunity for discussion which was not granted, Brother Evans proceeded to put up a good defense, and to show the community the character of the information that the reverend gentleman boasted of possessing. It evidently must have reminded the Saints of the years that are gone when they had to meet discussion almost everywhere they went. It is sufficient for us to say that the effort of Brother Evans was well received and understood to be quite successful.

#### NOTES AND COMMENTS.

The Church Secretary requests that all delegate credentials to General Conference be mailed to him promptly on appointment, that the report of the committee on credentials be made up and published before the opening date, as provided by conference action. Credentials should not be held to be forwarded by the hands of delegates.

The press generally is noting the slow progress of the churches of America during 1912. According to the annual return of the Government statistician, H. K. Carroll, the membership of the various churches as a whole show a much smaller gain than they did in 1911. On account of the Men and Religion Forward Movement, in which several millions of dollars was reported to be spent, the increase in church membership was confidently expected to show greater increase than before. Some say the increase would appear were it not for the counteracting influence of evolution and the higher criticism. Others declare the people have gone amusement-mad, and have deserted the church for the halls of fun and pleasure. However, the fact remains, and there's a cause. Daniel in his prophecy says, "the wise shall understand," while the wicked shall do wickedly, in "the time of the end." Paul seems to point to this case in his letter to Timothy, in which it appears that "in the last days" religious people shall have "a form of godliness, but deny the power thereof." These same would be "lovers of pleasure more than lovers of God." (2 Timothy 3: 1-5.)

## Original Articles

### TWELVE REASONS WHY I BELIEVE THE BOOK OF MORMON.--PART 2.

AN ARGUMENT IN TWO PARTS, BY CHARLES FRY.

#### 8. IT IS SUPPORTED BY COMPETENT WITNESSES.

Human testimony must be given reasonable consideration. In the civil courts, the testimony of two or more unimpeached witnesses is sufficient to condemn or deliver one charged with crime. It is possible sometimes for a witness to testify falsely and escape detection, but it is hardly possible for a number of men entering into a conspiracy to testify falsely and escape detection upon investigation. The Book of Mormon has a number of witnesses, and if their testimony is untrue the only conclusion possible is that they conspire to perpetrate a fraud which, if thoroughly investigated, could not escape exposure.

#### *One Witness.*

The Book of Mormon has at least twelve witnesses. First, Joseph Smith, to whom it was first revealed. His whole life was a testimony of its truthfulness, and he sacrificed that life in its prime, in confirmation of that testimony. His testimony was that the book was a true record, and that the power to translate it was a gift from God. He never varied nor contradicted that testimony.

#### *Three Witnesses.*

Second, Three witnesses; Oliver Cowdery, David Whitmer, and Martin Harris. These men did not depend upon humanity for their knowledge, but they testified "that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon," "and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us, wherefore we know of a surety that the work is true." (Read their full testimony in the Book of Mormon.) There is no uncertainty or hidden doubt in this testimony, but a plain, positive statement of fact as they knew it. These men lived long enough to see difficulties and disruption in the church, and some of them became estranged from Joseph Smith and the church, but each one repeatedly affirmed the former testimony until the time of his death. Strong pressure was brought to bear upon them to induce them to deny their testimony, but in vain.

#### *Eight Witnesses.*

Third, eight witnesses. These men were shown the plates with the engravings, not by the power of God, but by Joseph Smith, and they handled and examined them—so they testified. (Their full testimony may also be found in the Book of Mormon.)

These twelve men bore witness to the divinity of the Book of Mormon; if that witness was false, they had formed a conspiracy that could not have escaped exposure in the distressing times that followed. But no exposure came. They became divided in other matters, but stood together in that testimony. Some of them for nearly sixty years continued to affirm it; not one denied it. If they had testified falsely, and had not cared to renounce it because of the reflection on their characters, they certainly would have kept silent about it in after years; but not so. As many as history gives us knowledge of, were very positive in reaffirming their testimony, even on their deathbeds. Can such a number of witnesses be "turned down," or such testimony be rejected as of no consequence? We think not. Their testimony must be impeached, or we must stand condemned if we reject it.

#### 9. IT FILLS AN URGENT NECESSITY FOR SUCH A BOOK.

##### *A Second Witness with the Bible.*

The Bible has been given for the instruction and guidance of the world in the way of salvation. It teaches the religion of Jesus Christ and sets forth the organization of his church. It clearly teaches *one* faith, *one* way, *one* church. But has the world understood? Have men held to the *one* faith? Have they preserved their integrity of the *one* church? A score of creeds, and a hundred churches answer "NO." Then why all this difference, confusion, and division? The answer can only be that men have not understood; or, if having understood, they are unwilling to do according to that which is written. Is there not a need then that God should speak again and make plain his will? The Book of Mormon comes as a revelation from God, teaching the same doctrine as the Bible, calling mankind to a belief in the simple truths of the gospel and a perfect obedience to its ordinances. If men have not understood before, they are now without excuse, for this book has made clear and confirmed the truths of the Bible. It is a second witness, coming from another nation and bearing the same testimony of God and his truth. From a religious standpoint the need of such a book is evident.

Aside from doctrine and matters of organization, there are many prophecies and promises in the Bible that can not be fully understood from the Bible alone. Prophecies relating to the scattering and gathering of Israel, and many other subjects, are enlarged upon and made more clear by the Book of Mormon.

##### *Of Importance to the Heathen.*

Again, this is a missionary age, and efforts are being made to carry a knowledge of Christ into every land and to every people. Proportionately, but few of the heathen have accepted him. The Book of

Mormon makes a second witness for Christ, and used with the Bible, will have far greater weight in converting the heathen than either one alone. This is one of the main purposes the Lord had in giving the book (see preface), and though the book has not been used very much in this way in the past, the need exists, and the future is before it in which to supply that need.

##### *Gives Information of America's Past.*

America has a great past. This is told by the many remains found upon the land in all parts: the mounds of endless variety upon the plains; the artificial caves and cliff dwellings among the mountains; the ancient copper mines of the lake regions, and the ruined cities of Mexico, Central and South America. The walls of temples and other buildings, the ruined archways, images, and tablets are marked with the ancient writing. Men of learning have labored long to decipher these writings and unfold the mystery of America's past, but in vain. We know great nations lived here, but we do not know who they were or whence they came. We know they had a high degree of civilization, but we do not know what form government they had, or what their laws were. We do not know the extent of their arts and sciences, their manufactures and commerce, their religion, or their social development. All these things and many more are almost entire mysteries, and the world would now give fortunes to learn them.

But the Book of Mormon tells this story. It tells of the great nations who lived here, where they came from, how they developed into greatness, and the cause of their decline. It tells of their education, laws, governments, commerce, and religion. It unfolds America's past; it supplies this great need.

##### *Why the World Does Not Accept It.*

Its claims for divinity, however, are the cause of its prompt rejection by the world at large. But why object to that feature of the book? We know the people have been taught that God would not reveal himself any more to mankind, but the Bible warrants no such teaching. It is only by the providential act of God that we could ever know these mysteries of America's past. All efforts of humanity to find out have resulted in no true knowledge; they are vain, and to all present appearances, must for ever remain so; and if men are to ever know America's past, it can only be by the revelation of God. The Book of Mormon was written by men of God and preserved by them, by his command, until the destruction of the righteous part of the nation, when the last writer was commanded to bury it in the earth. The only way it could be restored to men was by a revelation from God, showing some one its resting place, and after possession of the record was

gained, it would be of no value as a record (because no one could read it—the language being unknown) except God should miraculously provide for its translation. There is a great need for “divinity” then in learning America’s past, and the book of Mormon not only supplies the need of knowledge; but claims the divine part as well to have come in the *only way that was possible and consistent* under the circumstances. The religious feature of the book, or its claims for divinity, do not stand in the way of our acceptance of it.

#### 10. MANY OF ITS PROPHECIES HAVE BEEN FULFILLED.

##### *Prophecy a Sure Test.*

A prophetic work provides its own judgment. So long as its prophecies are being fulfilled it may stand, but so soon as its prophecy fails it must go down—condemned. No man apart from the inspiration of God can give a series of prophecies that time will fulfill. The fulfillment of Bible prophecies is the strongest evidence we have to-day of its inspiration, though all of them are not yet fulfilled. The Book of Mormon is a prophetic book, and so far as time has permitted, its prophecies have been fulfilled; some remain for the future. Its critics have never pointed out one prophecy in it that has failed. A few that have had fulfillment since the publication of the book in 1830 may be referred to briefly.

##### *America to be Delivered from Other Nations by the Power of God.*

On page 24 there is a prophecy that the people of this land (in the last days) should be delivered by the power of God out of the hands of all their enemies. This has been true before and since 1830. One after another the American colonies have risen up against their mother countries, and notwithstanding their weakness and the strength of other nations who held rule over them, their bondage has been broken and they have become free. These same mother nations have held their colonies in other parts of the world, and have conquered and ruled smaller nations, but not in America. The decree of God went out thousands of years ago that the people (Gentiles) of this land should be free from other nations. It is true that foreign nations hold a few sections of the land yet, but time may change even this; besides, these colonies mostly have “home rule.”

##### *A Land of Liberty—No Kings.*

Another prophecy on page 76 says that “this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles—for he that raiseth up a king unto me shall perish.” This has had a continual fulfillment until the present. The prophecy implies,

however, that some might attempt to establish themselves as kings; but if so, it says they shall perish. During the Civil War in the United States, Maximilian sought to establish his throne in Mexico, but he had scarcely begun to rule as a king when he was taken by the armies of his own country and executed.

##### *America to Be Protected from All Other Nations.*

This prophecy also says, “I will fortify this land against all other nations,” and on page 50 it says, “The Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land” (America). These two have been, and are being fulfilled. The United States has grown to be a mighty nation, and is still growing. By the principle known as the “Monroe doctrine,” first stated in the message of President Monroe in 1823, but enlarged upon from time to time, this Nation now occupies the position of a mighty sentinel over the whole Continent of America. This Nation forbids the acquisition of land in any part of America, either by purchase or conquest, by any foreign nation. Nations have looked with greedy eyes upon the rich lands of America, but knowing that the taking of one foot would bring them into conflict with the United States, because of its declared policy, they have been restrained. So America is protected, and the Book of Mormon prophecy has been and is being fulfilled.

##### *The True Church to Be in All Parts of the World, Though Small in Number.*

The Book of Mormon on page 28 speaks of the establishment of the church of God, and states that its number will be few because of wickedness, nevertheless the church would be upon all the face of the earth, and the dominions of the Saints would be small because of the great wickedness in the world. Following the publication of the Book of Mormon, and in the same year, the Church of Jesus Christ was organized by divine command, and a ministry commissioned to preach the gospel. The church has been spreading slowly against the great opposition, until now it occupies in many parts of the world, though its members are few, according to the prophecy. The future is still before it to spread into every part.

We might refer to many other prophecies of similar character, which the years of fulfillment that have followed have proven true. This, then, is one of the strong proofs of the divinity of the book, and so far as “the eternal years of God” have passed judgment upon it, we are placed under the obligation of believing it.

## 11. IT PROVES THE FATHERHOOD OF GOD OVER THE WHOLE WORLD.

### *A Bible Doctrine.*

The Bible presents God to us as the God of the whole earth, "The earth is the Lord's and the fullness thereof."—Psalm 24: 1. "From the place of his habitation he looketh upon all the inhabitants of the earth."—Psalm 33: 14. "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek after the Lord, if haply they might feel after him, and find him."—Acts 17: 25-27.

### *Historical Proof Not in Bible.*

These statements are very clear, and Christian people believe them *because they are in the Bible*; but the fact that they are in the Bible does not give us the proof of their fulfillment. The Bible does not give us historical proof of other nations than the one in Canaan, having their places appointed of God. It gives us no historical proof of other nations seeking after God and finding him, except individual Gentiles who came to God through the preaching of the apostles, and these would not be the fulfillment of the prophecy.

### *Book of Mormon Gives Proof.*

The Book of Mormon tells us of at least two nations upon whom the Lord looked, besides Israel in Canaan; it tells that God appointed their habitation, that they sought after the Lord and found him. It gives historical proof that God is no respecter of persons, and that other nations received light and salvation from him. In its teachings it also confirms the Bible testimony of the character of God, and of his regard for all men of every nation who will serve him. "He denieth none that come to him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile."—Page 99.

In this as in all other attributes, it truly represents God, and establishes his universal Fatherhood.

## 12. THE HOLY SPIRIT CONFIRMS ITS DIVINITY.

Without this, my reasons for believing the Book of Mormon would not be complete. Divine truth in the willing believer is attended with the confirming testimony of the Spirit of God. Jesus said to his disciples: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."—John 16: 13. "The Spirit of truth whom the world can not receive."—John 14: 17.

The work of this "Spirit of truth" is to confirm the truth; and how often has it been, that in read-

ing the Book of Mormon there has come the peaceful assurance, confirming our belief in it. Nor are we alone in this testimony. Hundreds of true Latter Day Saints have borne testimony to the same thing.

### *God Promises to Confirm.*

The last prophet who wrote in the book, in writing a farewell statement to the remnants of his people in the last days (the Indians), says: "And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye ask with a sincere heart with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."—Page 544. As God is no respecter of persons, the promise stands true to all. Those who may not be able to search out the evidences and satisfy themselves thereby, but truly desire to know with a sincere heart, may go direct to God. The Book of Mormon promises a reply; it says, "He will manifest the truth of it unto you by the power of the Holy Ghost." The Bible says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5. So God can, and will, answer for his own work, if men will go to him with sincere purpose of heart. Many who have so done have testified that God has been true to his word and has manifested unto them the truth of the book.

### CONCLUSION.

Other reasons might be given, but these are sufficient. My faith in the Book of Mormon has grown strong through a study of its pages. There was a time when I did not believe it, but it was because I did not know what it was. I was still skeptical in regard to it when I entered the church, and the testimony of my brethren was not sufficient to convince me. It was only through reading and study when the real character of the book unfolded to my mind, that my prejudice faded away like snow under the summer sun. My testimony may not convince you, dear reader, but if it arouses your interest and causes you to investigate and search until you receive the same satisfaction that I have received, in an unre-served belief of the book, my highest purpose in writing will be fulfilled. In this short paper I have not been able to give much more than a mere statement of things, as to supply all the proofs would require no small volume. We invite a careful reading of the book, to see if these things are not so.

### *The Evidences Sufficient.*

To me these evidences are convincing. The divinity of the Bible itself rests on no stronger, nor more numerous evidences than what we have stated

of the Book of Mormon. Internal and external evidences, testimonies of believers and unbelievers, of friends and foes, of man and of God, of the relics of ancient times, and of the Holy Scriptures, all unite in confirming the truthfulness and sacredness of that volume. If true, can anyone *afford* to disbelieve or reject it, for in doing so will he not reject the God who gave it, and the Christ it teaches? Will anyone be justified in the day of judgment, in rejecting it without having investigated and found out for himself? We have been taught to "reject that which is evil, and cleave unto that which is good," and no one can do that without a proper investigation.

The fact that the book is "everywhere spoken evil against," or that it has been brought under reproach by some of its professed but false followers, is no evidence against it, for all good things that have ever come to the world from God, have passed through like conditions.

May the Lord help every true soul to see the full light of the gospel, and enter into the true fold of God, that he may be saved in his kingdom!

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### EQUALITY.

(In three parts.—Part 3.)

BY J. W. GILBERT.

Some may object at first thought to the principle that men should receive only what they *need* for what they can *do*, on the ground that no one has a greater right to the worker's overplus of product than the worker himself, which is true when qualified with the fact that in an organized order of society which assumes the responsibility of providing an opportunity for all, and of caring for the helpless and infirm and disabled, this overplus of product of each one who can produce, is required by the altruistic principle, to provide for those who can not produce by reason of being physically or mentally incapacitated. A society that will not thus provide for its helpless ones, is only an aggregation of brutes, and until it learns better, should make no claim to being much above the brute.

When this overplus reaches the enormous proportions that it necessarily must when the waste attending competitive methods is eliminated, and the astonishingly economic saving through cooperative methods is established, together with the great gain through labor-saving machinery then the standard of living can be raised, and the hours of labor cut down, giving all better homes, better clothing and food, and leisure for recreation, and time to pursue the higher things of life which are also needed to round out life to perfection.

The revelations of God to the church on temporal

affairs provide for a storehouse in which this overplus may be kept, "both in money and in meat," to minister to any who may need, being the best and safest insurance that could be devised; for every man, in the organization provided for, stands back of every other man with the whole of his efforts above his living. It will serve the society as the very best medium through which an exchange in kind can be made, thus eliminating all phases of middlemen with their profits. Not, however, solely because they take profit, for some do not make more than a living, which is legitimate for services rendered; but because it is too wasteful a way of serving out supplies to the people.

To illustrate the waste: Smith makes shoes. Jones makes clothing. They live a long way apart. Thompson sees an opportunity to buy shoes of Smith and take across country and sell to Jones, and also to buy clothing of Jones and take back to sell to Smith. Now, suppose Thompson makes no profit, and charges only enough more than what he pays for these goods to support himself and family while engaged in the work, (which service is the function of retailers, and legitimate to the extent of a living out of the business).

After a time another man comes on the scene needing employment, and also decides to engage in the work of buying shoes of Smith and clothing of Jones and trafficking back and forth. If he gets his share of the trade, it will reduce Thompson's volume of business and he will not have enough to live on, neither can the newcomer make a decent living. They would be cutting each other's throats in a business sense. So they raise the price on their goods in order to live. This results in Smith having to pay more for the clothing he must have, and Jones more for the shoes he needs.

Then imagine two or three more men engaging in the same kind of traffic without a commensurately greater number of patrons in the community, and you have some idea of the waste of the present haphazard, unorganized system of exchange in every town and city in our land to-day, where there are hundreds and thousands more engaged than the business will bear. This is one of the causes of the high price of living.

Trafficking for profit adds nothing to the aggregate wealth product of a community, and does not enrich anyone by actual increase, but by shifting the ownership from one man to another. The only real increase to society is in producing something that will minister to the needs of humanity.

Society to-day is unorganized on the economic field. The furnishing of the world's supply is haphazard, undirected, every fellow for himself, and interest, rent, profit, and speculation gobble up the hindmost.

The Lord recognized the danger of this condition and said:

For it must needs be that he [Edward Partridge] receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, . . . appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs.—Doctrine and Covenants 51: 1.

Again:

For verily I say unto you, The time has come, [this was in 1832] and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating the affairs of the storehouse for the poor of my people, . . . for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things.—Doctrine and Covenants 77: 1.

This shows the necessity for organization in temporal affairs, and what it is for; and we will suffer till we get our eyes open to that truth. There can be nothing but economic anarchy and waste without organized, directed effort.

Through organization only can a community function in serving itself with supplies, and regulating and conserving its efforts to the best advantage in producing and distributing those supplies.

Social economy should be a function of government. To provide opportunity for every citizen to obtain his necessities in the easiest, quickest way, should be the first duty of organized society. But as yet this most important function of true government is neglected and left to be regulated as best it may be by the incentive of profit-getting, and speculation.

Things to meet our gravest needs are only produced for profit. And if there is no profit in the manufacture of an article, it is not made, no matter how important a place it may fill in the field of usefulness. The factory is closed, and the useful laborers are thrown out of employment, though it may be, as has been the case, that those very laborers who are thrown out of work because there was not profit enough on what they made, were suffering for the need of the very commodities they were producing. And we are confronted continually with the anomalous situation of having things that ought to be done, and plenty of idle men willing and anxious to do them, but which can not be done because society is not organized for production, and hence these two valuable factors of production can not be brought together because the only incentive for activity and enterprise is profit or gain,—and that does not, from the dollar viewpoint, justify the undertak-

ing. It is a very ludicrous plight indeed, and little becoming a world of reasoning intelligences.

The production of things for *use* and not for profit is the principle that must be followed in the new order of society, and will obviate a world of trouble. And in the exchange through the storehouse of the commodities of production the rule and principle will be, *the products of my reasonable efforts for the products of your reasonable efforts.*

Let us see how beautifully the exchange can be effected. But note this, first, that colonization and industrial association are provided for in a late revelation (Doctrine and Covenants 128:1 and 6), so that there may be an organized direction and cooperative effort in the production of the commodities of life, both those coming from the soil, and those made in shops and factories. Thus our members may find employment in turning out their own necessities. And instead of continually handling money over to help the poor, leaving them in the same destitute condition as soon as it is used up, the poor will be given an opportunity to help themselves by operating some machine, or tilling the soil; the result of which labor will be an increase in the useful things of life instead of a depletion.

Some will produce fruits, vegetables, and grains on the farms and in the orchards, gardens, and vineyards. Some will engage in raising poultry; some in conducting dairies, apiaries, etc.; while others will work in the industrial establishments, making clothing, carpets, furniture, stoves, implements, shoes and a thousand other things that must be had to make life worth living.

All these workmen are to be stewards, and, according to the law, each is to have what he needs out of his products, and the rest is to be cast into the "storehouse to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 81: 4.

And again, let the bishop appoint a storehouse unto his church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop.—Doctrine and Covenants 51: 4.

A steward who is a poultry fancier will work to the best of his ability; and, after retaining what he needs of his products, will put the rest into the storehouse. A steward who is a gardener will raise all he can, and use all he needs of what he will raise, for himself and family, and put the rest into the storehouse. Likewise those on the farms, in the dairies, and other lines, will use that part of their own products which they may need for themselves and dependent ones, and put the rest into the storehouse. Then the men who spend their time making furniture will keep what they need for themselves, and put the rest into the storehouse. So also those who

spend their time making stoves, carpets, shoes, etc., will put all that is above their needs into the storehouse.

Now, it will be seen that those who spend their time making clothing, or furniture, or any other one thing, (as it must needs be in an organized cooperative division of labor,) will not have time to raise and make their own necessities in other lines, and the gardeners will find themselves in need of some of the shoemakers' shoes and the furniture makers' furniture, and the clothing makers' clothing; and so on down the list. And vice versa, the other workers will want some of the gardeners' garden truck. And so, when any one of them shall need some article that is produced by any of the others, he will need only go to the keeper of the storehouse and say, "I have need of this to help me in my stewardship" (Doctrine and Covenants 101: 12), and "the treasurer shall give unto him the sum which he requires, [in money or in meat] to help him in his stewardship, until he be found a transgressor." Thus the exchange of commodities can be effected, through the storehouse, without computing a single article in dollars and cents, as between the members of the organization; and that, too, without having tacked onto each article a string of profits reaching all the way from the producer to the consumer; thus obviating the ever rising price of living. For in this way an even exchange can be effected, in that all in the order render service according to their ability, and have their needs supplied according to their natural wants. In becoming members they covenant to *do all they can in reason, for all they need in reason. That is the wage scale*, and will never change. This permits the overplus to accumulate in the storehouse, from which all have an equal right to draw according to their needs and wants. It can also be sold to those on the outside for money, at the regular market price.

All those who produce more than they need will put the overplus into the storehouse without money and without price, and will receive what they need without money and without price. Putting a price on an article is where so much evil creeps in in our present system; for it is so utterly impossible to compute the exact cost, and the results of not knowing the exact cost are so dangerous in their ramifications, that the practice should be abandoned in our new order, where the exchange can be effected so justly and equitably without it.

A bushel of potatoes will only contribute a certain amount of nourishment to the physical man, and is just the same when the price is three dollars per bushel as when it is twenty cents per bushel. Through the storehouse exchange, values will adjust themselves automatically among the members of

the order, and that, too, accurately, and without the infinitely difficult task of mental computation.

The members of this new society will all know just where to go to get anything they want, and thus obviate the awful waste of advertising.

The work of distribution of supplies from the storehouse will be systematized, and the territory to be served will be districted so that the delivery wagons will not be darting hither and thither, crossing and recrossing each others' paths, wasting time, energy, and horseflesh, like a lot of unguided, undirected, benighted, hard-worked and weary creatures.

When all the workers shall be engaged in cooperatively producing and distributing useful things, with the assistance of the modern labor-saving machinery, reaping all the economies that will naturally come from an organized, cooperative effort, eliminating the awful waste peculiar to the present system, the good things of life will pile up and accumulate at a rate that would not now be considered possible. Even at the present time, and with our wasteful ways of doing things, were the workers of this country to receive all they produce, and not have to feed a hoard of nonproducers, they would only need to work one day in six. For, according to Mr. C. D. Wright, of the Labor Bureau, the average product of wealth per annum to each worker in the United States is \$2,600. The average wage to each worker is \$443. This shows that the workers get only about one sixth of what they produce. The rest goes to make millionaires and ruins their children by idleness and surfeiting.

It is plainly seen how rapid will be the increase of worldly goods in a society that conserves the good things for the workers who produce them, and where everyone works at something useful, as is provided for in the Lord's plan. The prosperity of the plan will simply be amazing; so much so that the people of the world will wonder in profound amazement, when they see the strides made for economic progress along altruistic lines, and principles of equality and brotherhood. Because of the effectual working of these principles

Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.—Doctrine and Covenants 81: 4.

And the people from afar will behold Zion's beauty and power, and will say "the inhabitants of Zion are terrible." And they will want to come up to learn of her ways, for they have always thought and been taught that to get gain and profit was the only incentive for which men would enlist their energies. But in Zion the great incentive will be peace and contentment, where the fear of want is unknown, where there is no rent to pay, where every man owns his own home, is secure in his employment, and

is insured against want, sickness, and misfortune by the *whole surplus of society*. Where free hospitals, and the most efficient physicians and nurses will stand ready to administer to the sick and get them well and back to their posts of duty and work as soon as possible. Where it can not be to the interest of anyone for sickness to exist, but to the interest of all to get them well. Where everyone can have the cheering, not harrowing thought, that when too old to work there will be ample and honorable provision to make the declining years of life a joy instead of a nightmare. Where young men and maidens may love and woo and mate at nature's mature and proper behest, and not have to be driven by the wolf of want and poverty to forego and forget the sweet and gentle emotions of the heart in the maelstrom of turmoils and struggles for existence, which at present results in many men becoming cynical celibates, and thousands of women selling their virtue for bread.

Oh God, speed the day of Zion, when life and its comforts for all will be the incentive of every man's labor.

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#### REVIVALS.

No. 8. "Methods and Tactics" Series.

*Are they profitable and legitimate? The nature of revival services as contemplated in the law. Suggestions as to holding interest, attracting attention, etc.*

The word *revival* is given in Webster's Dictionary as meaning "A reviving; return to life; a religious awakening."

When we speak of revivals in the church, "a religious awakening," or an awakening of the Saints to duty and diligence in the service of the Lord, would evidently be what we would have in view.

The question, Are they profitable and legitimate? should be our first consideration. An old axiom says, "You should never commence anything without considering what the end would be." Peter says, "Receiving the end of your faith, even the salvation of your souls."—1 Peter 1: 9. Now, anything that would have a tendency to stimulate our faith in the work of God should be both profitable and legitimate; hence the object of revival services is to stimulate to greater activity the power we individually possess, of bringing to pass much righteousness; for although we have our personal agency, yet this agency is affected by influences with which we come in contact, hence: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." Now, as we understand "the law of the Lord" to be the gospel, any influence that would lead us to delight

in this law more and more must be profitable, and legitimate to us.

We are not dependent on our reasoning alone as to the profit and legality of revivals. David foreseeing the return of the Jews to Palestine, their deliverance from servitude to other nations; the forgiveness of their iniquity, and the covering of their sin; then, thinking apparently of the long period to intervene before this could be accomplished and realized,—because of Israel going to wander so far from God's way, as a preventive on the part of Israel of their thus going astray, he says, "Wilt thou not revive us again: that thy people may rejoice in thee?"—Psalm 85: 6. Here David saw that a revival in Israel would be profitable, or he would not have asked God to be the author of this revival. Then he speaks of the value of a personal revival to himself, saying, "Though I walk in the midst of trouble thou wilt *revive me*."—Psalm 138: 7. David is not alone in his understanding of the profit of revivals. Hosea says, "Come, let us return unto the Lord: for he hath torn and will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up and we shall live in his sight."—Hosea 6: 1, 2. Also we have a third witness. Habakkuk says, "O Lord, I have heard thy speech and I was afraid: Oh Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."—Habakkuk 3: 2.

Now, lest any should say that because these men were in trouble, the revival they were asking for was not really a legitimate petition on their part, we call your attention to what the Lord himself says on the matter.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Not only does the Lord tell us that while he is so "lofty," yet he will condescend to revive the spirit of the humble, and revive the heart of the contrite ones, but he tells us the reason why:

For I will not contend for ever, neither will I be always wroth: for the Spirit should fail before me and the souls which I have made.—Isaiah 57: 15, 16.

Since we find God's servants asking for a revival, and God promising a revival to those who are in a proper condition to receive, we must conclude that it is both profitable and legitimate for branches of his church to hold revival services.

#### THE NATURE OF REVIVAL SERVICES AS CONTEMPLATED IN THE LAW.

So far as the writer is informed, he does not call to mind direct citations in the law pointing specifically, by way of commandment, to the holding of spe-

cial revival services, in the Covenants and Commandments to the church, except in section 125.

The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a *revivalist*, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such.

Then, as the nature of the duty of our fathers in the flesh should be to give such "counsel and advice" as will be for our best interest in this life, and I remember that when a boy at home on the farm, if father said that a certain undertaking would be to our profit and advantage along business lines, my natural spirit felt revived in the ways of work and thought, and I went to perform duty with a fresh energy and determination to succeed, because I had confidence that the word of my parent was true, and that his wisdom as manifest in his counsel was superior to my own, therefore as the nature of my revival and aspiration in temporal duty, consisted in accepting the advice and counsel of my earthly parent, the nature of a spiritual revival will consist in our being willing to receive "counsel and advice" as given us by the "Father of Spirits" through his accredited representatives.

Nor are the evangelical ministers the only ones whose "counsel and advice" will have a reviving effect upon the Saints who will accept such, but the First Presidency, Twelve, seventies, high priests, elders, priests, teachers, and deacons, are all included in the nature of revival effort. When Jesus (the first president in those days) was here, his "counsel and advice" had such a reviving effect upon Peter that he said, "I am willing to go with thee to prison and to death." When the Master made his third visit to his disciples after his resurrection he said to Apostle Peter, "Feed my sheep, feed my lambs."—John 21: 14-17. Evidently the sheep and lambs would be revived by accepting the "counsel and advice" of Peter.

Then Paul says to the elders who had assembled at Ephesus, whom he tells that the Holy Ghost had made them overseers of the flock of God, "Feed the church of God."—Acts 20: 28.

As the nature of food is to revive our physical beings so this "food" to the flock and church of God would be reviving to their spiritual natures. The Lord, through Hosea, is pleading with former day Israel in these words, "Oh Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Then, telling Israel how well it would be with them if they did return unto him, he says they shall "*revive* as the corn, and grow as the vine." But how? "I will be as the dew unto Israel. From me is thy fruit found. For the ways of the Lord are right and

the just shall walk in them." (Hosea 14: 1, 6, 7, 8, 9.) We see the Lord's revival to Israel would be as the revival the corn and vine would receive from the dew. Those accustomed to growing corn know the revival produced during a week of dewy nights and sunny days.

The duty of the high priest being to preside over large branches and districts in the church, his work also partakes of the nature of revival effort; for the Saints are instructed by his counsel and cheered by his advice, and revived by both counsel and advice. The visits of the priests, teachers, and deacons, when performed in the spirit of love and with a desire to edify, have also a reviving effect upon the Saints. Consequently, the natural effect of special revival services would be to increase faith in God and his word: such faith will bring with it a desire to more fully honor God in the better keeping of his commandments: this being pleasing in his sight, the more pleasing we are to him, the better condition we will be in to receive his Holy Spirit more abundantly. This will create in us a greater love for God and his work, and will dispel from us selfishness and unbelief, bringing us nearer to that condition called charity, "which is everlasting love."

#### SUGGESTIONS AS TO HOLDING INTEREST, ATTRACTING ATTENTION, ETC.

We would suggest as our opinion, that those special effort revivals, in order to be interesting and attract attention, must be carried on in the spirit of love for God and our brethren. Our heavenly Father has said, "No one can assist in this work (we understand this means the work of the church in all its departments,) except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever are intrusted to his care."—Doctrine and Covenants 11: 4.

Then they to whom this work of special evangelistic revival services is intrusted, must be temperate in their work, and carry it on in the spirit of the aforementioned instructions.

First, *love* must be the propelling influence necessary for success. John has said, "He that loveth God will love his brother also." Then if love is necessary on the part of the revivalist, under the Lord, love will be necessary on the part of the persons assembled to assist in this revival, and calls for forgiveness on their part toward those who have grieved or offended them. For, can I pray effectually that God will bless, forgive, and help another, while I bear in my heart hatred or anger toward that individual? "Thou shalt not speak evil of thy neighbor, nor do him any harm."—Doctrine and Covenants 42: 7.

Second, *faith*, that God will be honored and his children revived, must be had on the part of the

laborer, and the branch or gathering of Saints undertaking such revival; in order that interest may be had, for we are more interested in ourselves when we are assured that there are others who care for our souls' welfare. Also, if we start properly and continue to conduct such revival effort, the blessing of the Holy Spirit will increase our interest.

Third, *hope* that our efforts will meet with success, will enable us to deport ourselves with that cheerful and happy spirit that will induce us to assemble with each other and will attract the attention of those who may be most in need of reviving. Our attendance suddenly drops from our branch, Sunday school, and Religio services, and this is sometimes due to the divided or careless feeling shown by the priesthood toward the members, and by members toward the priesthood in the branch, and this applies likewise to the officers and members of the auxiliaries. At times the lack of hope that they will receive benefit is the cause of some staying away from meetings.

Fourth, *charity!* Ah, if the officers could love the members and the members the officers with that "pure heart, fervently," as expressed by Peter to the Saints in his day, there would be a never failing well of interest, and the thirst to be there would only be satisfied by our attendance at every service when possible for us to be there. Then we would be so much interested in the welfare of each other that we would have neither time nor place for words of tattle and scandal, that gender not only strife and contention, but feelings of unbelief in God and his work. But we would instead be partaking of that spirit enjoyed by Enoch and his people when they walked with God and were of one heart and one mind, and there was no poor among them.

#### ISRAEL'S TRIAL AT HAND.

But what of the necessity for revival effort among our people? Within the past two or three months, or since the beginning of the war between Turkey and the Balkan States, the nations of the world (with few exceptions) have been stirred to war preparations, and perhaps none more so than the British Empire. In October last, the tocsin of alarm was sounded by that aged general, Lord Roberts; that man of experience with war, when he said, "Arm yourselves, quit yourselves like men; England's trial is at hand." So far has his counsel and advice with that of others been taken, that in December we have the parliament of Canada asked to vote thirty-five million dollars for the defense of the Empire. Shall it be said by our generation, that the children of this world are wiser than the children of light? Can it not be said to us as a people, and the warning be proper?

"Arm yourselves, quit you like men; latter day Israel's trial is at hand!" Do we not need to heed

the instruction given us through the latter day seer, the Lord saying,

But firstly let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.—Doctrine and Covenants 102: 9.

Dear Saints, we need to put on the whole armor of God.

JOHN SHIELDS.

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#### PRIESTHOOD; WHAT IS IT?

*The Oakland, California, Branch holds a monthly priesthood meeting, having a program prepared by the pastor beforehand. Elder Edward Ingham was assigned the subject, "Priesthood; what is it?" to which he rendered the following answer, which we submit for consideration.—J. M. Terry.*

Briefly defined, priesthood is the power or authority of God committed unto men, under which they may acceptably administer the affairs of God's church or kingdom upon earth. When an individual legally acts *in the name of another*, he does so *by his authority*. Consequently, men legally acting in the name of God are acting under his authority.

The Apostle Paul in his second Corinthian epistle employs a term which probably conveys the most expressive idea of any to be found in the Scriptures of the powers and functions of the priesthood. He says:

Now then we are *ambassadors* for Christ, as though God did beseech you *by us*: we pray you in *Christ's stead*, be ye reconciled to God.—2 Corinthians 5: 20.

The term *ambassador* denotes a public minister of the highest rank, *accredited* and *sent* by the *head* of a sovereign state to a foreign court or country, with *power to represent the person of the sovereign* by whom he is sent, to negotiate with a foreign government, and to watch over the interests of his own nation abroad. The power thus conferred is contained in the credentials or letters of credence of which the ambassador is the bearer, and in the *instructions* under the sign manual delivered to himself. The credentials consist in a sealed letter addressed by the sovereign in person whose representative he is, to the sovereign to whom he is sent, and they contain a *general assurance* that the sovereign by whom he is dispatched will approve and confirm whatever is done by the ambassador *in his name*.

A careful study of this definition in its different features or phases as applicable to the status of the priest should forcibly impress on our minds the truth of the statement made by the apostle in connection with the priesthood topic. "No man taketh this honor unto himself but he that is called of God."

Doctors Smith and Cheatham say: "We agree with the Jewish tradition, that Adam was the first priest." The inspired records clearly reveal that it is as old, at least, as the human race.

A law would be null and void without some authority to administer it. Hence priesthood was conferred upon men in the ages of the past to invest them with the necessary authority to administer the laws of the government of God in a manner acceptable to him.

The priesthood did not have its origin with any man or set of men. It is said to have neither descent, beginning of days, or end of life. It is an office always extant. It was not prepared for any particular man but the man for it.

The gospel which embodies the immutable laws of life, requires to-day, as of old, this unchangeable priesthood to administer it.

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## Of General Interest

### DREAMS.

A SERIES OF SELECTED ARTICLES, SEEKING TO SOLVE THE MYSTERY OF SLEEP AND DREAMS.

From the *New York Times* of October 22, 1911:

Wu Ting-Fang declared that "Sleep is the joy of life"—a plain statement which recalls Sancho Panza's delicious and memorable apostrophe, "Blest be the man who first invented sleep."

Now, in spite of the undeniable fact that everyone has experienced sleep, and that most people find it to be "Nature's soft nurse, balm of hurt minds," and all the other fine things said of it by the poets, it is also true that as an "invention" some are at a loss to know how to use it, how to get the full benefit of this thing that is as "familiar as eating." And some people are in danger of losing the faculty of sleep altogether.

Thus it seems that sleep has its philosophy, its dangers as well as its blessings, and that to be a good sleeper is not quite so simple a matter as, at first glance, one might imagine. It is this philosophy of sleep, with its consequent practical rules and suggestions for those who find this "joy of life" a problem, that has inspired Bolton Hall to undertake an interesting inquiry, the results of which will be brought out in a book entitled *The Gift of Sleep*, by Moffat, Yard & Company.

As an aid to his own investigation Mr. Hall, through his publishers, sent out in the neighborhood of ten thousand "question sheets" to selected classes of persons, beginning with a thousand professors in schools and colleges, asking for data as to the amount of time spent in sleep, the tendency to dreams, the devices used to induce sleep, diet, physical condition, etc. Although many books, directly or indirectly,

have been written on the subject, this is said to be the first instance in which, by means of these question sheets, scientifically complete tabulation and study of data on sleep has been made. As yet a sufficient number of answers have not been received "to warrant very definite statements in regard to sleep and dreams." From the replies which have come in, however, Mr. Hall derives the following interesting results:

"It appears that about one person in thirty regards himself as a poor sleeper, and only two others in thirty will say they sleep only fairly well. About three persons out of five report that they spend no time in wakefulness in bed; the remaining two persons spend from fifteen minutes to five or six hours each, the average among this group being one hour and ten minutes per person per night.

"Among professors in our leading universities the prevailing hour for retiring is between ten and eleven o'clock; four fifths of this group say they retire either at ten, half past ten, or eleven o'clock, but this class of people retire on the average about one half an hour later than persons of the other classes from whom we have received replies.

"The average duration of sleep is, roughly, seven and one half hours. One third of all replies gave eight hours as the length of sleep, and the professors are inclined to sleep a slightly longer period than those in the other occupations taken together.

"The age of the individuals seemed to have no effect on the averages of the daily amount of time spent in sleep. Persons under the age of forty differed in no marked degree from persons over forty either in length of sleep or frequency of dreaming. There is general agreement on the point that they get just enough sleep, and that vacations make only a slight increase. The data is not yet sufficient to justify a conclusion as to the average time of sleep at different ages.

"In reference to dreams, about fifteen per cent report that they do not dream, and about thirty per cent say they dream 'rarely,' 'seldom,' or 'occasionally.' We are disposed to question these returns on the ground that they give an impression that dreams are less frequent than they really are. The investigations of most experimenters who have made special studies of dreams seem rather to show that the number of our dream experiences grows as soon as we give our attention to them, just as, on a clear night, a hasty glance at the sky may reveal many stars, but a steady gaze reveals very many more.

"Our returns are interesting as to the character of the dreams. The favorite adjective used to describe dreams was 'rational.' A lesser number of persons said their dreams were 'pleasant,' less still that they were 'fantastic.' Three times as many persons describe their dreams as pleasant as those who

describe them as generally unpleasant. Either Professor Freud's conclusion is correct, that we tend to forget unpleasant experiences more readily than pleasant ones, or else the dreams really afforded more pleasurable than they did disagreeable feelings. The most typical combination used to describe the nature of the individual's dream life was that it was 'rational and pleasant.' Less than one third of all the answerers confessed to having ever experienced nightmares.

"It should be observed that thus far we have encountered a group of replies from persons who, as a group, are remarkably healthy, normal, and fairly free from worry. Particularly, worry does not seem to be a vice of professors, as only eight per cent confess to it. About seventeen per cent of them say they need more physical exercise than they get, which is mostly walking. There is also a gratifying unanimity as to good appetite, simple diet, and absence of need for artificial means of inducing sleep."

In his own investigation Mr. Hall finds reason to dispute a number of the current ideas as to the amount of time which should be spent in sleep, taking the general position that we are inclined to devote too many hours of the twenty-four to sleep.

"It is a popular belief," he declares, "that Alfred the Great—who is also Alfred the Wise and Alfred the Good (being dead so long)—divided time into three equal parts, and taught that one part should be given to sleep. If he had said this, it would not follow that it is the last and wisest word on the best way to divide our time, but he did not say it. What he said was that one third of each day should be given to sleep, diet, and exercise: that is, that man should devote eight hours to sleeping, eating, and whatever form of exercise or recreation he desired.

"There is nothing to show that Alfred spent even six hours in sleep, although there is plenty of proof that he recognized the difference between rest and sleep, for he gave the second division of the day—eight hours—to study and to reflection, while the remaining eight hours were to be for business. In those days kings worked hard. Sir Henry Sumner Maine says that the list of places where King John held court shows that even he was as active as any commercial traveler nowadays. (Early Law and Custom, p. 183.)

"But the superstition that Alfred recommended eight hours for sleep will not down, and no amount of argument or proof will change the opinion of the average man on this point. 'Our forefathers slept eight hours,' they say; 'so should we.' We forget that probably the rushlight and the candle had much to do with the long hours of sleep in olden times. As artificial light has improved, sleeping time has been shortened.

"There is an old English quatrain which runs:

"Nature requires five  
Custom gives seven,  
Laziness takes nine  
And wickedness eleven."

Nevertheless, Mr. Hall does not insist on any hard and fast rule as to the number of hours to be devoted to sleep. While contending that, on the average, we sleep too much, he argues that the requisite amount of time spent in sleep is bound to vary with the individual needs of different persons. He cites this instance, which will surely astonish the mothers of very young infants:

"Even babies differ in their need of sleep. I know one healthy, happy, beautiful baby who has never slept the average sixteen hours that babies are supposed to need. This child is now between 3 and 4 years of age, and has never gone to sleep before 9 or 9.30 o'clock at night. Her parents had the common idea of long hours of sleep for infants, and the child had a hard struggle for a while to convince them that she had no such need; such struggles are often called 'naughtiness.' She was regularly put to bed at 7 o'clock, and all the usual devices for enticing a baby to sleep were practiced. Sometimes she was left severely alone, sometimes she had gentle lullabies sung to her, but, whether alone or in company, this particular baby played and enjoyed herself until between 9 and 9.30 o'clock, when she quietly dropped to sleep. She awoke as early as the average baby awakes, happy and refreshed, and her parents finally learned that there is no sleeping rule that has no exceptions, whether applied to infants or adults."

It was inevitable that, in his researches as to the proper daily duration of a person's sleep. Mr. Hall should have investigated Thomas Edison's well-known theory and practice in the matter, as given in an interview appearing some time ago in *The Sunday Times*. Thus, Mr. Hall learned that Edison "can go days without sleep when engrossed in some invention, and he has been quoted as saying that people sleep too much, four hours daily being sufficient." To corroborate this, Mr. Hall wrote to Edison and tells us:

"In answer to my inquiry, Mr. Edison's secretary wrote: 'Mr. Edison directs me to write you that the statement is correct, that for thirty years he did not get four hours of sleep per day.' Evidently, experience taught him that an average of four hours per day, if taken rightly and at the right time, is enough for him. He keeps a couch in his workroom so as to sleep when he is sleepy. He does not need a clock to tell him when to go to bed, any more than you need a thermometer to tell you when to pull up the blankets.

"Edison is not alone in his views on sleep. He made extensive experiments with the two hundred

workers in his own factory which convinced him and most of them that the majority slept much too long. The hands seem to have entered willingly into the trials; perhaps their personal regard for him influenced their conclusions. Napoleon Bonaparte and Frederick of Prussia were both satisfied with four hours of sleep, (it is said, however, that in later life Napoleon carried this too far, and was sometimes stupid for lack of sleep,) while Bishop Taylor was of the opinion that three hours was sufficient for any man's needs, and Richard Baxter who wrote 'The Saints' Rest,' thought four hours the proper measure.

"Paul Leicester Ford, who was never a strong person, once told me that he found four hours sleep enough for all purposes. He did not wish to be understood as saying that four hours rest was enough, but four hours sleep. He was one of the few who understood the difference between sleep and rest. He frequently rested, his favorite practice being to lie back in a big armchair with a book and forget the surrounding conditions. The book created a different set of sensations, which, combined with the pause in physical activity, brought a sense of rest to the frail body. He frequently got his four hours of sleep curled up in the big chair, and was then able to go on with the work which in a few short years made him famous. The wife of the late George T. Angell of Boston testifies that for years he seldom slept four hours a night, having found that, for him, more was unnecessary; but, of course, it does not follow that no more is necessary for anyone.

"These are not unusual instances, but rather typical cases."

Believing thus that a small amount of sleep may be natural and beneficial for some persons, Mr. Hall is inclined to think that even an enforced wakefulness may not be an unmixed evil:

"Like sleep, a wakeful night may be a growing time. It affords the quiet, the time, the seclusion to think over the meanings of things, or even to speak the cause of the wakefulness itself. For that is the first thing to do if we find ourselves wakeful; if the cause be so obscure that we can not find it, then the best thing to do is to accept the fact.

"Either we do not need the sleep we are seeking—the reclining position being all the rest the body needs—or else we do need the wakefulness to teach us something that we can learn or will learn in no other way. It is a time when, free from the watchful eyes of those who love us, or those who do not love us, we need not fear to look at ourselves, our motives, our relations to our fellows.

"It may be only at such times that we can feel the closeness of the tie that binds all mankind, only in such a time that a life-giving sense of oneness can renew life and joy. Some persons are so acutely

conscious of the surge around them during the day that it is difficult, if not impossible, for them to get any large view of it. They are so beset and bewildered by each little detail of life that they can not see any relation among things as a whole, can not 'see the wood for the trees.'

"Or it may be that a lack of poise, a false estimate of the relations of things, makes them find 'their own affairs' so interesting or exhausting that the observing mind gets no large or deep impressions to be added to the sum of the knowledge the inner self possesses.

"For either of these classes the wakeful night may prove more restful and helpful than hours of sleep. It may be made to bring a breadth of view that will lift one out of the narrow limits in which daily life is passed. It may do as much as this for any of us, and, if we reject the receptive mood and insist upon objecting to the wakefulness we may thereby deprive ourselves of some of the most illuminating experiences.

"Some one has said: 'Sleep, like drink, may drown our sorrows, yet it also drowns our joys. What could we not accomplish if we did not require sleep?'

"It may be comforting to think of this when we are lying awake, that at least we are wasting no time. The gift of wakefulness is often as desirable as is the gift of sleep, and if we welcome the one as what must be—with as much cheerfulness as the other—each will bring us equal blessings."

As a psychological experience, however, Mr. Hall finds in sleep a necessity for man's spiritual growth. He accepts the theory that the human mind is duplex, and finds that in sleep one half of one's mentality is wrapped in oblivion, while the other half has an opportunity, as it were, to stretch itself.

"The objective mind, which is active during waking hours, apparently rests during sleep; the subconscious mind is ever busy. Like the heart or the digestive organs, the subconscious mind carries on its consciousness which we call sleep. How this is done we do not know, any more than we know how the physical organs carry on their work while we are wrapped in slumber and unconscious of all about us. There are very few, though, who have not had some proof of the activity of the latent mind during sleep. That somehow this undermind does work in an uncanny way—that is to say, in an unknown way—is shown by the fact that most persons can wake up at any hour that they fix in their minds without being called and without the abominable alarm clock.

"It is a common enough thing to hear people say, 'I do not know how I knew that; I never remember hearing it; it just came to me.' Or, 'I tried and tried to think of that yesterday, and could not, but when I woke this morning it was the first thing that came to my mind.' Such incidents show that some

process of which we are not objectively conscious is going on all the time; that no mental experience is destroyed or wholly dissipated. The common wish is 'to sleep over' any perplexing matter. After a good sleep our ideas are often better arranged than when we fell asleep.

"I have a friend who drops all her problems into her subconscious thought, refuses to be 'exercised in her mind' about them and leaves them for the latent mind to answer. So long as she views them from the objective, conscious point of view only, she finds herself worrying and losing sleep. The sleep-won mind, the 'all-knowing self,' as it were, is not touched by worry, perhaps because, in communion with the substance of all experience, it perceives that there are few 'problems' in life when she does not persist in regarding as a 'problem' each separate experience."

(To be continued.)

## Mothers' Home Column

EDITED BY FRANCES.

### Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa; Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha L. Donaldson, superintendent, 700 North Emporia, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

### Polly's Religion.

Life to the Demmings took on a new meaning when Joe brought his wife home. None of the family had ever seen her. They knew she was one of the Anstruthers of Kentucky.

"There are Anstruthers in our church in that State," said Grace. "I hope Mary belongs to our membership."

"Oh, yes, certainly!" said Joe, eagerly. He was just starting to be married, and he was anxious that they should all love Polly in advance.

"Does she sing in the choir?" asked Isabella.

"I think not. But she has one of the sweetest voices—a low contralto. And you ought to hear her laugh, Belle. The merriest ring! Oh, she'll bring new life into this house."

The girls smiled. They were fond of Joe, and ready to welcome his wife.

"But I hope she is ready to take a leading part in the church," said Grace, after he had gone. "Joe will fill father's

place, some day, and his description of her does not give me the idea of an energetic religious woman."

"We'll hope for the best," said Isabella. She was busy making an imitation stained glass window for the Sunday school room, and was anxious to finish it before Mary arrived.

"Uncle Ben must be kept in his own room when she comes, and Tom can be sent to the country for a month's visit," said Grace, her delicate face flushing painfully.

There were two skeletons in the Demming household. The squire's brother, Ben, who was a paralytic old soldier and a most cross-grained, profane old fellow, occupied one wing of the mansion. He had a man to nurse and read to him, for his oaths were intolerable to his nieces. Tom was their brother, younger than Joe. Tom Demming had disappeared for three years after he left college, and came back a haggard, dissipated loafer.

Nobody in Ball's Ferry knew just what he had done in that gap of time, but all were certain that he was under ban. The family treated him with gloomy patience. They had taken up their cross and borne it, but it was heavy, and he knew it. Tom was never seen by visitors, at the table, or in the parlor. At dusk he would skulk out to join some of his comrades at the village grogshops, and occasionally, but not often, was brought home brutally intoxicated.

Joe's wife disappointed them all. She was a plump, merry little girl, nothing more.

"A very pleasant little heathen!" sighed Grace, after two days had passed. "I named some of the best books of religious fiction, but she has never heard of them; and she did not know a single one of our foreign missionaries."

Good Mrs. Demming was uneasy at this, and that very evening turned the conversation on doctrinal subjects. Polly grew red.

"I'm afraid," she said, "I am not clear in my ideas concerning these different points. The truth is, after mother's death, I had charge of my four brothers, and I had so little time"—

"You will have more time, now," said Isabella. "I will mark out a course of doctrinal reading for you." But Mary made slow progress with her course of reading. As time passed and she settled down into her place in the family, she proved to be a very busy little woman. She had a positive talent for finding work; took her part of the family mending, tossed up dainty little desserts, helped Joe with his accounts. When Joe had gone to his office she took tremendous walks, advised Mother Demming about her fancy work, or copied the squire's papers for him.

"What a clerky hand you write!" said Grace, one day. "I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing."

"It does not seem useless to me," said Polly, gently. "She thinks you all value it."

"Where can Mary go on those interminable walks?" said Isabella, one morning, to her father. "You should warn her about Black Lane. She might wander into it and bring home typhoid fever."

"You ought to report the lane as a nuisance, Father," said his wife. "It is a perfect sink of filth and vice."

"It is a disgrace to Ball's Ferry that such wretches can find harbor in it," added Isabella. "They ought to be driven beyond the borough limits!"

"Well, well, my dear! It doesn't do to be too energetic," said the squire. "They never had a chance."

He was aroused, however, to mention Black Lane at a meeting of the town burgesses that day.

"Something ought to be done, or we shall have typhus among us," said he.

"Something has been done," said Judge Paule. "I came through the lane this morning, and I hardly knew it. There has been a general draining and cleaning, the cabins are whitewashed, and the women, some of them, have actually washed their faces."

"What has happened?" asked the squire.

"I heard the sound of children's voices, singing in one of the cabins, and the men told me it was Miss Mary's class. Some good woman has been at work, I suspect."

"Miss Mary?"—the squire's face grew red, his eyes flashed, but he said nothing more.

Going home, he met Polly coming to meet him. He looked at her with the eye of a judge.

"Are you the good Samaritan? Have you been in Black Lane, my dear?"

She blushed, laughed and stammered—

"Oh, that was the most natural thing in the world, father. You know I was brought up among colored people; I know how to deal with them. It was only a ditch cut here and there, a few panes of glass and some bushels of lime. They are good, affectionate creatures and anxious to learn."

The matter was driven from the squire's mind before he reached the house, for he saw Tom skulking around the stable door. He had returned that day, and a dull weight of misery fell at the sight, on his father's heart. Tom did not enter the house until late in the evening, when the family were gathered about the table. He came into the room with a swagger, unshaven, his boots reeking of the stable.

"On purpose to mortify us," thought Grace, bitterly.

"I came to see Joe's fine lady wife," he said in a loud voice.

"Unless he's ashamed to introduce his scapegrace brother."

"Mary is not here," said Mother Demming. "Where is she, Grace?"

"In Uncle Ben's room. She reads the New York papers to him every day now. They play backgammon together, and they have one of those silly books of Artemus Ward. I heard him laughing, and probably swearing harder than ever, so he must be pleased. I wonder she can stand it."

"It is hard to understand her," said Isabella, dryly. "Mary is not as careful of her associations as she should be."

Tom had been listening eagerly.

"Enough said," he broke out, with a thump of his fist on the table. "If Joe's wife can take thought of that lonely old man up there, there's better stuff in her than I expected. I'll go up and make her acquaintance."

Several times afterwards Tom's voice was heard joining in the jokes and laughter that came out of Uncle Ben's room.

"Mary seems to have enchanted them both," said Grace.

"Tom is clean and shaved to-day, and looks like a human being," said Joe.

But even he was startled when Mary came down that evening for a walk, and nodding brightly to Tom, asked him to go with her.

"Finish your book, Joe; Tom will be my escort."

Tom followed her slouchingly to the gate. He stopped there. Shame, defiance, misery, looked out of his eyes.

"See here, Mrs. Demming, I reckon you don't know, or you wouldn't have asked me to go with you."

Polly's tender, steady eyes met his. "Yes, I know."

"D'ye know I'm a thief? I was in jail at Pittsburg for a year."

Polly drew her breath hard. A prayer to God for help went up from her heart in that second of time. She held out both hands.

"Yes, Joe told me. But that is all over now—all over. You have begun new again, Brother Tom. Come!"

She put her hand in his arm as they walked down the street.

He did not speak to her until they came back. Then he stopped her again at the gate.

"My sisters have never been seen with me in public since I came back. I'll never forget this of you, Mary, never!"

A month later, the squire said to his wife:

"Did you know Mary was going over his mathematics with Tom? Regularly coaching him. That little girl has the clearest head for figuring I ever knew. But what can she be doing it for?"

Mrs. Demming cleared her voice before she could speak.

"She has applied to some of her friends in Kentucky to give Tom a situation. Father, I think there may be a chance for the boy. He wants to begin his life over again among strangers."

"God help him," muttered the squire. He surprised Polly when he met her again, by taking her in his arms and kissing her, with tears in his eyes.

In the spring Tom went to Kentucky and began his new life. He has not broken down in it.

It was in the spring, too, that Uncle Ben began to fail. The old man was so fond of Polly that she gave up most of her time to him; so much of it, indeed, that Joe complained.

"Don't say a word, dear," she said; "he has such a little while to stay. Let me do what I can."

"I say, Polly, was that the Bible you were reading to him, to-day?"

"Yes; he asks for it often."

Joe began to whistle, and choked it down with a sigh. Uncle Ben had been such a godless reprobate in his youth that it had never occurred to any of the Demmings that there was any way to reach his soul. He lived until late in the summer. The Sunday before his death, he sent for Mr. Floyd and talked with him for a long time.

When the young minister came out of the dying man's room he was pale. He had been much moved.

"If sincere repentance can make any one of us worthy of heaven, he is worthy," he said. "It is Mary's work under God's blessing," he added.

The girls overheard the conversation. They sat gravely silent after the minister had gone.

"I do not understand Polly," said Grace, at last. "She never seemed to me to be a religious person."

"Perhaps," said the squire, "we have not clearly understood what religion is."—Selected.

### Notices.

Will the locals please remember they are expected to report to the superintendents of their departments as early as possible?

MRS. VIDA E. SMITH,

*Superintendent of Literary and Educational Department.*

MRS. M. B. NICHOLSON,

*Superintendent of Sewing and Aid Department.*

It has been arranged, nothing preventing, to hold the business session of the Woman's Auxiliary on Tuesday morning, April 8, beginning at nine o'clock.

It is hoped that the sisters will make an especial effort to be present. We believe the work of this auxiliary is of sufficient importance to demand the attention of every sister in the church.

The evening session of the auxiliary has been appointed for Thursday evening, April 10.

ADVISORY BOARD,

*Woman's Auxiliary for Social Service.*

## Letter Department

FOUNTAIN, MICHIGAN, March 1, 1913.

*Dear Herald:* My last told of the serious accident to me in Freesoil. I write now to say that my fingers are all healed nicely and I did not lose either of them. I feel deeply grateful. From Freesoil I went to the Elm Flat Schoolhouse and preached for some time. Baptized four noble people, all heads of families. Have a request to return there in the spring, when I expect to baptize others.

I am now preaching in the schoolhouse in Fountain. Have had large audiences, good attention and fine liberty. Tomorrow night will be my last here for awhile.

If Brother George M. Shippy sees this it will assure him of my love for and confidence in the great work he baptized me into, June 29, 1907.

In bonds,  
R. D. WEAVER.

CHILLIWACK, BRITISH COLUMBIA, February 27, 1913.

*Editor of Herald:* I appeal to those brothers and sisters who have grown cold and indifferent to this great latter day work; to those who are caring more for the pleasures of the world, who are keeping behind, letting another person do the work. Do not lose your interest,—don't, for your soul's sakes, for the church's sake, and for Christ's, its author. Don't put him to open shame. Outsiders are watching us and if we can not find anything to interest us, can we expect them to?

It is easy enough to hang back, but is it so easy to climb up again, to recover the lost ground? "Oh, well, there is plenty of time," some say. Is there? When we are called to give an account of ourselves what excuse shall we have to offer him? None!

One young sister as a child was religiously inclined; but, living near the city and considerable distance from the place of worship, began attending the Baptist Sunday school and gradually drifted away. She was a great reader but was allowed to read only church literature which, for her immature mind contained such deep, incomprehensible thought, that it proved uninteresting. Still, other books were denied her, even threatened with burning if brought near the house. Her haughty, sensitive spirit revolted and from a gentle child became a bitter, scoffing one, throwing all religion aside, and simply refusing to have anything to do with it.

Several years passed by and yet, try as she would, it was impossible to get away from the thought, "What will become of me in the hereafter?"

One day, on receiving a letter from the Herald Publishing House which began as I suppose most such letters do, with "Dear Saint," she started and stared: "Am I a Saint? Am I worthy that name? I am afraid not." Bitter memories surged through her mind, and tossing the letter aside she tried to forget it.

At last she could stand it no longer. A decision must be made, and that soon. It was her soul at stake. Then followed the struggle; earnest prayers, tears and wrestlings with the contending passions. She conquered.

Soon after a missionary and his wife arrived and unconsciously infused many a thought which strengthened her. And now she is trying to be a true Latter Day Saint. Perfect? Oh, no; she still has failings and temptations yielded to. She is even stronger for her struggle.

Oh, ye indifferent, be careful! Heed the warning of your elders. Learn from the experiences of others and spare yourselves the bitterness, sorrow, and struggle. Remember your souls are in the balance. Eternity is before us and we have only one life to live.

MARJORIE TAIT.

[The writer of the above is only fifteen years old.—EDITOR.]

WHEELING, WEST VIRGINIA, March 1, 1913.

*Editors Herald:* I send this copy of hymn given at our recent conference. It has the approval of Elder R. C. Russell, who was in charge of the conference. It was sung by Brother E. H. Thomas, February 23, 1913, to the air: "Jesus, I my cross have taken."

While as saints of Christ assembled,  
Serving me with one accord,  
Satan came, and here he trembled,  
Through the presence of the Lord.  
Angels blest with Holy Spirit,  
Swept his darkening power away.  
By their presence you thus profit,  
Hovering round you here to-day.

These are days of great disaster,  
Hearts of great men throb with fear.  
Evil forces growing faster—  
Each proclaim the end is near.  
Countless hosts are daily pleading  
In my name for their relief.  
Bleeding sore, they cry for healing,  
From oppression, sin and grief.

This behooves you to be faithful,  
Seek me through unfainting prayer.  
Tithes and offerings, prove thee grateful—  
Worthy of the angel's care.  
Heed the law of consecration,  
Selfish principles forsake.  
Then I'll bless the ministrations  
Of my servants for your sake.

I am well pleased with each servant,  
Toiling in the harvest field.  
Local helps should be more fervent.  
I am still your strength and shield.  
I will visit you in vision,  
And in tongues my mind impart.  
Heal your sick—be your physician,  
When you learn to do your part.

With the young my Spirit's pleading;  
Walk in paths unstained with sin.  
Heed its promptings, cease its grieving,  
Strive eternal life to win.  
Consecrate your fleeting hours,  
Sacred duties to attend.  
Angel forces, heavenly powers,  
Will sustain you to the end.

O. J. TARY.

### To All Latter Day Saints.

A brief but interesting astronomical item is found in the Observer's Handbook for 1913, published by the Royal Astronomical Society of Canada. It is found on page 51, (center of page) and the dates are particularly noteworthy to Latter Day Saints. It reads exactly as follows:

"Biela's Comet . . . was discovered in 1772, and was observed again in 1805, 1826, 1832, and 1852; but since then it has not been seen! During its period of visibility in 1845 it was observed to separate into two parts, and on its return in 1852 these parts were much more widely separated."

Thus the Saints can see that the comet so strangely associated with both the birth and death of the Prophet Joseph Smith and his great life's work, became strangely broken up after his assassination, exactly as the church itself became broken up; and, (so far as can be ascertained) at just about the same identical period of time.

Astronomical investigation and research have now convinced me that (judging from the eccentricity of the orbit, and the radiant point) those seventy-five immense meteors which flew over the city of Toronto about nine o'clock last Sunday night (the 9th inst.) formed part of the head of that once brilliant but now disrupted comet. "Absit omen."

Can proof go further or be more overwhelmingly positive of the truth that "In the latter day there shall be signs in the sun, moon, and stars"? F. R. TUBB.

### No Duty on Book of Mormon.

Please inform HERALD readers that if any time a customs office in Canada charges duty on the Book of Mormon ordered from Herald Publishing House, and if they will write to me at address given below, I will communicate with the Commissioner of Customs at Ottawa and have him notify any such port of entry that the Book of Mormon is entitled to free entry as per item Number 172 on the list.

The customs authorities are very prompt with me and very obliging to look after such matters as this. So if duty is charged at any port of entry, notify me and I will have it attended to. Yours sincerely,

STEWART LAMONT.

CHATHAM, ONTARIO, 66 Lydician Avenue.

### Extracts from Letters.

Brother David S. Seavey, Tenants Harbor, Maine: "I am the only Saint here. The Evil One is trying to destroy me. I know this work is true. Will the Saints pray for me, as I am not well?"

Brother Stephen Drazey writes that a Doctor Cooke, Climax Springs, Missouri, is interested in our literature and would read tracts, etc., sent to him.

## News from Missions

### Wheeling, West Virginia.

As the HERALD readers throughout the world scan your pages for the news of the onward progress of the Lord's work, fortunate indeed is he who can report victory for the truth and the forces of error put to flight. Perhaps it may be of equal importance to them to know that, while the victory has not yet been won, the "fight is still on," and the valiant defenders of the faith are still holding the fort with no thought of surrender.

While we can not report great progress in this locality, we can report the outlook as favorable. Workers we have (and should have more), who are untiring in their efforts. The fruits of their labors are being manifest, and while there is no immediate prospect of a large ingathering, there are evidences of improved conditions under which we may work.

The much mooted question of "Mormonism" has been very much in evidence among the various church organizations of late. The ladies' missionary society of the Methodist Episcopal Church arranged for three lectures by Mr. Hans P. Freece in this city about the first of the year. I went to hear the one at the Y. M. C. A. He said nothing about the Reorganized Church, nor the early church, neither did he mention Joseph Smith, except Joseph P. of Utah. He dealt with the evils of polygamy as taught and practiced in Utah.

After this lecture I suggested to a Methodist minister who lives near me, that I indorsed all this man said against polygamy, and would be willing to lecture on the same subject free to any congregation who cared to hear, and would not only deal with polygamy but would take up other phases of the Utah apostasy. As a result this minister arranged

for me to address the brotherhood of his church on February 18.

I was treated very courteously, and was listened to attentively. I first made clear the faith of the church from 1830 to 1844, especially the law governing marriage. I used the court decisions in our favor, and read from the speech of Senator J. C. Burrows, chairman of the United States Senatorial Committee having the Smoot case under investigation, in which he complimented the Reorganized Church.

Having thus proven the fact that polygamy was no part of the original church, and that the Reorganized Church is the true and lawful successor thereto, I then took up the evils introduced in Utah, showing when and by whom they were introduced. I outlined the attitude of our church toward those evils, showing that not only now are we opposed to them, but have always been. I pointed out the fact that the Reorganized Church were the pioneers in advocating an amendment to the constitution making polygamy a federal crime.

The result was that quite a number expressed their pleasure to learn those things which they said they had never understood before. For whatever good was accomplished for the cause of truth, I feel to thank God and ascribe all praise to him.

I believe our people should be alert and make use of every opportunity, and even seek opportunities to get before the people our true, and much misunderstood attitude on those questions. Preaching the gospel is the most important work to be accomplished, but it is a very great help toward preaching the gospel, to have misunderstanding removed.

Our district conference held here on February 22 and 23 was one of the best ever held in the district, both in point of attendance and spirituality.

There have been a number of baptisms of late, and there are good prospects of others gradually yielding obedience in the near future.

May charity, wisdom and patience be manifest in all our works, so that no effort for good may be lost, but each contribute its share to the sum total required for the redemption of the pure in heart.

Sincerely, your coworker for Christ,

O. J. TARY.

### Colorado.

The semiannual conference of the Eastern Colorado District met with the Saints of Denver in the Saints' chapel, corner Speer Boulevard and Logan Avenue, March 1 and 2. The conference was preceded by the Sunday school and Religio conventions. A very enjoyable time was had by all visiting Saints and was voiced by a number of strangers.

Saturday was taken up entirely by routine business. We are very sorry to report the resignation of Brother Charles E. Everett as bishop's agent for this district. His work has been most efficient and we are indeed sorry to lose his noble support. Business affairs which require his absence from home most of the time was the cause, however, we are very glad to report the recommendation of Brother B. J. Scott to the position and feel sure we have just as estimable a person for the position.

Saturday evening we listened to a fine discourse given by Brother N. A. Tabor, of Wray, Colorado, assisted by Brother Delbert Kemp of Conifer, Colorado. Sunday morning Sunday school was called at 9.45 in charge of Sister L. Fishburn, superintendent of the district. We are indeed glad to see such a lively interest taken by both the children and their parents in this branch of the gospel. At 11 we listened to an excellent sermon by Brother Thomas Twombly, assisted by Brother Nerron, of Denver.

Sunday afternoon was completely taken up by prayer and sacrament services and from the beginning the Spirit of God rested like a mantle over us and the peaceful influence was enjoyed by both Saints and outsiders. Several strangers were present and they expressed themselves of hearing the true gospel. One gentleman in particular voiced his opinion that he cared not what the world said, he was indeed glad to hear the true gospel of Christ. The Spirit was manifest by several prophecies, and also in tongue. One very beautiful song was sung by the Spirit. We are very sorry to say that no one took this song down in shorthand. We hope that the stenographers will not forget their notebooks and pencils next time. Many were sorry to have the meeting close.

At 6 p. m. Religio was held in charge of Brother Homer Shupe, president of the Denver local. Several literary pieces were very ably rendered by the Denver Religians, much to the delight of all the visitors. The conference closed with the last sermon being preached by Brother B. J. Scott, assisted by Brother E. J. Williams.

Meals were served by the ladies during the conference in the basement of the church. The next conference will be held at Wray, Colorado, beginning the first Saturday in September. We hope the Saints at Wray will also arrange to have a reunion at the same time.

The following resolution was passed by the conference and we hope that the senators and representatives of Colorado will favor us with their assistance in passing this law. The resolution favors the enactment of an amendment to the Constitution of the United States to prohibit the practice of polygamy in Utah and other sections.

"Resolved, That the campaign against Mormonist polygamy was begun by the Reorganized Church, June 12, 1852, and resolutions have been persistently adopted ever since by the church. The resolution adopted Saturday is in support of all previous resolutions and especially of the one dated April 17, 1902, reading as follows:

"Whereas, it is currently reported that polygamy is still practiced in Utah and adjacent States and Territories in defiance of the laws of God and the laws of the land; and

"Whereas, the laws enacted by State legislation seem to be inadequate to prevent or prohibit the practice of polygamy without the intervention of Federal enactment; therefore be it

"Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled, favor the enactment of an amendment to the Constitution of the United States, prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic."

JOSEPHINE POPLE, *Reporter.*

TRINIDAD, COLORADO.

### Texas.

It might interest some to know where we are and what we are doing. We have labored alone the past year in the southwestern part of Texas, with the exception of September, in company with Brother J. F. Curtis, and the past month Brother W. E. Peak has been with us. Found both men to be congenial collaborators.

Some of the Saints of the Central Texas District kindly invited us to their district conference. So on February 13, in company with Brother Peak, we left our home for Cookes Point. When we reached Hearne, where we expected to change for Stone City, we found the train had gone, so we laid over at Hearne. But our disappointment was for our good, for the next day at the depot we met with quite a number of Saints bound for Stone City: Brother and Sister Shuster, Brother S. A. Hay, Sister Georgie Belcher, Sister

Pearl Nunley, and Brother Emery Nunley. We all went on our way rejoicing and were met at Stone City by several of the brethren.

Our conference, which convened on the 14th, was a good one. The attendance was not large, but the good spirit that prevailed throughout made us rejoice and feel that it was good to be a Saint in latter days.

The conference was in charge of Brother S. R. Hay, district president. Those of the ministry present were: Brother B. F. Renfroe, E. W. Nunley, W. E. Peak, and John Harp.

We left Cookes Point on the 18th for Hearne where we held a few meetings, with interest. On the 26th we came to this place, seven miles north of Franklin. This is the first time there has been any elders here. There are only two families living here, the Belcher families. Began preaching last evening with good interest. Will continue here a few days and then on to Dallas, Texas, and other points, en route for General Conference.

Your collaborators,

JOHN AND RUTH HARP.

FEBRUARY, 28, 1913.

### Ontario.

I was called here by phone message to conduct the funeral of Sister James Latter and concluded to remain a few days. Since coming we have secured a church site and had the deed made out and forwarded for registration. This no doubt will be interesting news to R. C. Russell, because he was the first to bring the gospel message here and under the most trying conditions, gathered a fine lot of noble souls into the kingdom. All hold him in the highest respect.

I expect to leave here next week for Grand Valley. My health has not been good this winter and I have been unable to fill the many calls for preaching.

G. C. TOMLINSON.

RAVENNA, ONTARIO, CANADA, February 21, 1913.

## News from Branches

### San Antonio, Texas.

Perhaps some one may be interested in hearing from southwestern Texas. The Second San Antonio Branch is moving along about as usual. No accessions thereto for some time.

We are holding our regular services; that is, Sunday school at 10, preaching at 11, prayer meeting Wednesday evenings. Our district conference met February 15, and held over the 16th. Report will be made by our worthy secretary.

Our district president, Brother J. W. Morgan, preached for us in the forenoon, February 23, and the writer spoke at night.

The Holiness people held a meeting in the church a while back; the Baker brothers.

The officers of the branch are as follows: O. D. Johnson, president; J. Robert Wheeler, priest; H. H. Davenport, teacher; O. G. Davenport, clerk; J. E. Johnson, treasurer; Sister Armenia J. Davenport, organist.

I must not neglect to mention the good services (as preachers for us in the past) of Brethren W. H. Mannering, John Harp, O. D. Johnson, Carl F. Wheeler, A. Rodell Wheeler, T. J. Jett, F. Robert Wheeler, Gaud R. Kuykendall, H. H. Davenport, W. E. Peak, and priest Oregonio Menchaca.

Awaiting the triumph of this latter day work, in hope of the resurrection and eternal life. Your brother,

W. H. DAVENPORT.

Why should there not be a patient confidence in the ultimate justice of our people? Is there any better or equal hope in the world?—Abraham Lincoln.

## Miscellaneous Department

### Conference Minutes.

POTTAWATTAMIE.—District conference met on February 1 and 2, 1913, at Council Bluffs, and was called to order by President J. A. Hansen, who with his associates presided. Secretary presented a report on credentials which was accepted. Branch reports were read from Boomer, 63, loss 2 by removal; Carson, 43; Council Bluffs, 341, gain 5; Crescent, 151; Fontanelle, 35; Hazel Dell, 66, gain 1; North Star, 137; Wheeler, 42, loss 1. Ministry reporting: Joshua Carlile, 5 patriarchal blessings; N. V. Sheldon, R. W. McKenzie, J. P. Carlile, A. H. Davidson, M. F. Elswick, J. A. Hansen, J. C. Lapworth, C. B. Bardsley, J. D. Parish, S. Harding, P. T. Anderson, baptized 1. Priests: J. N. Campbell, C. C. Larsen, J. P. Christensen, baptized 3; D. E. Butler, G. E. Whitehead, H. N. Pierce, A. C. Riley, E. D. Blair. Teachers: Peter Olsen, J. C. Adams. A summary gave 5 patriarchal blessings, 224 sermons, assisted in 84 services, baptisms 4, confirmations 2, marriages 6, children blessed 7, sick administrations 87, official visits 58, enrolled in branches 878, scattered 79, total membership 957, including 1 patriarch, 2 high priests, 2 seventies, 12 elders, 23 priests, 12 teachers, 5 deacons. There have been 12 baptisms and 1 received by letter, 8 removals, 1 death; a net gain of 4 for the four months. The auditors having found the accounts of the bishop's agent for the year 1912 correct, his report for the last four months was read and accepted. Balance on hand September 20, \$635.62; received since, \$587.78; total, \$1,223.40; paid Bishop Kelley, \$400; to elders, 93.65; to elders' families, \$321; to Sanitarium, \$50; members' aid, \$70; total disbursements, \$934.65; balance on hand, \$277.75. District treasurer reported balance on hand last report, \$6.61; paid district secretary \$2.34; balance on hand, \$3.38; report approved and treasurer ordered to pay district secretary \$1.10 for office expenses. Officers elected as follows: J. A. Hansen president, who chose as associates S. Harding and C. B. Bardsley; J. Charles Jensen, secretary; D. E. Butler, treasurer; Sister Sarah E. Dempsey, member library board; J. A. Hansen sustained as bishop's agent. Delegates to General Conference are J. A. Hansen, P. T. Anderson, S. Harding, J. Charles Jensen, A. J. Davidson, J. P. Carlile, Sarah Carlile, Joshua Carlile, Josephine Carlile, J. P. Christensen, Julia Christensen, J. A. Pratt, J. R. Lapworth, Lizzie Lapworth, Estella Harding, Hattie H. Hall, Adah Hall, Mary E. Sabry, J. C. Adams, Ella Adams, D. E. Butler, C. C. Larsen, Peter Larsen, Floy Wind, Leona Currie, Bertha Butler, Jane Harding, Mary Wind, C. B. Bardsley, Ida C. Harding, Nels Johnson, Edna Elswick, H. N. Pierce, G. J. Hansen, Nellie Hansen, A. A. Gaylord. Those present are authorized to cast a majority and minority vote. Sacrament service Sunday morning, preaching Saturday evening by J. P. Carlile, Sunday afternoon by Joshua Carlile. Conference adjourned to meet for prayer service at 9.30 Sunday morning, May 25, 1913, and business session Monday, the 26th. The conference was largely attended and proved one of the best held in the district for some time. J. Charles Jensen, secretary.

SOUTHWESTERN TEXAS.—Conference was held at Pipe Creek, in Bandera County, beginning on the evening of the 14th and lasting over the following Sunday. Although nothing unusual can be recorded of this conference, it was a quiet success. Beside attending to the routine work, six services were held, which were generally speaking, well attended. Among the elements contributing to the success of the conference might be mentioned the prevalence of fine weather and the presence of two of our missionaries. Brethren Glaud Kuykendall and W. H. Mannering, Carl F. Wheeler, secretary.

### The Bishopric.

Additional elders who have made due financial report to this date, March 1, for the year 1912.

G. E. Burt, C. A. Butterworth, Charles Cousins, A. M. Chase, W. H. Chandler, Charles Chase, F. J. Chatburn, Charles Fry, P. M. Hanson, William Johnson, J. H. N. Jones, E. Keeler, J. H. Lake, George Lewis, W. A. McDowell, R. O. Mann, F. G. Pitt, F. M. Sheehy, T. J. Sheppard,

### AGENT'S NOTICE.

To Saints and Friends, and All Who May Notice This Appeal; Greeting: As has been previously mentioned in the HERALD, I have been appointed as bishop's agent for Sweden. In order to be able to do anything for the work in a financial

way, I am under the necessity of appealing for help, and therefore come to all who have the welfare of this far-away mission at heart. There are but few Saints in Sweden, and the most of them are poor, hence not able to fully sustain the work.

Our dear friends among the Saints in the States do not know very much about what a hard field this is for the missionaries. There are very few, if any, to give an encouraging word and helping hand. The brethren must live. Who will help? Should there be anyone read this who would feel the promptings of the Spirit to send us anything, we will be very thankful. Every good deed will be rewarded by our Father in heaven.

We hope and pray that God by his Holy Spirit will lead us and teach us our duty and help us to do what is required of us. The missionaries could do much more in the way of preaching the gospel if they could come and go from place to place, but when they have nothing to go with, no place to stop, and nothing to pay with, then they are nearly tied hand and foot. I am hoping there will be a new opening for this mission. May the work be more fully sustained. May our heavenly Father send his Holy Spirit abroad in the land and stir the people from their slumber, that they may awaken enough to begin to ask: What is this we hear?

I beg of the Saints an interest in their prayers for this far-away mission, and myself that God's Holy Spirit will guide and lead me to do my full duty.

I am your humble sister in Christ,

MRS. HANNAH LAWRENCE.

WARMEL, BJORNEBORG, SWEDEN, February 10, 1913.

### Church Secretary.

#### RAILROAD RATES TO GENERAL CONFERENCE.

Informal notice has been given that the Burlington Route has granted a rate of two cents per mile in each direction from points in the State of Missouri only, to Lamoni, Iowa, to the April General Conventions and General Conference.

Dates of sale on going trips limited to April 1 to 7 inclusive. Final return limit, April 21.

Tariffs giving particulars to agents will not be issued until about March 15 to 20. Probably it will be necessary to obtain certificates with going tickets to secure reduction on return trip. Make inquiry of agents for same; the undersigned will publish further items if received in time. Those coming from Missouri and those crossing the State in transit should take note of the reduction.

Trains number 111 and 112 on the Chariton Branch, running between Chariton, Iowa, and Saint Joseph and Kansas City, Missouri, will run direct to Lamoni April 1 to 7 inclusive, also on other dates at the close of conference.

Parties traveling together from Chicago, Saint Louis, Kansas City, etc., should make arrangements with local agents for special car service.

R. S. SALYARDS,

Church Secretary.

LAMONI, IOWA, March 6, 1913.

### Quorum Notices.

Dear Brethren: Will you please report soon? Use the same blank furnished by the Twelve. I do not have all the addresses of the quorum. We are desirous of securing a report of all the members.

R. W. FARRELL.

WINTER HILL, MASSACHUSETTS, 29 Jaques Street.

#### THE EVANGELISTS.

Brethren, I have sent report blanks to every member of the Order of Evangelists, and if any fail to receive said blank, and he will notify me at once, at Dow City, Crawford County, Iowa, I will forward one. Please remember that the Order of Evangelists has directed that all annual reports of its members be sent to their secretary, between March 1 and March 10 every year.

CHARLES E. BUTTERWORTH, Sec.

### Died.

BUTLER.—Sister Mary Butler, January 27, 1913. Wife of J. H. Butler; mother of Mrs. D. M. Dalby, Mrs. Thomas Manning; and sister of Brothers Elam and J. D. Erwin. Baptized at Manchester, Texas, 1879. Restored gospel was paramount to everything else. About two years ago the writer visited her, knowing of her feeble health. Upon leaving she placed a package of money, mostly silver, in my hand saying: "Brother Short, I want to make this an offering to assist in

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
 Published every Wednesday. Subscription price \$1.50 per year in advance.  
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 All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.  
 All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.  
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion; make remittance with notice.  
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building the Lord's temple. These hands have earned and saved this by nickels and dimes. I am so glad I can give it. It is a wonderful privilege and to know that God permits man in this age to do so is a great comfort to me." Before passing she requested that all property be fully tithed, which was fully honored. A check for \$520 has been received. Funeral sermon by Lee Quick.

LATTER.—Emily C. Latter, at Ravenna, Ontario, Canada, February 10, 1913. Born July 27, 1847, at New Market, Ontario; baptized May 27, 1903, by Elder R. C. Russell. She leaves a husband, James Latter, and three grown children: Sister Armstrong of Medford, Ontario, Sister Stoumburg, of Banks, Ontario, and William, at home. She was a firm believer in the restored gospel and her life was a consistent one so far as known to the writer. A large number of sorrowing friends met at the home to pay their last respects, in a blinding snowstorm. Attention was good and many favorable comments were made on the sermon by Elder G. C. Tomlinson.

KEOWN.—Near Lamoni, Iowa, February 25, 1913, Sister Emily, wife of David Keown, aged 62 years, 10 months, and 19 days. Her maiden name was Work. She and Brother Keown were married April 18, 1876. Of five children born, three survive: Charles, who lives in Chicago, and Grace and Esther at home with their bereaved father. She was baptized here in 1877, by J. P. Dillon and was a good Saint, wife, and mother. Her husband is one of the high council of Lamoni Stake. Funeral was in charge of Elder Heman C. Smith; sermon by Elder H. A. Stebbins.

DUFFIELD.—Margaret J. Duffield, February 4, 1913, from heart failure. Her maiden name was Powell. Born August 27, 1849. Married David S. Duffield, January, 1872. Five children were born. Husband and three children survive: Joseph, of Windsor, Missouri; Minnie Dellar, of Rockville, Missouri; and Letha Chapman, of Hot Springs, Arkansas. Sister Duffield was baptized July 3, 1888, at Rich Hill, Missouri, by Emsley Curtis. She was faithful until death. Funeral from the home in charge of Elder I. A. Roberts and L. A. Lyon.

NEWFARTH.—Mr. Henry Newfarth was born in Ripley County, Indiana, September 27, 1835. He married Miss Sophia Grossman, March 18, 1865, and came to his home in Monroe County, Iowa, where he remained upon the same farm to the time of his death, February 24, 1913. His wife died twenty-two years ago. To this union there were born four children. The surviving ones are Mrs. Jennie Miller, Edward Newfarth, and Mrs. Anna Walker, in whose home he died near Hiteman, Iowa. He was confirmed in the Lutheran Church when fifteen years of age. Elder E. B. Morgan preached the sermon, assisted by Samuel Rowley.

PIEPERGERDES.—Lydia, wife of Mr. Henry C. Piepergerdes, was born in Burlington, Iowa, December 11, 1875; came to Stewartsville, 1878. Baptized when young by T. T. Hinderks; died February 23, 1913, aged 37 years, 2 months, 12 days. Leaves good and kind husband, four little boys, thirteen, nine, six, and four years of age, and a baby girl ten days old, an

aged father, Brother John Daries, four sisters, and one brother. Notwithstanding snowdrifts, a large concourse of friends followed the beautiful casket. That and the vast collection of flowers was evidence of the high esteem in which she was held. A kind, affectionate wife and mother, a good Saint. Services in charge of A. W. Head; sermon by William Lewis.

CLAYTON.—Frances Elizabeth Kemmish was born in Harrison County, Iowa, April 7, 1871. Daughter of Brother and Sister David Kemmish. Died at her home, December 21, 1912, aged 41 years, 8 months, 15 days. Married Samuel Clayton, June 21, 1887. There were born fourteen children, eleven of whom, with their father mourn her untimely death; also a baby boy of two years; her father and mother, four sisters, and one brother. She united with no church but was kind and true, honorable and upright in all her ways. Sermon by Sidney Pitt, sr.

The March "Century."

The March *Century* contains many special features, both in text and illustration. Robert Hichens's travel series on the Balkan peninsula begins in that number, and is illustrated in color by Jules Guérin, who has done similar duty in previous travel series by Mr. Hichens written for *The Century*. Joseph Pennell's new series of lithographs also begins in the March number, with six views of the Capitol at Washington. Mr. Hichens's article also has two Pennell pictures.

Three of the March *Century* features are given timeliness by the approach of a Democratic President's inauguration—"The kind of a man Woodrow Wilson is," by W. G. McAdoo; Woodrow Wilson as a man of letters," by Professor Bliss Perry, and "Grover Cleveland and his cabinet at work," by Hilary A. Herbert, who was Secretary of the Navy in the last Democratic administration.

The After-the-War feature for March—the fifth in that noteworthy series—is an account of "The arbitration of the Alabama claims," written by Colonel William Conant Church, editor of *The Army and Navy Journal*. The article is profusely illustrated.

Miscellaneous features include: "Americans and the European point of view," by Maurice Francis Egan, Minister to Denmark—an article that may not make Americans more self-satisfied; "Toscanini at the baton—a sketch of the famous Metropolitan Opera House conductor, by Max Smith; James Davenport Whelpley's "Trade of China," in which he writes at length of the political conditions of that country and the relations of international trade thereto. Chinese republicanism, he says, is almost mythical at present.

Francis Hodgson Burnett's new serial, "T. Tembarom"—the New York reporter who inherited a \$350,000-a-year estate in England—is continued, with synopsis of the opening chapters. Other fiction is by Lucy Furman, Hugh Johnson, Charles D. Stewart, and Horace Hazletine.

A Guérin painting is the frontispiece. An inset, also in color, is the reproduction of a portrait by William M. Chase (*Century's* American artist Series). Other illustrators include W. M. Berger, Reginald Birch, F. R. Gruger, E. M. Ashe, and Oliver Herford.

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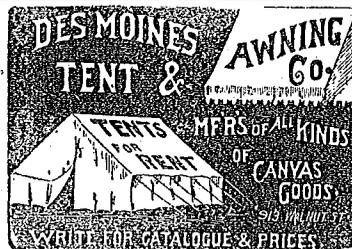
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MARCH 19, 1913

NUMBER 12

## Editorial

### "ONE HUNDRED YEARS OF MORMONISM"; AND ONE HUNDRED AND FIFTY YEARS OF CATHOLICISM.

THE OLD SAN GABRIEL MISSION.

On February 13, in company with Brethren F. M. Sheehy, Paul M. Hanson, R. T. Cooper, and Fred Adam, the writer was privileged to visit the Old San Gabriel Mission, making the trip by auto to the little town of San Gabriel, some nine miles from the great city of Los Angeles.

This mission was founded in 1771, just one hundred years before the writer was born. It still stands in a fair state of preservation, and services are held there every Sunday by priests of the Catholic faith. On this particular day, however, the Spirit and the Bride seemed to have withdrawn the invitation, "Whosoever will may come, and partake freely," for we were taxed twenty-five cents each to enter.

The doors that swung open to admit us were of solid timbers, probably four inches in thickness, the original doors of the building, we were told. The walls are from five to eight feet in thickness, of rock and brick (not "dobes"); the work of dressing the rock, burning the brick, hewing the timbers, and constructing the walls, having been done by Indians, under the supervision of the padres.

We were shown two rooms of the original building, and a third room of later construction. The first of these was the sacristy, in which preparation was made for the sacrament, and where sacred vessels and vestments are kept. In this room were exhibited robes brought from Spain and worn by the priests in the years now long gone. In one corner of the room hung a mirror of peculiar appearance, brought from Spain in the early days of the mission.

This mirror, round in shape, reflected the entire interior of the room; and we were told by our guide that it was placed there so that the priest might watch the Indians, even when his back was turned. No doubt there was need of this, as they discovered to their cost at San Diego, as well as in other old

missions where certain of the fathers paid for their missionary zeal with their lives.

The second room was a long, narrow, assembly room, in one end of which stands the altar, surmounted by candlesticks, and other accessories of the Catholic service, and presided over by images of patron saints.

The pulpit is a small circular structure at one side of the room, hung half way up the wall, like a swallow's nest, and reached by a little stairway. Two rows of seats accommodate the worshipers. Our guide was Italian, but might have been Irish, judging from his method of imparting information, as the following remark will show: "This is not the original seating. The seating has been replaced twice. With the original seating—why there were no seats—they all stood up."

The walls of this room are lined with ancient paintings of the apostles; paintings done in Spain in the eighteenth century. There are also pictures of patron saints.

We were shown an old baptismal font, of solid copper, said by the guide to have been hammered out of copper by Indian converts even before the founding of the mission. The church records declare that fifteen thousand, eight hundred converts have been baptized in (at) this font. We thought in our own minds that not one person had ever been baptized in this font. They have been sprinkled there, but they, in the nature of the case, could not be baptized as our Lord was baptized when he went down into Jordan. This old copper font is a mute testimony of change and apostasy in years gone by.

Of the Mission San Gabriel, in his book, California, its History and Romance, John S. McGroarty says:

"It came, in time, to be an establishment so great and so vast that it was often called 'The Queen of the Missions.' It gathered into its fold thousands of neophytes, its flocks and herds were thick in the deep, fertile valley and upon the hillsides. Its granaries were never empty. . . . Its Indian artisans became so skillful that they once built a ship which was launched in the harbor of San Pedro."

Of the missions as a whole, he writes: "Within

FLORA SCOTT

the sheltering walls of those vast establishments there were as many as thirty thousand Christianized Indians at one time, leading not only wholesome Christian lives, but following, as well, all the occupations of artisans known to those days."

The leading character in the great drama of founding these missions was that great old man, Father Junipero Serra. He it was who left a life of ease and honor in sunny Spain and came to this wild land. He it was who joined the Franciscan Order, whose members pledge themselves to forsake all earthly riches, to go meanly clad, abstaining from meat and wine, never riding when they can walk, and devoting their lives to the service of the poorest and most wretched of humanity. He it was who when all declared that the California Indians were too ignorant, dirty, dishonest, and depraved to be worth saving, replied that those were the men who needed him most. And when the entire expedition was for turning back at San Diego, and the commander of the military arm of the expedition declared that they would sail for Mexico City on the next tide, replied that they all might go, but he would remain alone and die alone, if need be, in his effort to convert the Indian. The result was that they all remained, and founded a great chain of missions reaching up and down the coast from San Diego to San Francisco, a distance of six hundred miles. Father Junipero himself is said to have made the journey on foot the length of this chain of missions as many as twenty times, besides journeying on foot to Mexico City and back, over trackless deserts and among hostile Indians, a total distance of more than two thousand miles.

The spectacle of such a life of devotion and sacrifice can but spur us to nobler deeds in the cause that we love. We have known men and women who could not (would not) go to their church a distance of four or five blocks, if it were raining, or the sun shone too brightly. They should contemplate the spectacle of this feeble old man toiling over the desert sands under the burning sun—giving his life for the degraded Indian. We may say that such service was worthy of a better church than that which he served; but still we should learn a lesson from his devotion to his conscience and his sense of duty. According to his belief, he labored and gave himself to serve men; and his life shames the indifferent, while it enthuses the active and devout.

In process of time, the Mexican Government having become indebted to the many missions for supplies used in feeding and caring for garrisons of soldiers maintained at various points, with characteristic Mexican ideas of "honor" and expediency, concluded that it would be easier to appropriate the missions than to pay the debt. This they did, "secularizing" them, and driving the priests away,

some of them to actually starve in the hills, while the missions and fields were sold at auction to private persons. The missions soon fell into ruins, and the Indians speedily reverted to their former low estate. This was not robbery of the priests, for a Franciscan never owns property; he does not even claim the clothes that he wears,—it was robbery of the Indians, whose physical toil had created the missions under the mental direction of Junipero and his associates and successors.

California should renew and preserve these old ruins, of which there are many, up and down the coast, at various points. They are among the most interesting historical buildings to be found the world over. Fortunately the old mission at San Francisco, named after the patron saint of the Franciscans, escaped the ruin of fire and earthquake during the great San Francisco earthquake, though other buildings in the immediate neighborhood were destroyed.

#### "ONE HUNDRED YEARS OF MORMONISM."

Reflecting on that which we had seen, we thought that a no less wonderful drama could be founded on the history of the church to which we yielded our allegiance. The same evening we witnessed such an attempt. In the city of Los Angeles we attended the moving picture play called "One Hundred Years of Mormonism,"—not going with any idea of enjoying it, but with a desire to observe and study this newest attempt to explain the phenomenon termed "Mormonism." We had supposed that this would be but a new form of old attacks, a new expose', seeking to visualize the evils supposed to be inherent in the system.

To our surprise we discovered that the production was arranged from a pro-Mormon viewpoint. In the oral prologue the lecturer gave a very accurate and favorable account of the coming forth of the Book of Mormon and its history and teaching. We soon discovered that the fine hand of Utah was behind the production, and the objectionable features were of a different character from those that we had anticipated.

Joseph Smith was portrayed as a studious and industrious lad, devoted to the study of the Bible. His part was acted by a slow-moving young person, whose obvious attempt to appear dreamy and wrapped in religious abstraction at times gave him rather the appearance of dullness and heaviness. In the scene of the first vision the parts of the Father and the Son were taken by bearded individuals quite earthly in appearance. The angel of the second vision was more spiritual. The role of Emma Smith, wife of the Prophet, was assumed by one quite unlike her in appearance. No accurate pictures of old-time buildings and landmarks appeared.

Mob scenes in Missouri and Illinois were very realistically rendered, including the destruction of the church publishing house in Independence, the Haun's Mill Massacre, and the assassination at Carthage, and could not fail to arouse sympathy. It is said that the expense of staging and producing these scenes and taking the films amounted to fifty thousand dollars. But evidently those in charge did not go outside of California to stage the play; and eucalyptus trees growing on the streets of Nauvoo seemed out of place to the eastern eye.

Following the death of Joseph Smith, Brigham Young appeared on the scene and was hailed as the true successor. His part we were informed was taken by his grandson, a young man who is said to resemble him at that period of his life. The march westward was shown, across deserts, over mountain fastnesses, and through unbridged rivers. This feature should appeal to those who passed through those experiences, if they are privileged to witness this reproduction of past scenes. Brother Hanson, who sat by our side, informed us that his mother took part in this westward movement, going with the "hand cart" party. From descriptions that we have had from Brethren Thornton, Gibson, and others who repeatedly crossed the plains in those days, the pictures seemed to interpret the spirit of those times quite accurately, so far as we could judge.

Witnessing these scenes, even in pantomime, and reflecting on all that had occurred during those forced marches, we could see how the hardship, peril, and toil, and the resentment under persecution, may have tended to brutalize some of the dominant spirits, and may in a measure account for some of the things that were taught and practiced at a later time; while the free and loose conditions of camp life may have undermined the morals of others, and may account for other things of a deplorable nature.

The scene closed with pictures of the Salt Lake Temple and other buildings of Salt Lake, evidently reproduced from photographs. Thus Utah was held up as the repository of all that may be included under the term "Mormonism," as the interpreter and custodian of the work begun by Joseph Smith. How unfortunate this is our readers may readily perceive, knowing as they do the facts in the case, and realizing as they do that the work begun one hundred years ago finds its true interpretation in spirit and in letter in the Reorganization. So, altogether, while this production might have been much worse, had it been arranged from the usual anti-Mormon standpoint, with a desire to engender prejudice and stir up religious hatred and bigotry, it could have been made much better had it been arranged with a true knowledge of facts, with the life line of the church accurately traced to the present time.

ELBERT A. SMITH.

#### A CORRECTION.

In our issue for February 26, 1913, prayer was requested for Brother J. M. Terry, who was "much afflicted." Sister Mary L. Douglass, of Ukiah, California, writes that it was not Brother Terry, but his estimable wife, who is in need of our prayers. We regret that this error crept in, and trust that the sister may be relieved.

#### ASSIGNMENT OF MEETING PLACES FOR QUORUMS.

GENERAL CONFERENCE, LAMONI, IOWA, APRIL, 1913.

First Presidency: Herald Building, Presidency's office.

Quorum of Twelve: Room over Grenawalt's store.

Order of Evangelists: Mite Society Building.

Bishops: Herald Building, Bishop's office.

High Priests: Methodist church.

First Quorum of Seventy: North students' room, basement of brick church.

Second Quorum of Seventy: South students' room, basement of brick church.

Third Quorum of Seventy: Room over Barrows' drug store.

Seven Presidents of Seventy: Room over Barrows' drug store.

#### NOTES AND COMMENTS.

NEW TRACT.—The series of articles by the Associate Editor, on "Duties of branch officers" are now published in tract form, and can be had by ordering No. 29, from Herald Publishing House, Lamoni, Iowa. Price, 5 cents each; 50 cents per dozen.

General Church Chorister, A. N. Hoxie, jr., was in Lamoni recently rehearsing the local choir on music for General Conference. The platform is being enlarged and Brother Hoxie is looking forward to meeting a good conference choir ready to render some of the excellent selections which he has forwarded to various branches. Brother Hoxie has the ability, temperament, and enthusiasm necessary for his newly-appointed work. We were pleased to note that all his rehearsals begin with prayer.

*The Evening Index*, San Bernardino, California, for March 3, has the following account of the district conference recently held at that place:

"The Reorganized Church of Jesus Christ of Latter Day Saints closed a very successful conference of the Southern California District Sunday evening. The church was crowded all day, practically every available seat being occupied by visiting delegates and resident members.

"At 8 o'clock Sunday morning a joint priesthood meeting of all of the priesthood of the district was held. Those present and taking part were: Nathaniel Carmichael, presiding elder, of Garden Grove; N. Paulson, William Schade, R. T. Cooper, Peter Kaufman, Paul M. Hanson, Arthur Ballard, of Los Angeles; George Wixom, J. Scott, W. Boren, F. Hogben, and J. Wixom, of San Bernardino; S. Penfold, H. C. Powell, of Garden Grove; A. Tarling, of Hermosa; H. Swain, of Ontario; John Inmann, R. M. Dungan, F. Burton, H. Pankey, of Santa Ana; E. A. Davis, of Pittsburg, Kansas; Elbert A. Smith, of Lamoni, Iowa.

"At the afternoon prayer service important ordinations were attended to under the ordinance of laying on of hands of the priesthood. Those were: George Wixom to the office of elder; W. Boren as president of the Eighth Quorum of Priests; William Schade of Los Angeles, and H. C. Powell of Garden Grove as first and second counselors to the president of the Eighth Quorum of Priests; and F. Hogben as counselor to the president of the Seventh Quorum of Deacons. These quorums are organized bodies of the different grades or orders of the priesthood in the district. The elders were also represented at the conference, as well as the traveling missionary force in the person of Evan A. Davis, of Kansas. The general organization of the church was represented by Elbert A. Smith of the First Presidency, a council of three men presiding over the entire church.

"Elder Evan A. Davis was the speaker at the morning hour, his theme being the millennial reign that is expected to follow the second advent of Jesus Christ upon earth. Elder Nathaniel Carmichael spoke in the evening on the subject of the visits of angels to earth, recounting such incidents of the past in biblical history, and arguing that as God is unchangeable and man's needs are the same, these visitations should and in fact do still occur when men are worthy to receive them."

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There is nothing, no nothing, innocent or good, that dies and is forgotten. An infant—a prattling child dying in its cradle—will live again in better thoughts of those who loved it, and play its part through them, in the redeeming actions of the world, though its body be burnt to ashes and drowned in the deepest sea.—Charles Dickens.

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Insincerity in a man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation. And this would be the case, even though he were surrounded by true-hearted relatives and friends.—Nathaniel Hawthorne.

## Original Articles

### REVIVAL SERVICES.

No. 9. "Methods and Tactics" Series.

According to the sacred books of the church, revival services are both legitimate and profitable, and many of them should be held by the Saints. They are necessary to the life, growth, and perfection of the Saints, and they may be made a means by which the outsider who is seeking the truth may be reached, converted, and saved. Jesus said, "I came not to call the righteous, but sinners to repentance." (Luke 5:32.) And Paul said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." (1 Timothy 1:15.) At this time the whole Jewish nation was in a condition of apostasy and sin; "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God."—Romans 3:10, 11.

Before these last statements were penned, Jesus knowing the true condition of the world, and those who claimed to be the people of God, sent his ministers out to first reclaim the lost sheep of the house of Israel, and later he sent them into all the world. However, the first effort of the Son of God, with the assistance of all his ministers and saints, was to revive and save those who were under covenant with God. One of the grandest and most successful revival meetings ever held occurred on the day of Pentecost, when there was a general awakening of both the disciples of John and Christ, and a grand union was formed between the two, and as a result three thousand souls were added to the disciples. A short time after this we read of the results of this grand revival work, as follows: "Howbeit many of them which heard the word believed: and the number of the men was about five thousand."

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost; and they spake the word of God with boldness."—Acts 4:4, 31.

"And believers were the more added to the Lord, multitudes both of men and women."—Acts 5:14.

Of Barnabas it is written, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."—Acts 11:24.

The people of God in the days of David sang this sentiment, in these words: "Wilt thou not revive us again: that thy people may rejoice in thee?"

Could we do better in this connection than to quote from the words of the Prophet Alma, in order to learn something with reference to the real work to be done in revival meetings? They are as follows: "Nevertheless the children of God were commanded that they should gather themselves together

oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God."—Alma 4: 6, A. E.

Down in our days, the work of the restoration is largely a revival effort, and strikingly in harmony with the work done by Christ and his apostles. And in this work all ministers, from the elder up, should be governed by the following instruction, given of God: "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—Doctrine and Covenants 17: 9. "Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit. . . ."—Doctrine and Covenants 46: 1.

Every meeting, to be fully successful, should be harmonious in every particular. There should be an understanding between the minister conducting a revival service and the chorister, that perfect harmony may prevail. Both should be assisted and blessed by the presence and help of the Spirit, and if they would confer together with reference to the topic to be considered, and the hymns used in such services, better results would obtain, if the writer is not mistaken. Indeed, perfect harmony should prevail among all who take part in such services. Is not this one of the reasons why the Lord has said the evangelist when "traveling and holding revival meetings" is to "labor in connection with branch and district officers"? To make revival meetings a success, there should be a special effort made by all to get so closely in touch with God as to be worthy to receive the Holy Spirit. It is the inspiration of all such meetings, and without its light, direction, inspiration, and assistance, such meetings would largely be a failure. Every Saint and officer attending and taking part should make a special effort to be pure and holy in the sight of God; for it is written: "And faith, hope, charity, and love, with an eye single to the glory of God, qualifyeth him for the work."—Doctrine and Covenants 3: 1. And, to the mind of the writer, if the work referred to in Doctrine and Covenants 17: 10, 11, was carefully taken up, and prosecuted in wisdom, and with diligence continued, the general results would be much better and more far-reaching, and we would be the better able to enforce our teaching by our example.

If all officers and members attending such services would do their best in soliciting the attendance of other Saints and friends by words of encouragement, deeds of love, and a godly example, and thus show themselves to be living, spiritual, working members of the Church of Jesus Christ, such meet-

ings would become more attractive to all, and they would be much better attended. To make such meetings attractive and interesting, everyone should have something to do. True, they may all sing, and while the minister offers the opening prayer, each and all may offer a silent and heartfelt prayer for the success of the service; for great is the power of prayer. What is more attractive and interesting than the presence and manifestations of the Spirit? Was it not this that attracted so much attention on the day of Pentecost? Was it not the presence and manifestations of the Spirit that attracted so much attention among the Lamanites when King Lamoni, his wife, and so many others were converted? Is it not a fact that the Spirit manifested in preaching the word, and in prayer and testimony, revives the Saints, and touches the heart of and converts the sinner, and leads him to Christ, and inspires his obedience to the gospel? "The true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit. And they who worship him, must worship him in Spirit and in truth."—John 4: 25, 26, I. T.

Every meeting of this kind should be preceded by at least fifteen minutes of good song service. Nothing is more attractive and entertaining than good music, and spiritual singing by the people of God. It is soul-cheering and reviving to listen to the children of Zion sing with the Spirit, and with the understanding. Such music and singing begets new life and inspiration; it awakens the sleeping from their lethargy; and it brings the Spirit, revives the drooping, fainting, and discouraged soul. It clothes with inspiration the preacher's tongue, and enables him to "preach the gospel with the Holy Ghost sent down from heaven."

There are many ways in which to work in order to attract attention and create interest: Visiting from house to house and spending a few moments talking on religious topics with those who are cold or lukewarm; tell them how much their presence at church would encourage others; tell them how much good you find in the religion of Christ, and how we want everyone to work for the good of our revival meetings, at their homes, among their neighbors and friends, and at the services held at the church. The printed word may be circulated, or read to different ones with good results. This will help make our services and religion attractive, if it is done with care, and in wisdom. In thus working everyone should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." That is why the Lord has said: "There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined

upon them that they not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ. The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."—Doctrine and Covenants 119:2, 3.

It occurs to the writer that the methods of conducting revival services may be varied with profit, and the tendency will be to increase attendance and interest, though I never give it as my opinion, and yet it seems to be in harmony with the word. When the Savior was here among men he sometimes sat down and taught the people. See Matthew 5:1; Luke 4:20. For good and sufficient reasons may not the minister of to-day follow his example, and sit down and then preach to or teach his audience? I have been informed that Apostle Josiah Ells, because of old age and ill health, followed his Master's example. So far as I know, no one found fault because he did so; yet it was an *exception* to the *general rule*.

The revival held on the day of Pentecost was not, strictly speaking, a preaching meeting only; neither was it a prayer meeting in the fullest sense of the word. It was commenced with fasting and prayers, then came the outpouring of the Spirit, which was followed by several short discourses delivered in unknown tongues, and a short discourse by the Apostle Peter. Read the account, and see if this is not true. May there not be other variations from the usual method of holding services, and still be in harmony with the Spirit, and the commandments and revelations of God? In conducting special revival services, if the Spirit so leads, might there not be some variations from the usual course pursued, and still be in harmony with the sacred books of the church? In holding revival services, if the Spirit so lead, why not open services with singing, a few earnest, heartfelt prayers, three or four short, spirit-

ual testimonies, followed by a short, spiritual discourse? It might be a departure from the established rule, and yet be in harmony with the commandments and revelations of God, as the writer sees it.

The object in holding revival services is not to over enthuse the members of the church, or anyone else; but to stimulate spiritual life, and to increase activity in the service of God. It is to increase faith, more fully establish the truth in the hearts and minds of all, to brighten their hopes, bring them closer in touch with Christ, and nearer to God. This will make those reached more spiritual, live Christians, and industrious workers in the kingdom of God. It is one of the ways ordained of God for Zion to arise and put on her beautiful garments, that the world may look upon and admire her beauty, and be filled with her glory.

The only evangelists, or revivalists, that do not have full control of their revival services, so far as the writer knows, are those of our own church. In this matter, are the children of the world wiser than the children of light? Should it be so? To the writer it seems the Lord intended that the patriarch, or evangelical minister should have full charge of special revival services held for the benefit of the Saints, and that in conducting such services district and branch officers become his assistant ministers.

The last paragraph is presented as representing the views of the writer, though he may be mistaken. The writer has no desire for anything new unless it is right and proper, for the best good of all concerned, and in perfect harmony with the will and word of God. He has no desire for notoriety.

CHARLES E. BUTTERWORTH.

*Secretary Order of Evangelists.*

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#### HORSE AND MAN LIVED CONTEMPORANEOUSLY ON THE NORTH AMERICAN CONTINENT IN PREHISTORIC TIMES.

In the HERALD of February 12, 1913, Apostle J. W. Wight requests evidence that man and horse were contemporaneous on the American Continent in prehistoric times. Substantially the same request was made through the HERALD some time ago.

I don't know just what Brother Wight would call evidence, but if what I quote at the close of this article is true, it certainly is evidence. Would suggest Brother Wight try to locate Professor Cope, and if this matter is not accurate, have the HERALD so inform its readers.

*The Scientific American* is not a newspaper, but, as its title suggests, deals with scientific matters, and I believe it would not accept such an article as I here produce, unless it had confidence in its author.

The writer of the article says: "This discovery

was announced by Professor E. D. Cope, at the meeting of the American Association for the Advancement of Science, held in Washington the past month (August). A skull of a horse was exhibited to the members by Professor Cope, who pointed out the character of the teeth, and who stated it would be impossible for anyone to separate the fossil teeth from those of the quagga and zebra if the three were all thrown together. . . . That it was a horse, however, anyone could see."

A quagga is a species of the three wild horses or asses of which the zebra is a type.

Reverend Folk, in his monstrosity, *The Mormon Monster*, 1900, p. 175, says, "In another place it is stated of the Jaredites that they had 'all manner of cattle, oxen and cows, and of sheep and of swine, and of goats, and also many other kinds of animals which were useful for the food of man; and they had also horses and asses, and there were elephants and cureloms and cumoms.' What the latter beasts were it is impossible to determine, but scientific men are unanimously agreed that elephants never existed on this continent, and that horses, asses, oxen and swine were introduced by European settlers within the last three hundred years. Had they existed at the time alluded to by the Mormon writer, some vestiges of them would certainly ere this have been discovered."

Wonder what "scientific men are unanimously agreed" to-day that elephants never existed on this continent!

Reverend M. T. Lamb, in his "Golden Bible," edition of 1887, pp. 306, 307, makes the following criticism:

"HORSES, CATTLE, SHEEP AND GOATS.

"Equally decisive is the testimony against the Book of Mormon as to the existence of the above domestic animals. The Book of Mormon tells us:

"And it came to pass that we did find upon the land of promise as we journeyed in the wilderness, that there were beasts in the forest, of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of man."

"On the contrary the authorities are plain and unequivocal."

Mr. Lamb quotes Squiers, as follows:

"No doubt the Indian population lived, as it still lives, on the scantiest fare, on the very minimum of food; but it had not then, as now, the *ox*, the hog, the goat and the sheep, nor yet many of the grains and fruits, which contributed most to the support of dense populations."

Mr. Bancroft, volume 5, page 32, speaking of the origin of the Americans, says: "There are, however, writers who find grave objections to an Asiatic origin, the principal of which are the absence of the

*horse*, paucity and the poverty of the lactiferous animals, and the consequent absence of pastoral nations in the New World.

"The references to *horses* and *oxen* are perplexing and give the narrative an air of imposture or mistake, since both were brought to America first by the Spaniards."—J. T. Short, p. 150.

Reverend John W. Butler, in his able book on *Sketches of Mexico*, New York, Hunt & Eaton, p. 66, says: "The learned John Fiske in his recent valuable work, *The Discovery of America*, Boston, 1892, well says: 'It is extremely difficult for an impostor to concoct a narrative without making blunders that can easily be detected by a critical scholar. For example, the Book of Mormon, in the passage cited, in supremely blissful ignorance introduces *oxen*, sheep, and silk worms, as well as the knowledge of smelting iron, into pre-Columbian America.'"—Vol. 1, p. 179.

Yes, it certainly *is* difficult for an impostor to prevent errors from creeping into such a book as the Book of Mormon claims to be. And if that book was the work of an impostor, and an unlearned one at that, it would be full of just such errors as Fiske and Butler point out. Now I turn to Butler's own book as quoted above, and I find this written on page 87, just 21 pages after he said the Book of Mormon is a fraud because it says there were *horses* and *oxen on this continent*: "The fossils of *mastodons*, *elephants*, *OXEN*, *zebras*, *horses* and other animals frequently found are mute but powerful witnesses to the animal life of the continent in the remote past." Yes, and those decaying bones are mute and powerful witnesses that the Book of Mormon is a true history of old America, and the combined attacks of our enemies have not shaken the testimony of that book, but on the contrary, our very enemies are digging up "mute but powerful evidence."

R. B. Neal says Lamb's book is the product of a master mind, that he tears the Book of Mormon to doll's rags, and that it is one of the best war crafts there is in the fight against the book. Here is how Lamb tears the book to pieces:

"This book tells us of the existence upon this Western World of iron, steel, and brass, of wheat and barley, of *oxen*, sheep, goats, and *horses* . . . every one of which statements have been found to be wholly and entirely untrue."—P. 321. But what about those *ox bones*, and those *horse bones*? Butler says, "mute but powerful witnesses." Lamb is not only a "has been," but he is a "never wuzzer"! Here is the evidence, and, Brother Wight, it is *not* newspaper clipping, but from the *Scientific American*, which I believe is considered rather good authority on such a question.

In an article with the caption, "Evolution of the horse," Walter L. Beasley winds his matter up with,

"Prior to the discovery of the numerous fossil types of America, it was generally believed that the horse originated in Europe, especially as the Indian tribes first encountered by the white men on this continent had no horses. Modern paleontological research, however, such as now is being carried on by Professor Osborn and Professors Marsh and Cope in the past, has demonstrated that North America possesses a far more complete series of developmental stages, and points to the fact that the cradle of the modern horse lies probably not in Europe, but in the New World."—*Scientific American*, June 13, 1903, p. 451.

After an abundance of such evidence was produced to answer our critics, and they could not meet our evidence, they then claimed man and the horse were not contemporaneous. The parsons are just as positive now that man and the horse did not live on this continent at the same time, as they were positive there never was a horse here before Columbus's discovery sent him over. A lot of these kindly, dignified, ladylike gentlemen don't know very much; they are so intent listening for the higher call of the coin of the realm that they haven't time to do very much real investigating for themselves, so they buy Lamb's book to tear the Book of Mormon to doll rags!

I have before me a clipping which I cut from the *Scientific American* of July 13 or 23 (can't make out the date), 1903, with this heading, "Prehistoric man and the horse in America." I quote a part of the article, which is by Joseph F. James, Washington, District of Columbia. He evidently attended the meetings of the "American Association for the Advancement of Science" referred to above, and saw the skull. "The genealogy of the horse has been most admirably worked out in various publications, and the fact has long been established that the genus originated on the North American Continent. The question, however, as to whether prehistoric man in America had the horse as a contemporary has been a disputed point. This question may now be considered set at rest by the discovery of a skull of an extinct species of horse in strata with human implements. . . . The most curious thing about the skull was its condition. The frontal bone had been crushed in exactly as we see in the case of animals slaughtered for food. . . . Found in the same bed with the skull was a stone hammer that bore evident marks of having been fashioned by the hand of man.

"What inference was to be drawn from this? In the first place it has been suspected and considered probable that early man on this continent had been contemporaneous with a horse, though not the present living species, but no direct proof had hitherto been found.

". . . But here we had evidence in the association of a human implement and a horse's skull that man

and horse had lived together; and the peculiar fracture of the skull of the latter leads to the belief that the animal had met its death at the hands of man.

"This fact opens up several questions. What became of the race of horses that once lived on the continent? Were they exterminated by savage man as civilized man has exterminated the bison? Did they once serve as beasts of burden, or were they used for food? Were they wild or domesticated? . . . That man lived previous to and of course during the ice age is now well established. That he lived at the same time with a species of horse is made known by the discovery of Professor Cope. His influence in the extermination of many of the large mammals at one time inhabiting North America is as yet undetermined."

Probably in a few years the parsons will say, "We admit now that the horse was once upon this continent, and that he lived contemporaneously with man, but we assert positively, without fear of successful contradiction, that he was *not* of the Percheron breed, with his tail bobbed and iron shoes on his feet!"

C. EDWARD MILLER.

## Of General Interest

### DREAMS.

A series of selected articles seeking to solve the mystery of sleep and dreams. From the *New York Times*.

(Continued from last week.)

Mr. Hall quotes Doctor Charles Brodie Patterson as declaring, in his work on *The New Heaven and the New Earth*, that "man will some day get along without sleep." "No one is yet able to do that," replies Mr. Hall. And since "we could lose all or nearly all our troubles if we got natural sleep," he finds that rightly to cultivate this gift is of prime importance in humanity's welfare. "Nothing makes us feel better than a good night's sleep," he concludes, and in order to attain this necessary rest he gives, as a result of his investigations, numberless experiences and rules by means of which one may put to flight the "grim ogre" of insomnia. This is the essentially practical part of his book and will be scanned with eagerness by those who are in danger of losing the gift of sleep.

"Monotony naturally fatigues consciousness and is often successfully used to produce sleep; the regular dropping of water, the sound of a brook, will put those to sleep whom it does not make nervous. Lullabies and slumber songs and dull lectures all come under the same head of devices to tire the consciousness.

"Narcotic drugs do not weary consciousness; they simply destroy it. They stupefy us instead of inducing sleep. Those who would wisely learn about this by experiments upon others rather than upon them-

selves will find it all in the article by Ringer and Sainsbury on 'Sedatives' in Tuke's Dictionary of Psychological Medicine. It is enough for us to be assured that narcotic sleep is less like real sleep than the hibernation of the animal is like repose.

"Henry Ward Beecher used to get up when he was sleepless and take a cold bath, a good device for a full-blooded, vigorous person, but a weak person would not 'react' and get warm again. For such a one it would be better to sponge off and restore the circulation by rubbing. Some physicians have prescribed with good success blood-warm baths, beginning at a temperature of about 98 and heated up to 110 or 115 Fahrenheit. When the moisture has been absorbed by wrapping one's self in a blanket, throw it off and get quickly into a warm bed. Mark Twain used to get to sleep by lying down on the bathroom floor after a bath.

"Some, when other means fail, find it effective to place a cold water bag at the back of the neck, or to rub the feet with a rough towel. With others a hot water bottle at the back of the neck works better. A warm foot bath helps some persons. At the sanitariums they sponge with warm water, rub with wet salt, gently sponge it off and dry the body—all of which helps the blood to the surface. It is always well to see that the bowels are emptied. Only trial and judgment will show whether any of these will effect a cure. They all aim at the same mark, to abstract the blood from the brain.

"That drinking milk produces sleep in some persons may probably be due to the lactic acid in the milk, which is a soporific like morphine. Perhaps its use is to help young animals to the long sleeps they need.

"Willard Moyer, in an entertaining essay, tells us that it is often advisable for the stomach to have sufficient work for the blood to do so as to call it from the brain. This does not mean that a meal that will overload the stomach is a cure for insomnia, but that something light, such as a cup of warm milk and a cracker, may often 'send one comfortably to sleep like a drowsy kitten or a well-fed baby.'

"A. Fleming, following Durham, the author of the Psychology of Sleep, showed that to deprive the brain of blood by pressing the carotid arteries for thirty seconds brought immediate and deep sleep, but it only continued while all pulsation of these arteries is stopped.

"It has been found by cruel experiments on young puppies that sleep is more necessary to them than food, as they die after being kept awake four or five days, but may live ten or fifteen days without food. They easily go to sleep when their heads are level with their bodies, and they will not go to sleep with their heads lower than their bodies; of course, the raised head drains some blood out of the brain.

"This is the reason that heat or extreme cold, both of which bring the blood to the surface and drain it away from the brain, will often produce sleep. That is why the cowboy likes to sleep with his feet to the fire. On the other hand, the demand on the heart of cold hands or feet for more blood to keep them warm may make the heart pump so strongly that it sends more blood to the brain and keeps one awake. So, also, joy, anger, or anxiety cause a flow of blood to the brain and hinder sleep.

"Becker and Schuller have treated insomnia by wrapping the entire body in wet sheets, and also by applying cold compresses to the head. This last device is used by students, with doubtful success, 'to keep the brain cool'; it is sometimes affected because it looks like working hard. Sometimes an ice cap, a double rubber cap filled with cold water, will bring sleep.

"The Russian nobles used to make servants scratch their heels for a long time, our ladies have their hair brushed, and A. H. Savage-Landor says that Korean mothers put their babies to sleep by scratching them gently on the stomach. I have tried this rubbing, rather than scratching, with great success. Spanish women rub the children's upper spine to put them to sleep. Light exercise before lying down is often a good expedient.

"Sometimes a pillow of heated hops or of balsam pine needles will induce sleep. To change the hour of going to bed occasionally, yielding to apparently untimely drowsiness, often helps, as it accustoms us to gain sleep at irregular times.

"To 'relax,' to let the muscles become perfectly loose, is an art, though it should be natural to one going to sleep. Mrs. Richard Hovey recommends shaking the fingers, letting them hang loose like a bunch of strings of beads, and extending the movement to the wrist, arms, feet, and legs. This is the best form of calisthenic exercise for sleeplessness. It aids us in getting limp so as to lie at ease."

The following, including "putting out of the mind all images pleasant or unpleasant, and restricting voluntary movements," is given as the method for curing sleeplessness by Doctor Binns. During the latter's long practice this method is said to have failed in only two instances:

"Turn on the right side, place the head comfortably on the pillow, let the head fall naturally, using the pillow only to support the neck, slightly close the lips—though this is not absolutely essential—take full inspiration through the nostrils, drawing in as much air as possible, then leave the lungs to their own action, neither hastening nor checking exhalation. Think of the breath as passing from the nostrils in one continuous stream, and, the very instant the person so conceives, consciousness and memory

depart, the muscles relax, the breath comes regularly, he no longer wakes, but sleeps. It is all the effort of but a moment.

"Another method in common use is counting up to a hundred on an imaginary string of beads. Often one will have lost consciousness before the hundredth bead is reached, but sometimes they have to be counted over and over, and sometimes the plan fails altogether. The immediate reason for this is undoubtedly that we have not brought the mind to a single sensation, nor succeeded in cutting off the impressions that come through the senses.

"Everybody has at some time used some such device for inducing sleep to visit him. The practice of imagining sheep jumping over a gate and counting them as they go is but another way of bringing the mind to a single sensation, of deliberately securing monotony and shutting out all stimuli, as scientific men call the various causes that arouse sensation in us. Such simple devices are never harmful, and are so frequently followed by sleep that they continue from generation to generation. . . .

"Among the sleep-inducing instruments the newest is the 'vibrating coronet.' This coronet has three metal bands which encircle the head and two strips extending to the eyelids. By means of a spring these strips vibrate the eyelid gently and induce drowsiness. All the mechanical devices are constructed on the plan of inducing eye-weariness, whether by vibration or by fixity. Either effect is in accordance with the modern theories of sleep. Sleep may be induced by monotony also of sounds, by concentration either of the attention or the hearing on one point, or by more numerous impressions than the eye can comfortably receive; thus, when riding in a train, the succession of views will often induce sleepiness.

"The 'Alouette,' a collection of little mirrors attached to the ebony panels of a box, is so placed that a ray of light falls on the mirrors in such a way as to fatigue the eye of the beholder. Both this and the 'Fascinator,' a highly polished nickel ball attached to a flexible wire depending from a metal band similar to the 'Coronet,' work on the plan of concentrating the vision. In a similar way a lighthouse or a miniature flashlight, with its appearing and disappearing light, induces drowsiness, possibly hypnotic, through incessant change. It is needless to say that these devices might be injurious to the sight and certainly would not work where the cause of sleeplessness is eyestrain. That is a case for the oculist.

"But when it is impossible to obtain mechanical devices there are many simple schemes of inducing sleep. Any light work, mental or physical, is helpful. To start writing letters, particularly if one is

not fond of letter-writing, will sometimes induce sleepiness very quickly.

"Sleepiness is sometimes due to lack of physical exercise, and, when that is so, no device is so effective as work—real physical effort. A great many persons take calisthenic exercises and go in for physical culture to develop muscles and also to regulate circulation so that sleep will come more readily. These are good makeshifts for persons who have no opportunity to work, but, where circumstances make actual labor possible, no substitute can satisfactorily take its place. Gardening, shoveling snow, sawing or chopping wood, all give a variety of motion and a zest of exertion superior to any gymnastics. Even a small amount of some such labor daily will often work a complete cure for insomnia.

"Everybody knows of some plan or device for inducing sleep, and all of them are more or less successful—sometimes. Indeed, this is so true that it leads to the belief that, after all, the expectation of sleep helps to bring it, and here suggestion and auto-suggestion come in.

"Of late, a number of persons have tried the starvation cure—fasting for several days. This is frequently successful with robust, hearty people, who may unconsciously be eating too much or eating too stimulating food. Many who feel unequal to a complete fast might cut down the amount of food as much as one half, with happy results. A vegetarian diet undoubtedly helps, too, although among the lower animals carnivora sleep more than herbivora. The success of vegetarianism, both in insomnia and other diseases, may well be due to the diminished temptation to overeat and the less concentrated diet.

"In any event, it is well for the sufferer from sleeplessness to study his own case and experiment with any or all the known devices, to see whether, by this means or that, he can lure sleep to his pillow again."

\* \* \* \* \*

#### HOW THE BIG DAM AFFECTS NAUVOO.

In our last issue we stated that there was a report that the water power company was going to ask the city of Nauvoo to vacate some of the streets along the river. Mayor Laubersheimer informs us that there is nothing to the report—that the water power company expects to replace all the roads along the river where they will be overflowed—that is, if the property owners show the right disposition. They don't propose, however, to be held up. A river road will be beneficial to the owners of property abutting the road and they should be interested in having a road there. The water power company will build a road along the harbor at the north end of Main Street. The idea of opening the road north from George Rahn's residence has been dropped.—*Nauvoo Independent.*

# Mothers' Home Column

EDITED BY FRANCES.

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Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

## April Reading.

### THE FATHER.

Parenthood and parental love are such mighty factors in the preservation and development of the race that their importance can hardly be overestimated.

At birth the human being is the most helpless of all living creatures. Left to his own resources this tiny creature will perish in a few short hours. But parental love in most instances prevents such a sad denouement of the great adventure into a strange, new world. As a racial force, therefore, parental love is responsible for race preservation.

It is a startling thought suggested by Caleb Williams Saleeby, in his interesting book, *Parenthood and Race Culture*, that when we look back over the list of our ancestors, father, mother, grandfather, grandmother, back, back, year by year, century by century, into the dim past, we must reflect that if at a single link in all this long chain of ancestors, love had failed, you and I would not be here to-day. Biologically, this seems true, though the scriptural suggestions of preexistence might start another line of thought. But when we reflect thus we see through what straits and perils, over what a troubled and almost limitless sea our flame of life has come; and at every transition from one frail bark to another, parental love has fanned the dawning spark into new life and vigor.

In this great work fatherhood has had and still must have its share. From time immemorial it has fallen to the lot of the father by might and prowess, and of later years by his franchise, to protect the inner home circle that shelters his wife and babies against whatsoever enemies might come against it.

He has been and still should be the provider and protector. Thousands, unnumbered thousands, of fathers in the ages past have died in battle, giving their lives to protect their homes, their wives, and their children. It was Moroni who erected a standard and named it the "title of liberty," and called on the men of his nation to rally and fight: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children."

Thousands of fathers still give their lives for their children, not necessarily in war, but in mines and factories, and on railroads where they are worn out, or die as a result of those

industrial accidents and occupational diseases that levy such a frightful toll on the modern army of industry.

It is the work of the father to provide the home and protect it, this is the *paternal* right and duty. The mother is the breadmaker; the father is the breadwinner. By the sweat of his brow and the expenditure of his muscle and brain cells he produces or buys shelter, food, clothing, and education for his children. Modern commercial tendencies that force women and children into this struggle for these necessary things are wrong, and a menace to home institutions, and are among the forces that the fathers should resist by legislation, and in every legitimate way.

Further than this, the men of the church, in our opinion, should, as a matter of duty to their children, encourage and foster every effort put forth by the church to redeem Zion and establish conditions of equality and justice, wherein the rights of women and children, and the safety of the home, will be conserved and protected against modern commercial tendencies, such as we have indicated. The age-old war for the preservation of the home assumes new aspects, but requires no less courage and intelligence.

It includes not only opposition to the tendencies mentioned, that would put women and little children into mines and factories to do the man's work of bread winning, but also intelligent opposition to those twin foes, the *saloon* and the *brothel*. It is just as necessary for fathers to protect their children against these evils as it ever was in olden times for them to go out with spear or club to resist the approach of a lion or a tiger. Unfortunately, many fathers to-day consort with and give aid and comfort to these modern lions and tigers that stand ready to devour their sons and daughters.

Added to these duties of resisting evil, or *negating wrong*, which unfortunately are so necessary, there are other duties that are *affirmative*, or *constructive*. To aid and assist his sons and daughters to build right characters is the duty of the father, conjointly with the mother.

In this, within the home the father should be a *positive* force. In times past fathers carried their rule to an extreme, and dominated both wife and children. Reaction has set in. How far it will go we do not know. But a marked change in methods of discipline is noted, as regards children, with a breaking down of parental control, in some instances, at least. At the same time the wife and mother has come to a more dignified and important position in the home, which is right.

But these tendencies may well go to the other extreme. When a father abandons his rightful place as the masculine head of the family a mistake is made. And homes where this occurs are seldom successful.

There are other homes where the father still dominates by brute force, and is feared but not respected.

In still others, the children rule, and the parents are nonentities. Better a return to a degree of oldtime severity, than this last. A little, innocuous father, was heard to boast: "I never struck one of my children in my life," then he qualified it by adding, "excepting in self-defense."

In still other homes, the father seems to have abandoned all the functions of fatherhood, excepting the one of procreation. His interests are in the club, the saloon, the market, the street, and the ball ground. The home is merely a coffee house, with lodging for a part of each night. Discipline, moral training, education, all these things, if attended to at all, must be attended to by the mother. Such a man can hardly be called a father.

The true father occupies his own sphere in the home, exercises his proper portion of authority, and does his part as exemplar and teacher, as well as protector. In this work, he can not do better than to seek his ideals in the gospel of

Jesus Christ. He may read whole libraries of books on eugenics and child training, and he will discover that every principle in them of any value is found in the gospel. It is right for him to read such books, within reason, and intelligently, rejecting the foolish fads contained in some of them, for he will get some good out of them; but still the groundwork of moral character is found in the gospel, as taught in the three standard books of the church: "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Corinthians 3: 11.

The responsibility of a father, from a Latter Day Saint standpoint, includes more than is set forth in any work that comes to us from any outside source, however admirable; while it includes all good that may be set forth in such works. It includes the duty of teaching his children *religion* as well as *ethics*—and by religion, we mean the *true* religion of Jesus Christ. The true religion of Jesus Christ includes *sound doctrines*, and also *correct practices*. Its object is to secure a correct relationship between the individual and his God, on the one hand; and between the individual and his fellows, on the other hand. And it should be the work of the father to help his children to understand what that means; and, so far as he can, help them to obtain that relationship.

Plenty of moralists and reformers are pleading for the *brotherhood of man*, but they seem to imagine that such can be obtained without a proper recognition of the *fatherhood of God*. Latter Day Saint fathers should not be content to see these two twin principles separated. Their full operation is found in the church, and never can be found elsewhere.

The duty of instructing sons and daughters is placed conjointly on father and mother. The father must do his part. There may be more than we have thought in that law found in Doctrine and Covenants (section 68) which says: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents."

*Moral teaching* is joined with *doctrinal*, wherein it is added: "And they shall also teach their children to pray, and to walk uprightly before the Lord."

The normal, average father wishes his children to do well. He can do certain things that will increase the chances in favor of such a happy result of their upbringing. But he can not force them to do well. Very soon they pass beyond his control and become agents unto themselves, responsible for themselves; and if they then choose to go wrong, though his heart break, he can not prevent it.

But he can influence them profoundly, and arm them against the forces of evil, by assisting them to build correct characters. He can never place them where they will not be tempted; even though he take them to those centers of church culture and gathering where evil influences are minimized. Even in Lamoni or Independence, the boy or girl may come in contact with evil associates and be tempted in the most subtle and dangerous ways.

The father must realize that he alone is safe who has power to resist evil. It is his work to assist his children to obtain that power, that like the children in the fiery furnace, they may walk in the midst of these things yet not have the smell of flame upon their garments. Safety is found in soul culture. Strong moral fiber will resist evil, when coupled with this moral courage there is an intelligent understanding of evil, its *methods of attack*, and its *results*.

Ellen Wheeler Wilcox truly says:

"You may talk of reformations, of the economic plan

That shall stem the social evil in its course,

But the ancient sin of nations must be got at in the man,

If you want to cleanse a river, seek the source."

In all of his teachings the father should not fail to teach by example. He should be all that he wishes his children to be. He should be clean in person, dress, speech, and conduct; honest with God and with his fellow man. He should be a Latter Day Saint who is *living his religion*, in the home and out of it.

He should attempt to hold the fellowship as well as the respect of his children. Some fathers are respected—and feared. One father said: "I love my children, but I do not intend to let them find it out, or they would impose on me, and cease to respect me."

What a fatal misconception!

When children are little, the father should enter into their sports, and be one with them. He should assist them in their little plans, and try to understand them.

Recently we overheard two who were conversing. The little boy said: "Papa, I have just got my farm fenced and all fixed up, and now Guy [his playmate] has quit farming and gone to playing something else. What had I better do?"

The father considered this weighty problem, and answered in like spirit: "Well, perhaps you better run the farm for a while yet. I wouldn't want to quit a thing so soon after I started it. Would you?"

So the boy went back to his miniature farm. He may come to his father for advice in more important matters later on. As the children grow older, the father must still keep in touch with their development. Professor A. R. Taylor, in his book, *The Study of the Child*, says:

"Many a youth is alienated from his father because his father does not understand him. He has failed to note that the child is a child no longer, but that he is reaching up into manhood and is thinking and reasoning for himself; that he is on that account entitled to have his own views and preferences heard with reasonable consideration. Many a youth goes out into the world for the sympathy and fellowship that are denied him at home."

Gustavus Myer says that there are five hundred thousand tramps in the United States, the majority of whom are between sixteen and twenty years of age. It would be interesting to know how many of these boys took to the road because they had no father who understood them.

As surely as morning dawns to day, as surely as the river seeks the sea, so surely will dawning manhood and womanhood assert itself. Our children will grow up. We can not stop the sun as it mounts toward the zenith; we can not obstruct the river so that it will not go on; we can not stay the growth of children.

The father must learn when to relax the hold of his will and permit the new will to determine its own course; so that gradually the one will may emerge from the protecting dominance of the other, and the two still go on, father and son, or father and daughter, retaining fellowship, each of assistance to the other.

It will appear from all of this that in the home the father has work mapped out for him that is worthy of his careful and prayerful consideration. May all fathers who approach their task in that spirit receive divine direction!

Let us now revert for a moment to the relationship of the father to outside matters of the community and Nation. This generation should seek to conserve the interests of the next. In a way this is done, when we plant trees that shall bear fruit for our children. Yet at the same time, in great matters, for a little temporary advantage, this generation robs

and exploits the next. We seem to hope that by some luck chance our particular children will escape the disastrous results of such a policy. Yet our children can not hope to escape their share of a community loss.

We destroy forests, denude great watersheds, wear out fertile fields, wastefully exhaust mines and oil deposits, for temporary enrichment, knowing well, if we stop to think, that such a course will mean hardship for coming generations. Is this the policy of fathers?

We permit thousands of little children to be worn out prematurely in mines and factories, knowing well that the next generation must bear the burden of racial deterioration, and sustain jails, poor houses, and asylums, that will be filled as a result. Is that the way of a father?

We permit the white slave traffic to go on, knowing that it demands yearly its supply of pure young girls, many of whom are betrayed, drugged, or dragged into such a life. Our girls may be among the conscripts. Our boys may be blighted in blood and bone by contact with this system, that as one writer says, by its profanation of the human form, temple of God's abode, secretes a terrible poison that blasts humanity. Should fathers countenance such a policy?

We permit the saloon to go on, greedy for its license money, yet conscious that it can not exist without its annual recruits of bright young boys who will be turned by its dreadful alchemy into bloated, bear-eyed, sodden, spewing drunkards.

It is the duty of every father to use his influence and cast his vote as best he may against these things. He should support those measures that to the best of his belief will conserve natural resources for the benefit of coming generations and vote for these movements and measures that will to the best of his belief control, minimize, and if possible destroy those immoral institutions that threaten the peace and happiness and lives of our children.

We, as fathers, must broaden our mental horizon. We must think for ourselves, and assist in the emancipation of man, to the extent of our ability. Right and truth should mean more to us than party. The traditions of the past must perish, if they stand in the way of an awakened conscience.

Thus should we work, in the home, in the church, and in the Nation, for the salvation of our children and ourselves. We have hope for the Nation; but we have faith for the church. Though men fail in all efforts toward reform, God's work will go on. Latter Day Saint fathers should keep step with the forward movements of the church.

ELBERT A. SMITH.

### Request for Prayer.

Sister Nellie Butcher, writing from Morton, Minnesota, appeals for prayer on behalf of her husband, who is "sorely afflicted," that he may be healed if it is the Lord's will.

### Notice.

It has been arranged, nothing preventing, to hold the business session of the Woman's Auxiliary on Tuesday morning, April 8, beginning at nine o'clock.

It is hoped that the sisters will make an especial effort to be present. We believe the work of this auxiliary is of sufficient importance to demand the attention of every sister in the church.

The evening session of the auxiliary has been appointed for Thursday evening, April 10.

ADVISORY BOARD,

Woman's Auxiliary for Social Service.

## Letter Department

LANCASTER, WISCONSIN, February 28, 1913.

*Dear Brother:* If Brother Cooper of Illinois reads this, I would like to thank him for the loyal manner of assisting me as he did in defense of the truth, by responding to the letter from my Adventist uncle, of Hazel, South Dakota.

The Lord's work at this place is moving onward, regardless of the prejudice and opposition from those who know not the way of "truth and life."

The Saints here number about twenty, as during the last year a number have moved in from the country. One sister was baptized last November and a young man has received knowledge of that which the Lord would have him do, and has asked for baptism.

Brother E. J. Goodenough has been with us the past two weeks, preaching in the homes of the Saints. The blessed Spirit of the Master has been with us through these meetings; and all who availed themselves of the opportunity to attend, received strength and encouragement to press farther into the kingdom and partake of the blessings more abundantly. The brother left for his home in Madison, Wisconsin, yesterday, and the Saints in Lancaster unite in singing: "The Spirit of God like a fire is burning."

Your sister in the restoration,

MRS. EFFIE DUNCAN.

FLINT, MICHIGAN, January 2, 1913.

*Dear Herald:* When I came to America I was a good Jewish religious fellow. I was told by the so-called Christians that Satan is a black fellow. After being here a few years, I began to believe there is no such a thing as Satan, because we don't see such a black man.

Now, I thank God for calling me back to his service and to a new covenant. He showed me Satan is not a black man, but a white man, and he sometimes calls himself a Christian. In this "Christian country" there are many people in restaurants, barber shops, hotels, theaters, etc., who are keeping young men from the service of God. Some of them will gamble the last penny from a man. Satan is at work in many of the "shows."

I heard a minister of a popular church quoting the words, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel and be jealous for my holy name, after they have borne their shame." He told his people that the Lord had promised to gather the Jews, but not before they had borne their shame, which was held up prominently. I would like to ask the minister, Has the Jew more to be ashamed of than the so-called Christian?

The verse he quoted has nothing to do with the gathering of the Jews. The gathering of the Jews could be done by man; for every government has a list of the number of Jews in that country, and where they are; any schoolboy could tell the Jewish population in all the world. It says, "bring again the captivity of Jacob," not Jews.

The gathering of Israel is a mighty work which no man can undertake. It can be done only by the gardener who planted the world,—he can pick out the plants referred to in the prophecy and he can bring them to his true church, which I esteem to be the Reorganized Church of Jesus Christ of Latter Day Saints.

Lots of times I hear people in the church say, "We are Gentiles, adopted into Israel, through obedience to the gospel." Such may be the case with some, but not with all, Joseph Smith for instance,—called when a boy, as was Moses, to reorganize the church and make a refuge for the children who are scattered in darkness against the time when God would begin to gather them—and the time is at hand. The Lord is

at work, and so is Satan. He keeps people busy so they don't see the mighty work of God of the latter days. He tells them, You have no time for that. He gets the men to plan to make lots of money, and the women to plan how to make themselves look nice.

As a witness for Christ, I believe with a perfect faith that the "latter day work" is the true work of Jesus Christ. Father, hurry and gather thy children, is my prayer for Jesus' sake, Amen.

M. NAWOK.

### Order of Enoch Lots,--A Correction.

I have just received a communication from Bishop Bullard, of the Independence Stake, requesting me to say by way of a correction to a remark in my last, that it would be more convenient to the Order of Enoch if those interested in the lots would write direct to "the Stake Bishopric of Independence, Mark H. Siegfried being the treasurer."

Cheerfully submitting the correction, I remain,

Yours,

D. MACGREGOR.

### They Are on the Map.

To-day will witness the inaugural ceremonies of President Wilson, but in interest to us, it has no comparison with what has just transpired within Latter Day Saint circles in Chico, California.

The district conference was held here and delegates were present from all parts of the district, some of them coming two hundred miles. The missionary force was represented by Charles E. Crumley, late from Oregon, J. D. Stead, H. J. Davison, J. M. Terry. We also had with us Bishop C. A. Parkin, of San Francisco; C. M. Hawkins, president of San Jose Branch; and F. M. Sheehy, missionary in charge.

Our church was dedicated on Sunday, March 2. Elder F. M. Sheehy preached the dedicatory sermon. The church was crowded, many not of our faith being present, from whom favorable comment was heard on the sermon, which was all that could be desired in depth of thought, in wisdom, and in presentation of our faith.

From all accounts this has been, one of the district's most pleasant gatherings, and we hope it will not be the last one for Chico. We are pleased to particularly mention the reception committee, Brethren R. J. Ferguson and Earl A. Opsal, who were untiring in looking after the comfort of the visiting delegates.

Elders J. D. Stead and H. J. Davison will hold some meetings during the week. Chico Saints are alive and on the map of the great latter day work, and we hope some day to see a large ingathering.

We especially invite the scattered members to settle here and help build up a great central branch, for the future Northern California District. Our natural resources are unexcelled; the schools the best in the State, and I would say to those contemplating a move, that no mistake can be made in coming to Chico.

H. A. HINTZ, *President Chico Branch.*

MARCH 4, 1913.

### In the Regions Round About.

The past couple of months, following my sad trip home from the far West with the remains of my beloved companion, has afforded me an excellent opportunity to extend somewhat my information respecting the suburban points and regions round about Independence. I have preached at a number of new places, familiarized myself with new faces, and refreshed many golden memories of lovable ones I knew before. Surviving the din and shock of fate and death, which, after a number

of exterior and remoter visitations within the last few years, this time came not only to my doorway, but crept to my very side, I retired to respectful silence for a season, thence renewed my warfare in the good fight of faith, in the conduct of which I have been blessed with power in preaching, with faith in praying, with individual promises of an encouraging future—a glimpse of the towered city ahead—and with some consolation as I beheld the gloomy chasm of unspeakable silence behind. How nice, how agreeable it is, in such a circumstance, under such a condition, to hear the gentle voice of the All-Father saying: "Your work is accepted," and, "You will yet do a work that will gladden your heart."

Our people far away have their minds set on this place of promise. I don't blame them, and I am always glad when fifteen hundred miles from here to find them sufficiently alive to the promises of the Lord and their spiritual interests to show such an inclination. They wonder about the price of land and the price of lots. They wonder if they could buy an acre here for what they get for an acre where they are. Town lots have been abundantly advertised in the church papers. So have farms, but by real estate agents instead of the church or church representatives; and, indeed, the members afar off are very scrupulous about trusting them or relying on their information. Eventually the Order of Enoch will advertise farms as well as lots. The lots are all right, beautifully situated (I saw them less than two weeks ago) for anyone who determines to live in town, but you can not raise much on a plot, 46 by 165. Unless you have enough to live without work, you are doomed to the sweatshop, where your day's labor is rewarded with two dollars and sold for ten dollars. But there is a better time before us, when our people will "enjoy the work of their own hands." (Isaiah 65.)

One place I visited was Bates City, twenty miles southwest of Independence. I was there long enough for two sermons, and to learn that land can be bought for one hundred dollars per acre only a couple of miles from town, and for one hundred and twenty-five dollars nearer town, the maximum price right against the town and the railroad being but one hundred and fifty dollars. And Brother William Wilcox there, who told me he would answer correspondence of Saints seeking location, said he can raise more than in Iowa where he came from. He was burning the coal he dug on his own farm, which he bought about four years ago—I think it was—for but sixty dollars per acre, and coal was purchasable in the neighborhood at the mouth of the mine for only two dollars or two and a half per ton. And last, but not least, our people, few but united, meet in their own little church in the little town.

More recently I have visited a point about fifty or sixty miles northwest of Kansas City, near Oskaloosa, in Kansas, where I have been writing this letter, having come hither for the purpose of a new opening, there being not a Latter Day Saint, nor yet an acquaintance on the ground. Here land can be bought for from forty to one hundred dollars per acre. There is plenty of timber for fuel and fruit is abundant. Eggs are fifteen cents and butter twenty-five and less just now. One or two hours' ride takes one to the scene of district or General Conference. About twelve or fifteen miles west of Leavenworth, or midway between Leavenworth and Oskaloosa, I am just told that land is sixty to eighty dollars per acre, close to the railway. It looks good enough out of the train window; so do the improvements.

These places are certainly "in the regions round about" and in some if not many cases better than crowding into the stinking city and squatting on a little patch of dirt in perpetual night between two houses. Come to Zion, but bring your brains with you.

Sometimes the question is raised as to how far our mis-

sionaries may go in the conduct of remunerative employment and activities which are not strictly missionary, or in line with their office. One brother, who was formerly a plasterer, that I know of, would take in a few dollars now and then with his trowel; another carries his tools and tunes an occasional piano; another, which I observed more recently, frames pictures most beautifully for one dollar and a half; another picked oranges for wages in California; another works a short time in the harvest or hay field; another takes up a homestead and after holding it three or four years gets three or four thousand for it; Apostle Paul made tents; and finally, and lastly, another brother gets out a book. Will you draw a line? If so, where? In respect to ministerial duty, ask yourself the question, which is the nearest in line therewith? And which ones, if any, carry their operators the farthest from their professional capacity, ministerial work. It may be that there is an opportunity for us to improve our consistency slightly touching these things.

FEBRUARY 4.

ALVIN KNISLEY.

### Curtis--Carlin Debate.

Now that the battle is over and the smoke has cleared away; we find upon the battlefield, there many Baptists lay. Carlin's ammunition was only a little dirt; so not a single Saint is dead, nor one is even hurt. The battle was a hot one, shot was falling round like hail: the gatling gun of Curtis set fire to Baptist trail. Some cried, Our succession's gone; our cause is hurt to-day. Another shot hit that same spot, which sent them down to stay.

I think this is the verdict of the majority: That the Baptists have gone down. Our little Curtis gained from the start; there was at no point of the battle any cause for alarm. Although, to one not accustomed to hearing such falsehoods and denunciation made by our enemies and presented in the closing speech each night, it might have left a shadow in the mind as to whether Curtis could clear those accusations. But they were not left long in doubt the next night, for Brother Curtis is surely good on those points. He knows he "has the goods." He does not pass it up with a wave of the hand saying, "My opponent is off the subject"; but simply goes after it, in no mistaken terms, showing the falsity of those claims, and clinches it with argument in rebuttal.

Carlin did not seem very anxious to meet Brother Curtis's Bible arguments. He preferred mud slinging, at which he is quite an adept. He is no fool by any means, but is an artful dodger and twister. Brother Curtis cleared up the rubbish which Carlin threw in his way, and *also* set up his affirmative, which remained to the end.

In Carlin's affirmation, he started to show that Christ was in the Baptist Church, he wished all men to know. But this was false assertion; poor Carlin he fell down, for in the blessed Bible no Baptist Church is found. This was fully proven to the satisfaction of most all. Curtis sent them a thundering broadside into their theory of succession.

Carlin did not make any great attempt to patch it up. He thought he could be more effective by trying to show where Curtis misread statement and misstated facts. But in every instance Curtis would clear up the fog, and send another shot on succession. The shots got so hot that Carlin fled from the Baptist fort and took refuge among the Methodists and Presbyterians.

Carlin denied Baptist historians, Benedict and others. He also denied their Philadelphia confession of faith. He tried many tricks and dodges to get away. He accused Curtis of reading that it was published by the Baptist Publication

Society. He took up "Curtis's Confession of faith," saying: "What do you think of this Mormon apostle; he is either ignorant or he willfully read what wasn't there." Brother Curtis came back and asked the chairman if the words were not there. He said they were; right on the front leaf. Poor Carlin was excited, and was standing trembling on one prop, and Curtis took that from him.

The arrangements for the debate were the most complete of any we ever had, to my knowledge. The large temporary building would seat from ten to twelve hundred, and it was full. Everything passed off nicely, with fairly good feeling. The disputants shook hands at the close.

Brother Curtis read twenty verses of rhyme composed by "the Englishman" which was a fitting climax and summary of the whole debate. It brought the house down in laughter. We have had five hundred of these verses printed, which will sell at five cents each while they last. Address the writer,

HENRY SPARLING.

SPRINGFIELD, MISSOURI, R. 10.

## News from Missions

### Northeastern Illinois.

I am convinced that many times it is impossible to put one's real feelings on paper. I have been laboring constantly in Sandwich since January 21, and while our church there has not been very prosperous since the church building was burned some eleven years ago, we have a small membership of good Saints here.

The second week we got the use of the German Lutheran church and have held forth three weeks with an audience of from twenty-five to fifty-four. There are three or four who have decided to be baptized in the near future. There are quite a number who, in the cloudy years of the past, have become in a sense careless to their duties in the kingdom of God. Some of these are glad to renew their covenants and are making things move as in days gone by.

Others are not so ready, or at least it takes longer to get started; while a few, I fear, never will awake to the sense of their real duty. The world and "the deceitfulness of riches" has blinded their eyes to duty, and I am sorry to say a few have yielded themselves to sinfulness too grievous to mention here and the pruning hook of God's law must be applied.

Now, on the other hand there are numbers of good meaning people ready to hear the word at the preaching services and at their homes. The names of such men as W. W. Blair, I. L. Rogers, Joseph Smith, Alexander H. Smith, and many others we might mention are held in high esteem. Also many of later years and the eldership in general of Plano are highly regarded by the Saints and friends of Sandwich. The church lot is owned by the local branch and is gaining in value and some day if sold, will make a good payment on a church if bought, as we hope may be done in the future. Elders C. H. Burr, F. M. Cooper, and L. O. Wildermuth, of Plano, have all assisted in the effort at Sandwich and last Sunday night Elder J. A. Bronson of Belvidere joined me and preached the closing sermon of the series.

We go from here to Mission Branch to hold a series of meetings, if the weather will permit. Then returning, will hold forth another week at Sandwich.

These lines find Brother Bronson and the writer at the Mission Branch, and made welcome at the home of Brother W. E. Williamson. The weather is not very good. Last Thursday night this whole region was struck with a tremendous ice storm, such as is seldom experienced. The storm of rain that froze to everything was followed by a hard wind. Great damage was done to orchards, shade trees, and

still greater to all telephone lines. Miles of poles in a stretch all down. It will take weeks to get any service again.

As president of the Northeastern Illinois District, I wish to say to such parts of the district as I have not yet visited that we will come your way as soon after General Conference as possible, if continued in this field. I had hoped to reach all the branches by the close of the conference year, but have not been able.

To the many friends and Saints of Wisconsin, will say that I have received your letters from time to time and have answered many. Should you have failed to receive a reply, please allow that we are busy and may have neglected some.

Hopefully trusting,

JASPER O. DUTTON.

SANDWICH, ILLINOIS, February 25, 1913.

### On the Atlantic Coast.

I think that it has been sometime since anything has been seen from my pen in the pages of your valuable paper, but having recently passed through some very interesting experiences, I thought that, possibly, the readers of the *HERALD* would be interested in hearing about them.

Not long ago a certain Mrs. Coleman was announced to lecture on Mormonism, in the First Baptist Church of Fall River, Massachusetts. As I was then in charge of the work there, I went to the minister of that church and asked him to endeavor to get the lecturer to make a distinction between the church in Utah and the Reorganization. He did not seem to be inclined to do this, but suggested that I might be able to counteract anything that she might say that would be detrimental to us as a church, by preparing an article to be published in the papers simultaneously with the report of her lecture. He thought by doing this I would accomplish more good, and reach more people than by causing her to make a correction of the idea connecting us with the Utah people.

I awaited the event of the lecture to see what she would say, and while she made no distinction, in fact did not mention us in any way, I felt that the use of the name *Latter-Day Saints*, which she used instead of the name *Mormon* or *Mormonism*, part of the time, might cause the people who heard her to associate her lecture with us. So, early the next morning I prepared an article setting forth our views upon the subject of which she lectured, and took it to the three daily papers of the city, and they readily agreed to publish it, and did so. This article was read extensively throughout the city and did much to show the people where we stood, and the distinction between us and those who teach polygamy.

It will be remembered by some that last winter I was a member of the Ministerial Association of Fall River. This year, however, I felt I had been ignored to some extent by them, and I took occasion, on my visit to the minister to whom I have referred, to mention this fact. He assured me that there was no intention to treat me with discourtesy, and that they would gladly welcome me in their meetings. This caused me to attend their next meeting, and at this meeting their committee on programs came to me and asked me to write a paper, to be read at their next meeting, on the subject of our church, its doctrine and practice. I gladly complied with their request, and on the tenth of last month I read my paper before about twenty ministers of the city, and I can say that I never received a more cordial welcome than I did at this time by these men.

At the close of the reading the president of the association suggested that I would, without doubt, be willing to answer any question that the ministers would like to ask, and I assured him that I would, and about fifteen minutes

were spent very profitably asking and answering questions. I was then given a rising vote of thanks, and at the adjournment a number of them came and shook hands with me, and thanked me personally for the information contained in my paper. Since leaving there I have heard from several sources that these ministers have made favorable mention of my paper upon various occasions.

This, with the papers opening their columns for correction of popular errors in regard to us, has done much to allay prejudice in the city, and many have acknowledged that their ideas of us and our work have been materially altered. And it has also resulted in getting into the hands of some of the ministers an article I wrote some years ago on the question of the connection of Joseph Smith with the introduction of polygamy, and I am in great hopes that much prejudice will be allayed by it also. I have placed this article in the hands of one of the ministers, and several others who heard him ask me for it expressed a desire to read it, and he promised to pass it around among them, so all could have the benefit of its perusal. I received a letter from this minister this morning saying that he had received it, but had not had time to read it, but would do so soon. So, I have left the heaven to work, and hope that the results will be good.

Another interesting event of my ministry was a recent trip to the city of Philadelphia. I went there in response to a call from Brother Walter W. Smith, who has charge of the work there. They were having special meetings of two weeks duration, and also it was the occasion of breaking ground for a new church that is to be erected there in the near future. In fact, I believe that they have already begun the basement, and hope to have it completed by the last of April. They will, for the present, content themselves with the completion of the basement, and wait for an increase of membership and means to erect the superstructure. The basement will be roofed over and the services which have hitherto been held in a small hall, near by, will be held in this basement. The hall has been used as a mission, but the attendance at this mission has become so large that the hall has become entirely too small to accommodate those who want to come, and hence the move for more commodious quarters.

I saw the architect's drawings of the new church, and it is going to be a beautiful structure, built of stone and brick, and will be a credit to the Saints and friends who contribute to its erection. The site of the church faces one of the public parks of the city, and it will be a feature of the place when finished.

The dedication and breaking of the ground took place on February 16, and was participated in by Brother Smith, pastor at Philadelphia; Brother Hull, who has charge of the mission where the church is being built, and to whose untiring energies the success of the mission is largely due; Brother W. E. LaRue, of Brooklyn, New York; Bishop Zimmermann, of Philadelphia, who wielded the pick and shovel in the ground breaking; myself, and others. The occasion attracted a large crowd, and it extensively advertised the fact that the Saints were going to build a new church, and the continued activities in building the church will doubtless keep the fact before the people to such an extent that when the time comes for its dedication all Philadelphia will know that the Saints have come to stay.

Brother Smith, the pastor of the church in Philadelphia, is well known to the Saints throughout the world; if not personally, by reputation, but one must visit the place and see the work he is doing to fully appreciate it. His work there has done much to convince the Philadelphians that the work has come to stay. He believes in publicity, and lets no opportunity pass unimproved to let the public know he and his people are there, and what they are doing. He has, further-

more, to some extent at least, solved the problem of service for the church. The old idea of Sunday religion, the idea that the church should not be used only on Sunday, and possibly for one night during the week for a prayer service, and that anything of a secular nature would pollute its walls and halls, has been exploded, and the church is thrown open every night in the week if necessary for the doing of good to man.

An institute has been organized, and a corps of workers are giving their services free for the purpose of giving the poor with which they are surrounded a chance to learn those things that will better fit them for the battle of life. The institute opened while I was there, and I think that the paper stated that over three hundred were enrolled. Many of these are not members of the church. In fact, few of them are now members, but they are naturally attracted to the church that not only concerns itself with their spiritual welfare, but tries to help in the more immediate and vital things of this life.

It is well for us all to ask ourselves the question if this is not the real mission of the church; To interest itself in all the phases of human needs. Can any edifice dedicated to the services of God be too holy to do good within its walls; or can we limit the doing of good within its walls to just one phase of service, and turn the key against every other? Brother Smith's methods have resulted in, I think I may safely say, hundreds being baptized into the church, and while the statement may be made to some at the judgment, "Ye sought me not because ye saw the miracle, but because ye ate of the loaves and were filled," yet we can not withhold our hand, for we "know not which will prosper, this or that."

The same policy followed out in the old church will be followed in the new, without doubt, and hundreds will be led to bless the day of its erection. It was good to see nearly four hundred eager listeners at the Sunday evening services, and it was good to feel the thrill of the Spirit of God as I endeavored to teach them the way of life. I had excellent liberty in delivering my message all the way through the services I held there, and if one is to judge of the approval of God upon one's work by the amount of his Spirit which he bestows, then we must say that God's approval is over the work in Philadelphia, and all we can say to others is, "Go thou and do likewise."

I returned here on the 19th, and took formal charge of the work in this city. What the outcome will be I can not say, but can safely, I think, predict that if a hearty cooperation is given me by the Saints here, that the end will bring joy and satisfaction. I leave for home on the tenth.

H. O. SMITH.

PROVIDENCE, RHODE ISLAND, 18 Franklin Street.

### Indiana.

Since just prior to the holidays, the writer has been working in the southern part of the Southern Indiana District. We spent several days with the Derby Saints at the holiday season. We find some good, earnest Saints here, but they are hindered by reason of the lack of a place in which to meet. We talked church building to them, and hope they will soon go to with united effort to provide themselves with a house of worship. Brother David H. Baggerly, priest, is the president of the branch.

We made a call on the Louisville Branch, and found Brother George H. Ferguson presiding over them, all seeming to be moving along smoothly. Next we made a visit with the remnant of the New Albany Branch. They meet about four miles out, in the country, at the home of Brother William Tilden. Brother E. A. Jeagers, priest, is president, and he and Brother Tilden are keeping up the fight to hold up the banner, and "keep the campfires blazing."

Next we came to Byrneville and found a large group of Latter Day Saints, but holding no meetings and having no Sunday school. We held meetings with them for about two weeks, and organized a Sunday school, and left them feeling rather encouraged. Elder E. O. Byrn, the president, is absent; Brother C. N. Mayman, teacher, has active oversight.

We made an effort to get to Lanesville to make a new opening, but failed. Coming to Eckerty we met Brother Jacob Halb, and together we walked nine miles to West Fork, where we found that Brethren Fred Moser, jr., and Charles A. Nolan had preceded us. We divided, working two and two, occupying at West Fork, and Milar school-houses. Quite an interest at the latter place.

I occupied two nights at the Wiseman Schoolhouse. On Thursday, the 20th inst., I baptized Sister Sarah A. Eckerty. Brother Halb had gone on east, and Brethren Moser and Nolan had departed for their homes. I am now trying to hold a few meetings south of Winslow. Rainy weather is against us.

Brothers Moser and Nolan have worked together most of the time during the winter. They have done good work, and I find them both well spoken of by Saints and outsiders. Brother Moser leaves the field now. We are sorry to lose him at just the time it seems his work is most appreciated. Brother Nolan is ready to take the active field, if given an appointment. Both of these brethren are hustlers and willing to get out and hunt up openings.

I go to Littles on the 1st of March.

FEBRUARY 27, 1913.

H. E. MOLER.

### Palestine.

Notwithstanding this land has been heard from quite frequently within the last two or three years, I am constrained to present to your readers a brief report of our experiences, and of what we have seen and heard since coming here.

Elder J. W. Davis and the writer started from Fremantle, West Australia, on board the steamer *Zieten*, January 4, 1913. After a very pleasant voyage of twenty-one days, broken only for a day at Colombo, in Ceylon, and a few hours at Aden and Suez, we reached Port Said, where we transferred to a smaller boat for the trip to Jaffa.

Arriving there very early on the morning of January 27, we visited the site of the house of Simon the Tanner, where Peter saw the vision of the sheet being let down from heaven, filled with all manner of four-footed beasts and creeping things. We had pointed out to us the probable location of the ship when Jonah was cast overboard and swallowed by the whale; and visited the tomb of Tabitha, the young woman whom Peter raised from the dead. Ate some of the famous Jaffa oranges, and in the afternoon took train for Jerusalem.

The first part of our way was across the plain of Sharon, which presented a beautiful appearance, being nicely plowed and seeded to wheat or barley, which stood from one to six inches high, and had been planted with drills like we use in Nebraska. Millions of the brightest red flowers, called "anemone" (thought by some to be the roses of Sharon mentioned in scripture) bloomed on every hand. It was a most beautiful day; the sun shining in all his glory, and the sky being of the deepest blue right down to the line where it met the mountains of Judea. As we journeyed along our attention was called to such historic scenes as: the fields where Samson played the fox and firebrand trick; the Valley of Ajalon, where Joshua commanded the sun to stand still; Lydda, where Peter healed the man who was eight years afflicted; birthplace of Samson, etc.

We reached Jerusalem at sunset and immediately went out to the "Floyd house," where Brother and Sister Rees Jenkins made us royally welcome during our all too brief stay.

We were unfortunate in striking Jerusalem in the wet season, and it rained almost every day, making the streets present somewhat the appearance of a crowded pig pen after a big thaw of snow. The streets are so narrow that a man can stand in the middle and reach out with either hand and touch the walls. In these narrow passages streams of people are continually passing, and donkeys with pack loads of all kinds. The streets are not swept and filth of all kinds is allowed to accumulate until the sight and smell is enough to turn one sick. The usual overcoat of the men of the peasant class is made of a chaff bag; and the dress of the women is nearly as coarse, and so awfully dirty. You will sometimes see the women at the Pool of Siloam, or some other pool or fountain, washing clothes. The method is to wet the garment and lay it on one rock and pound it with another, and when the job is done it looks about as clean as mother's mop rag used to look after cleaning an unusually dirty floor.

We visited many historic spots in and around the city, but wherever the hand of man could alter, efface, or destroy, the scene was so changed as to make the heart sick. Almost every place that is supposed to have a gospel association, such as the birthplace of Christ, place of crucifixion, sepulcher, upper chamber, is covered by a church belonging to some of the Romans, Greeks, or Armenians. One is expected to pay tribute to these institutions for the privilege of entering. It made my blood boil sometimes.

If you wanted to behold the place where our Lord was born, you went down a dark flight of stairs and beheld a marble slab with a silver star in the middle, and candles burning before it. If you wished even to behold the walls of that sacred place, you saw curtains, with little round holes in them just large enough for a fanatical Roman Catholic to insert his lips and kiss the rock.

Yes, in this respect we found the city of Jerusalem very disappointing. On every hand could be seen the evidences that that city is "trodden down of the Gentiles." A man wearing the clothes of civilization is so beset with beggars that it is next to impossible for him to get through the streets.

Still, the curse is evidently lifting; for our guide, a very highly educated and up-to-date man, tells us that at least two thirds of the population of Jerusalem are Jews, and that the rich farming lands are being bought up by them very rapidly. From what we have seen in the plains of Sharon, Dothan, Esdraelon, and even on the rocky slopes of the Judean hills, we are more than ever convinced that this land is fast becoming a very "fruitful field."

From Jerusalem we went by carriage to the Dead Sea, and the Jordan, stopping on the return trip to view the excavations of the ancient city of Jericho. We saw on this trip which occupied a day and a half, many places worthy of mention, but space forbids.

Returning to Jerusalem we joined a party conducted by Mr. Nesaire, one of the best guides in Palestine for a trip north, and with them had a very pleasant and profitable trip of four days.

We passed much very rich farming land, covered with a heavy growth of wheat, barley, and other crops, and saw many historic places. We stopped at Sychar, where Jesus talked with the Samaritan woman at the well, and had a drink from the same well. But alas! it is in the cellar, under a Catholic church, and has candles burning upon it, and we were asked for *backsheesh*, when ready to depart.

We also saw at Nablous, which is ancient Shechem, the Samaritans at their service, and were shown their ancient Pentateuch, written on parchment and claiming to date back to the third generation after Moses.

We next stopped at the ancient city of Samaria, which now consists only of ruins; but such grand, such beautiful ruins,

so eloquent of a past greatness and of a faded glory! As we looked upon those splendid columns, decapped and broken, and on mosaics of such careful workmanship, so faded and crumbling, we thought of the time when Israel's kings held their courts there; when her daughters decked themselves in their beautiful garments, and went out to dance, and when her sons girded themselves, and with battle ax and spear, went forth to fight. We thought of the exclamation of David when he learned of the death of Saul and Jonathan: "How are the mighty fallen!"

From here we passed on to the valley of Dothan, where Joseph was sold by his brothers, which is now a very productive field for grain and vegetables. After a few hours driving we came to the plains of Esdraelon. Here a beautiful panorama spread out before us. On our right hand rose the mountains of Gilboa, where Saul and Jonathan were slain, and on our left, in the distance, loomed Mount Carmel, where Elijah called fire from heaven and smote the prophets of Baal. Before us, at the foot of Mount Moreh, or "Little Hermon" as it is now called, nestled the ancient village of Shunem, where Elijah raised the widow's son from the dead. Away on the distant hilltops was Nazareth, which we reached a little after nightfall.

Spent the following day viewing the same outline of plain and mountain and distant sea that greeted the eye of our Lord when he as a boy played over the hills more than nineteen hundred years ago. Nazareth is a place that if once seen would linger in the memory even if it had no historic associations. How high and grand are its mountains; how deep and fertile its valleys; and how gloriously bright its sky and sunshine.

Yesterday we came to Tiberias, pausing by the way at Cana of Galilee. Spent the afternoon on the Sea of Galilee. Such placid water; such glorious sunshine, such green slopes and beflowered plains, and such majestic hills, and withal such ancient villages, cast a spell upon us that was like a beautiful dream from which one dreads the awakening.

But there is an end to all things earthly. As the twilight silvered the hilltops and tinted the waters, and all nature seemed sinking into deeper repose, we came slowly to the shore singing: "O Galilee, sweet Galilee."

E. F. ROBERTSON.

TIBERIAS, SYRIA, February 9, 1913.

## Miscellaneous Department

### Conference Minutes.

SOUTHWESTERN OREGON.—District conference convened at Myrtle Point, Oregon, February 8 and 9, 1913, with district president, A. A. Baker, in the chair. By motion the missionary in charge, Charles E. Crumley, was requested to preside, associated with the district president. Reports from ministry were read: Seventies; Charles E. Crumley, F. J. Chatburn. Elders: A. A. Baker, William Smith. Priest: F. W. Dyggart. Statistical reports from Bandan, Pleasant Hill, and Myrtle Point read, showing gains by baptism 4, letters from other branches 7, certificates of baptism 2, loss by removal 1, making the net gain for the district of 12. One marriage was solemnized. The bishop's agent's report was read and accepted. Officers elected for the ensuing year: President, F. J. Chatburn; vice president, William Smith; secretary, Mrs. Charles McCracken; library commissioner, F. W. Dyggart; bishop's agent, William Smith, whose address is Gravelford, Oregon. Preaching service each evening and Sunday at 11 a. m. Very good attendance and spiritual harmony. Prayer and social service at 2.30 Sunday. The following delegates were chosen to represent this district at General Conference, and in case of division to cast majority and minority vote: Charles E. Crumley, Sister L. M. Conover, F. J. Chatburn, Sister C. E. Crumley, F. M. Sheehy, A. A. Baker, S. J. Culver. Next conference will be held in connection with reunion; time and place to be left with missionary in charge and district presi-

dency. Mrs. Charles McCracken, secretary, Myrtle Point, Oregon.

**WESTERN OKLAHOMA.**—Semiannual conference convened at Clinton, Oklahoma, February 2, 1913. Brother T. P. Powell was elected chairman with H. F. Durfey assistant. A. H. Christensen, secretary. The following branches reported: Seiling, Sunny Hill (near Calumet), and Alva, and the minutes of the meeting held at Freedom for the organization of that branch were accepted as a report. The following reports approved: A. H. Mooney, priest; Doctor T. P. Powell, district president; A. H. Christensen, elder; W. A. Connell, priest; A. W. Sanders, elder; Grant Moore, priest; J. W. Hughes, elder; E. L. Ballenger, teacher; H. F. Durfey, elder; Hubert Case, missionary in charge. As bishop's agent, Hubert Case read the financial report, which was referred to an auditing committee of three: A. W. Sanders, Inez Moldrup, and B. Winslow. Report found correct. Visiting members were permitted to occupy the floor and vote in all conferences of the district. The Alva Branch was disorganized and the records ordered to be turned over to the Freedom Branch. The district secretary was ordered to turn over the records of the disorganized Seiling Branch to the Seiling Branch, and the Seiling Branch secretary was authorized to transfer membership from old book to Seiling present branch. Delegates to General Conference as follows: Hubert Case and wife, Philip Cook, Reuben Taylor, A. H. Christensen, A. W. Sanders, A. V. Mooney and wife, Brother Renfro, Inez Moldrup, William Aylor, F. C. Keck, Everett Hughes, Etta Kent, Leonard Tyler, Chief Three Fingers, T. L. McGeorge and wife. This delegation was authorized, in case of division, to cast a majority and minority vote. Officers elected: T. P. Powell, president; H. F. Durfey, assistant president; Inez Moldrup, secretary.

**SOUTHEASTERN ILLINOIS.**—District conference convened at Springerton, Illinois, January 18 and 19, 1913, with assistant president Samuel Hoover, in the chair. Submissionary in charge, S. S. Smith, was chosen to preside. Secretary A. H. Burroughs was not present, and W. H. Presnell was chosen secretary pro tem. Brother George Ellis was chosen chorister, Sister Mary Lasater organist, with power to choose assistants. Thirty minutes were spent in prayer. Statistical reports were read from the following branches: Dry Fork 51, loss 2; Bungay 54; Poplar Creek 82, loss 1; Springerton 145; Parish 119; Brush Creek 40, gain 2; Kibbie 59; Tunnel Hill was not reported. Ministerial reports were read from: Seventies: S. S. Smith, Lloyd C. Moore. Elders: F. O. Pritchett, Samuel Hoover, George Ellis, William Clements, I. A. Morris, R. H. Henson. Priests: Ernest Roberson, W. E. Presnell. Teachers: Carroll M. Dillon. Deacons: W. W. Brown, James Ellis. Total sermons preached 199, 3 baptisms. R. H. Henson was chosen president; Samuel Hoover, assistant; W. E. Presnell, clerk; A. H. Burroughs, assistant; Sam Hoover, treasurer; F. M. Davis was sustained as bishop's agent. The following delegates were chosen to General Conference: Fred O. Pritchett, S. S. Smith, Sam Hoover, W. W. Brown, Lloyd C. Moore, R. H. Henson, W. E. Presnell, Early Marshall and wife, George Ellis, Hyrum Buck and wife, Milton Harris, William Clements. The delegates were given the power to cast majority and minority vote. Preaching by Fred O. Pritchett, Lloyd C. Moore, and S. S. Smith. Motion prevailed that each branch president, raise means to help pay delegates' expenses to General Conference. Moved that when we adjourn we do so to meet at the new church near Cisne, Illinois, on Saturday before the full moon in June. Carried. On Friday night before the conference convened the Saints and the young people of Springerton gave a fine entertainment, which was greatly enjoyed by all, the young people from the different Sunday schools taking part, which showed that a better feeling exists between the different churches in Springerton. At each preaching service the house was filled with people eager to hear the gospel, as it is preached in latter days. There was manifested a spirit of unity among the Saints. There were a goodly number of Saints present from the different branches. All were well cared for by the Saints living in Springerton. Adjourned. W. E. Presnell, clerk, Xenia, Illinois.

**ALABAMA.**—District conference met with the Pleasant Hill Branch, February 15, 1913, with President J. R. Harper and his assistant, W. S. McPherson, presiding. Secretary G. W. Miniard and his assistant, W. H. Drake, as secretaries. Officers reporting: Elders: J. R. Harper, W. S. McPherson, J. G. Vickrey, G. O. Sellers, J. J. Hawkins, A. A. Weaver, A. E. Warr, F. M. Slover. Priests: D. E. Sellers, A. G. Booker. Teachers: W. H. Drake, G. E. Wiggins. Deacons: H. H.

Wiggins, J. W. Baldwin. Branches reporting: Lone Star and Pleasant Hill. Bishop's agent reported: On hand at last report, \$60.80; received, \$283.85; paid out, \$277; on hand, \$67.65. Agent's books audited and a mistake of \$30 found in favor of the church. Auditing committee's report received, and agent's report corrected to read as follows: On hand last report \$60.80; received, \$313.85; paid out, \$277; on hand, \$97.65. A letter was read from the secretary of the Florida District stating that there are members living in the Florida District whose names are on the Alabama District record and asking that they be transferred to the Florida District record. The secretary was authorized to make the change. The president was authorized to call a meeting at the next conference for the purpose of organizing a district Sunday school association. F. M. Slover, I. M. Smith, Swen Swenson, L. C. Moore, and J. W. Dubose, were elected as delegates to General Conference. A. E. Warr and F. M. Slover were the speakers. Adjourned to meet at the call of the presidency. G. W. Miniard, secretary, McKenzie, Alabama.

**OHIO.**—The Ohio district conference was held at Middletown, Ohio, February 15 and 16, 1913. The attendance was a little better than at any other previous conference, but hardly as good as could be desired. In the absence of the district president, the conference was presided over by R. C. Russell, J. A. Becker, and N. L. Booker. Routine business was attended to and delegates elected to General Conference. The bishop's report for the district: Former balance on hand and collections, \$1,650.24; expenses, \$1,364.85; leaving balance on hand, \$285.39. The new district officers are A. W. Kirkendall, Creola, Ohio, president; Francis May, Middletown, Ohio, vice president; D. R. Winn, Columbus, Ohio, secretary-treasurer; Gard Kirkendall, Creola, Ohio, member of library board. A motion carried to have our conference semiannually after this, which will mean one each in the spring and fall. Time of next conference, also place left in the hands of the district president and minister in charge. D. R. Winn, district secretary, 82 East Norwood Avenue, Columbus, Ohio.

**CLINTON.**—The Clinton, Missouri, district met in conference at Rich Hill, Missouri, February 22, 1913. James Moler and J. F. Curtis presided and provided for services of same. Delegates to General Conference as follows: James Moler, Lee Quick, W. E. Reynolds, W. S. Macrae, Emsley Curtis, R. T. Walters, Abner Lloyd, F. C. Keck, Everett Hughes, Frank Hull, William Blodgett, Ada Hughes, A. C. Dempsey, H. E. Winegar, Amos T. Higdon, C. W. Keck, W. H. Jordan, A. C. Silvers, James Houston, Zora Lowe, Estella Jones, Oliver D. Shirk, Joe Dellar, C. E. Blodgett, J. A. Marsteller, Blanche Warren, William Searfus, Mattie Searfus, W. F. Keeble, May Keeble, W. W. Budworth, Martha Curtis, W. M. Brown, Ella Brown, W. H. Lowe, S. C. Williams, Richard Warren, R. E. Bozarth, J. F. Curtis, W. W. Chrestenson, Pearl Dellar, May Marsteller. Motion carried that the attention of Church Historian be called to the fact that Joseph Smith is misrepresented in the history of Vernon County, published in 1911. Conference adjourned to meet at Eldorado Springs, Missouri, June 14, 1913. John W. Noyes, secretary, 1029 North Ash Street, Nevada, Missouri.

**FAR WEST.**—Conference met with the Second Saint Joseph Branch, February 22, 1913, B. J. Dice and D. E. Powell in the chair; Charles P. Faul, S. J. Hines, and A. A. Richardson secretaries. Summarized ministerial reports were read from the presidents of the branches as follows: First Saint Joseph Branch by V. M. Goodrich; Second Saint Joseph, by J. L. Bear, jr.; Third Saint Joseph by W. P. Pickering; Cameron, by N. V. Sheldon; Far West, by S. H. Simmons; DeKalb, by John Piepergerdes; Alma, by L. F. Ferguson; German Stewartsville, by Elias Hinderks; Stewartsville, by A. St. Lewis; Oak Dale by Coleman Snider; Pleasant Grove, by S. J. Hines; Swen Swenson and John Davis reported labor performed in the district. Recommendations were read from the First Saint Joseph Branch for the ordination of Roy Fifer to the office of elder; and from the Second Saint Joseph Branch for ordination of Paul Pugley to the office of priest. Moved that C. R. Bootman be ordained to the office of priest for the Third Saint Joseph Branch; and that Clarence Pickering be ordained to the office of priest. Recommendations adopted. These brethren were ordained on Sunday at 3 p. m. as follows: Clarence Pickering, priest, by I. N. Roberts and V. M. Goodrich; Paul Pugley, priest, by V. M. Goodrich and I. N. Roberts; Roy Fifer, elder, by J. S. Roth and John Davis; C. R. Bootman, priest, by John Davis and J. S. Roth. Charles P. Faul, bishop's agent, read his reports, together with bank book, etc. Committee appointed by chair to audit; N. V. Shel-

don, John Davis, and F. B. Farr. This committee reported the books and report correct. Report was adopted. Delegates chosen for General Conference: J. L. Bear, Brother and Sister W. P. Pickering, B. J. Dice, L. F. Ferguson, Charles P. Paul, Brother and Sister Guy Carpenter, V. M. Goodrich, D. E. Powell, Ruby Jackson, Minerva Page, Elsie Craven, A. W. Head, Freida Ehler, Brother and Sister Blackman, Austin Dobson, Elmer Dobson, Brother and Sister F. B. Farr, Brother and Sister E. E. McCormick, Mable Brooks, Clarence Pickering, C. F. Householder, A. St. Lewis, W. W. Scott, W. M. Lewis, Ruth Lewis, Brother and Sister D. E. Wilke, Brother and Sister F. R. Gist, Sister S. M. Brooks, Brother and Sister P. I. Rodgers, Sister Cochran, T. H. Hinderks, Paul Pugley, Herbert Bell, Brother and Sister Robert Spillman, Brother and Sister Trimbball, Charles Harpe, Brother and Sister J. T. Lord, Mary Smith, Swen Swensen, C. H. Morton, Sister J. L. Bear, Mabel Knipschild, Ethel Knipschild, Sister W. W. Scott, Peter Anderson, Brother and Sister Bearnell, Sister Charles Morton, Hale W. Smith, E. L. Henson, August Johnson, Hannah Clark, W. H. Farr, Emma Lewis, Carrie Lewis, R. F. Hill, S. H. Simmons, Brother and Sister W. E. Hill. Moved and carried that the Norborne Branch be disorganized. Branch statistical reports as follows: Delano 91, gain 1; Alma 52, loss 4; Cameron 145, loss 3; First Saint Joseph 579, loss 2; Second Saint Joseph 141, loss 6; Third Saint Joseph 106, gain 2; Oak Dale 55, gain 1; Kingston 82, gain 2; Dekalb 53; Far West 39, loss 5; Edgerton Junction 50; Stewartsville 232, gain 1; German Stewartsville 81, loss 1; Pleasant Grove 78, loss 3. B. J. Dice, D. E. Powell, and Charles P. Paul were appointed to arrange two-day meetings and ministers in charge, which report will be published in the *HERALD* and *Ensign*. [See notice in this issue of the *HERALD*.] Preaching Saturday at 8 p. m. by Swen Swensen; at 11 a. m., Sunday, Charles Harpe and S. J. Hines; 7.30, by F. B. Farr; social service at 2. Preaching at First Saint Joseph Branch at 11 by F. B. Farr and Charles P. Paul; at 7.30 D. E. Powell; Third Saint Joseph Branch John and G. W. Mauzey at 11; N. V. Sheldon and D. E. Powell at Wyatt Park Mission at 11. Adjourned to meet with the Third Saint Joseph Branch June 14 and 15, 1913.

**CENTRAL OKLAHOMA.**—District conference met with the Holdenville Branch, February 14 to 16, 1913, with E. D. Bailey and R. M. Maloney chosen to preside; C. T. Sheppard secretary; local chorister and organist in charge of song service; local deacon to act as usher, with authority to choose his assistants. All visiting Saints were given voice and vote. The committee to investigate the matter concerning the ordination of Brethren Moore and Davis was discharged. Reports from Holdenville and Piedmont branches were read. Rock Creek, Teriton, Ripley, failed to report. Reports from the following elders: J. S. Meyer, C. T. Sheppard, J. E. Yates, W. M. Aylor, R. M. Maloney, E. D. Bailey. Priests: R. L. Herring. Teacher: B. R. Hixson. Deacon: E. T. Broughton. Moved that the secretary in reporting for publication the minutes of conferences to be held hereafter, shall also report the branches and officers failing to report. Carried. Moved that the conference petition General Conference to so change the district lines of the east side of the Central Oklahoma District that all of Tulsa County shall be in Central Oklahoma District. The following were elected as delegates to General Conference: Brother and Sister H. B. Gooch, E. D. Bailey, R. M. Maloney, W. M. Aylor, J. E. Yates, Brother and Sister Wallace Robinson, Ed. Dillon, Brother and Sister Peter Adamson, Minnie Page, T. L. McGeorge, Ed. Fitzwater, H. K. Rowland, Henry Baylos, J. H. Hinkle, T. N. Berry, Bert Dimond. Delegates authorized to cast majority and minority vote. The conference was enjoyed by all; the gentle influence of the Holy Spirit being present throughout. Adjourned to meet at call of the district officers. C. T. Sheppard, district secretary.

**NODAWAY.**—Conference met at the Union church, near Bedison, Missouri, at 7.45 p. m., February 22, 1913. On account of the funeral of Sister Sarah Wholford and the snow drifting all day, meeting was delayed until 7.45. District president T. A. Ivie presided, assisted by Peter Anderson. W. B. Torrance was chosen secretary; W. T. Ross chorister; Mae Jensen organist. Presidents of branches reporting were: T. A. Ivie of Guilford, and R. Lorensen of Bedison. Statistical reports showed: Bedison 70; Guilford 103, gain by baptism 5, by letter 3, loss by death 3; Sweet Home 44, loss by letter 2; Ross Grove 52, gain by baptism 2. District treasurer, W. B. Torrance, reported: Balance on hand last report 36 cents; received from T. A. Ivie, sale of chairs, \$9.65; by collection, October 20, \$7.40; total, \$17.41; expended, to elders, \$10.25;

balance on hand, \$7.16. Bishop's agent, W. B. Torrance, reported as follows: Balance on hand October 18, 1912, \$186; received since, \$232; total, \$418; expended, \$280; balance due church, \$138. District historian, E. S. Fannon, reported verbally. The reports of the treasurer and bishop's agent were referred to the auditing committee. C. E. Willey reported. Two recommendations were presented: one from Guilford Branch, asking for the ordination of A. O. Beck to the office of deacon; which was by motion indorsed, and ordination took place Sunday morning. The other, from Bedison Branch, asked for the ordination of Harry Jensen to office of teacher. By motion this recommendation was laid on the table. The president of the district and his assistant were authorized to appoint the delegates to represent the Nodaway District at the General Conference. The following were appointed: Peter Anderson, R. K. Ross and wife, Alec Jensen, Harry Jensen, E. S. Fannon, W. B. Torrance, C. C. Nelson, Sister T. A. Ivie, J. W. Powell, Alma Hawley. T. A. Ivie was elected president of the district for the ensuing year. W. B. Torrance was elected secretary and treasurer; W. T. Ross music director; Alma Nelson member of the library board. The district president suggested the holding of two-day meetings in each branch during the summer. Moved and carried that it is the sense of this conference that we should like to see our worthy district president with each branch before our next conference. Moved and carried that this conference indorse the suggestion of the district president for the holding two-day meetings in each branch during the summer, and he be authorized to appoint the speakers. Peter Anderson and C. E. Willey did the preaching during the conference. At 9.30 Sunday morning a prayer service was held, in the interest of the work in the district and in behalf of Sisters Ella May Rowlett, Ellen Wyatt, and Jessie Parsons, all of whom were sorely afflicted. Report of auditing committee was read and showed reports and books of treasurer and bishop's agent correct. Conference adjourned to meet with the Sweet Home Branch at the call of the district president, in June. W. B. Torrance, district secretary.

**INDEPENDENCE STAKE.**—Conference met at Independence, Missouri, March 8, 1913. The stake presidency and missionary in charge were made the presidency of the conference; L. H. Haas and M. H. Siegfried were the secretaries. Reports were read from the stake presidency, Richard Bullard, personally as bishop, the secretary; the stake bishop's itemized financial report was read, together with the report of the auditors, and both were adopted, and the library board reported. Ministry reports were read from the First Quorum of Elders, First Quorum of Priests, Fourth Quorum of Priests, Seventh Quorum of Priests, First Quorum of Teachers, Fourth Quorum of Teachers, Sixth Quorum of Deacons, and from miscellaneous high priests, elders, priests, teachers, and deacons. Patriarch Ammon White reported. Statistical reports were read from the nineteen branches in the stake, showing a total membership of 5,308, the total number holding the priesthood being 528. Two hundred and twelve delegates were elected to General Conference with power to cast a full delegate vote, and in case of division, majority and minority. Two brethren, Alma K. Dillie and Barnard Thompson were recommended to the office of elder, the ordination of each was provided for. A matter was referred from the Independence Branch which came to them through the stake presidency, recommending a teacher who could devote his entire time to the work of his office and who would be at the command of the stake presidency for anywhere in the stake. A resolution providing for the election of a president of the Independence Branch, separate from the stake presidency, the intention of which was to give the Stake Presidency an opportunity for more pastoral work throughout the stake, was offered as a substitute, but both were tabled. The Second Quorum of Elders of Independence Stake was organized, with Seth S. Sandy as president, and L. A. Fowler, and C. A. Selbe as counselors, and J. I. Kaplinger secretary. The following resolution from the First Quorum of Teachers was referred to General Conference: "Resolved, That in cases of adultery where the guilty member has repented of same, and the matter is not publicly known, a written confession, duly signed and witnessed by two officers of the church, and filed with the president of the branch, or district, shall be sufficient to establish the first offense. Provided further, That if the said crime be a matter of public knowledge, that the guilty member shall make public confession of same, to be acted upon by the branch." The branches were authorized to suggest the proportionate number of names as delegates to the General Conference, to be elected by the stake conference. Conference authorized the changing of the name of

the Bennington Heights Branch to the Third Kansas City at such time as the branch may desire. The secretary was made chairman of a standing credential committee, with power to choose assistants. The presidency recommended that the stake bishop's report be printed prior to the convening of conference. After some discussion the recommendation was lost. The General Conference of 1914 was invited to meet in Independence. Sunday services: 8 a. m. prayer service; 9:30 Sunday school; 11 preaching by J. A. Tanner; 2:30 prayer service; preaching at 7:45 by William Aylor. Seth S. Sandy, L. A. Fowler, C. A. Selbe and Barnard Thompson were ordained to the offices before named, Alma K. Dillie not being ordained until Monday evening, March 10. Conference adjourned to meet at Independence the second Saturday and Sunday in September, 1913. L. H. Haas, secretary.

**SOUTHERN CALIFORNIA.**—District conference was held at San Bernardino, California, February 28, March 1 and 2. A general good time was had, with a goodly degree of the Spirit manifest in the feelings of all present and evidenced in the deliberations. Religio convention Friday forenoon. R. T. Cooper was reelected president; R. T. Knowlton, vice president; Bessie Bemis, secretary-treasurer; Peter Kaufman, home class superintendent; Madge P. Knowlton, librarian. Sunday school convention, Friday afternoon. George H. Wixom was reelected superintendent; Floss Balchan, vice president; Olive M. Clapp, secretary-treasurer; Bessie Bemis, home class superintendent; and Minnie Aldridge, librarian. District conference convened March 1 with a very good attendance, including Elbert A. Smith, Evan A. Davis and Paul M. Hanson. Reports from all members of the priesthood present show a wonderful possibility for effectual work the coming year if all the good desires are executed; and the reports of work done during the past six months show a great activity among the standing ministry, and a goodly degree of harmony among all the officers of the district and branch organizations; also a good deal of work on the part of the missionaries, especially Brother Davis, who has labored over practically all the district, and held meetings in the outskirts as well as in branches. Delegates to General Conference: Elbert A. Smith, F. M. Sheehy, Sister Elbert A. Smith, Evan A. Davis, Sister Clara C. Smith, Frederick Adam, Peter Kaufman, Charles M. Salter, Tina Salter. Abner Anthony was elected district chorister. Bishop's agent's report: Receipts, \$5,472.38; disbursements, \$3,668.92; balance, \$1,803.56. Reunion committee report: Receipts, \$920.45; disbursements, \$904.99; paid on 1911 debt \$15; cash on hand 46 cents. George H. Wixom was ordained to the office of elder; W. O. Boren, president of Eighth Quorum of Priests and William Schade and H. C. Powell his first and second counselors. Sacrament service at 2 p. m. Sunday. Preaching by Paul M. Hanson, Evan A. Davis, and Nathaniel Carmichael. Besides the regular services, a joint priesthood prayer meeting was held at 8 a. m., and there were three sessions of the Eighth Quorum of Priests. It is desired if possible that a quorum of elders might be organized. Frederick Hogben was ordained first counselor to the president of the Seventh Quorum of Deacons. R. T. Cooper, secretary, Los Angeles, California.

**MOBILE.**—District met in conference with the Bluff Creek Branch, March 1, 1913. Prayer service at 9 a. m. in charge of A. E. Warr and T. J. Booker. Business at 10, F. M. Slover and A. E. Warr presiding. Edna Cochran chosen clerk, A. G. Miller chorister, Sr. S. McMillan janitor with power to choose assistants. Branches reporting: Three Rivers 150; Theodore 138; and Bay Minette 346. Officials reporting: Elders: Oscar Tillman, R. M. King, W. L. Booker, G. T. Chute, A. G. Miller, F. M. Slover, A. E. Warr, G. W. Sherman and Frank Stiner. Priest: C. R. Mizell. Teacher: T. J. Booker. Deacon: M. D. Howell. Bishop's agent's report: On hand last report, \$72.32; collected, \$323.69; paid out, \$186.29; on hand, \$209.72. Treasurer's report: Collected, \$11.25; paid out, \$9.50; on hand, \$1.75. Both reports audited and found correct. G. T. Chute of the tent committee reported that he had collected sufficient from the Saints of Mobile, in addition to \$25 on hand, to purchase a tent. Tent had been ordered by him and committee asked to be discharged. This report was referred back to Brother Chute and he was requested to report to next conference, stating why he purchased a tent for Mobile without authority. The secretary was requested to notify each member of tent committee of the resolution of the conference of Sept. 1912, which authorized them to confer with tent committee of the Alabama District with a view to purchasing a tent for use in both districts. Jason Booker was recommended to the conference by the Quorum of Teachers

of the Southeastern Mission for ordination to the presidency of the quorum. The ordination was ordered and Brother Booker was ordained Sunday morning by F. M. Slover and A. E. Warr. Delegates chosen to General Conference: Swen Swenson, I. M. Smith, Lloyd C. Moore, F. M. Slover, A. E. Warr and wife, A. G. Miller and wife, and Edna Cochran. Those present were authorized to cast majority and minority vote. A vote of thanks was extended to the Bluff Creek Saints for their hospitality to visiting Saints and friends. Preaching during the conference by A. E. Warr and F. M. Slover. Conference adjourned Sunday afternoon to meet with the Bay Minette Branch June 14, 15, 1913. Edna J. Cochran, secretary, Vanleave Mississippi.

**TEXAS CENTRAL.**—Conference of the district met with the Cookes Point Branch on February 15 and 16, 1913, with S. R. Hay in the chair, and C. M. Mitchell, secretary. The president gave us a plain duty talk. Visiting Saints were given privilege of taking part in the proceedings of the conference. We had reports from Texas Central, Prairie View, and Cookes Point branches, with no changes since last report except in Texas Central, which had a gain of 8 by baptism. Those of the ministry reporting were: J. M. Nunley, D. B. Higginbotham, W. E. Peak, B. F. Renfro, S. R. Hay, J. M. Crawford. John Harp and wife of San Antonio, were with us, and we made good use of Sister Harp at the organ and Brother Harp in the pulpit. The speakers of the conference were John Harp, W. E. Peak, and B. F. Renfro. The following delegates were elected for General Conference: John Harp, Sister John Harp, W. E. Peak, B. F. Renfro, J. M. Nunley, W. M. Aylor, S. R. Hay, E. W. Nunley. They go properly instructed as to authority. A resolution was passed authorizing each Sunday school in the district to send delegates to the next district convention, for the purpose of organizing a Sunday school association. And Brother Sheldon Armstrong appointed to take up the matter with the different schools. C. M. Mitchell was recommended for ordination to the office of priest and J. W. Sherrill for teacher. Sunday morning an hour was given to prayer and testimony; in the afternoon sacrament administered. It seemed from the voice of those present, that we can say we had a good conference. Adjourned to meet with the Texas Central Branch in July. C. M. Mitchell, secretary.

### Convention Minutes.

**CLINTON.**—The Sunday school association of the Clinton, Missouri, District met at Rich Hill, Missouri, February 21, 1913, 10 a. m. District officers elected as follows: Superintendent, Lucy Silvers; assistant superintendent, W. E. Reynolds; secretary, Zora Lowe; treasurer, Mabel Davidson; library board, Adrain Lowe; home class superintendent, Roy S. Budd. Delegates to General Convention: Mina Kearney, J. F. Curtis, Emsley Curtis, James Moler, H. E. Winegar, Martha Curtis, Ada Hughes, Everett Hughes, Roy S. Budd, Lee Quick, A. C. Silvers, R. T. Walters, Amos T. Higdon, Oliver D. Shirk, F. C. Keck, W. E. Reynolds, C. W. Keck, Mrs. J. E. Sayles, G. E. Raviell, James Houston, Frank Hull, Walter Chrestensen, W. S. Macrae, Lola Shwalter, C. E. Blodgett, Ella Brown, Ward Wellington, Carrie Nafus, Merle Quick, Goldie Quick, Rolla Duzan, R. E. Bozarth, Samuel Budd, W. C. Hidy, R. E. Stone, Ira W. Roberts, Rose Hayes, William Blodgett. Religio Society convened at 2 p. m., same date, electing the first twenty-four named above as delegates to represent the district at General Convention. Zora Lowe, district secretary.

**MOBILE.**—District Sunday school association and Zion's Religio-Literary Society met at Bluff Creek church February 28, 1913. Prayer meeting at 9 a. m. in charge of A. G. Miller and Jason Booker. Business session at 2:30 p. m., Brethren Warr and Miller presiding. Schools reporting for the third quarter 1912 were: Bay Minette, Theodore, Gulfport, Bluff Creek, and Indian Springs. Those reporting for the fourth quarter were: Theodore, Indian Springs, Gulfport, Bay Minette, Bluff Creek and Escatawpa. Reports of officers: Superintendent has been out of the district almost all the time since last convention, so has done nothing. Assistant superintendent has visited most all the schools in the district and has organized one new school. Secretary's annual report forwarded to General Secretary. Total membership of district is 350, including new schools organized. Expended for report blanks and postage, 35 cents. Treasurer reported nothing collected. Committee was appointed to collect money to pay secretary's expenses. The "Standard of Excellence" as outlined by the General Association was unanimously

adopted. The delegate system of representation at district convention was also adopted. Delegates elected to General Convention were: Lloyd C. Moore, Swen Swenson, F. M. Slover, I. M. Smith, A. G. Miller and wife, A. E. Warr and wife, Callie Dixon and Edna Cochran. Delegates were authorized to cast majority and minority vote. All officers of the district were reelected for one year. Religio business now being taken up two reports were read from the Bay Minette local. No other locals reported. District president has organized one local (Escatawpa) since last convention. Delegates to represent Religio at General Convention were: I. M. Smith, Lloyd C. Moore, Swen Swenson and F. M. Slover. Those present to cast majority and minority vote. All district officers were reelected for one year. Convention adjourned to meet on Friday before next conference, and at the same place of conference, the hour to be decided by presiding officers. At the adjournment of the conference Sunday, the district superintendent announced that next convention would meet at Bay Minette, Alabama, June 13, 1913, at 9 a. m. Edna Cochran, clerk.

**NORTHERN WISCONSIN.**—The annual convention of the Northern Wisconsin Sunday school district met at Porcupine, February 15, 1913, with district superintendent Leroy Colbert in chair. Report of district officers read. The following delegates to General Convention were elected and those present empowered to have full vote, and in case of division to cast minority and majority vote: A. L. Whiteaker, Ivy Fisher, Rillie Moore, J. O. Dutton, S. E. Livingston, R. D. Davis, F. A. Smith, Brother Dennis, Sister Dennis, Mary Lee, Leroy Colbert, M. O. Shedd, Leda Colbert, J. W. Hooker, W. A. McDowell, P. L. Richardson, William Livingston, Leah Lampman, Allie Gance, Libbie Livingston. Papers read: "The Sunday school of yesterday, to-day, and to-morrow," by Leroy Colbert; "Home department," by Rillie Moore; "Teacher training work," Ivy Fisher. Round table talk on "Profit of teachers' meetings," "Reports," "Rights to use surplus money in locals for other than Sunday school purposes," "Officers acting as teachers," etc. Motion carried that district bear the expenses of the librarian for postage, etc. The following officers were elected for the ensuing year: Superintendent, Leroy Colbert; assistant, R. D. Davis; secretary, Ivy Fisher; treasurer, J. A. McGinnis; home department superintendent, Rillie Moore; librarian, Mrs. George Hemstock. Adjourned to meet the day previous to the district conference held a year from now. Ivy Fisher, secretary.

**EASTERN COLORADO.**—Convention at Denver, Colorado, February 28, 1913, district superintendent Mrs. Louisa Fishburn, presiding. Eight schools reported. Home department work materially increased since last report, through efforts of Josephine Pople, Trinidad, Colorado, home department superintendent. Election of officers, election of delegates to the General Convention and some routine business occupied the time profitably and peacefully. Mrs. M. E. Everett, district secretary, 129 South Logan Street, Denver, Colorado.

### Reunion Notices.

The Western Iowa and Eastern Nebraska Reunion Association, comprising the Pottawattamie, Gallands Grove, Iowa, and Northern Nebraska districts will hold their reunion in the Missouri Valley, Iowa, City Park, August 22 to 31, 1913. The committee have engaged a large tent and settees which will accommodate more than fifteen hundred people. A dining hall is to be conducted on the cooperative plan as nearly as possible, also a confectionery stand on the camp ground. Provisions are being made for interesting and instructive institute work to be conducted by able auxiliary workers. Good speakers, good music, good meetings from the first to the last. Missouri Valley has thirty-six daily passenger trains, and the beautiful park is only ten blocks from the depot. The names of S. Harding, J. L. Butterworth, and M. M. Bilyne have been added to the reunion committee.

J. M. BAKER, *President*.  
J. A. HANSEN, *Treasurer*.  
C. J. HUNT, *Secretary*.

Joint reunion of the Ohio, Pittsburg, Kirtland, and West Virginia districts will be held at Tuscora Park, New Philadelphia, Ohio, August 7 to 17. This park far surpasses any previous locations we have had for reunions. Details will be published later, or will be furnished by

C. EDWARD MILLER, *Secretary*.

WILLOUGHBY, OHIO, R. F. D. 2.

### Two-day Meetings.

#### FAR WEST.

To be held in the following branches, presided over by the following ministers on the dates as fixed by the committee appointed by conference of Far West District, February 22, 1913: Alma: April 19, 20; in charge of Samuel H. Simmons. Edgerton Junction: April 19, 20; in charge of Charles P. Faul and B. J. Dice. Delano: April 19, 20; in charge of D. E. Powell and C. F. Householder. Pleasant Grove: May 24, 25; in charge of G. W. Mauzey and Cove Archibald. Stewartsville: April 19, 20; in charge of G. W. Best and W. W. Scott. Oak Dale: April 26, 27; in charge of A. A. Richardson and Benjamin Constance. Kingston: May 17, 18; in charge of J. T. Ford and J. S. Andes. Second Saint Joseph: April 26, 27; in charge of I. N. Roberts and Jerome Middleton. DeKalb: April 26, 27; in charge of A. St. Lewis and Elias Hinderks. German Stewartsville: March 29, 30; in charge of N. V. Sheldon and Roy Fifer. Third Saint Joseph: May 3, 4; in charge of T. T. Hinderks and Paul Pugley. Wyatt Park Mission: May 10, 11; in charge of W. P. Pickering and D. C. Wilkie. Cameron: May 17, 18; in charge of V. M. Goodrich and T. H. Hinderks. Far West: May 24, 25; in charge of A. W. Head and S. J. Hines. Trenton: May 24, 25; in charge of D. E. Powell and Charles P. Faul. Spickard: May 24, 25; in charge of B. J. Dice. Boxford Mission: May 17, 18; in charge of C. F. Householder and Henry Johnson.

Any of the above ministers not able to go are expected to furnish a substitute.

B. J. DICE,  
D. E. POWELL,  
CHARLES P. FAUL,  
*Committee.*

### The Bishopric.

#### AGENT'S NOTICE.

To the Saints of the Clinton, Missouri, District: Please take notice that I have changed my location. My address now is 1220 North Ash Street, Nevada, Missouri. I hope to hear from everyone in the district.

W. E. REYNOLDS, *Bishop's Agent*.

### Church Secretary.

#### RAILROAD RATES TO GENERAL CONFERENCE.

Referring to previous notice of rates of two cents per mile by the Burlington Railroad, from points in the State of Missouri only, to Lamoni, Iowa, to General Conference and Conventions; we are advised as follows, pending final issue of tariffs:

"The two-cent rate to the above meeting will be on return-trip tickets from points in Missouri. Those who get the benefit of the rate will have to buy their ticket from a Missouri point on the Burlington Road, as the rates do not apply outside the State of Missouri."

We understand from this that round-trip tickets—to Lamoni and return, must be purchased. Date of going tickets, April 1-7 inclusive; return limit until April 21. Make inquiry of agents for further advices.

Trains Nos. 111 and 112 on Chariton Branch, running between Chariton, Iowa, and Saint Joseph and Kansas City, Missouri, will run direct to Lamoni April 1 to 7; also on other dates at close of conference.

R. S. SALYARDS, *Church-Secretary*.  
LAMONI, IOWA, March 14, 1913.

### In Memoriam---Bishop George H. Hilliard.

During the sessions of the Presiding Bishop's Court held at Independence, Missouri, extending from the third to the tenth of March, 1913, resolutions in memoriam of the late member of the court, and counselor, Brother George H. Hilliard, were spread upon the court records and copies directed placed in the hands of the widow and family of the deceased, and also furnished the church publications.

Whereas, in the wisdom and divine call of our heavenly Father, our associate and beloved brother in judicial and general gospel work, George H. Hilliard has been called to fields of usefulness and rest beyond this present scene of warfare and labor, and

Whereas, in every work and duty and ready sacrifice in his

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
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office and calling we ever found him faithful and ready in the performance of his work, with a spirit of true devotion to the Lord and the good of the body—the church; therefore, be it

Resolved, That we enter upon our records this memento of the faithfulness of his life, the wisdom manifest in his work, and manly courage of his convictions and gospel hope ever found in his earnest labors in our twenty-one years of pleasant and harmonious association.

E. L. KELLEY,  
 E. A. BLAKESLEE,

Members of the Presiding Bishopric.

INDEPENDENCE, MISSOURI, March 10, 1913.

Died.

WOODWARD.—Sarah Ann Woodward died February 14, 1913. Born in Canton, Illinois, July 27, 1848. Daughter of James and Rachel Scott, Canton, Illinois, deceased. Married Lewis Woodward, Chillicothe, Illinois, February 14, 1870. She died on the forty-third anniversary of her wedding. She was the mother of ten children, seven of whom survive. She also leaves her aged husband, one brother, and two sisters. She preferred to attend church with the Saints, of which church her sister, and some of her own children are devoted and useful members. She was a faithful and devoted wife, a true friend. Sermon by Sidney Pitt, sr., at the Saints' church at Pisgah. Interment at Little Sioux.

HILDRETH.—Elizabeth Barr was born May 20, 1842, in Ohio; second daughter of Samuel and Christiana Barr. About 1858 was married to Franklin Richards, who died September, 1864. On April 24, 1869, married Charles G. Hildreth, who died May 27, 1906. There remain to mourn, E. E. Richards, of Wray, Colorado; Mrs. Della Marshal of Milner, Idaho; Mrs. Cora B. Coht of Moorhead, Iowa; Merritt Hildreth, of Lacona, Iowa. In her girlhood she united with the Cutlerite faction; later with the Reorganization, and remained faithful to the end, January 31, 1913. Funeral at the Saints' church in Moorhead, in charge of W. A. Smith; sermon by Sidney Pitt, sr.

GRAYBILL.—Levi Graybill born March 12, 1818, Jackson County, Ohio. Died November 30, 1912, at the home of his daughter, Sister Sydney Pitt, sr., near Persia, Iowa, aged 94 years, 8 months, 18 days. Baptized November 17, 1833. Ordained an elder in 1836. June 21, 1841 he married Patience Smith, who died August 14, 1895. Three sons and two daughters, beside numerous grandchildren and great-grandchildren remain to mourn. The sermon was by J. W. Wight. Interment at Wheeler's Grove. "If everyone for whom he did some loving service during his long and eventful life could bring a single rose and place it upon his bier he would this day be buried beneath a monument of flowers."

DOBSON.—Henry Dobson was born at Houghton Springs, England, April 12, 1846. Died March 2, 1913. Came to the United States at the age of eleven. December 25, 1876, married Miss Anna Swallow. Ten children were born, nine of

whom survive him, who with the mother and many other relatives mourn. About fourteen years ago he heard the restored gospel, and obeyed it and lived a staunch and faithful member to the end. Served as presiding elder of the Oak Ridge Branch until his death. Funeral at Oak Ridge, March 5, 1913, conducted by J. B. Wildermuth, of Osterdock, Iowa. Interment at Oak Ridge Cemetery.

LEEDHAM.—Miss Maria Leedham, daughter of John and Sarah Leedham, was born February 28, 1817, at Glandford Brigg, county of Lincoln, England. She came to this country in 1818; to Iowa in 1844. She united with the Universalist Church about forty-five years ago and remained a member till death. For the last forty years she has lived with Mr. Asa Anderson (her nephew), near New London, Iowa. She died March 10, 1913, about 9.30 a. m. Funeral held in Saints' church, near New London, Iowa. Lawrence Willey, of New London, in charge. Sermon by O. R. Miller, of Burlington, Iowa.

EVANS.—Brother John Evans was born June 14, 1844, in Wales. United with the church September 18, 1881. Was baptized and confirmed by J. H. Hanson. Ordained a priest February 21, 1883, by J. H. Hanson. Died February 28, 1913, at the age of 68 years, 8 months, and 14 days. He leaves to mourn, his wife, three sons, and two daughters. Funeral in charge of S. Harding. Sermon by Joshua Carlile.

MASAT.—Carl Edwin, son of Mr. Frank and Sister Perla Moore Masat. Born July 9, 1912, at Cazenovia, Wisconsin and died February 23, 1913, after a short illness of inflammation of the bowels. Sermon at the house by A. J. Fisher. Interment in Cazenovia Cemetery. A dainty bud gone to bloom in God's garden.

BELL.—At Lamoni, Iowa, March 5, 1913, Sister Mary K. Bell, aged 88 years, 3 months and 1 day. Born near Cincinnati, Ohio, in 1824. Married Sheba Bell, in 1842. They obeyed the gospel in 1850, in Indiana. Moved to Minnesota 1858 and lived thirty years. Came to Lamoni, 1898. Brother Bell died in 1908. Both held to their hope in the gospel to the end. Their nine children all survive them, and six attended their mother's funeral. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

GOFF.—Lyman C. Goff, born November 19, 1867, at Escatawpa, Mississippi. Baptized August 28, 1892, by M. M. Turpen. Ordained priest June 3, 1906 by J. R. McLain and Alma Booker. Died December 29, 1911 at the age of 44 years, 1 month and 10 days. Funeral sermon in Saints' church, Van-cleave, Mississippi, by F. M. Slover, March 2, 1913. He leaves a wife, four daughters, two sons, one sister and two brothers. He was a firm believer in the later day work.

Progress is the law of life; man is not as yet.—Robert Browning.

You can not dream yourself into a character. You must hammer and forge yourself one.—Froude.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MARCH 26, 1913

NUMBER 13

## Editorial

### A CONTRAST IN EXPRESSION.

The writer of the three extracts which we give as a basis for the expression of some other extracts and thoughts connected therewith, was born in 1770 and died in 1831. He was a celebrated student, educated at the best of schools, and became a writer of considerable note. His name was George Wilhelm Friedrich Hegel, whom scholars will recognize as contemporaneous with others on the philosophy of existence and death of man, what he is and *how* he became what he is, with his various conceptions of God.

We do not give these extracts on "The Trinity," the "Nature of Evil," and "The Fall" with the idea of asking the readers of the HERALD to accept the views stated, for to us there is a complexity of reasoning which leaves the impression on the mind that the writer was thinking in a circle.

To show what we mean we append to these quotations from the philosophy of Hegel, some extracts taken from the Book of Mormon, and Doctrine and Covenants. We begin these statements by the statement of faith.

#### THE DOCTRINE OF TRINITY.

God is thus recognized as Spirit only when known as the Triune. This new principle is the axis on which the History of the World turns. This is the goal and the starting point of History. "When the fullness of the time was come, God sent his Son," is the statement of the Bible. This means nothing else than that self-consciousness had reached the phases of development (*momenta*) whose resultant constitutes the Idea of Spirit, and had come to feel the necessity of comprehending those phases absolutely. This must now be more fully explained. We said of the Greeks, that the law for their Spirit was "Man, know thyself." The Greek Spirit was a consciousness of Spirit, but under a limited form, having the element of Nature as an essential ingredient. Spirit may have had the upper hand, but the unity of the superior and the subordinate was itself still Natural. Spirit appeared as specialized in the idiosyncrasies of the genius of the several Greek nationalities and of their divinities, and was represented by Art, in whose sphere the Sensuous is elevated only to the middle ground of beautiful form and shape, but not to pure Thought. The element of Subjectivity that was wanting in the Greeks we found among the Romans; but as it was merely formal and in itself indefinite, it took its ma-

terial from passion and caprice;—even the most shameful degradations could be here connected with a divine dread (vide the declaration of Hispala respecting the Bachanalia, Livy 39: 13). This element of subjectivity is afterwards further realized as Personality of Individuals—a realization which is exactly adequate to the principle, and is equally abstract and formal. As such an ego (such a personality), I am infinite to myself, and my phenomenal existence consists in the property recognized as mine, and the recognition of my personality. This inner existence goes no further; all the applications of the principle merge in this. Individuals are thereby posited as atoms; but they are at the same time subject to the severe rule of the One, which, as *monas monadum*, is a power over private persons (the connection between the ruler and the ruled is not mediated by the claim of Divine or of Constitutional Right, or any general principle, but is direct and individual, the Emperor being the immediate lord of each subject in the Empire). That Private Right is therefore, *ipso facto*, a nullity, an ignoring of the personality; and the supposed condition of Right turns out to be an absolute destitution of it. This contradiction is the misery of the Roman World.

#### THE NATURE OF EVIL.

The higher condition in which the soul itself feels pain and longing—in which man is not only "drawn," but feels that the drawing is into himself (into his own inmost nature)—is still absent. What has been reflection on our part must arise in the mind of the subject of this discipline in the form of a consciousness that in himself he is miserable and null. Outward suffering must, as already said, be merged in a sorrow of the inner man. He must feel himself as the negation of himself; he must see that his misery is the misery of his nature—that he is in himself a divided and discordant being. This state of mind, this self-chastening, this pain occasioned by our individual nothingness,—the wretchedness of our (isolated) self, and the longing to transcend this condition of soul,—must be looked for elsewhere than in the properly Roman World. It is this which gives to the Jewish People their World-Historical importance and weight; for from this state of mind arose that higher phase in which Spirit came to absolute self-consciousness—passing from that alien form of being which is its discord and pain, and mirroring itself in its own essence. The state of feeling in question we find expressed most purely and beautifully in the psalms of David, and in the Prophets; the chief burden of whose utterances is the thirst of the soul after God; its profound sorrow for its transgressions, the desire for righteousness and holiness. Of this Spirit we have the mythical representation at the very beginning of the Jewish canonical books, in the account of the Fall. Man, created in the image of God, lost, it is said, his state of absolute contentment, by eating of the Tree of the Knowledge of Good and Evil. Sin consists here only in Knowledge; this is the sinful ele-

PLATE SCOTT

ment, and by it man is stated to have trifled away his Natural happiness. This is a deep truth, that evil lies in consciousness; for the brutes are neither evil nor good; the merely Nature is the "Fall"; which is no casual conception, but the separation of the ego, in its boundless freedom as arbitrary choice, from the pure essence of the Will,—i. e., from the Good. Knowledge as the disannulling of the unity of mere Nature is the "Fall;" which is no casual conception, but the eternal history of Spirit. For the state of innocence, the paradisaical condition is that of the brute. Paradise is a park, where only brutes, not men, can remain. For the brute is one with God only implicitly (not consciously). Only Man's Spirit (that is) has a self-cognizant existence. This existence for self, this consciousness, is at the same time separation from the Universal and Divine Spirit. If I hold in my abstract Freedom in contra-position to the Good, I adopt the standpoint of Evil.

#### THE FALL.

The Fall is therefore the eternal Mythos of Man; in fact, the very transition by which he becomes man. Persistence in this standpoint is, however, Evil, and the feeling of pain at such a condition, and the longing to transcend it, we find in David, when he says: "Lord, create for me a pure heart, a new steadfast Spirit." This feeling we observe even in the account of the Fall; though an announcement of reconciliation is not made there, but rather one of continuance in misery. Yet we have in this narrative the prediction of reconciliation in the sentence, "The Serpent's head shall be bruised;" but still more profoundly expressed where it is stated that when God saw that Adam had eaten of that tree, he said, "Behold, Adam is become as one of us, knowing Good and Evil." God confirms the words of the Serpent. Implicitly, and explicitly, then, we have the truth that man through Spirit—through cognition of the Universal and the Particular—comprehends God himself. But it is only God that declares this,—not man; the latter remains, on the contrary, in a state of internal discord. The joy of reconciliation is still distant from humanity; the absolute and final repose of his whole being is not yet discovered to man. It exists, in the first instance, only for God. As far as the present is concerned, the feeling of pain at his condition is regarded as a final award. The satisfaction which man enjoys at first, consists in the finite and temporal blessings conferred on the Chosen Family and the possession of the Land of Canaan. His repose is not found in God. Sacrifices are, it is true, offered to Him in the Temple, and atonement made by outward offerings and inward penitence. But that mundane satisfaction in the Chosen Family, and its possession of Canaan, was taken from the Jewish people in the chastisement inflicted by the Roman Empire. The Syrian kings did indeed oppress it, but it was left for the Romans to annul its individuality. The Temple of Zion is destroyed; the God-serving nation is taken away, and the nation is driven back to the standpoint of that primeval Mythos,—the standpoint of that painful feeling which humanity experiences when thrown upon itself. Opposed to the universal Fatum of the Roman World, we have here the consciousness of Evil and the direction of the mind Godwards. All that remains to be done is that their fundamental idea should be expanded to an objective universal sense, and be taken as the concrete existence of man—as the completion of his nature. Formerly the Land of Canaan, and themselves as the people of God, had been regarded by the Jews as that concrete and complete existence. But this basis of satisfaction is now lost, and thence arises the sense of misery and failure of hope in God, with whom that happy reality had been essentially connected. Here, then, misery is not the

stupid immersion of a blind Fate, but a boundless energy of longing. Stoicism taught only that the Negative is not—that pain must not be recognized as a veritable existence: but Jewish feeling persists in acknowledging Reality and desires harmony and reconciliation within its sphere; for that feeling is based on the Oriental Unity of Nature,—i. e., the unity of Reality, of Subjectivity, with the substance of the One Essential Being. Through the loss of mere outward reality Spirit is driven back within itself; the side of reality is thus refined to Universality, through the reference of it to the One.—Masterpieces of the World's Literature, vol. 11, pp. 5860-5864.

"There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made that are created and made, whether visible or invisable—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory and power, possessing all perfection and fullness—the Son, who was in the bosom of the Father, a personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called Son because of the flesh—and descended in suffering below that which man can suffer; or in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. . . . And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things."—Lectures on Faith, section 5.

"For this is my work and my glory, to bring to pass the immortality, and eternal life of man."—Doctrine and Covenants 22: 23.

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. *Adam fell that men might be; and men are, that they might have joy.* And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the Lord, at the great and last day, according to the commandments which God hath given."—Book of Mormon, 2 Nephi 1: 111-118. (Authorized Version.)

Paul the apostle stated that when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. In reading the quotations from Professor Hegel we learn little or nothing either of God or his attributes, but are lost in the idiosyncrasies of thought by which the professor tries to illumine the subject upon which he treats, but really confuses it to the understanding

of the ordinary reader; whereas the preaching of the word, the foolishness of preaching, and revelation places within the reach of the understanding of the ordinary man that which gives him a fair understanding of God as given to him by his servants. We commend these contrasted thoughts to the readers of the HERALD.

### RELIGION IN THE PRESENT TENSE.

*And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.—Doctrine and Covenants 76:3.*

Not long ago we were talking with a Methodist minister. He questioned us about our belief in the Bible. We answered: "Yes, we believe in the Bible. Possibly we believe some parts of it that you do not believe."

He did not think that possible, so we referred him to the closing verses of the sixteenth chapter of Mark, where certain signs are enumerated; and it is said that they shall follow the believer. We asked him if he believed that.

"Yes," he answered, "I believe that they *did* follow. Jesus said that they would follow,—and they *did* follow."

"That," we replied, "is the difference between you and us. You say they *did* follow. We say they *do* follow. One religion is in the past tense; the other is religion in the present tense."

That line was drawn many years ago. Joseph Smith says that shortly after he had received his first vision, he innocently told a Methodist minister about it, and to his surprise it was treated with contempt, the minister "saying it was all of the Devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them."

So we see that in the very beginning of his ministry, when he came to the world with the message, "God *is* at work in the world," Joseph Smith was met by the clergy of the day with the reply, "God *used* to be at work in the world."

His was a religion in the present tense; theirs was a religion in the past tense.

People of every age recount the wonderful things that God did in a past age; they are very angry when a prophet comes telling them that God is doing something *now*.

Jeremiah told the children of Israel:

Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought the children of Israel out of the land of Egypt; but, the Lord liveth, that brought the children of Israel from the land of the north, and from all lands whither he hath driven them: and I will bring them

again into their land that I gave unto their fathers.—Jeremiah 16: 14, 15.

The Jews lived in the past; they *still* live in the past; but the Lord says that the time will come when they will no longer talk about the wonderful things that God did when he led them out of Egypt, but will begin to perceive the wonderful things that he is doing even now.

When Jesus came he found the Jews living in the past. They were always talking about the time when God led them out of Egypt; but they were blind to the things that he was doing for them right then. Paul truly said: "Blindness hath happened in part unto Israel." They could see the things that God had done ages before; but they were blind to the things that he was doing in their midst at that time.

They held their Passover feast regularly and religiously to commemorate the time when God caused the angel of death to pass over them and caused them to escape from Egypt; but when the Son of God came to observe the Passover with them they were absolutely unable to perceive that great fact. Their religion was distinctly of the past. When Stephen preached his great sermon to them (Acts 7) he diplomatically began with the past. As long as he confined himself to the things that God had done in the days of Abraham, Moses, and Solomon, they listened patiently; but as soon as he began to tell them what God was doing then, and what they were doing, they "gnashed on him with their teeth," and "cast him out of the city and stoned him."

Opposed to this past-tense religion is the very name of Jesus: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God *with us*."—Matthew 1: 23.

That is the idea, "God *with us*,"—not the God who used to be with some one else long ages ago, but "God *with us*."

The name of God, as given to Moses, as rendered in the English version, conveys a similar idea: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exodus 3: 14.)

Scholars are divided as to the origin and original meaning of the word from which this is derived. The Jews regarded it with awe, and in reading the Old Testament never pronounced that word. Josephus said that it was not lawful for him to write it, so it does not appear in his work. It was the "Ineffable Name." But as it stands in our modern rendition, it conveys a vital thought,—not the God who lived in the days of Abraham, alone, not the God of Solomon, but the great "I AM."

Paul's religion was eminently present-tense religion. He wrote: "The manifestation of the Spirit *is* given to every man." The Jews, like our good

Methodist friend, rendered it, "The manifestations of the Spirit *were* given."

But while the Jews affirmed that these things *used* to be, Paul declared, "They *are*."

And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 6-11.

History repeats itself. Where Paul stood in 59 A. D., Joseph Smith stood in 1830 A. D.

The religious world said, "Men *used* to prophesy." Joseph Smith said, "Men prophesy now."

The world said, "Men *used* to speak in tongues." He affirmed, "Men speak in tongues *now*."

The world said, "The sick *were* healed." He replied, "The sick *are* healed."

If we were to go upon the street and there meet a little boy, and were to ask him, "What kind of a father have you?" And he should reply, "I have an excellent father. He *used* to give us children wonderful presents. He *used* to kiss us good-night every night. He *used* to give us (especially my older brothers) every care and consideration," the chances are that we would become suspicious. We would say, "Why all this talk about what your father *used* to do? Why not tell us what he is doing now?" There is something wrong in such a case. Either that boy's father is dead, or he has changed, or else the boy is so willful that he has cut himself off from his father's care.

We go out into the religious world, and many are saying: "Our heavenly father *used* to give his children wonderful blessings. Oh, the Pentecostal showers that our older brothers received *long, long ago!* Oh, the wonderful things that they enjoyed *in the ages of the past!*"

Why all this talk about that which *used* to be? Is God dead? No; for he is "from everlasting to everlasting." Has God changed? No; for he says, "I am God; I change not." That is a fundamental principle of his Godhood. Our hope rests on that thought. If he changes from day to day, we know not where nor how to find him, and our case is hopeless. But he is God, and he changes not. Have the people changed? John Wesley said that the reason the gifts had ceased, was not, as some supposed, because they were no longer needed, but because the whole world had "turned heathen." As to the truth of his statement the reader may judge. It is quite evident, however, that man, not God, has changed. Christians of this age, like the Jews in the days of Jesus,

are looking at the past. Blindness "in part" has happened unto them. They can see the wonderful things that the apostles did, but they can not perceive the wonderful things that God is doing now.

We can see how necessary it was for prophets to come to this age with the message that Joseph Smith and Sidney Rigdon bore: "And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him."

Joseph Smith, as a boy, fifteen years old, was attracted toward religion by a great union revival service held in his neighborhood. Because of the conflicting doctrines and claims of the churches, he did not know what to do or which way to turn. In this perplexity he happened to read this language: "If any man lack wisdom, let him ask of God, that *giveth* to all men liberally, and upbraideth not; and *it shall be given him.*"—James 1: 5.

It did not read: "Let him ask of God, who *gave* liberally." It read in the present tense, still reads that way, always will read that way,— "Let him ask of God, that *giveth* to all men liberally."

So he took this as it read, and went into the forest to supplicate God himself. The heavens were opened, visions and revelations followed, with all the train of remarkable events connected with the restoration of this great latter day work. Here was one, and soon there were many, who believed that God was still at work in the world. They thought in terms of the present. That is the peculiarity that marks this work as different from others. God is. He is still active in the world, not only in the church, and among individuals, but among the nations, working out his hidden purpose. ELBERT A. SMITH.

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#### MAGAZINE NUMBER OF THE HERALD.

DEVOTED TO THE WORK OF JOSEPH SMITH, THE  
MARTYR.

Next week the HERALD will issue a magazine number of extraordinary interest. We give below a list of special articles, subject to change, providing lack of space shall crowd any of them out.

#### EDITORIAL DEPARTMENT:

1. "The line of attack and defense; religious ideas introduced by Joseph Smith." This is a review of the methods of attack upon our work, and our line of defense, and a statement of eight important religious ideas advocated by Joseph Smith. Illustrated with interesting views, including one of the forest where the first vision occurred, another of the room where the second vision was received, and numerous others of interest.
2. "Autograph letters of Joseph Smith to his wife Emma." Facsimiles of two intensely interest-

ing letters. The first written from Carthage Jail a few hours before his death, probably the last words that he penned. The other written in chains from the jail in Richmond in 1838. These letters wrench the heart, while they give a true insight into the life of this man.

3. "Character sketches of Joseph Smith." Taken from readings by leading phrenologists, and from writings of personal friends and from observers not members of the church. Illustrated.

#### ORIGINAL ARTICLES:

4. "The Tragedy at Carthage." Extract reprinted from our "Historical Series." Illustrated.
5. "Among our poets." Poems by some of our well-known writers of verse, including, "The tomb of the martyrs," by Eleanor Waldorf Kearney.
6. "Joseph Smith; his reaffirmation of the eternal verities," by Charles E. Crumley. Illustrated.
7. "Joseph Smith; his attitude toward property, its distribution and uses," by Bishop Joseph Roberts. Illustrated.
8. "Joseph Smith; his prophecies," by F. M. Cooper. Illustrated.
9. "Joseph Smith; his influence on modern religious thought," by Mark H. Siegfried. Illustrated.

The cover design is in colors. On the second page of the cover is reproduced a song composed by David H. Smith, with music by Audentia Anderson, "The unknown grave," referring to the fact that for many years the location of the tomb of the Martyrs was known only to the immediate family.

This will be one of the most interesting magazine numbers that we have ever published. Extra copies will be on sale during conference, or can be ordered by mail from the Herald Publishing House, Lamoni, Iowa, for 5 cents each, 50 cents per dozen.

#### QUESTIONS AND ANSWERS.

A question involving the proper procedure in disposing of church property held by a branch was sent to the editors, requesting answer through the HERALD. We promptly submitted the same to the Presiding Bishop, who has kindly supplied us with the following:

"First. Can property belonging to a branch be taken and sold without first making transaction known to the branch owning the same?

"Answer: Not properly, unless there are reasons existing that prevent any notice being given to the branch, or any action taken by the branch touching such sale.

"In the disposal of property belonging to a branch

of the church it is not only proper but requisite that the branch, if in an organized state, have notice of the same and pass upon the matter before sale, and in case the branch has been disorganized it should be referred, if practical, to the district in which the branch is located and have action taken by the district.

"Second. In the matter of disposal of property held by the church or the trustee of the church for the use and benefit of any branch or association of the church, such branch or association should have notice and act upon the question of the sale of such property before the same is disposed of.

"In case of disorganization and removal of the members from the place so there is no branch existing, or not sufficient members to form a branch, then the members who reside there should be counseled with before disposal is made of the property."

#### ACKNOWLEDGMENT.

President Joseph Smith has received from the committee, Brethren T. W. Williams, R. C. Evans, and S. A. Burgess, by the hand of the latter, the engrossed record of the vote of confidence adopted by rising vote of the General Conference, April 12, 1912. The committee having performed their labor and duly presented the document to President Joseph Smith at his home, at 1214 West Short Street, Independence, Missouri, he cheerfully acknowledges herewith the receipt of the record preserved in a suitable frame.

#### NOTES AND COMMENTS.

ON THE WATCHTOWER.—We appreciate the vigilance of the watchmen on the towers, who keep their posts with sleepless eye, as evidenced by the many good newspaper defenses constantly received at this office. We appreciate the liberality of the press also.

The latest to arrive was a report of an address given by Mrs. F. E. Day, the wife of the pastor of the First Methodist Episcopal Church, of Saint Joseph, on the subject: "Our present national crisis from a woman's point of view," which appeared in the *Saint Joseph Gazette*, which also admitted an excellent reply from the pastor of the First Saint Joseph Branch of the Saints, Elder Vinton M. Goodrich.

The lecturer stated, "We combat ignorance," not only in foreign missions, but "at home, our worst enemy is ignorance." From a perusal of the report in the *Gazette*, one would think the lecturer was trying to combat ignorance with ignorance, for Brother Goodrich certainly proved that there was, in this instance, much ignorance "at home" on the subject of "Mormonism," especially as related to the work of Joseph Smith, and the Book of Mormon.

Of Joseph Smith, the lecturer exclaimed: "How he stands in contrast with John Wesley, John Knox, and John Calvin." To this Brother Goodrich replied:

"Yes, come on, we will compare. How shall we judge these men—by what they said and did, or by what people say of them? If you choose by what people say of them, I think you will find Wesley accused of every evil thing in the catalog, even to despoiling the character of virtuous women, for it is said he was charged with bastardy and fled the country between two days. So, if we judge these men by what gossip says, you would have nothing to boast of. Is it not a fact that reputation is one thing and character another? Character is what you are, what you do and say; reputation is what the people say of you.

"Then will you not agree with me that the only way to judge a man is by his character? What he does and what he says? All we ask is to take the acts and utterances of Joseph Smith; this is his real character. Take the Book of Mormon, Doctrine and Covenants, and the testimony of those who knew him best. Is not this the way we judge Christ? We take his words and acts and the testimony of those who knew him best; his friends, his followers, not his enemies. Why, then, should not we judge Joseph Smith by the same methods? Ah, echo answers, 'Why?'"

We can not give all the telling points in Elder Goodrich's article, but we assure the reader he is not a failure in combatting "ignorance at home."

### A Fast Proclaimed.

*In view of the convening of conference on April 6, next, it is believed that the day set for the convening of the session should be set apart and observed as a day of fasting and prayer; that the day may be devoted to supplicating the throne of grace for grace and strength to accomplish the work set for the church to do in its business sessions.*

*We advise, therefore, that the day be so observed, omitting the morning and midday meals, fasting until the evening repast. We advise that the church in its various branches observe this day, as well as those assembled at Lamoni for the purpose of engaging in the business of the conference. We believe that it will be conducive to good and that the Lord will be pleased to hear and answer the prayers that shall be offered where there is such a unity of purpose upon the part of the people constituting his church..*

*Assuming the authority vested in us as presiding officers, the Presidency proclaim such a fast day, recommending its observance in the usual form wherever it is considered by the branch authorities it should be observed.*

*Commending our cause to the Master who has all-supervising charge, we are*

*The servants of the church for Christ's sake,*

JOSEPH SMITH.

For the Presidency.

INDEPENDENCE, MISSOURI, March 21, 1913.

## Original Articles

### GETTING THE GOSPEL BEFORE THE PEOPLE.

All true Latter Day Saints have partaken of that missionary spirit which is in keeping with the instruction of the Lord to the church, viz: "It becometh every man who hath been warned to warn his neighbor." This is the true spirit characteristic of the church in all ages of the world, its chief object, the welfare and good of others. He who has received the blessings and benefits of the gospel, immediately becomes desirous to acquaint others with the same good tidings. This is also in harmony with the command: "Love thy neighbor as thyself."

But it is often a grave question how to proceed to get the best results from the opportunities and means at our disposal; facing, as we do, continually, the bitter hatred and prejudice of those who (realizing that the teaching of the truth endangers their craft) resort to all manner of misrepresentation, and by an appeal to the superstitious ignorance of the people, stir up opposition against us.

How can we best use the means at our command to bring about the greatest good? Time is going by, and we should be diligent in making the best use of the opportunities we have, as God will surely hold us accountable for the manner in which we use the talents he has given to us.

As one way of doing practical and effective missionary work, the writer, for years, has had in mind the advisability and utility of building a floating chapel, that could be used to reach thousands of people in the many towns and cities situated along our navigable rivers in the central area of the United States.

This boat should be built large enough to provide a commodious auditorium equipped with chairs, or pews, organ, books, and all necessary missionary paraphernalia; a small cabin and staterooms for the missionaries. Two missionaries and their companions, all of whom should be singers, and one at least able to play the organ, would make a crew sufficient for the work.

By providing the floating chapel with steering apparatus, it could be floated on downward trips, and be moored at various towns with little or no expense. Think of the many cities and towns on the Ohio, Great Kanawha, Big Sandy, Green, Cumberland, Tennessee, Wabash, Mississippi, Missouri, Illinois, and other rivers that could be reached by a vessel of this kind, furnishing work for years to come!

In order to reach the heads of streams to begin

the downward work, tugs or launches could be employed to take the vessel under tow. But with the present moderate cost of gasoline machinery, it might be possible and practicable to make the boat self-propelling.

Let such a boat be built at the head of some navigable stream, say at Pittsburg, and it could at once begin a long siege of missionary work on the Ohio River. Many, many towns along these rivers, above mentioned, have never had this gospel proclaimed to their inhabitants.

What think you of this suggestion, brethren; you who have the extension of this work at heart? The cost of construction would certainly not be much in excess of the cost of one of our churches in some of our small towns.

Have we not some brethren familiar with water craft and river navigation who can tell us something about the probable cost of construction?

H. E. MOLER.

## Of General Interest

### CONFESSIONS OF A QUACK.

[EDITOR'S NOTE.—The *Kansas City Weekly Star* recently published a series of articles under the foregoing caption.

Two of these papers have been handed to us and we find them sufficiently interesting and instructive to warrant their use in this department.]

#### ROPING THEM IN.

Only one or two of the quack doctors in Kansas City operate under their own names. In the majority of cases the name is fictitious and the business is owned by a person or company in Chicago or New York that has a string of such offices in the principal cities of this country.

One of the medical offices that operates under the name of a fictitious person is owned by a company which calls itself an investment company and has headquarters in a large office building in Chicago. This company uses the same picture of "The Old Reliable Doctor" in each of its offices in different cities, and the signs over the door, upon the windows and upon the booklets and stationery make it appear that "The Old Reliable Doctor" himself attends to all correspondence and is consulted about all cases. But the offices here, as elsewhere, are under the charge of a manager who is not a physician, but is a good advertiser. He hires at least one graduate physician in his office to keep within the law.

#### ALL FISH THAT COMES TO THEIR NET.

Three of the fake medical institutes in Kansas City thus are owned by companies in Chicago and have a resident manager who reports daily to the head office, not about cases, but about receipts, disbursements and profits.

All of these quack doctors and fake medical institutes will take any kind of a case from a sore thumb to malignant cancer. All is fish that comes to their net. They exist solely for the purpose of making money, and neither pity nor charity has a place in their management.

I have said in a former article that no attempt ever is made to cure diseases in any of the offices of quacks and fake medical institutes.

One unacquainted with the inner workings of the business naturally would doubt this, because it would seem that, as a mere matter of business policy, they would want to make cures for the value of the advertising those cures would give the office.

#### APPEAL TO SHAMEFUL AILMENTS.

But you must remember that the great majority of ailments treated by the quacks are of a kind that no man cares to admit he has or ever had. The theory of the quacks is that a cure would be worthless as an advertisement, and would end the possibility of dragging more money from that particular victim. Therefore the quacks bend every effort to find new victims and to rope in old ones for a new system of treatment.

For getting new victims the best medium is newspaper advertising. But in recent years nearly all the reputable newspapers have made ironclad rules to exclude this class of advertising from their columns. So the quacks have been forced to seek new ways to advertise.

Several of the quacks and fake medical institutes keep men in the field drumming up new business. I worked at this end of the business for one year for a fake medical institute in Kansas City. I had another doctor with me. Our custom was to go into a community and inquire for chronic cases thereabouts. In that way we would learn of all the bad cases of cancer, tuberculosis, rheumatism, epilepsy, and all other sorts of diseases. We called upon each, making a thorough examination. The nature of those examinations, the methods we used to frighten the victims and to convince them that we could make a complete cure I shall relate in a future chapter, in which I shall explain the work of the case taker.

#### THE LURE OF THE PAMPHLET.

In every instance we tried first to induce the victim to go to Kansas City for personal examination by the "great specialist." If this failed, either because of the expense or the condition of the victim, we then bent our efforts to induce the patient to sign a contract for treatment by mail, guaranteeing a cure in every case. If this failed we generally, as a last resort, induced the victim to fill out an examination blank and this was sent in to "the great specialist" or "the expert doctors," and then it devolved upon

the office to rope in the victim by a system of correspondence.

Another method of getting new business is for the quacks to send men through the country to distribute booklets bearing the title:

"HONEST FACTS FOR HONEST MEN,"

or some other similar one. These books are distributed from house to house and so thoroughly is the work done that often not a house will be missed in a whole county:

These booklets are written and printed by the million by firms in Chicago and New York and are bought by the quacks in five or ten thousand lots. They are all alike, whether distributed from Kansas City of Cincinnati, except that the name of the particular quack distributing them is inserted in several places left open for that purpose in the printing forms.

The Government will not permit these books to be sent through the mails.

#### SOME NEWSPAPERS STILL SHAMELESS.

These books are so cleverly written that they are calculated to frighten almost any man if he will read one of them through.

One quack in Kansas City sends men to the railroad yards each morning to toss a half dozen of these books into every freight car leaving the city. In this way they are carried to all parts of the country, and there are just enough pictures in one of them to excite the curiosity of almost any person who gets one, so he will take it and read it.

But still the source most prolific of victims is the newspapers that yet admit the advertisements of the quacks to their columns. So long as there are newspapers that will do this it will be useless to try and stamp out the evil.

If a man is once so injudicious as to send his name to one of the quacks he is either induced to pay at once for treatment or he is hounded for months and even years by letters and circulars. These letters are called "stock letters" and "follow up" letters and they are numbered and the victim receives the whole series if he does not respond.

#### THE "STOCK LETTERS."

For instance, suppose a person answers the advertisement of the quack. He is then sent a question blank headed:

"Questions to be answered fully, honestly, plainly, and returned at once."

There are eighty-seven questions.

If the question blank is not returned the victim gets stock letter number 1, which warns him:

"We hope you will not neglect a matter of this kind as diseases are frequently insidious and rapidly

change from merely functional disorders to serious organic diseases, affecting remote tissues or organs and always result in serious complications. Our experience has taught us that early treatment is of vital importance if successful results are to be obtained."

Suppose the question blank is returned and that it shows there is nothing serious the matter. Then the victim receives a personal letter from "The Good Old Doctor." If that does not bring the money, "Stock letter number 2" is sent.

I wish I could reproduce one of these in full, but I can not. It would not be fit for publication. However, here is an extract from one of them:

"I am convinced that you do not realize the dangerous ground upon which you stand. When a description of your symptoms reached me I recognized at once a complication that invariably has the same end in all cases that have come under my notice, unless speedily cured. There is just one course of treatment for your case, and I have never known a case that did not yield to that treatment. I can guarantee you a cure within three months, if you will take my treatment. But if you let your case run along, as you seem disposed to do, there can be only one end, insanity and then death."

#### THE MUSEUM OF ANATOMY RUSE.

A man in Chicago, who has grown very wealthy at it, uses the "Museum of Anatomy" for roping in victims. He has these museums in all the large cities where the authorities will permit them to operate. They have been prohibited in many cities. In Philadelphia they were suppressed recently by the police, who raided them and arrested not only the quack doctors, but the men who were there as spectators.

Everyone is familiar with the outward appearance of these fake museums. They are nearly all on the ground floor of a popular street. In the windows are wax figures of sword swallows, Chinese idols, and various representations of the human "inards" just sufficient to entice one inside. There other wax figures, too bold for a window display, are in cases around the room. There is never a price of admission and a man generally stands in the door to invite the public to enter.

I once had charge of one of these museums of anatomy in this city and can explain how they are operated. That the business is very profitable, in spite of the free admission, is proved by the fact that one of them paid \$450 a month rent.

#### BEHIND THE SCENES AT THE MUSEUM.

Inside the museum the paid "steerers" of the quack lie in wait for victims. It is their business to get acquainted with persons who come in. A man is looking at a wax work in a glass case when the

"steerer," who is always a polite, plausible fellow, comes up and strikes up a conversation which leads from one subject to another, but always ends this way:

"Did you ever meet the professor? No? Ah, a most charming person. A graduate of half dozen colleges; studied in Paris, London, Edinburg. Let me take you upstairs and introduce you. Won't cost you a cent."

Generally the bait is that upstairs, in the private office of the great professor, are some rare wax figures that can not be shown downstairs. Too public there.

In the museum I am telling about I was the professor, and when the victims reached me it was my duty to separate them from their money. I have known five thousand persons to visit our museum in one week.

#### THE TRAVELING QUACKS.

A class of quacks resort to lectures in tents in summer and in halls in winter, to drum up new victims. I was employed by one of these quacks who worked one city until his graft ran its course there. Then he would move on to another.

He was not a physician and so could not call himself one, but he hit upon the happy idea of dubbing himself "Marvelous" and "Wonderful" and "Phenomenal." In one city he would be "Marvelous Becker." In the next he was "Wonderful Becker" and in the next "Phenomenal Becker."

In one city in which I worked with him he called himself "Heaven-Bless-You Becker," and he plastered the bill boards with that name and took whole page advertisements in the papers headed with:

"Heaven-Bless-You Becker Is Here."

TOOK IN \$3,000 A DAY.

That man was the most successful quack I have ever known. In Pittsburg, Pennsylvania, he took in \$9,000 in three days. When he quit business there he had \$85,000 in bank and he took \$20,000 of it with him when he went to open an office in Chicago. We occupied two whole floors in a business building in the heart of the city and twenty-two persons were employed by him there. In addition he rented a large hall that seated two thousand persons and he gave a lecture there each night and sold remedies by the sound of a gong, thus:

The price of the leading remedy was \$1, but for ten minutes only it would be sold for fifty cents, and when the gong rang at the end of the ten minutes the price went up again to \$1.

Behind the stage he had a set of expert masseurs. He would call for a crippled person to come to the stage. One would come on crutches. He would be sent back to the masseurs, who rapidly stripped him

and massaged his legs violently, while the doctor lectured from the stage. At the end of that time the man would walk on unassisted, the result of the massage. Heaven-Bless-You Becker would break the "patient's" crutches over his knee and throw them away.

#### "HEAVEN-BLESS-YOU BECKER'S" FINISH.

But in half an hour, after the effect of the massage and the excitement died out, the victim would be worse than before and the doctor would give him a new set of crutches.

The Post Office Department finally trapped "Heaven-Bless-You Becker" and put him out of business. One of Uncle Sam's detectives pretending to be a farmer, wrote in that he felt ill. Becker wrote back and asked him to prick his skin with a needle, let a drop of his blood fall upon a piece of white paper and mail it in.

The post office inspector mailed in a drop of chicken blood and Becker wrote back that he had tested the blood and found that the man was in the first stages of tuberculosis and would die within a year unless he accepted Becker's offer to cure him, the price being two hundred and fifty dollars. Thereupon Becker was arrested, convicted, and sentenced to jail and to pay a fine.

He was taking in one thousand dollars a day at the time of his arrest.

In my next article I will tell of the work of the "casetaker" and how ingeniously he separates a victim from his money.

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#### IF SLEEP COULD BE ABOLISHED.

Already we are beginning to sigh over the time lost in sleep, and even boys at school break down because they are kept short of it. It is a remarkable fact that great men seem to require less sleep than is necessary to the common herd. They have in a measure got command of sleep; they can do with little, and can take that little at will. We all envy and would like to imitate them. The great manufacturers cheat Nature's decree by turning night into day. They work their men by double shifts. Their fires are not quenched by night.

Science has found means of inducing sleep. Any man can now be thrown into a trance so deep that he will be unconscious of the most excruciating pain which the torturer could devise. Would it be so much more wonderful if sleep, instead of being induced, could be banished—if some drug could be found which would do for the human frame what sleep does, and do it without unconsciousness or cessation of energy? The effect would be the prolongation of life by perhaps a third. It would be the greatest discovery that ever was made—a gift of twenty years—but what fearful chaos it would cause

for the first year or so after the drug became cheap! It would be popular at once, not because sleep is not delightful, but because the men who could do without it would make so much money. The rich people who regulate their lives upon the theory that time is money would double their fortunes, and the poor, who are beginning to think that the power to work represents money, every hour having its equivalent in coin, would awake to the hope of double wages. Absence of sunlight would, of course, complicate agriculture and the outdoor trades, yet powerful electric lamps might light the path of the plow as successfully as they light the path of the motor car. Would it be possible to drive a straight furrow? We do not know.

On the other hand, it is not likely that a substitute for sleep would prove also a substitute for food. There is a sense in which the price of food would be doubled, because two dinners a day would become necessary. We can well imagine the outcry and the arguments which would complicate the servant question.—From the *London Spectator*.

## Letter Department

LOWER LAKE, CALIFORNIA, February 25, 1913.

*Dear Herald:* On the 16th inst. I had a two-hour talk with the Catholic priest of this place, according to a previous invitation from a lady friend of mine (a Catholic), who informed me that Father — desired to have a talk with me. So I consented to meet him in her parlor, and to say all that I had to say in her presence. There we had a talk on church matters, convents, punishments, etc., of that church.

"If you have anything to say about the church, you must give only your personal experience. Hearsay or what you may have read, I shall cut out. Tell us why you left the church."

I replied that I had found upon investigation that the Catholic Church was wrong. Her organization, doctrine, and practice was not in accordance with the New Testament church that Jesus Christ set up.

He said that "It is as Christ left it, and came down in unbroken succession from Saint Peter, upon whom Christ founded it."

Then I said, "It should be called, *Saint Peter's Church*." He produced a Douay translation of the Scriptures to strengthen his assertion. I said, there is no proof that Saint Peter was ever in Rome, and I was sure that Christ would not found his church on a fallible man, etc. I said that Christ was the rock on which the church was founded.

He said, "Yes, but as in a building made of stone, there is always a larger and more solid stone for the others to rest on, so Peter's resting on Christ." When I referred to the little "stone cut out without hands," mentioned in Daniel, he said that it was a spiritual church, and meant the Catholic Church; that when all the other churches shall have passed away, *their* church would shine resplendent in heaven!

In speaking of "auricular confession," he took the Douay Bible and read, "Whose sins you shall forgive," etc., etc., and "Whose sins you shall retain," etc. Said that *auricular* confession was a very wise institution, for without it the confessor could not judge what sins to retain or forgive.

When I told him that God always had a prophet at the

head of his church when he had a people on the earth, he replied that prophets were not needed *now*; they had been done away in the new dispensation; only needed in Moses' time.

I said that God had placed a prophet at the head of his church in these latter times—the last dispensation.

"I know all about John Smith."

I corrected him, but he still said, "John"; that he was a "fraud," a false prophet. I asked him if he would read about Joseph Smith, but he declined.

I told him that we enjoyed the gifts promised to the believers and that they were found in no other church. He said, "They are from the Devil." When I spoke of healings, he replied, that the Catholic Church had most wonderful healings. Then he turned to my friend who sat near. She said, "Yes, at Our Lady of Lourdes."

Then I told him about the doctor who was spoken to by the Spirit through Sister Bonner at Irvington in Elder D. S. Mills's time. He said that "the doctor had no business to have been present at such a meeting, and that when he died his time had come to die." (Published in *Autumn Leaves*, September, 1909.)

In speaking of the dreadful tortures and punishments inflicted by the Catholic Church upon "heretics" or disobedient subjects, also in convents and monasteries, and underground passages from one convent to another, he said it was "*absolutely untrue!*" Any subject who might become unhappy or was not treated right by his superior could have recourse to his "confessor," or bishop, and demand an investigation, and if the bishop or confessor did not do so, a *confessor extraordinary* may be demanded, who would see that an investigation would be made.

I said that their mode of baptism was not in accordance with the example given by our Savior, and that infants should not be baptized. He said that Christ was not immersed, but that he stood in the stream and water was dipped and poured upon his head. It was not necessary to have water deeper than that which would come up to his shoes. That it was a wise provision to baptize infants who might die before attaining the age of accountability. That it was not in accordance with the wisdom of God to make deep water necessary, for if people were journeying through mountainous and dry districts they would die without baptism because no water was deep enough.

I said that the magnificence and extravagance of the cardinals was unlike the followers of the meek and lowly Jesus. He replied that their rich and costly garments were the gifts of friends who did it for the glory of God! That nothing was too good for God, etc.

All of this talk was friendly and courteous. The priest and my friend expressed themselves in the hope that I might yet "return to the true church," and that they "would pray to the Virgin Mary" for me.

I replied that it could never be, for I knew too much of the Catholic Church, during the twenty years that I had been a faithful member of it, but hoped that the light that came to me might yet be theirs. I told them that I had found the true church, and could not believe in any other. That we are not Protestants, for we never came out of the Catholic Church. That our church is the church of the New Testament organized by Christ—*restored*.

"Well, if your church came forth in 1830 there is a terrible gap,—several hundred years, between yours and the church Christ founded. We came down in unbroken succession."

I said, "Your line of succession, according to history, has had many gaps. Then I told him that the pagan, Emperor Constantine, really founded the Catholic Church, 570 A. D.,

after the true Christians were all put to death. God had taken the church,—the authority—into the "wilderness." That Constantine, in order to make Christianity popular, had incorporated into it many pagan rites and practices, and that he was *unbaptized!* He replied that Constantine had been baptized before his death.

He asked if we had any priests in our church. I said, "My husband is a priest." "Who ordained him?" "An elder." "Who ordained *him?*" "Another elder." He shook his head, and said: "I can trace my ordination to the fountain head, Christ."

While there may be nothing new to the members of the church, I thought this might be interesting to the readers of the *HERALD* and *Ensign*, which I hope the latter may copy, as I have not time to rewrite.

Yours for the upbuilding of the true church in these latter times.

I am, very truly,

Your sister in gospel bonds,

MARIE JULIE ADAMSON.

FRANKLIN, TEXAS, March 3, 1913.

*Dear Saints:* Brother and Sister John Harp have just left my house to-day. We had five preaching services, and the attendance was fine; attention good. All seemed interested and I think Brother Harp can do good work here.

There are only four members at this place, but there were about fifty people out last night. Some of them told me that if the elder would come back this summer to preach they would build an arbor for him.

My doors are open to the Lord's servants and I would divide the last crust with them. I live seven miles north of Franklin settlement, in a place known as Beck Prairie.

Your brother in the faith,

R. W. BELCHER.

YALE, MICHIGAN.

*Dear Herald:* We are still alive in the work. We have a small branch here, and are trying to serve the Lord. Elder William Grice is our elder. We sincerely hope God will help him do his duty in spreading this latter day work.

I was baptized two years ago and I have never regretted the step.

My prayers are that God will enlighten the minds of those who are not in the church. I request the prayers of the Saints that God will strengthen the little branch here, for the prayers of the righteous avail much.

Our branch is in Fremont. I thank God for the many blessings he has bestowed upon the Saints.

We like to read the *HERALD* very much, for it is a comforting visitor.

Brother Leverton gave me my blessing at Port Huron last reunion and it is a great comfort to me. I think every Latter Day Saint ought to have his blessing. It would be a comfort and help.

Your sister in Christ,

VIOLET ANDERSON.

GARDNERVILLE, NEVADA.

*Dear Editor:* A word from Nevada may not come amiss, as we appreciate the news from the other States. We are few in number at present and live far apart. We meet at Carson City on the first Sunday in the month. Some come a distance of fifty miles. May the Lord bless us and confirm us in the faith and may his Spirit renew hope and trust in his promises which Christ has made to all who will obey his commandments, both temporal and spiritual; they both go hand in hand.

There are few Saints indeed in Nevada. Many have gone to their rest. Nevada is a hard field to labor in. Religion is

out of the question. There are many different kinds of nationality. The Utah Mormons are settling in the eastern part of the State and have bought large tracts of land that were owned by cattle men, composed of about a million acres. They already have several little towns established and their morals are superior to those of the average people. They have no criminals. Here in Gardnerville there are twelve saloons and only one hundred and fifty inhabitants; so it is all over the State—abominable to think of.

I am the first pioneer in Nevada; came in 1853. Last July, at Reno, Nevada, there was held an anniversary celebration of Nevada being a State fifty years. The pioneers had a grand parade. I was requested to sit in the first automobile and the people had to salute a Latter Day Saint,—something they never thought of. Well, I got the premium, a large silver cup.

For forty-four years I have testified of the restored gospel in my imperfect way. The Lord has seen me and my condition and soon I shall land, I hope, in that city prepared for those who are worthy. I can say, like the Psalmist, Thy testimonies, O Lord; how great they are.

Yours in the hope of the promises which are in the gospel of Jesus Christ,

D. R. JONES.

BAY MINETTE, ALABAMA, March 3, 1913.

*Dear Herald:* I appreciate the many good things I find on your pages each week. The correspondence column is a source of much pleasure and encouragement to me. I also enjoy reading the good sermons and articles.

We could have a very nice branch here if more of the members would attend the services with as much interest as they do places of amusement; but that little word *if* seems to make a great difference. We are looking forward for a brighter future for the work here.

Our faithful missionary in charge, Elder F. M. Slover, stops with us now and then and gives us the benefit of some of his excellent sermons. Brother Slover seems to be a tireless worker for the Master. Although he has not performed many baptisms in this branch, we believe other baptisms have been the result of seed sown by him.

Brother I. M. Smith was with us last week. All who have heard him preach know how we appreciated his efforts. While he was here five children, one young lady, and one man were buried in the waters of regeneration by Brother W. L. Booker, one of the local elders. So you see we are growing slowly but surely.

Another good indication of our growth is that more of the younger members are getting into office in the Sunday school and Religio. For a while only two of the younger members were officers. Now the chorister, organist, two teachers, and librarian are young people. The two teachers hold also the offices of chorister and organist. The organist, chorister, and librarian of the Sunday school, also hold the same offices in the Religio. We need wisdom and strength to properly perform our duties. So we ask an interest in your prayers that we may have divine guidance in all things, that we may better understand self and so live that we may not reflect any discredit on this grand latter day work.

I am glad that I can truthfully say I know this work is of God. I have felt the influence of his Holy Spirit and have received strength and encouragement through the ordinance of administration.

I am afflicted with partial deafness. Being young, this at times seems a cross indeed. So I ask all who may read this to pray for me, that if it is the Lord's will I may be entirely healed. I pray for strength to say, Thy will, dear Lord, not

mine, be done. Would also like for you to pray for my father, who is afflicted with what the doctors call indigestion.

With a desire to move "onward and upward," I am,  
A sister in the one faith,  
MISS NORA WARR.

MAITLAND, MISSOURI, March 5, 1913.

*Dear Readers of the Herald:* I love to read the church papers, all of them. They certainly keep us in touch with what is transpiring in the church and kingdom of God.

I live in the Ross Grove Branch of the Nodaway District. Brother R. K. Ross is our worthy presiding elder, and he is a good man in a good place. Though he does not try to preach very much, he gives us some excellent talks in exhortation, which are encouraging to the hungry soul, and it helps us to keep in the line of duty.

We are only a few in number. There are quite a number living so far away that we do not get to see them very often, some never in the meetings. Many get weaned away and get cold and indifferent in the work. It certainly is a mystery to me why Saints grow cold in this work, with the testimony they have, and the grand blessings we receive from day to day; and the sweet influence of God's Holy Spirit to comfort us if we only live worthy of his divine approval.

There have been and are yet some in our branch who are sorely afflicted, and it is hard for some to understand why the little, innocent ones have to suffer the way they do. Yet we can realize it has been a blessing to many of us, if not all.

We have had some grand meetings during our afflictions. Brother C. E. Willey has been with us and we have received many fine sermons from him. Two entered the fold through the waters of baptism, and there are others near the kingdom. Some are fighting against the workings of the Holy Spirit, and in that way reject the blessings of God. May they soon see the errors of their ways and obey the true gospel. Brother Willey surely is a plain and positive speaker. One can not help being edified if he will only listen to what he says.

This is my first letter to the HERALD, though I have been in the church nearly twelve years, and have been almost a constant reader of it and nearly all the other church papers. I thought it was about time for me to try to give something in return for what I have been receiving these many years. I feel my weakness in trying to do anything in the Lord's work, so I am inclined to wait for others to take the lead. I would rather read or listen to others than myself, but I realize I have a work to do as well as they, and I hope to do it in a way to meet the approval of our heavenly Father.

May the work of the Lord prosper in every way, is my prayer.

Your brother,  
W. S. BOND.

CHATHAM, ONTARIO, March 14, 1913.

*Editors Herald:* I inclose a copy of a hymn given at our New Philadelphia, Ohio, conference, March 2, 1913, by the Spirit, through Elder E. H. Thomas, and I trust that the Saints will truly heed the admonition contained therein.

Tune: "Glorious things are sung of Zion."

Respectfully submitted,  
R. C. RUSSELL.

Hark, ye Saints, unto your Savior;  
Heed the counsel I impart.  
Promise rich with heavenly favor  
Now awaits the pure in heart.  
I now hold in reservation  
For my children in this place,  
Blessing choice, with exaltation,  
Healing, tongues, inspired grace.

I'd exhort all my children,  
While in service in my name,  
Quietude is ever needful,  
Loud confusion I disdain.  
Angels may withdraw their presence,  
And the Spirit you may grieve,  
Should you fail to show this reverence  
As you enter, as you leave.

For my house is one of order,  
Source of blessing, joy, and rest;  
From this storehouse rich in garner,  
Willing reapers are refreshed.  
Here the holy angels gather,  
Thoughts and deeds and prayers record.  
Would you have your heavenly Father  
Note a thoughtless deed or word?

Let my people be more prayerful,  
Fast more frequent in my name;  
With your children be more careful;  
Some the gospel will proclaim.  
Tithing, offerings, consecration,  
Source of blessing, peace, and joy;  
These are precepts of salvation  
All my children should employ.

I have blessed each toiling reaper  
Sent to gather in the sheaves;  
Future toiling shall be sweeter,  
Blessed with Spirit's grace and ease.  
After you have gleaned the vineyard,  
With your loved ones you shall rest  
Where the power of sin and discord  
Can not enter or molest.

BAY CITY, MICHIGAN, March 18, 1913.

*Editors Herald:* We have always contended that Bay City was the county seat of Satan, and the traveling missionaries would hurry through the town for fear of him, I suppose. Even our district president thinks it is best to stay away. But there is one warrior in our ranks that Satan did not scare out of Bay City. Elder O. J. Hawn and the writer were moved upon by the Spirit to start a series of meetings on the east side of the river, and so rented a store building on one of the main streets of the city and advertised our meetings in press and by bill posters. We got into arguments with some of the various sects, and debated with some of them. We have been able to get the angel's message before the people. It took nearly two months to remove the prejudice from the minds of the people, but at last God came to our rescue, and we have led thirteen precious souls into the water, and there are more to follow. A Catholic lady who had been attending our meetings, came last evening and was baptized and confirmed at the midnight hour. We have some requests for baptism for Easter Sunday, and so we can see that God is marshaling his army for the rescue of the truth.

It was a sacrifice for the few Saints of Bay City to rent this store building at a cost of thirty-five dollars a month, but when we see the precious souls coming into the kingdom, it amply pays for all sacrifice made. The warrior spoken of, Elder O. J. Hawn, has been very sick, nigh unto death, but through the mercy of God he was raised up, and with what assistance the writer and the local officers could give, has carried on this series of meetings. Trusting we may be able to change Bay City from the county seat of Satan to a dwelling place for the people of God, we beg your prayers.

E. S. WHITE.

### When Will Elias Come?

I make it a point to ask a few questions,—scriptural questions that have borne upon my mind for some time. I will give only the scripture references on the subject and let some one else more competent write on them.

"And Jesus answered and said unto them, Elias truly shall first come and restore all things."—Matthew 17: 11. Now all things were not restored at that time; but he who came "in the Spirit and power of Elias" was John, whom Herod beheaded. Then the Elias that is to restore all things is spoken of in Isaiah 40: 3, 4, 5. Question: Am I to understand that Elias or John the Baptist conferring the Aaronic priesthood on Joseph Smith and Oliver Cowdery fulfilled this prophecy of Isaiah?

What I want to know is this: Do we, as a church, look for Elias to come in person and restore all things before the Lord comes to the throne of his glory? You know the Lord says all nations shall be gathered before him. (Matthew 25: 31, 32; also Acts 3: 20, 21; Revelation 7.) I understand Joseph the Martyr said: "This is Elias, if you will receive it." The gospel has been preached for a witness to all nations (or nearly so); when it is preached to all nations, then are we expecting Elias to come and restore all things, or not?

Now brethren, let us hear from some one more competent to write on these scriptural evidences.

J. L. RUST.

GLADSTONE, ILLINOIS, February 20, 1913.

### New Branch at Perry, Iowa.

We know there are many Saints who wish to know how Perry is progressing gospelward. We wish to tell you that we now are an organized branch. The great event (to us) took place March 4, 1913; a day not to be forgotten.

Bother Hand from Des Moines is our president, and the proper man for the place. He is endowed with a meek and humble spirit; no foolishness about him. He has respect of every member of the church, from the oldest to the youngest, as well as business men of the town, for he too is in business. He was ordained by Brother Griffiths, assisted by Brother Reiste.

Brother Fred Settles, a noble young man of twenty-three years, has kept the people together up to this time, and has done all that could be asked. Our branch will not be hard to handle as there is not a single discord in it, and our new president will have the support of all.

Brother Reiste has held a two-week series of meetings and will stay another week. Each sermon is a masterpiece. Several outsiders attend each night. Some will be baptized on Sunday. There are four or five candidates. A young man from Kansas City, a man of many talents and the gift to use his talents, is convinced, and it is hoped he will not delay. He would be a valuable acquisition on account of his manliness, honor and influence among men, and is not backward in defending a principle which he believes to be right. We need such men. He was terribly hurt last fall; crushed by falling from a car. Brother Clark administered to him, and next day he sat up. He can not forget so great a blessing.

Brother Griffiths was with us two nights this week, giving lectures with his beautiful pictures of the Holy Land. Words can not express the benefit to us. The church was crowded both nights. We hope we may hear him again.

NELLIE M. MARTIN.

### Extracts from Letters.

Sister O. R. Miller, Burlington, Iowa, March 17: "Some strangers have darkened the door of our little church, here, most every Sunday; but last night our hearts were made

glad to see fifty strange faces. Many of them had never been in our church nor heard a sermon from our elders before. Sunday afternoon Brother Miller and I attended a lecture down town. Brother Miller announced the evening subject and extended an invitation. Many came gladly. May the work prosper is our earnest prayer."

Brother J. C. Crabb, Vanscoy, Saskatchewan, Canada, March 13: "I am on my way to General Conference and will start from here on the 25th. Left the Saints at Edmonton on the evening of the 10th. They gave me the most affectionate parting that I have ever experienced. May the good Lord continue to bless them, which I think he will. I regretted very much that I had to leave them, but the best of friends must part. May the HERALD long live to fill its divine mission."

Elder O. J. Hawn, writing from Bay City, Michigan, says: "Mission work is moving finely. Just closed a three-night debate with Elder Horne, of the Presbyterian Church. He is a gentleman, and it was a pleasure to debate church propositions with him. He asked for a vote to be called every night. With a full house, the vote stood: First night, four for him and three for us; second night, two for him and fifty-six for us; third night, two for him and seventy-six for us. Our work did not suffer. Several have sent in names for baptism. The Bay City Saints are much pleased with the effort."

## News from Missions

### Edmonton, Alberta, Canada.

On the evening of the 10th inst. a large number of members and friends of the branch here gathered at the home of Brother Hanna, to bid our esteemed friend and brother, Elder J. C. Crabb, good-bye, and incidentally enjoy a pleasant social evening together, prior to his departure for Lamoni, to attend the sessions of conference.

Various members and friends were called upon by Brother Baldwin to speak, and in every instance responded most heartily, and gave evidence in no uncertain terms to the very high esteem in which they held Brother Crabb.

His untiring efforts, though now an old man in the service, were referred to repeatedly, and all tried to impress upon him that they were deeply appreciated, and that much good would come from the seed he has sown here.

When called upon for remarks, Brother Crabb made all feel that he had enjoyed his stay in Edmonton very much, had taken great pleasure in trying to preach the gospel as he believed was right, and expressed the desire to have those present consider the teachings of the Master as he had tried to explain them, to the end that all might be benefited, and attain a greater knowledge of the things spiritual, and always make preparation for the life which is to follow.

He was remembered with presents, and when it was time to start for the train, those who could went with him and assisted him in every way to get comfortably seated, and all wished him Godspeed, with the hope that he may be returned to continue the good work here which he has so ably begun.

MARCH 14, 1913.

## WANTED.

A Cook for Children's Home. Apply to W. P. Robinson, Manager.

## Report of Joseph Roberts, Treasurer of Children's Home, from May 1, 1912, to January 1, 1913.

RECEIPTS.			
May.		June Receipts.	
Minnie B. Nicholson, treasurer executive committee	\$128.01	Pleasant Hill Sunday School, Gravel-ford, Oregon	1.80
W. P. Robinson, superintendent	41.05	Mrs. William Smith, Gravel-ford, Ore.	25
Lucy L. Ressegule, secretary executive committee	1.49	Mc Cato, Galt, Cal., keep of children	7.00
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00	Mary B. Motter, Saint Joseph, Mis-souri, keep of Motter boy	5.00
Cynthia Cato, Bartlesville, Okla-homa, keep of Cato children	7.00	Mrs. C. A. Woodhead, Lark, Utah	3.50
Woman's Auxiliary of San Jose, Cali-fornia, by Mary B. Lawn	2.20	Atchison, Kansas, Sunday School, by Florence A. Lentz	3.55
J. C. Keck and wife, Sherwood, North Dakota	1.00	Mrs. T. J. Bell, Pawnee, Missouri	1.00
Mrs. Anna Griffiths, Ironton, Ohio	1.00	Webb City Sunday School, Webb City, Missouri	10.17
Michael Cleary, Ironton, Ohio	1.00	Keep of Bowman children	6.00
Mr. and Mrs. William Perritt, Thamesville, Ontario	5.00	Mrs. J. C. Proctor, Seattle, Wash.	4.00
Atchison, Kansas, Sunday school, by Florence A. Lentz	2.00	Collections made by Mrs. Rose Chase, Providence, Rhode Island	4.25
Mrs. Frances Prouty, Scotch Grove, Iowa	1.00	Vada Smith, Victoria, Illinois	5.00
A. Brother	36.50	Evergreen Branch, Lamoni, Iowa, by James J. Johnson	4.65
Charles H. Derry, Josie, Nebraska	1.00	Dahinda, Illinois, Branch, by Mrs. C. E. Leorance	1.45
Sister B. B. Burton, Colton, Cal.	5.00	Mrs. Jones	1.00
Sister Farling, Colton, California	50	Louise E. Nunn, Stephenville, Mont.	5.00
Mrs. M. B. Rutledge, Clearwater, Nebraska	1.40	Joseph Arber, Independence, Mo.	1.50
Susie B. Craven, Knife River, Minn.	1.00	Ira Larue, Millersburg, Illinois	1.00
Mr. and Mrs. B. F. Benson, Mini-doka, Idaho	5.00	Sale of post cards, by C. H. Barrows	3.75
Everett Mite Society, Everett, Wash.	5.00	Mrs. Mary Motter, Saint Joseph, Missouri, keep of Motter boy	2.50
Dorothy Brown, Las Animas, Colo.	2.60	Dennis Port, Massachusetts, Saints, by I. B. Ames	1.85
Sunday school class of Mrs. Ellen Davis, Beaver, Missouri	10.50	Sale of post cards by Mrs. T. J. Bell, Pawnee, Missouri	2.00
Portland Aid Society, Portland, Ore.	3.00	July Receipts.	
Sister Bartmess, Portland, Oregon	4.00	Mc Cato, Galt, Cal., keep of Cato children	7.00
Dennis Port Saints, by I. B. Ames, Dennis Port, Mass.	1.15	Collections made by Carrie Holmes, Joy, Illinois	4.00
Cormorant Branch, Minnesota	.68	Sarah Dunwoody, Eagleville, Mo.	5.00
Keep of Bowman children	6.00	San Diego, Cal., Branch, by Mrs. Elizabeth Pickles	2.25
John Quandt, Reedsburg, Wisconsin	5.00	Birthday Offering collection, by Mrs. Elizabeth Pickles	.35
Mrs. Letha Tilton, treasurer Woman's Auxiliary	48.80	Woman's Auxiliary of First Saint Joseph Branch, by Mrs. J. W. Blackman	8.15
Mrs. Josephine Darling, Thorne, North Dakota	50	Miss H. Haight, San Antonio, Texas	4.25
Mrs. Lily B. Stearns, Cedar-creek, Missouri, keep for children	2.00	Woman's Auxiliary of First Saint Joseph Branch, by Mrs. J. W. Blackman	31.15
W. D. Jones, Higbee, Missouri, keep children	7.30	A. N. Exie, Philadelphia, Pa.	1.00
G. W. Hall, Cainesville, Missouri, keep of child	2.50	Mrs. Jacob Mader, Lamoni, Iowa	2.00
Collections made by Mrs. M. Eng-ler, Keokuk, Iowa:		Dahinda, Illinois, Branch	2.36
Sister Engler	1.00	Mrs. Elizabeth Evans, Kansas City, Missouri, keep of Hall child	2.00
Sister Grant	1.00	Falcon, Colorado, Sunday School, by Mrs. J. W. Hupp	4.25
Leland Grant	15	Middletown, Ohio, Saints, by Brother Jones	85
Alburta Grant	15	Baldwin, Iowa, Sunday School, by Mrs. Charles Haller	1.55
Ray Grant	20	Brother and Sister C. E. Butter-worth, Dow City, Iowa	50
Joy Grant	20	Sister N. H. Brogden, Deloit, Iowa	50
Beulah Enry	20	Sister R. E. Miller, Deloit, Iowa	5.00
Brother Robertson	25	Sister F. H. Brogden, Deloit, Iowa	2.00
Eddie Bogue	40	Sister Ellen Duckett, Lanesboro, Iowa	1.00
Sister Bogue	60	Sale of post cards	25
Georgia Bogue	20	Collections made by Vira McHar-ness, Lamoni, Iowa	1.60
Hazel Bogue	20	Collections made by Mrs. T. A. Hougas, Macedonja, Iowa	2.15
Sister Wheatly	15	Keep of Bowman children	2.00
Sister Engler	10	Mrs. C. C. Hoague, Janesville, Wis.	1.00
Sister Grant	20	John W. Bullock, Belleville, Illinois	1.00
Biglets Grove Sunday School, by Fred A. Fry, Logan, Iowa:		Ruth K. Dennis, Sandwich, Illinois	1.00
Edie Smith	6.32	Collections made by Florence A. Lentz, Atchison, Kansas	1.75
Intermediate class	80	Mrs. Ellen Barnes, Columbus, Wash.	5.00
Melvin and Grace Mathison	20	Mrs. W. F. Thorp, Columbus, Wash.	2.00
Hester Harper	10	Ladies' Aid of Centralia, Washing-ton, by E. A. Smith	5.00
Evelyn Halleton	15	Mc Cato, Galt, California, keep of Cato children	7.00
Collections made by Miss H. Haight, San Antonio, Texas:		Mrs. A. A. Dowers, Boyd, Oklahoma	1.00
D. S. Palmer	1.00	Portland Aid Society, by Addie Austin	3.00
Elma Neal	25	Collections made by Eliza Hancock, Lamoni, Iowa	1.95
J. V. Neal	25	Sale of post cards by Fred O. Wilkin-son, Ward, Iowa	3.00
Bennie Neal	25	Mrs. Robert McNeely, Ward, Iowa	50
Lucile Lassiter	10	Pleasant Hill, Oreg. Sunday School, by Mrs. Wm. Smith	1.70
Mrs. Haight	10	Mrs. R. Partridge, Benton Harbor, Michigan	5.00
Mary Barber	05	Sr. Bailey, Lamoni, Iowa	50
C. Riggs	60	C. H. Jones, Lone Rock, Mo.	50
R. P. Tankersley	60	W. R. Chandler, Davis City, Iowa	1.00
Angie Tankersley	60	J. T. Barnett, Blytheedale, Mo.	25
Emma Riggs	60	Sr. Sim Stanley, Andover, Mo.	50
R. H. Porrester	05	John E. Anderson, Lamoni, Iowa	50
W. H. Bix	05	R. Btzenhouser, Buffalo, N. Y., photo jubilee fund	12.00
W. A. Adams	05	Geo. Whitehead, E. Syracuse, N. Y.	1.00
W. Wolf	05	Collections taken by Lamoni Stake	24.75
J. W. Youngblood	05	Bishopric	
Isaac Horn	05		
Sister Smith	05		
Sister Wolf	05		
Sister Porrester	05		
Sister Bix	05		
Sister Youngblood	05		
Mrs. W. G. Wallace	15		
Mrs. Minnie Applewhite	10		
Unknown Source	05		
Collections from Mrs. T. A. Hougas, Macedonja, Iowa	1.80		
Coleville Branch, by Sister Anna Sylvester, Coleville, Iowa	1.00		
Baldwin, Iowa, Sunday School, by Mrs. Charles Haller	2.50		
James McDiffit, Davis City, Iowa	30		
Sister Adams, Davis City, Iowa	25		
Mrs. Hattie Barnes, Rock Island, Illinois	1.00		
Mrs. M. B. Nicholson, Lamoni, Iowa, collections from Lamoni Stake	8.60		
Sister Bouton, Lamoni, Iowa	1.00		
Ladies' Aid of Bly, Okla., by Mrs. T. G. Williams	24.50		
Eliza Folk, Lamoni, Iowa	25		
J. R. Smith, Lamoni, Iowa	5.00		
Collections made by Sr. V. Renier, Apple-ton, Wisconsin			
Sister Zerble	25		
Sister Nelson	25		
Sister Renier	25		
Sister Bottner	25		
Brother Mason	10		
Cathy Neff	25		
Labor performed by Home	3.00		
A. E. Lasley, Portland, Oregon	2.50		
San Francisco, Cal., Sunday School, by Mrs. J. A. Saxe	5.25		
John Godfrey, Lamoni, Iowa	1.00		
W. C. Newcomer, Lamoni, Iowa	5.00		
Sale of post cards	75		
Keep of Bowman children	4.00		
Sale of milk	25		
Dahinda, Ill., Branch, by Mrs. C. E. Leorance	89		
Sisters of Newport Branch, Cal.	4.60		
Joan Nichols and wife, Eagleville, Missouri	25.00		
Martha A. Young, Lamoni, Iowa	5.00		
Sale of post cards by Fred DeLong	2.50		
Oscar Anderson and wife, Lamoni, Iowa	25.00		
E. W. Dutton, Milton Junction, Wisconsin	5.00		
Willing Workers, Deloit, Iowa, by Anna Winans	15.00		
Mrs. Florence True, Deloit, Iowa	1.00		
Ethel Skank, Hadersburg, Kans.	5.00		
Council Bluffs Reunion, through Ladies' Aid	20.96		
Mc Cato, Galt, Cal., keep of children	7.00		
Sale of post cards by Mrs. Pearl Halleton	1.80		
Richard Bird and wife, Pittsburg, Kansas	5.00		
Chas. D. Myers, Franklin, Kans.	1.00		
A. B. Collier, Pittsburg, Kans.	5.00		
W. L. Connor, Fairland, Okla.	1.00		
A. D. Farnes, Pittsburg, Kans.	1.00		
Myrtle R. Holsworth, Pittsburg, Kansas	1.00		
Lester Christenson, Joplin, Mo.	.01		
Jesse Needles, Joplin, Mo.	.06		
W. S. Taylor, Columbus, Kans.	1.00		
Harvel Graves, Joplin, Mo.	.01		
Sale of post cards by Callie B. Steb-bins, Lamoni, Iowa	55		
Sunshine Band, Independence, Mo., by Flo Sterrett	15.00		
Mrs. James Horr, Bronson, Iowa	50		
Katie Moran, Omaha, Nebr.	1.00		
C. P. Paul, Stewartsville, Mo.	5.00		
T. N. Franklin, Harlan, Iowa	2.00		
I. N. Roberts, Stewartsville, Mo.	1.00		
George W. Rogers, Independence, Missouri	1.00		
Amy Powell, Stewartsville, Mo.	1.00		
Wm. Constance, Cameron, Mo.	1.00		
James Seby, Osborne, Mo.	1.00		
Mrs. W. E. Summerfield, Stewartsville, Missouri	1.00		
Mary H. Hinderks, Stewartsville, Missouri	1.00		
L. P. Ferguson, Hardin, Mo.	1.00		
C. F. Householder, Stewartsville, Missouri	1.00		
B. J. Dice, Stewartsville, Mo.	1.00		
September Receipts.			
Mrs. A. E. Ferguson, Hardin, Mo.	1.00		
I. B. Ames, Dennisport, Mass.	1.00		
The Scissors Guide, by C. H. Porter	3.00		
Ad. Wheeler, Nebraska	3.00		
Ladies' Aid, Nebraska City, Nebr., by Sister Briggs	50		
Baldwin, Iowa, Sunday School, by Charles Haller	1.75		
Mrs. M. G. Chapman, Waco, Nebr.	1.00		
Sale of post cards by Edward Rannie, Lincoln, Nebraska	4.50		
Sale of post cards by Mrs. David E. Smith, San Bernardino	3.28		
Keep of Bowman children	4.00		
Mar' Nedraug, Lamont, Iowa, by John S. McQueen	1.00		
J. S. Roth, Weatherby, Mo.	25.00		
Little Sioux District reunion by Ida Stuart	108.55		
Sale of post cards by Heman C. Smith	4.45		
Frederick Palmer, Council Bluffs, Iowa, keep of child	10.00		
Woman's Auxiliary, by Letha Tilton, treasurer	200.00		
Cathleen McKenzie, Flint, Mich.	10.00		
Mrs. G. E. McKenzie, Flint, Mich.	15.00		

Miranda W. Edwards, Missouri Valley, Iowa . . . . . 5.00  
 Sale of wash sticks . . . . . 50  
 Hifeman Saints . . . . . 6.30  
 Sale of post cards . . . . . 60  
 Frank Starkey, Hifeman, Iowa . . . . . 20  
 Sale of post cards by E. W. Gilbert . . . . . 45  
 Mrs. Elizabeth Evans, Kansas City, Mo., keep of Hall child . . . . . 5.00  
 Mr. David Bonner, Kansas City, Mo., keep of child . . . . . 10.00  
 Wm. Gaulter, Independence, Mo., keep of child . . . . . 50.00

October Receipts.

Myrtle C. Snively, Lamoni, Iowa . . . . . 1.00  
 Annie B. Allen, Lamoni, Iowa . . . . . 25.00  
 Social Purity Meeting, Kansas City, Mo., by E. W. Lloyd . . . . . 6.00  
 Brother Blood, Lamoni, Iowa . . . . . 25  
 Mr. and Mrs. Otis Gardner, Fremont, Nebraska . . . . . 5.00  
 David Hall, Persia, Iowa . . . . . 25.00  
 Soren Olson, Kempton, Ill. . . . . 10.00  
 Sarah Dunwoody, Pawnee, Mo. . . . . 5.00  
 Mrs. D. A. Emsley, Des Moines, Io. . . . . 1.00  
 Kiriland reunion, by Mrs. F. J. Ebeling . . . . . 34.80  
 Fannie Richardson Hubbard, Ohio, and Anna Strachen, Youngstown, Ohio . . . . . 1.00  
 Holden Saints, by Ida A. Layton . . . . . 2.00  
 Collections by Sister T. A. Hougas, Macedonia, Iowa . . . . . 2.00  
 W. S. Bond, Maifland, Mo. . . . . 5.50  
 A Sister, Decatur, Mich. . . . . 2.50  
 Sophie Day, Castana, Iowa . . . . . 2.50  
 Mrs. Mabel Young, Lansing, Mich. . . . . 1.05  
 Melvina Heavener, Piper City, Ill. . . . . 5.00  
 Sunday School, Taylorville, Ill. . . . . 5.00  
 Joseph Price, Taylorville, Ill. . . . . 1.00  
 Wm. Jones, Taylorville, Ill. . . . . 1.00  
 Thos. Jones, Taylorville, Ill. . . . . 50  
 George Hartsell, Taylorville, Ill. . . . . 50  
 Brother Ettinger, Taylorville, Ill. . . . . 1.00  
 Mary A. Richards, Taylorville, Ill. . . . . 1.00  
 I. B. Ames, a friend, Dennis Port, Massachusetts . . . . . 2.00  
 Broad River Branch, by Judson Cable . . . . . 1.25  
 Judson Cable, Norwalk, Conn. . . . . 1.00  
 S. S. and E. J. Reed, Elbbard, Ind. . . . . 1.00  
 Sale of coal . . . . . 32.04  
 Jane Ballantyne, Moorhead, Iowa . . . . . 1.00  
 Fredk Palmer, keep of child . . . . . 10.00  
 Collections made by Mrs. F. V. Farquar, Dabinda, Ill. . . . . 1.15  
 Mrs. W. W. Housman, Ray, Ind. . . . . 5.00  
 Mrs. Mary Babbett, Stewartsville, Mo. . . . . 1.00  
 Mrs. M. Hayward, Treherne, Man., Canada . . . . . 2.00  
 Mr. and Mrs. A. P. Langdon, Dickinson, N. Dak. . . . . 5.00  
 Nauvoo District Sunday school association, by E. Bullard . . . . . 10.00  
 J. A. Lawson, Nauvoo, Ill. . . . . 2.00

Herald Publishing House.

Walter Bannister, Vanessa, Ont., Canada . . . . . 5.00  
 Joel H. Powers, North Deer Isle, Maine . . . . . 2.50  
 Mrs. Wm. Sparling, Minot, N. Dak. . . . . 2.00  
 Rachel Crompton, Middleboro, Mass. . . . . 50  
 Mrs. C. Cameron, Philadelphia, Pa. . . . . 50  
 Mrs. A. Veale, Patrolia, Ont., Canada . . . . . 2.50  
 Ella Williams, Seymour, Iowa . . . . . 2.00  
 F. L. Brown, Sylvan Grove, Kans. . . . . 2.04  
 Sale of post cards by H. W. Smith . . . . . 50  
 Providence, R. I., Religio Home Department . . . . . 6.80  
 Mrs. Dollie Randall, Ionia, Mich. . . . . 1.00  
 Aseneth Jones, Ritchey, Ill. . . . . 1.00  
 Mrs. A. Kilpatrick, Shelbourne, Ont., Canada . . . . . 5.00  
 Mrs. Walter Armstrong, Melford, Sask., Canada . . . . . 5.00  
 Joel H. Powers, North Deer Isle, Me. . . . . 10.00  
 Maude Wood, Arlington, Mass. . . . . 1.00  
 Gertrude Wood, Arlington, Mass. . . . . 1.00  
 Sadie Congdon, Arlington, Mass. . . . . 1.00  
 Sale of coal . . . . . 3.60  
 Jasper, Martha, Doris, and Willard Jennings, Lorenzo, Idaho . . . . . 5.00  
 Mr. and Mrs. Lester Whiting, Henning, Minn . . . . . 5.00

Collections made by Mrs. H. Heiszler, Berlin, North Dakota.

A friend . . . . . 1.00  
 W. C. Johnson . . . . . 1.00  
 John Ulicht . . . . . 1.00  
 A friend . . . . . 1.00  
 P. P. Larson . . . . . 1.00  
 J. M. Leppert . . . . . 50  
 R. G. Dripps . . . . . 1.00  
 J. B. Langlen . . . . . 1.00  
 Mrs. Evans . . . . . 15  
 E. Kuehnel . . . . . 1.00  
 Joseph Blatchford . . . . . 25  
 E. H. Griffin . . . . . 1.00  
 M. Lovett . . . . . 1.00  
 G. Lovett . . . . . 1.00

Carrie Ray . . . . . 50  
 Louie Larson . . . . . 25  
 Ray Johnson . . . . . 50  
 J. Frost . . . . . 25  
 Friends . . . . . 31  
 H. W. Remmeck . . . . . 1.00  
 H. C. Anderson . . . . . 50  
 A. E. Shoekman . . . . . 25  
 J. Elmer Larson . . . . . 25  
 John Southall . . . . . 50  
 Henry Harkle . . . . . 50  
 Henry Heiszler . . . . . 1.00  
 Mrs. H. Heiszler . . . . . 2.00  
 James A. Johnson . . . . . 25  
 Johnnie Pradet . . . . . 25  
 E. J. Anderson . . . . . 25  
 Julia A. Thomas, Rockland, Maine, by Anna Sylvester . . . . . 5.00  
 Sisters and friends of Coalville, Io., by Anna Sylvester . . . . . 1.00  
 Martha A. Young, Lamoni, Iowa . . . . . 5.00  
 J. L. Hart and family, Coffeyville, Kansas . . . . . 1.00  
 Elmer Hart and family, Coffeyville, Kansas . . . . . 1.00  
 Jess Hart, Coffeyville, Kansas . . . . . 50  
 Keep of Bowman children . . . . . 4.00  
 Mrs. Grace Adams, Los Angeles, Cal. . . . . 12.50

Matilda Hartchen, Eagleville, Mo. . . . . 3.50  
 John E. Farber, Independence, Mo. . . . . 3.00  
 Joy, Ill., Branch, by Glen E. Holmes . . . . . 11.35  
 Woman's Auxiliary of Crescent, Io., by Minnie Adams . . . . . 10.00  
 Oelwein, Iowa, Branch, by John S. McQueen . . . . . 2.18  
 John Pett, Dow City, Iowa, by C. J. Hunt . . . . . 10.00  
 Grace Baughman, Dunlap, Iowa, by C. J. Hunt . . . . . 50  
 Nelson and Abbie M. Van Fleet, Los Angeles, Cal . . . . . 5.00  
 J. P. Carlile, Underwood, Iowa . . . . . 25.00  
 G. A. Mortimer and wife, Redickville, Ontario, Canada . . . . . 5.00  
 John A. McGuire, Eatontown, N. J. . . . . 10.00  
 W. M. Leeka, Thurman, Iowa . . . . . 25.00  
 Mrs. Robert Gibbs, Hiawatha, Kans. . . . . 5.00  
 Mr. and Mrs. V. Asbinder, Brandon, Man., Canada . . . . . 5.00  
 Ashland, Wisconsin, Sunday School, by Mrs. Millie Erwin . . . . . 5.75  
 Dora, Oreg., Sunday School, by Mrs. Wm. Smith . . . . . 1.35  
 John Jackson, Winnebago, Nebr. . . . . 1.00  
 Dabinda, Ill., Branch, by Mrs. F. V. Farquar . . . . . 3.00  
 A. Cline and wife, Melvin, Mich. . . . . 3.00  
 Dennis Port, Mass., Branch, by I. B. Ames . . . . . 1.50  
 Delano, Mo., Branch, by Ella Harris Royden Barnhardt, Humberstone, Ont., Canada . . . . . 3.40  
 Collections made by Emma Volz, Minden City, Michigan . . . . . 1.00

Fred Volz . . . . . 1.00  
 Elizabeth Volz . . . . . 50  
 John Henry and wife . . . . . 1.00  
 Jacob Volz and wife . . . . . 4.00  
 Wm. Volz and wife . . . . . 1.00  
 Mrs. I. Putnam . . . . . 25  
 T. Summers and wife . . . . . 25  
 Joseph O'Brien and wife . . . . . 1.00  
 Anna Volz . . . . . 25  
 Emma Volz . . . . . 1.00  
 Mrs. D. Shaw . . . . . 25  
 Charles Volz . . . . . 1.00  
 A. Grensiter and wife . . . . . 25  
 R. A. Satterfield, Omaha, Nebr. . . . . 7.50  
 Bartlesville, Okla., Sunday school . . . . . 2.00  
 Mrs. D. Shaw, by Frank W. Mills . . . . . 2.00  
 Miss E. D. Beebe, Council Bluffs, Iowa . . . . . 35.00  
 Mrs. M. J. Allen, Des Moines, Iowa . . . . . 1.00  
 M. L. Everet, Des Moines, Iowa . . . . . 2.00  
 Fred Chandler, Des Moines, Iowa . . . . . 1.00  
 Portland Aid Society, by Mrs. Addie Austin . . . . . 3.00  
 Los Angeles, Cal., Sunday School, by H. F. Backer . . . . . 25.00  
 Mary A. Shaw, Alton, Kansas . . . . . 1.00  
 Oelwein, Iowa, Sunday school, by L. H. Loveland . . . . . 5.00  
 John Broeker, Cody, Wyoming . . . . . 5.00  
 Holden Saints, by Ida A. Layton . . . . . 10.00  
 Mrs. Cora Clayton, Maquoketa, Iowa . . . . . 1.00

Saints of Vera, Oklahoma:

W. W. Cheney . . . . . 1.00  
 Sister Cowley . . . . . 50  
 Brother Cowley . . . . . 1.00  
 Sister Woodroff . . . . . 50  
 Brother Ed. Brown . . . . . 1.00  
 Sister Phillips . . . . . 1.00  
 Brother Shoemaker . . . . . 1.00  
 Sister Heindselman . . . . . 1.00  
 S. E. Butts . . . . . 50

Collections made by Mrs. E. A. Smith, San Bernardino, California.

Mary Bemis . . . . . 25  
 A sister . . . . . 75  
 Ladies' Aid . . . . . 10.00

Sale of post cards by Mrs. David H. Smith, San Bernardino . . . . . 1.45  
 Mrs. T. B. Wolfe, Oberlin, Kans. . . . . 1.00  
 Me Cato, Tuolumne, Cal., keep of Cato children . . . . . 14.00  
 New Westminster, British Columbia, Sunday school . . . . . 5.00  
 Mrs. C. E. Carpenter, Lorain, O. . . . . 2.00  
 Mrs. J. R. Dickson, Weyburn, Sask., Canada . . . . . 4.00  
 Pawnee, Mo., Branch and Sunday School, by T. J. Bell . . . . . 27.05  
 Mrs. James Kelley, Grand Valley, Penn. . . . . 2.00  
 Mrs. Sarah Evans, Council Bluffs, Iowa . . . . . 1.00

Collections made by C. H. Porter, Wilber, Nebraska.

Zion's Religio . . . . . 3.00  
 Oscar Savage . . . . . 1.00  
 Jessie Wyckoff . . . . . 1.00  
 Florence Brothlar . . . . . 1.00

Collections made by Mrs. F. J. Ebeling, Willoughby, Ohio.

Brother Isleib . . . . . 1.00  
 J. D. Watson . . . . . 1.00  
 Sarah E. Gill . . . . . 50  
 Sister Wm. Liston . . . . . 50  
 Mary Masters . . . . . 25  
 Sister Wm. Mason . . . . . 25  
 Sister Ola Stanton . . . . . 15  
 Mary M. Lewis . . . . . 10  
 Brother John Young . . . . . 1.00  
 Brother Lambson . . . . . 25  
 Cora Stone . . . . . 50  
 Sister F. J. Ebeling . . . . . 40  
 Brother I. Parks . . . . . 40  
 Woman's Auxiliary, Cleveland, Ohio . . . . . 5.00  
 Mrs. George G. Cruce, Shell Brook, Sask., Canada . . . . . 1.00

Sale of post cards by Althea Miller, South Boardman, Mich. . . . . 1.45  
 Independence, Mo., Sunshine Band, by Flo. Sterrett . . . . . 10.00  
 Mrs. Ann Lewis, Osborne, Mo. . . . . 5.00  
 Collections by Sister Emma Hougas, Macedonia, Iowa . . . . . 1.00  
 A brother and sister, Los Angeles, California . . . . . 1.00  
 Anna B. Pitton, Trinidad, Colo. . . . . 1.00  
 Mark Ballantyne, Soldier, Iowa . . . . . 1.00

November Receipts.

Ladies' Aid, of Porcupine, Wis., by Mrs. Fletcher Ganoe . . . . . 5.00  
 Gertrude Ganoe, Arkansas, Wis. . . . . 25  
 Mrs. Sarah Myers, Deloit, Iowa . . . . . 2.00  
 A brother, Weatherby, Mo. . . . . 60.00  
 Union Band Sunday school, by C. H. Porter, Wilber, Nebr. . . . . 8.00  
 Woman's Auxiliary, Akron, Ohio, by Mrs. F. J. Ebeling . . . . . 13.00  
 Ladies' Aid, New Philadelphia, Ohio, by Mrs. F. J. Ebeling . . . . . 5.00  
 Mrs. Mary Hawkins, Stewartsville, Mo. . . . . 1.00  
 Sadie Congdon, Marlboro, N. H. . . . . 1.00  
 San Francisco, Cal., Religio by J. A. Saxe . . . . . 3.00  
 California . . . . . 5.00  
 A. E. Lasley, Portland, Oreg. . . . . 2.50  
 Zion's Aid, of Los Angeles, Cal., by Mrs. Hermina Badham . . . . . 04.00  
 Woman's Auxiliary of South Boardman, Mich., by Mrs. C. B. Doty . . . . . 12.00  
 A sister, Centerville, Iowa . . . . . 50  
 Minnesota Branch of Saskatchewan District, by Mrs. Emma L. Anderson . . . . . 50  
 Mrs. Lizzie Hemstock . . . . . 50  
 Mrs. Emma L. Anderson . . . . . 50  
 Mrs. Rose Kissack . . . . . 25  
 Thelma Anderson . . . . . 25  
 Walter Kissack . . . . . 10  
 Mildred Kissack . . . . . 10  
 Mrs. Tressie Hedeon . . . . . 25  
 Ernest M. Anderson . . . . . 50  
 Robert E. Anderson . . . . . 50  
 Mrs. Abbie Whiting . . . . . 50  
 Mrs. Minnie Hovey . . . . . 25  
 W. J. Hovey . . . . . 50  
 Mrs. Lewis E. Anderson . . . . . 50  
 Mrs. A. B. Nunn . . . . . 75  
 Ross Anderson and wife . . . . . 1.00  
 John Nunn . . . . . 1.00  
 Mrs. R. B. Anderson . . . . . 50  
 Lloyd Anderson . . . . . 50  
 Mrs. Beatrice Huggett . . . . . 25  
 Mr. and Mrs. Omer Nunn . . . . . 1.00  
 Mrs. Victor Anderson . . . . . 50  
 Zina Leach . . . . . 35  
 Mrs. Nettie Ferrie . . . . . 50  
 Vida Hemstock . . . . . 35  
 Avis Hemstock . . . . . 25  
 William Hemstock . . . . . 25

Sale of post cards by Alice E. Jones, Scammon, Kansas . . . . . 60  
 Mr. and Mrs. C. F. Graham, Minot, North Dakota . . . . . 3.00  
 Mr. and Mrs. J. Asbinder, Brandon, Man., Canada . . . . . 5.00  
 Burlington, Iowa, Sunday School, by Edith Willey . . . . . 5.25

Harriett R. Wood, Marlboro, N. H.	1.00
Anna E. Wood, Marlboro, N. H.	1.00
Mrs. H. H. Cole, Madison, S. Dak.	1.00
Mrs. Sadie Hanson, Los Angeles, California	15.00
Adelbert, Kansas, Sunday School, by Florence A. Lentz	3.00
San Francisco, Cal., Sunday School by Mrs. J. A. Saxe	5.00
Annie E. Pitton, Trinidad, Colo.	1.00
Long Rock, Mo., Branch, by P. M. McPeck	4.50
P. M. McPeck, Blythedale, Mo.	5.00
Fredek Palmer, Council Bluffs, Iowa, keep of child	10.00
Moorhead, Iowa, Branch, collected by V. Coht and Vina Hoffman, sent through A. M. Fyrando.	Corn
J. C. Ballantyne and wife	1.20
Myrtle Ballantyne	.60
Clara Ballantyne	.05
F. D. Court and family	.05
Margaret Canon	.05
Laura Gunsolley	.05
Arlie Hoffman and wife	1.20
Joseph Hoffman and wife	.10
Mark Jensen	.60
Edta Jennings	.05
Anna Larson	.60
Nellie Larson	.60
Claud Mann	1.00
Delana McElwain	.05
Bertha McElwain	.15
May McElwain	.05
Frank Rich and wife	.20
May Rich	.05
Lenna Strand	.25
Wm. Wilson and wife	.05
Unknown source	.05
C. U. Hutchins, Meadow Grove, Nebraska	5.00
Disgah Branch, by Joseph Lane, through A. M. Fyrando:	
Charles Vredenburg	25
Alma Hoyt	50
Baughman	1.00
John Lane	50
Hugh Hunt	1.00
Henry Johnson	1.00
John Dickey	25
Elizabeth Emerson	50
N. M. Perkins	25
Frank Runkles	1.00
May Vredenburg	50
Paul Varies	1.00
Charles Lane	1.00
J. W. Riley	50
J. W. Lane	50
Cora Hoyt	50
Pearl Van Eaton	75
A. J. Smith	1.00
David Vredenburg	4.00
Arthur Lane	1.00
Keep of Bowman children	4.00
Mondamin, Iowa, Saints, by May Gamet, through A. M. Fyrando.	11.00
R. T. Cooper, Los Angeles, Cal.	2.00
Underwood Branch, by Mrs. E. A. M. Fisher	12.25
Emma Volsky, Nebraska City, Nebr.	1.00
G. H. Wikom, San Bernardino, Cal., by F. Hogben	1.00
J. Baldwin, San Bernardino, Cal., by F. Hogben	1.00
J. H. Smith, San Bernardino, Cal., by F. Hogben	50
Mrs. Minnie Hayward, Treherne, Man., Canada	2.00
Anna B. Olson, Audubon, Minn.	1.00
Beutha Olson, Audubon, Minn.	1.00
Ois. Bosted, Audubon, Minn.	1.00
Levi Phelps and wife, Ihnea, Mich	5.00
Second Independence, Mo., Sunshine Band, by Okie Campbell	5.00
J. L. Merrick and family, Fordyce, Nebraska.	3.60
Z. M. Santee, Mystic, Iowa	1.00
Collections made by Joseph Arber, Millersburg, Ill.	7.00
Mrs. Jane Gault, Reno, Nev.	20.00
Delano, Mo., Branch, by Ella S. Harris	1.25
Mr. and Mrs. D. N. Danielson, Wray, Colorado	5.00
Zion's Religio-Literary Society, of Broekton, Mass.	5.00
Sarah Blausler, Troy, Kansas	4.00
Mrs. E. P. Schmidt, Willoughby, O. Baldwin, Iowa, Sunday School, by Mrs. Charles Haller	2.00
Mr. and Mrs. A. M. Chaborn, Thurman, Iowa	2.00
Persia, Iowa, Branch, by A. M. Fyrando	36.11
Joplin, Mo., Branch, by Dessee Pearson	5.00
Mrs. George Cruce, Merchants Grove Saskatchewan, Canada	1.00
Mc Cato, Columne, Cal., keep of Cato children	7.00
Opal Dowers, Boyd, Okla.	1.00
Ellen Weedmark, Kansas City, Mo.	1.00

Mrs. F. C. Donaldson, Hamden, O.	1.00
A brother and sister, Clitherrall, Minnesota	15.00
Greenville Sunday School, by Fred Cousins	1.40
Woman's Auxiliary of Crescent, Iowa, by Izetta Lapworth	35.00
Mrs. J. H. Post, Katy, Texas.	1.00
Mrs. Marion Chambers, Victor, Colo.	2.00
Kate Bullock, Portland, Ore.	5.00
Mr. and Mrs. O. L. Rockhold, Los Angeles, Cal.	1.00
Biglers Grove, Iowa, Branch, by A. M. Fyrando	50.00
Ladies' Aid, by Stella C. Aylor, San Diego, California	5.00
Mrs. W. S. Farrar and daughter, Lincoln, Nebraska	2.00
Mrs. Myrtle Williams, Cortez, Colo.	2.00
Sisters of Melby, N. Dak., by Mrs. George Moffet	4.00
Oyster supper at Orson, Iowa, Bro. and Sister Elmer Coffman, managers, through A. M. Fyrando.	13.70
Saints and friends of Little Sioux, Iowa, by A. M. Fyrando:	
Abbie Peasley	50
Brother and Sister G. M. Scott	1.00
Mr. C. K. Hesse	50
Edta Setchell	25
C. L. Burton	25
Sr. C. L. Burton	25
Sister D. A. Hutchings	25
Sister Elsie Buitts	25
Sister Laura Bassett	25
Joseph Conyers	25
Mr. Cox	25
Brother and Sister Linn	25
Charles Crabb	1.00
Sister Beecham	25
Brother and Sister J. T. Worsencroft	50
Perca Worsencroft	25

December Receipts.	
Woman's Auxiliary, by Letha M. Thorton, Ireal	06.76
T. W. Vickery, Steadham, Ala., by F. M. Slover	2.00
Woodbine, Iowa, Branch, by A. M. Fyrando:	
Maud Schofield	1.00
Sister Gideon Hawley	1.00
Sister S. Gamet	50
Brother S. Gamet	2.00
Sister Lena Garner	50
H. D. Swain	50
Sister Jarvis	1.00
Alf. Holeton	25
A sister	05
Sister Samuel Wood	25
W. H. Redfield	1.00
Charles Hyde	25
Sister M. M. Putnam	.60
Hattie Orvate	1.00
J. Lathey and wife	50
H. S. Gamet	50
Sister H. P. Derry	25
S. B. Kibler, wife, and Gladys	1.85
Magnolia Branch, by A. M. Fyrando:	
J. D. Stuart	1.00
Eliza Caffall	1.00
Mrs. E. J. McDowell	1.00
Mrs. Putnam	1.00
A friend	25
Mrs. Sarah Benson	25
Dr. Hanson	1.00
W. B. Fallon	50
Hattie Fallon	50
Mrs. Harrington	25
Robert Wilkett	50
J. W. Merchant	50
James Robinson	1.00
Belle Cress	25
Carrie Holten Coffman	1.00
Josephine Chambers	50
Andrew Johnson	25
A. M. Fyrando	1.00
Orson, Iowa, by Sister Elmer Coffman, through A. M. Fyrando:	
Mary Peasley	50
Sister George Scott	50
Mrs. W. B. Lightwine	25
Brethren and friends of Joy, Ill., Branch	13.75
Sister Anderson, Seneca, Ill.	5.00
J. H. Howe, Antigo, Wisconsin	5.00
Collections made by Mrs. S. R. Wigton, Roseville, Ohio:	
G. W. Robson	1.00
Mrs. W. E. Pemberton	1.00
Mrs. S. R. Wigton	1.00
Dahinda, Ill., Branch, by Mrs. Bessie Hopkins Farquer	1.35
Collections made by Will A. Boren, Bernardino, California:	
Sister Mary Bemls	1.00
Sister Maud Harris	2.50
Sister Ella Harris	2.50
Sister S. B. Harris	2.00
Falcon, Colo., Sunday School, by Mrs. J. W. Hupp	2.72

Collections made by H. E. Merryman, Enterprise, Oregon:	
H. E. Merryman	3.50
Mrs. H. E. Merryman	5.00
Angeline Merryman	10
Gertrude Wood, Andover, Mass.	1.00
Moorhead, Iowa, Branch donation and supper by A. M. Fyrando	25.00
Missouri Valley Branch supper, by A. M. Fyrando	11.00
Webb City, Mo., Sunday School, by Leila Fletcher	10.00
Mrs. Lucy Bowen, Providence, R. I.	2.00
Collections made by Mrs. T. A. Hougas, Macedonia, Iowa	2.00
Greenville Sunday School, by Fred Cousins	13.45
Iona King, Rinard, Ill.	-2.00
Nellie King, Rinard, Ill.	2.00
Persia, Iowa, Sunday School, by Joseph Seddon	2.00
Pleasant Lake Sunday School, by Mrs. Almira Sims, Shell Brook, Saskatchewan, Canada:	
Mr. and Mrs. Oswald Schrank	1.00
Harry Parks	50
Mr. and Mrs. Orben Sims	50
Mr. and Mrs. Albert Sims	1.00
Ruth Sims	1.50
Mr. and Mrs. George Cruce	2.00
St. Louis, Iowa, Branch, by A. M. Fyrando	6.50
Fredek Palmer, Council Bluffs, Iowa, keep of child	10.00
Ladies' Aid, of Bly, Okla., by Mrs. T. G. Williams	14.00
Mrs. Annie E. Pitton, Trinidad, Colorado	1.00
Mc Cato, Santa Cruz, Cal., keep of Cato children	7.00
Saint Louis Aite Society, by Mrs. Elanor L. Cooke	25.00
Mrs. Laura Savage, Wilhita, Cal.	3.00
Zion's Aid, of Los Angeles, Cal., by Mrs. W. B. Badham	3.00
Loan for one year without interest	400.00
Coalville Sunday School and Religio, by Mabel Hay	4.10
Mondamin Saints box supper, by May Gamet, through A. M. Fyrando	13.10
Keep of Bowman children	4.00
Wm. Wylie, Lamoni, Iowa	5.00
Brother and Sister M. J. Lade, Sumas, Washington	1.00
Mrs. John G. Hass, Elmore, Minn.	10.00
Mrs. Anna Perry, Indianapolis, Ind.	5.00
Mrs. Lula Gupitll, Newagen, Me.	2.00
Sarah J. Ross, Gilroy, California	10.00
Delano, Mo., Branch, by Ella Harris	1.35
Wm. L. Prouty, Scotch Grove, Iowa	1.00
Sister Emma Jensen, Trinidad, Colo.	1.00
Willing Workers, Deloit, Iowa, by Anna Winans	10.00
Brother and Sister A. H. Adams, Jasper, Minn.	10.00
Charles E. and M. E. Everett, Denver, Colorado	5.00
Mrs. Melissa L. Jordan, Deloit, Iowa, by C. J. Hunt	1.00
Mrs. Elizabeth Wallace, Rockwell City, Iowa, by C. J. Hunt	1.00
Logan, Iowa, Branch, by Sister Frank Hill and others, through A. M. Fyrando:	
Mrs. Nancy Clulow	2.50
Mrs. Lizzie Clark	2.50
W. W. Baker	25
Fred Lampher	60
Anna Lampher	60
Fern Lampher	60
Mrs. W. Wood	05
W. R. Adams	05
Ruby Adams	05
Lovina Adams	05
Charles Kennedy	05
Esther Kennedy	05
Nellie Kennedy	05
Louise Kennedy	05
Nella Wood	05
Hazel Wood	05
Altheria Hough	10
Frank Hill	5.00
Trum F. Emmerson	1.00
Rose Adams	50
Frank Hough	05
Mrs. Hough	05
Scott Hough	05
Mrs. Hannah King	05
Mrs. Elmira Adams	10
Angela, Cal.	30
Mrs. George Derry	30
Mrs. Salter	05
May Benc	25
Ladies' Aid of Logan, Iowa.	5.00
Intermediate class of girls, Logan Sunday School	5.35
Mr. and Mrs. O. L. Rockhold, Los Angeles, Cal.	1.00
Raymond Rockhold, Los Angeles, Cal.	25
Fred Letty, Lancaster, Wis.	5.00

Mrs. Lily B. Stearns, Glasgow, Mont., keep of children	60.00
Minnie Hayward, Treherne, Man., Canada	2.00
Cora Clayton, Maquoketa, Iowa	1.00
Caroline Curtis, Maquoketa, Iowa	1.00
Mrs. J. F. Rose, Ceres, Cal.	2.70
Sale of wash sticks	1.75
Caroline Torrance, Maryville, Mo.	5.00
Hiteman, Iowa, Branch, by Mrs. Joseph T. Williams	5.60
Julia V. Neal, San Antonio, Texas	1.50
David Bennett, Kansas City, Kans., keep of child	10.00
Mrs. Houghton, Council Bluffs, Io.	10.00
A sister, Amboy, Ill.	5.00
Freight on box returned	.40
Primary class of Mission Sunday School, by Mildred Anderson	2.00
Sister Clara Kilgore, Pecatonica, Ill., by H. A. Stebbins	1.00
Sister Jennie Leland, Elgin, Ill., by H. A. Stebbins	1.00
Mrs. S. C. Yancey, Prineville, Oreg.	1.00
Jennie Bohlander and mother, by James F. Kler, Chicago	10.00
Sunday School at Elmira, Mich., by Mrs. Minnie Ogden	1.25
New Bedford, Mass., Sunday School, by Edna W. H. Koehler	3.00
Mrs. A. J. Daley, Lansing, Mich.	1.00
Corinth, Ont. Canada Branch, by Ella Barbridge	5.25
Bertha A. Greer, Lamoni, Iowa	13.85
J. A. Beckman and wife, Nutana, Sask., Canada	5.00
Emma L. Anderson, Nutana, Sask., Canada	1.00
Nelson and Predetta Wilson, Winnipeg, Man., Canada	20.00
Sunny Hill Woman's Auxiliary, by Mrs. W. A. Connell	1.50
Mrs. A. Cresley, Santee, Nebr.	3.20
Ladies' Aid of Logan, N. Dak., by Iola Horning	25.00
Blanche Adams, Lincoln, Nebr.	2.10
Eagle Grove, Iowa, Sunday School, by Mrs. C. S. Hayer	2.11
Maggie E. Dittmore	.25
Maren Jacobson, Lamoni, Iowa	.50
Pleasant Hill Sunday School and Saints of Coquille, Oregon, by Mrs. Wm. Smith:	
Lola Mast, Coquille, Oregon	2.50
Sister Lebo, Coquille, Oregon	2.50
A. J. Mayre and family	2.00
William Smith	1.00
Agnes Smith	1.00
Lila Smith	.50
Eunice Smith	.50
Mabel Minard	.25
Monta Minard	.25
Minnie Minard	.25
Harvey Minard	.25
Maud Mast, Lee, Oregon	.25
Collections from Magnolia Saints, by A. M. Fyrand:	
Mrs. James Maule	.50
Mrs. James Kay	.50
Cecil Hays for shoes for brother	2.25
Mrs. W. A. Page, San Francisco, Cal.	2.50
Harry M. and Josie Childress, Deloit, Iowa	1.00
Collections by J. E. Wildermuth, Fargo, North Dakota:	
Josephine Darling, Thorne, N. Dak.	3.00
Sister Tobias Holm, Hamer, N. Dak.	2.50
Mrs. F. Bromann, Burlington, Iowa	1.00
Anamosa, Iowa, Branch, by A. J. Beam	3.00
A brother from Owen Sound, Ont., Canada	2.50
Jess Clark and family, Oran, Iowa	2.00
Sister A. Leverton Minden City, Mich.	1.00
Collections by Mrs. H. Heisler, Berlin, N. Dak.:	
Paul Shockman	1.00
P. Dockery	1.00
Mr. Flegner	.50
George Young	1.00
Nick Shockman	.50
Collections by Herald Publishing House:	
Fred'k Ode, Caldwell, Idaho	5.00
Ira Mullin, Exline, Iowa	.50
Peter Kaufman, Los Angeles, Cal.	5.00
Maud and Annie Graham, Pindlater, Sask., Canada	.50
W. Maddock, Manchester, England	1.00
Mrs. E. B. Holman, Dixfield, Maine	1.00
Elizabeth Pickles, San Diego, Cal.	2.50
Elizabeth Schnell, Los Angeles, Cal.	5.00
Oakland, Cal., Branch, by J. M. Terry	2.75
Albert E. Martin, Herschel, Sask., Canada	1.75
Sam B. Baker, Rosemead, Cal.	.50
Woman's Auxiliary, Rockville, Mo., by Edna Lukenbill	1.70
Mrs. M. C. Hannah, Montebello, Cal.	2.00

John S. Ledington, Park City, Utah	1.50
Augusta Raistron, Wiley, Colo.	2.00
W. L. McClain, Paris, Tenn.	.55
George Hail, Weston, Iowa	1.25
Mrs. W. R. Graham, Bethune, Sask., Canada	1.00
Mrs. S. A. Hoffman and sons, John and Henry, Mount Home, Idaho	10.00
Susie B. Cravens, Knife River, Minn.	1.25
Mrs. George Green, Appledore, Ont., Canada	.50
Ruby Thompson, Vesper, Kansas	5.00
San Diego, Cal., Branch, by Elizabeth Pickles	4.00
Mrs. Minnie Hayward, Treherne, Man., Canada	1.00
Estella Hayward, Winnipeg, Man., Canada	2.00
Martha Talbot, Lucas, Iowa	2.00
A sister, California	1.00
Sale of post cards, by Mrs. A. Carmichael	90
Christiana Johnson, by Grace Johnson, Chicago	1.00
Mrs. Charles Morey, Pleasanton, Io.	.40
Mrs. Jessie Moffett, Chariton, Iowa	1.00
Mrs. Ona Smith, Pawnee, Mo.	2.00
Samuel Bierlein, Andover, Mo.	25.00
Wm. Gaultier, Independence, Mo., keep of child	50.00
Oelwein, Iowa, Branch, by John S. McQueen	3.25
Second Saint Joseph, Missouri, Branch, by F. R. Gist:	
Sister C. Spillman	40
Joseph Moore, Jr.	10
Alberta-Phillips	03
John Moore	03
Jerold Phillips	12
Henry Pickeral	09
Edna Gore	15
Mabel Adair	14
Clarence Bear	12
Russell Gist	11
Mary S. Gobon	01
Henry Spillman	48
Charles Moore	07
Willie Landers	16
George Ehlers	25
Archie Schesan	08
Marie Spillman	10
Edna Meeks	14
Mame Rapp	13
F. R. Gist	37
John L. Bear	40
Amber Gobon	08
Margaret Bear	11
A. A. Richardson	51
Evens Ehlers	11
Ines Moore	09
Letha Gobon	11
Lucile Epler	16
Sister Phillips	35
I. N. Gore	61
Raymond Gore	13
August Ehlers	50
W. F. Hutchins	55
Fredric Moore	02
Mary Moore	06
Mary Bear	01
Fred Rapp	56
Unknown source	05

OTHER CONTRIBUTIONS.

May.	
Mrs. Josephine Darling, Thorne, North Dakota, one box goods; Mrs. W. H. Haviland and Mrs. J. D. Russell, Salix, Iowa, one box goods; Mrs. Elizabeth Pickles, San Diego, California, teaspoons; Mrs. Jennie Barrows, Lamoni, Iowa, waist; Miss Laura Bell, Lamoni, Iowa, canned fruit; Mrs. Bradfield, Lamoni, Iowa, clothing; Mrs. Knapp, clothing; Mrs. Anna Dancer, Lamoni, Iowa, one calf, one pair rubber boots; Mrs. A. Mills, clothing; Brother Eben Miller, couch, chairs, hammock, books, toys; Nathan Weedmark, beans; Sister Alva Yarnington, clothing; Sister Lewis Gaylord, clothing.	
June.	
Woman's Auxiliary, Davenport, Iowa, by Ruby Cummings one box goods; Caroline Torrance, Maryville, Missouri, goods; Mrs. John Haas, Lake Park, Minnesota, box of clothing; Mrs. Abbott, Lamoni, Iowa, six quarts canned fruit; dried fruit; Mrs. Nellie Elvin, two boys' waists; Eben Miller, stockings; Sister Einkle, two rugs; Mrs. Carille, stockings; Mrs. A. M. Turnbull, clothing; Mrs. Strickland, lettuce, greens; Mrs. Stedman, one pair low shoes; Clara and Lena Lambert, clothing.	
July.	
Mrs. H. O. Smith, Independence, Missouri, goods; Sister Allen, one pair shoes; Ruth Allen, dolls and toys; Nellie Anderson, clothing; Robert Allen, tricycle; Mrs. A. H. Mills, Independence, Missouri, clothing; Mrs. Benjamin Sharp, Engleville, Missouri, clothing.	

August.  
Ladies' Aid Society, Oakland, California, clothing; Marie Riggs, Kansas City, Missouri, clothing; Mrs. Wolfe, Oberlin, Kansas, dry goods; Mrs. M. L. Jones, Unity, Oregon, mittens; Mrs. Norm. Montgomery and Mrs. Frank Montgomery, Jr., Soldiers Grove Wisconsin, box goods; Mrs. Dann, quilt; Mr. A. J. McKim, corn and beans; Grandma Bell, forty quarts canned fruit, Hubbard, five bushels plums; B. D. Fleet, shoes and new goods; Mrs. Richie, four cans jelly; Mrs. Anna Dancer, grapes and plums; Mrs. Nicholson, plums; Mrs. Stedman, tomatoes; Lamoni friends, watermelons; Mrs. Prall, grape butter; College Mite Society, by J. P. Garver, quilt.

September.  
D. L. Palsgrove, Clinton, Iowa, box of wash sticks; Brother Ellison, watermelons, plums, tomatoes; Grandma Bell, tomatoes, grapes, plums; A friend, tomatoes; Brother Ellison, plums, melons; Mr. A. J. McKim, load melons; Mrs. T. Creveling, washed plums; Jacob Hicks, melons; D. C. Bohm, plums; Mrs. J. C. Danielson, caps, coats, etc.; Mrs. Anna Dancer, stockings, clothing, etc.

October.  
Ladies' Aid, of Missouri Valley, Iowa, by Miss Anna Smith, one box of clothing; Mrs. Lydia Phipps, outing flannel; Mrs. Will Loper, apples and turnips; Mrs. Mahel Knaster, two coats; Mrs. John DeLong, load of apples.

November.  
Mrs. B. D. Briggs, Nebraska City, Nebraska, quilts, towels, and wash rags; Ladies' Aid, of Buffalo, New York, by Mrs. Noble Wilkinson, quilt; Oliver Hayer, apples; C. W. Dillon, shoes, clothing; Sunshine Band, of Second Independence, Branch, by Mrs. Ben Anderson, two quilts, six undershirts; Mr. Silsbee, shoes; B. D. Fleet, caps; Mrs. Heman Smith, coat; Alfred Lovell, coats, clothing; Mr. Burch, handkerchiefs; Mite Society, clothing; C. Constance, Cameron, Missouri, forty-five quarts canned fruit, beans, rice; Oakland, California, box clothing; Mary H. Glenn, DeWay, Indiana, quilt boxes.

December.  
Ladies' Aid, of Oakland, California, box of clothing; T. H. Hinderks, Stewartville, Missouri, box clothing; R. B. Constance, for Cameron, Missouri, Saints, fruit; Little Sioux, Iowa, Branch, by Charles Crab, fruit, pickles, jelly etc.; Rachel Bradish and Catherine Frederick, Parkersburg, West Virginia, box; A. C. Dempsey, Nevada, Missouri, box of candy, cards, and boxes; Outweir Sunshine Band, by S. McQueen, one box goods; Mrs. Carrie Holmes, one pair shoes; Mrs. Lysinger, clothing; Mrs. Mary Anway, doll; Denio Grocery Company, candy and nuts; B. D. Fleet, candy; P. A. Silsbee and C. E. Blair, candy, nuts, and oranges; Mr. McDonald, candy; Mr. Silsbee, Christmas bells and toys; Doctor Bertha A. Greer, Christmas boxes and cards; C. Carpenter, play blocks; Utills Club, ten handkerchiefs, eight pair pillow cases; Mrs. W. C. Hardy, Mrs. Alice Roseborg, and Mrs. Ed Shalley, Nevada, Iowa, comforter; Carrie Alhbart, Whittemore, Iowa, one pair blankets; Mrs. Lucy Pierce and Mrs. Mae Ackery, Kingson, Missouri, underwear; Sophia T. Day, Castana, Iowa, coats and new goods; Ladies' Aid of Holdenville, Oklahoma, quilts and clothing; Mrs. Mary Wright, Maquoketa, Iowa, four quilts; Sister William Richards and Sister William Lamb, Kewanee, Illinois, two quilts; Mrs. Leo Shupe, Hermiston, Oregon, stockings; Sister Emily Beebe, Council Bluffs, Iowa, fourteen pair new shoes; Kirtland Saints, by Mrs. George, forty handkerchiefs; Mrs. Walter Harpster, Audubon, Minnesota, new clothing; Second Primary Class, Union Band Sunday School, by E. Ferguson, Wilber, Nebraska, dolls, bean bags, and Christmas books; Wilber, Nebraska, three quilts, clothing, dolls; Unknown, California friend, bag prunes; Unknown friend, peanuts.

EXPENDITURES.	
May.	
R. Bullard, expense	8.50
Oscar Anderson, secretary supplies	6.00
W. P. Robinson, home expense	260.00
Joseph Roberts, freight and postage	2.52
June.	
W. P. Robinson, home expense	150.00
July.	
W. P. Robinson, home expense	105.00
August.	
W. P. Robinson, home expense	115.00
E. H. Needham, moving house	40.00
C. M. Desart, moving house	15.75

Herald Publishing House, part payment on electric range	25.00
E. H. Needham, work on foundations	10.00
September.	
W. P. Robinson, home expense	250.00
Barney Nelson, digging well	50.00
Herald Publishing House, balance on electric range	24.79
Mrs. Adelaide Hansen, school supplies	15.00
October.	
W. P. Robinson, home expense	450.00
France Lumber Company, coal and building material	249.89
J. Lamb, work	5.00
Herald Publishing House, receipts and application blanks	6.50
J. Lamb, work	7.00
Treasurer, freight	1.24
Treasurer, stamps	3.00
Richard Bullard, traveling expense	8.50
Mrs. S. M. Boyer, clothing for Ada Bell	5.25
S. B. Delong, for board, by Joseph Roberts	2.75
C. Tallman, work, by Joseph Roberts	4.50
Fred Cousins, 66 bushel oats, by Joseph Roberts	20.05
Oscar Anderson, telephone message	.70
Adelaide Hansen, school supplies	10.00
November.	
C. B. Woodstock, school supplies	3.00
W. P. Robinson, home expense	350.00
France Lumber Company, coal acct	182.20
Perry Mason-Company, Boston, Massachusetts, for Youth's Companion	2.00
C. J. Lester, freight on box for Home	2.40
Treasurer, express	.60
December.	
W. P. Robinson, home expense	450.00
Treasurer, stamps	3.00
Lamoni Stake Bishopric, on purchase of house	175.00
C. E. Foreman, for filling silo	7.50
Lamoni Stake Bishopric, thirty-eight sacks of potatoes	52.70
Bertha A. Greer, on doctor bill	13.85
Loan	100.00
Balance on hand	705.72

COLLECTED BY WOMAN'S AUXILIARY from May 1, 1912, to January 1, 1913.

Letha M. Tilton, treasurer	
Sister Hulmes, former treasurer	\$ 48.80
Sister F. J. Ebeling, Willoughby, Ohio	7.10
Hattie J. Clark, Des Moines, Iowa, five-cent collection	2.25
Ethel McWilliams, College View, Nebraska, five-cent collection	7.00
Sister Babbitt, Stewartville, Missouri	50
M. Hawkins, Stewartville, Missouri	50
Cass River Branch, by Della Bates, Shalbona, Michigan	1.10
Mrs. Katie L. Hale, Tryon, Nebraska	30
Blanche E. Cline, Tryon, Nebraska	35
Ira Stoddard, Tryon, Nebraska	50
Mrs. M. Johnson, Tryon, Nebraska	20
Nellie Godfrey, Tryon, Nebraska	25
Mrs. E. A. Payne, Tryon, Nebraska	20
Belle Payne, Tryon, Nebraska	20
Bluebell Godfrey, Tryon, Nebraska	15
Wallace Woods, Tryon, Nebraska	10
John Payne, Tryon, Nebraska	05
Frank Payne, Tryon, Nebraska	05
Will Godfrey, Tryon, Nebraska	10
Gift Godfrey, Tryon, Nebraska	02
Jane Powell, Ravenwood, Missouri	2.50
Vina Powell, Ravenwood, Missouri	2.50
Sister M. A. Trotter, Monterey, Cal.	2.00
Sister A. S. Milgate, Sacramento, Cal.	3.00
Sarah L. Weed, Independence, Missouri, collections	20.20
Miss Emma Mather, secretary, Saint Louis, Missouri, auxiliary	5.00
Mrs. L. E. Long, Logan, Ohio	2.00
Inez Moldrup, Selling, Oklahoma	2.00
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00
Mrs. C. A. Beebe, Council Bluffs, Iowa	25.00
Seattle, Washington, Woman's Auxiliary	
Ellery, by Mrs. W. M. Emsley	4.15
Mamie B. Burton, Olive, California, five-cent collections	6.55
Woman's Auxiliary, Wabash, Ontario, Canada	3.00
Maggie Badder, Wabash, Ontario, Canada	1.00
Mabel Badder, Wabash, Ontario, Canada	25
Eunice Ross, Wabash, Ontario, Canada	26
Sister Sharron, Wabash, Ontario, Canada	19
Sister A. E. Kelley	50
Charlotte Kelley	20
Nettie Jargerson	25
Bella Jargerson	25
Marion Jargerson	25
Mrs. M. A. Trotter	25
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00
Mrs. W. T. Ferguson, Weiser, Idaho	5.00

Mary Scott, Spy Hill, Sask., Can.	4.00
Mrs. M. A. Peterson, Omaha, Nebraska, five-cent collection	6.25
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00
Ellen Tuttle, Harriette, Michigan	1.00
Mrs. P. B. Anderson	10.00
Miss Hanna K. Anderson	2.00
Mrs. J. D. Ruselle, Solix, Iowa	1.00
Sarah L. Weed, for Independence	
Local	
Martha Bailey Proctor, Seattle, Wash	50.00
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.30
Minnie B. Nicholson, stake collection	1.00
Woman's Auxiliary	11.00
W. A. and Ida M. Stoddard, Tryon, Nebraska	30
W. F. and Nellie I. Godfrey, Tryon, Nebraska	15
Frank and Belle Payne, Tryon, Nebraska	30
Bluebell Godfrey, Tryon, Nebraska	15
Florence E. West, Tryon, Nebraska	50
Minerva Johnson, Tryon, Nebraska	20
Emma Payne, Tryon, Nebraska	20
Alice H. Stoddard, Tryon, Nebraska	20
Nellie M. Stoddard, Tryon, Nebraska	20
Pearl A. Stoddard, Tryon, Nebraska	20
Mrs. H. Brunson, W. Brooklyn, Ill.	1.00
Sarah L. Weed, Independence, Mo.	14.64
Irene Emsley, Seattle, Washington	2.25
Minnie B. Nicholson, Lamoni Stake collection	8.10
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00
Minnie B. Nicholson, Lamoni Stake collection	14.05
Lyle Kapnick, Traverse City, Michigan, Branch	12.95
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00
Minnie B. Nicholson, Lamoni Stake collection	5.00
Minnie B. Nicholson, Lamoni Stake collection	10.60
Rosa Watrous, Montana	5.00
Irene Emsley, Seattle, Washington	2.00
Nella Revelle, Clinton, Missouri, Woman's Auxiliary	1.00
Emma B. Lewis, Osborn, Missouri	12.95
Irene Emsley, Seattle, Washington, Woman's Auxiliary	2.00
Minnie B. Nicholson, Joy, Illinois, Woman's Auxiliary	5.10
Mrs. J. A. Alburts, Portsmouth, Iowa	5.00
Sarah L. Weed, Independence, Mo.	14.50
Mrs. J. C. Frederick, Parkersburg, West Virginia	1.00
Mrs. M. A. Trotter, Monterey, Cal	50
Sister Nettie Jorgenson, Monterey, California	1.00
Irene Emsley, Seattle, Washington, Thanks Offering	4.55
Emma B. Lewis, Stewartville, Missouri, Branch, five-cent collection	3.95
Jane A. Brinnett, Twining, Mich.	1.00
Belle Randall, Downers Grove, Ill.	1.00
Fannie Versure, Downers Grove, Ill.	1.00
Ella Pett, Gallands Grove, Aid Society	4.10
Mamie Burton, Santa Ana, California, Branch	2.30
Sister M. Thomas, Woman's Auxiliary, Bevier, Missouri	20.20
Sister W. E. Gittens, Appleton, Wisconsin, Woman's Auxiliary	2.50
Sister P. W. Hughes, Chatham, Ontario, Canada, Woman's Auxiliary	2.30
Jennie Anderson, Weston, Iowa, Woman's Auxiliary	26.00

CHILDREN'S HOME ACCOUNT.

Receipts and Expenditures from Presiding Bishop's Office, From January 10, 1912, to January 10, 1913.	
Receipts.	
On hand January 10, 1912 (due Children's Home)	\$ 959.70
Volney Glidden and wife, Michigan	1.00
Ell Epperly	.60
Martha Epperly	.60
Arthur Epperly	.60
New Westminster Sunday School, British Columbia	5.00
Oakland Sunday School	8.00
Oakland Religio	5.64
Oakland Branch	8.90
Henry A. and Alice A. Palmer	.50
Sister E. D. Parish, British Columbia	5.00
Eliza Foots, Maine	2.50
D. J. Morgan, Missouri	2.00
Clyde Smith, Oklahoma	3.00
Genevieve Smith, Oklahoma	1.00
B. L. Hendrickson, Idaho	1.00
Hannah Brown, California	2.50
Marie Hills, Ontario	10.00
Belle Harding, Kansas	2.00
Woman's Auxiliary, Missouri, Saint Louis, Oak Hill	15.00
Mrs. Agnes Frew, Nebraska	1.00
Refund on Hargrove account (silo)	2.46

Ladies' Mite Society, Saskatchewan	5.00
Bluff Creek Sunday School, Miss.	1.05
S. A. Rogers, Missouri	20.00
Mrs. A. J. Corbett, Michigan	1.00
Mrs. A. E. Currie, Montana	1.00
D. J. Morgan, Missouri	1.00
Mrs. Alice Tucker, Chapman, Texas	3.00
Melvin Heavener, Illinois	10.00
Dean S. Linnell, Massachusetts	1.00
Mrs. M. J. Corbett, Oklahoma	1.00
Ros. Deards, Nebraska	25.90
Alice P. Dancer, Iowa	7.50
Iris Williams, Missouri	2.00
John E. Nelson, Minnesota	1.00
Alice P. Dancer, Iowa	50.00
J. T. Jones, sen., Ill.	25.00
A. E. Davis, Kansas	1.00
John Cairns, Kansas	1.00
J. W. Barnett, Mo.	1.00
Alice M. Joslyn, Mich.	1.00
R. A. Burlingame, R. I.	5.00
S. M. Long, Ala.	10
Lucy V. Long, Ala.	15
Bessie J. Long, Ala.	10
Katie A. Long, Ala.	15
John T. Long, Ala.	15
W. M. Long, Ala.	15
Tommie M. Long, Ala.	10
George H. Long, Ala.	15
Alice V. Long, Ala.	10
John Amison, Ala.	15
Maudie Amison, Ala.	10
Maggie Franklin, Ala.	15
Charles Malone, Neb.	1.00
Mrs. M. J. Corbett, Mich.	1.00
Mrs. C. F. Holmes, Oregon	10.00
Mrs. L. O'Dell, Ont.	5.00
F. Woods, Calif.	10.00
Emile McLeod, N. Dak.	6.00
Louise E. Nunn, Mont.	10.00
C. A. Minor, and wife, Wash.	10.00
Scranton Mite Society, Kans.	5.00
Philip and J. C. Jolley, Ind.	1.00
W. R. Standefer, Tex.	1.00
Mrs. Jonah Skinner, Okla.	1.00
Port Elgin Sunday School, Ont.	10.00
Ernest A. Coe, Wisconsin	1.00
Willie Blington, Wis.	5.00
Fletcher Gance, Wis.	5.00
John E. Nelson, Minn.	10.00
Louise E. Nunn, Mont.	20.00
Laura I. Cook, Md.	2.00
Ordesa Holman, Me.	10.00
Curtis Randall, Kansas	5.00
Burlington S. S., Wash.	2.00
Laklew S. S., Sask.	16.30
F. C. Harvey, Kansas	1.00
Mrs. S. B. Kreibel, Ohio	4.00
Mary Shannon, Ontario	2.00
Scranton Mite Society, Kansas	5.00
Mrs. A. J. Myers, Mo.	2.00

1913

Lois G. Johnson, N. S.	15.00
J. H. Jackson, Nebr.	1.00
Mrs. J. H. Jackson, Nebr.	1.00
Mrs. Gray, Nebr.	.25
J. H. Nier, Nebr.	1.00
Joanna Anthony, Pa.	5.00
Ellen Johnson, Ill.	5.00
Ellen Hayer, Mo.	1.00
Zion's Hope Sunday School, Mo.	15.83
Armstrong Sunday School, Kansas	19.77
Lillie Jennings, Cal.	1.00
Scranton Branch, Kansas	3.00
Mrs. Wm. Kell, Nebr.	3.00
Wade Park Sunday School, Ohio	7.00
Mrs. R. M. Bradish, W. Va.	50
Mrs. R. M. Bradish, W. Va.	60
C. O. Wiltrames, W. Va.	25
Mrs. R. M. Bradish, W. Va.	50
Mary R. Hifton, W. Va.	1.00
Louise E. Nunn, Mont.	10.00
Wm. H. Harrison, Pa.	1.00
North Philadelphia Woman's Exchange, Pa.	10.00
Philadelphia Sunday School, Primary Department	5.80
Woman's Auxiliary, Philadelphia	30.00
M. C. Fisher, agent, Mass. Dist.	14.70
Unknown	11.00
Total	\$1,527.55
Expenditures.	
France Lumber Company	\$ 467.81
W. P. Robinson, manager	200.00
Lamoni Hardware Company	217.44
Herald Publishing House,	
electric bill	510.69
George Bowler, work	2.50
W. H. Clum	2.25
State Savings Bank, interest	210.00
White-Smith Furniture Co.	11.75
Smith Teale Company	39.00
H. C. Hargrove, note and interest (silo)	101.03
Telegram	25
Total	\$ 1,870.62
Total receipts for year	\$ 1,527.55
Balance due church	\$ 352.07

Assets.	
2 horses .....	\$ 380.00
10 head cattle .....	300.00
5 head hogs .....	100.00
9 dozen chickens .....	63.00
Work harness .....	40.00
Farm implements .....	150.00
Hay .....	125.00
Corn and ensilage .....	280.00
Lawn mower, swings, child's wagons and sleds .....	22.00
Provisions .....	300.00
Reserve clothing .....	100.00
House furnishings .....	1,200.00
Cash in hands of treasurer .....	705.72

Cash in hands of W. P. Robinson .....	60.03
Real estate, vacant lots .....	2,500.00
Home place .....	12,400.00
Bills receivable .....	100.00
	\$18,805.75
Liabilities.	
Bills payable .....	\$ 400.00
Due on real estate:	
(A. Banta, March 15, 1913) .....	1,100.00
(Ethel Banta, March 15, 1913) .....	1,900.00
Interest .....	210.00
Due church as per Presiding Bishop .....	352.07
Net worth .....	14,843.68
	\$18,805.75

SUMMARY REPORT OF CASH RECEIPTS AND EXPENDITURES.	
From May 1, 1912, to January 1, 1913.	
Receipts.	
Balance on hand May 1, 1912 .....	\$ 170.55
Donations from all sources .....	4,800.89
Earnings .....	406.02
	\$5,377.46
Expenditures.	
Office supplies .....	\$ 25.23
Bills receivable .....	100.00
Interest .....	210.00
Improvements .....	540.54
Running expense .....	2,678.30
To Presiding Bishop's acct. ....	1,060.62
Balance (\$705.72 less amount due church \$352.07) .....	353.65
	\$5,377.46

## Miscellaneous Department

### Conference Minutes.

**PITTSBURG.**—Conference met at Wheeling, West Virginia, February 22 and 23. R. C. Russell, Leon G. Burdick, and O. J. Tary in charge. Statistical reports received from Wheeling, Steubenville, Glen Easton, Fairview, and Pittsburg branches. Reports received from the following: Elders: R. C. Russell, Leon G. Burdick, L. D. Ullom, Charles Fry, O. J. Tary, J. A. Becker. The Twelfth Quorum of Priests, Kirtland Quorum of Elders, as well as a number of committees and the auxiliary organizations also reported. By unanimous choice it was decided to reinstate the fall conference, the time and place being left to the minister in charge and the district presidency. The body expressed a desire to have the fall meeting devoted to educational work. General church officers, Bishop Becker and counselors, bishop's agent, L. D. Ullom, and auditing committee of the bishop's accounts were sustained. Elections resulted as follows: L. F. P. Curry, president; O. J. Tary, first vice president; A. H. D. Edwards, second vice president; John Raisbeck, secretary-treasurer; John Ashton, member of the library board. Delegates to General Conference: J. A. Becker, Harry French, Ebenezer Miller, Leon G. Burdick, R. C. Russell, J. C. McConaughy. Preaching by R. C. Russell, J. A. Becker, Leon Burdick. Gifts were manifested during the sacrament service. John Raisbeck, secretary.

**PORTLAND.**—District conference convened at Portland, Oregon, February 22, 1913. President M. H. Cook in chair, assisted by William Johnson, of Seattle. R. E. Chapman was chosen secretary, and W. H. Barker as assistant. Addie Austin was chosen chorister; Gertrude Jones as organist. George Pearson and Harry Howell were appointed ushers. District president gave an interesting talk concerning the business of the occasion, and the general condition of the district. The privilege of the floor was granted visiting Saints from other districts. The statistical reports of Condon, Portland, Vancouver, and Hood River branches were read, showing membership of 402 in the district. Seventeen baptisms since our last report. Ministers reporting: Elders: M. H. Cook, N. T. Chapman, George M. Shipley, H. W. Chapman, A. Whorlow, W. H. Barker, N. E. Austin. Priests: H. A. Jones, R. E. Chapman, G. M. Appleman, W. W. Witherbe. Teachers: W. H. Livingston, W. J. Chapman, W. N. Russell. Deacons: George Pearson, C. E. Williams, Harry Howell, Joseph Larson, J. M. Volgamore. Bishop's agent's report: Total receipts, \$2,133.18; paid out, \$1,718.35; balance on hand, \$414.83. By vote the Portland and Seattle and British Columbia districts are to hold their next reunion at Vancouver, Washington, August 18 to 27, 1913. The Portland district conference will meet at Vancouver, Washington, August 16 and 17, 1913, prior to the reunion. N. T. Chapman was chosen president of the district; N. E. Austin, vice president; R. E. Chapman, secretary; W. H. Russell, member of library board. Sixteen delegates to General Conference were chosen, those present to cast full vote, and in case of division, a majority and minority vote. Services held during conference were as follows: Preaching Saturday evening by L. P. Cox, of Centralia, Washington; Sunday school 9.45 Sunday morning. Preaching at 11 by William Johnson, of Seattle, Washington. Preaching at 8 by M. H. Cook. Prayer service at 2.30 in charge of H. W. Chapman and John Hartnell. A goodly portion of the Spirit was enjoyed by all. At the close of the Sunday evening service the report of the auditing committee of the bishop's agent's books was read and accepted. A vote of thanks was extended to the Portland Saints for their kindness and hospitality. R. E. Chapman, secretary.

**NORTHERN WISCONSIN.**—The regular semiannual conference of the Northern Wisconsin District was held with the Frankfort Branch, at Porcupine, Wisconsin, February 15 and 16, 1913. We reflect on it as one of the spiritual feasts which gives strength to all. Sunday was appointed as a day of fasting and prayer in behalf of the afflicted, namely, W. A. McDowell, John McGinnis, and Sister Ganoce. Sacrament service at 2 was very spiritual, lasting for nearly three hours. The bishop's agent's report showed \$949.62 received, against \$551.77 last year. A gain of 33 members in the district does not indicate that we are standing still when we consider that many of the aged ones are passing over the river. The untiring efforts of our district president, A. L. Whiteaker, and a goodly number of our Sunday school officers are deserving of credit. Greater prospects are before us than ever before. The reunion buildings are to be completed for the next reunion, conference so instructing the building committee; also to see that sufficient funds are raised to do so. Please send remittances to Leroy Colbert, secretary of committee. Receipt will be sent to you at once. The foundations are completed now, and most of the material is on the grounds. The auditorium is to be 40 by 60 feet, the dining hall 24 by 40. Remember, it takes money to do this, even though all of the work is to be donated. The following delegates were elected to represent the district at General Conference: A. L. Whiteaker, Ivy Fisher, Rillie Moore, J. O. Dutton, S. E. Livingston, R. D. Davis, F. A. Smith, Brother and Sister Dennis, Mary Lee, Leroy Colbert, Leda Colbert, M. O. Shedd, J. W. Hooker, Lester Wildermuth, W. A. McDowell, P. L. Richardson, and William Livingston. The number present shall cast a full vote of the district and in case of a division to cast majority and minority vote. The conference adjourned to meet the last Saturday and Sunday of the reunion. Leroy Colbert, secretary.

**NEW YORK-PHILADELPHIA.**—District met in conference at Scranton, Pennsylvania, March 1 and 2, 1913. At this conference the following officers were elected to serve for the ensuing year: President, Archibald D. Angus; counselors to the president, Walter W. Smith and Ephraim Squires; secretary, Herman N. Schwartz; treasurer, John Zimmermann, sr.; representative on the library board, Anna Zimmermann. The present bishopric, consisting of John Zimmermann, sr., and counselors, Archibald D. Angus and Benjamin R. McGuire, was sustained. Delegates to General Conference were chosen. Notable among the events during the conference was the dedication of the newly built Scranton church and the ordination of John R. Lentell to the office of elder. The completion of the church meant the realization of a hope long cherished by the Scranton Saints that they would sometime have a dedicated house of worship where they might gather and render service to the Lord. Great indeed was the rejoicing and gratitude manifested, and many were the prayers and testimonies of his mercies. The work of the past year was reviewed and plans were made for that to come. The district now includes six branches, containing almost eight hundred baptized members, and from the cheering reports that were received, it is hoped that before long another branch will be opened and the membership largely increased.

**NORTHEASTERN MISSOURI.**—Conference convened at Bevier, Missouri, February 15, 1913, Peter Anderson, D. E. Tucker, and F. T. Mussell presiding. William C. Chapman and W. B. Richards secretaries. Bevier, Higbee, and Menefee branches reported. Elders: D. E. Tucker, F. T. Mussell, W. B. Richards, F. Lofty, William C. Chapman, F. O. DeLong, C. W. Miller, William Kelso, R. R. Jones. Priests: W. T. Ramsey, D. Edmunds, Ivor Surridge, G. W. Frye, and J. W. Dubose. Teachers: C. A. Brown, B. S. Tanner, Charles Ed-

munds, and S. S. Smith. Deacons: T. E. Perry. Bishop's agent and district treasurer reported. Their reports were audited and found correct. John Fassnacht was ordained an elder by Peter Anderson, D. E. Tucker, and F. T. Mussell. Delegates to General Conference: D. E. Tucker, Peter Anderson, J. W. Dubose, Ella Davis, W. B. Richards, Frank Loft, F. T. Mussell, C. W. Miller, F. M. Burch, Ed. E. Thomas. Adjourned to meet at call of district officers. William C. Chapman, secretary.

FREMONT.—District convened with the Shenandoah Branch, February 22, 1913, with President T. A. Hougas in charge. R. E. Pratt was chosen secretary pro tem, with R. J. Dunsdon as assistant. Motion prevailed that the chairman appoint a nominating committee to select delegates to the General Conference. N. L. Mortimore, Mary E. Pace, John Kemp, Roy Dunsdon, J. W. Dunningan, C. M. Roberts, T. A. Hougas were appointed. Motion that the district presidency preside over the conference prevailed. Lorena Leeka was chosen chorister. R. E. Pratt, Mrs. T. A. Hougas and J. F. Redfield were appointed to audit the bishop's agent's books. Branches reporting were: Henderson, 84; Glenwood, 64; Tabor, 64; Hamburg, 64; Bartlett, 40; Thurman, 204; Shenandoah, 112; Riverton, 53. Ministry reporting were: Elders: C. M. Roberts, F. Becksted, John Huston, J. C. Moore, W. E. Haden. Priests: James Claiborn, J. E. Claiborn, C. W. Forney, J. R. Wight. Deacon: William Eyer. Bishop's agent's report was read and adopted: Balance due church, December 31, 1911, \$434.02; receipts to December 31, 1912, \$4,457.38; total, \$4,891.40. Expenditures, \$4,690.00; balance due church, \$201.40. Auditing committee reported agent's books to be correct. A petition for next conference was read from the Henderson Branch, and by motion was accepted, but the time was left to the presidency. John Huston was granted an elder's license. A recommendation was read from Shenandoah Branch, asking that the name of R. E. Pratt be presented to conference for ordination to office of elder. Recommendation was accepted and ordination ordered provided for. Motion prevailed to defer the matter of ordination of J. E. Claiborn. Moved to extend thanks to W. E. Haden for past labors in the district and to petition the appointing powers to return said brother to the Fremont District. Carried unanimously. Delegates to General Conference: Lorena Leeka, Jay Leeka, W. M. Leeka, J. F. Redfield, Lucy Redfield, Elvira Kindig, Ella Stewart, W. E. Haden, Wayne Richardson, M. W. Gaylord and wife, Mrs. James Dunsdon, James Comstock and wife, N. L. Mortimore, F. P. Becksted, Ella Walling, Mrs. E. E. Barbour, Lela Claiborn, J. E. Claiborn, Mamie Pace, Roxanna Blessing, T. A. Hougas and wife, Mrs. M. E. Hougas, Ethel I. Skank, Mary A. Newton, C. W. Forney. Those in attendance were empowered to cast a full vote, and in case of division to cast a majority and minority vote. Preaching at 8 p. m. by C. M. Roberts. A collection was taken at this meeting to defray district expenses, amounting to \$4.76. Sunday school Sunday morning at 9.45 in charge of local officers. At 11 preaching by N. L. Mortimore; at 2.30 prayer service; at this service R. E. Pratt was ordained an elder by T. A. Hougas, J. B. Cline, N. L. Mortimore, and C. M. Roberts; at 7.30 preaching by T. A. Hougas. Motion prevailed that R. E. Pratt be granted an elder's license. Minutes of this conference were read and corrected. Benediction by N. L. Mortimore. R. E. Pratt, secretary pro tem.

MONTANA.—District convened at Bozeman, March 1, 10 a. m., President A. J. Moore was chosen to preside. T. L. Reese assistant secretary pro tem. G. W. Thorburn chorister with privilege of choosing his assistant. Reports of following branches read: Fairview, Warm Springs, Deer Lodge, Bozeman and Culbertson. Spiritual reports of following branches: Fairview, Gallatin, Bozeman, and Warm Springs. Report of A. J. Moore read. Elders reporting: S. M. Andes, A. J. Moore, John E. Eliason, Thomas Reese, Robert Newby, L. E. Hills, D. R. Baldwin, J. P. Wyckoff. Priests: Joseph M. Higgins, William J. Murray, A. S. Peterson. Deacon: Joseph Beck. Teacher: Jacob Staffanson. A communication was read from minister in charge, J. W. Rushton. Bishop's agent's and district treasurer's reports read and both referred to auditing committee composed of T. C. Kelley, G. W. Thorburn, J. A. Amend. Committee reported as finding reports correct. The committee appointed at last conference to visit certain Saints at Coyote, reported, but as the Saints asked for further time in the matter, the committee was continued. The rules of the district were taken up. Rule 2 was amended to read as follows: "The conferences of district will convene as follows: The annual conference on the

Saturday before the first Sunday in June; and the semiannual conference on the Saturday before the first Sunday in December." Bozeman was selected for next conference. Following delegates were chosen to General Conference. Brother and Sister G. W. Thorburn, T. C. Kelley, F. H. Esgar, T. C. Kelley spoke Saturday and Sunday evenings; G. W. Thorburn Sunday forenoon. On Sunday at 2.30 prayer and sacrament service. This was well attended; two were confirmed, four administered to, and one baby blessed. A vote of thanks was extended to Bozeman Saints for kindness and hospitality. Maggie J. Reese, secretary.

### Convention Minutes.

MONTANA.—District Sunday school convention convened at Bozeman, February 28, 1913, at 10 a. m. Assistant superintendent, G. W. Thorburn, was in the chair and elected to preside, also to act as chorister. Sister L. E. Hills chosen organist. Reports of the following schools were read: Deer Lodge, Evergreen, Warm Springs, Bozeman, Nile, Hilldale, and Reese Creek. On motion the Nile school was received as member of the district association. Treasurer's report read and approved: Balance on hand, \$76.11. Motion prevailed that the association return to Warm Springs ten dollars paid to the treasurer through misunderstanding. Report of J. E. Eliason, librarian, accepted. Motion carried that the association donate ten dollars to the normal work. The bill of superintendent, S. A. Davis, for \$2.52 was allowed. The following officers were elected for the coming year. Superintendent, Lizzie Rasmussen; assistant superintendent, Maggie Reese; secretary, William J. Murray; treasurer, T. L. Reese; librarian, J. E. Eliason. The following were elected delegates to the General Convention: Brother and Sister G. W. Thorburn, T. C. Kelley, F. H. Esgar, Rosa Watrous. In the evening an interesting program was given by the Bozeman Sunday school. Convention adjourned to meet at Bozeman, May 30, 1913, at 10 a. m. Maggie J. Reese, secretary.

### Quorum Notices.

#### FIRST SEVENTY.

It is now the 15th of March, and reports from the following persons have not reached me: A. M. Baker, J. J. Cornish, William Davis, Fred B. Farr, John H. Hanson, John Harp, L. E. Hills, R. M. Maloney, W. E. Peak, A. B. Phillips, C. H. Rich, George M. Shippy, F. C. Smith, James M. Smith, S. K. Sorenson, O. B. Thomas, C. E. Willey and James E. Yates. Blanks were sent out to each one February 18, and several did not receive theirs. It may be that some of the above have sent me their report and I have not received it. If such be the case, please let me know at once by sending a duplicate report, or letting me know, so that I can send another blank. If you have not received the blank sent please let me know by first mail. I expect that I will receive the reports of the foreign missionaries before the time of our convening, but should have all the other reports in sooner.

Those who are not coming to the conference will please remit to me their quorum dues. On account of preparing the history of the Seventy this year, our expenses will be more than usual, and every one should do his part.

J. F. MINTUN.

Secretary of First Seventy.

#### TO THE OFFICIALS OF THE ELDERS' QUORUMS.

I have to-day sent out requests for a list of the names of the elders composing the quorums of which John A. Gardner, W. H. Smart, and J. F. Keir are presidents, and of which C. V. Clark, W. S. Hodson, A. L. Sanford, Frank Gray, W. R. Adams are secretaries. If there are any other elders' quorums not included in these eight above mentioned, please to send me a list of the names of the elders composing the same by first mail, addressing me at Lamoni, Iowa, care of C. Scott. These lists are for the use of the Presidents of the Seventy, and as we meet the 27th inst., we can not get these too soon for our use.

J. F. MINTUN,

Secretary of Presidents of Seventy.

DES MOINES, IOWA, March 19, 1913.

#### SECOND QUORUM OF SEVENTY.

We have sent report blanks to such addresses of the members of the quorum as have been furnished us, but have failed to receive reports from the following: O. H. Bailey, A. C. Barmore, C. H. Burr, C. E. Crumley, John Davis, J. C.

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
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 Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

Farnfield, J. L. Goodrich, Frederick Gregory, W. H. Greenwood, J. T. Hackett, O. J. Hawn, C. G. Lewis, Daniel Macgregor, J. W. Peterson, R. O. Self, T. J. Sheldon, S. W. Simmons, and J. M. Stubbart. We would like a report from all. If you have not received a blank please notify the undersigned at once. Address me at Holden, Missouri, box 144, till April 1. After that, at Lamoni, Iowa, care C. Scott.  
 H. E. MOLER, *Secretary*.

10.30-10.40, from the General Secretary, D. J. Krahl, Independence, Missouri.  
 10.40-10.50, from the General Treasurer, John Smith, Lamoni, Iowa.  
 10.50-11.30, Primary Department conference; Mrs. G. T. Griffiths, Columbus, Ohio, in charge. Questioning, ten minutes.  
 11.40-11.55, "Teaching intermediates; obstacles, and how overcome," Mrs. F. B. Farr, Cameron, Missouri. Questioning, five minutes.  
 Adjournment.

Request for Prayer.

Sister Roy N. Smith, Box 216, Burlington, Wisconsin, writes: "Roy N. Smith of Burlington requests the prayers of the Saints in his behalf, that if it be God's will he may regain his health and strength."

APRIL 4, AFTERNOON SESSION.

2.00-2.15, song service.  
 2.15-2.40, business.  
 2.40-3.20, Normal Department. "Training for service," Mrs. D. H. Blair, Kansas City, Missouri.  
 3.20-3.35, "Interest in the class," Albert Carmichael, Lamoni, Iowa.  
 3.35-4.20, Home Department conference, Mrs. E. S. McNichols, Atchison, Kansas, in charge.  
 Intermission exercise.  
 4.30-4.50, librarians' conference. E. H. Fisher, Winter Hill, Massachusetts, in charge.  
 Questioning, five minutes.  
 Adjournment.

Delegates to General Conference.

Delegates from the east, going to General Conference by way of Chicago, will leave Chicago at 6 p. m., April 1, arriving at Lamoni at 6.40 on the morning of the 2d. Delegates from Ohio will leave Cleveland at 7.35, April 1, going over the Lake Shore Railroad. If ten or more will travel together, party rates can be secured. Delegates wishing to join the party either at Cleveland or Chicago will please notify the undersigned, so that arrangements can be made for accommodations.  
 J. A. BECKER.

APRIL 4, EVENING SESSION.

7.15-7.30, song service.  
 7.30-7.45, "The school in its relationship to the pastor," G. E. Harrington, Independence, Missouri.  
 Questioning, five minutes.  
 7.50-8.05, "The school in its relationship to the missionary," F. B. Farr, Cameron, Missouri.  
 Questioning, five minutes.  
 8.15-8.45, address to normal graduates, J. W. Rushton, Independence, Missouri.

WILLOUGHBY, OHIO, R. F. D. 2.

Notices.

The president of each branch in the Nauvoo District will please send to me your quarterly report April 1.  
 CHARLES E. HARPE.

LAMONI, IOWA, March 21, 1913.

APRIL 5, FORENOON SESSION.

9.45-10.00, song service.  
 10.00-10.30, business.  
 10.30-11.00, superintendents' conference, Superintendent Daniel Macgregor, in charge.  
 11.00-11.20, from the Superintendency.  
 11.20-11.35, "Handwork in the elementary grades," Anna Zimmermann, Philadelphia, Pennsylvania.  
 Questioning, five minutes.  
 11.40-11.55, "Stories and story telling," Mrs. Daniel Macgregor, Saint Clair, Michigan.  
 Questioning, five minutes.

Correction.

In Brother F. R. Tubb's letter in the HERALD of March 12 appears a reference to "seventy-five immense meteors which flew over the city of Toronto on Sunday night, the 9th instant." This should have read "fifteen immense meteors," etc. The mistake occurred in reading Brother Tubb's writing.

APRIL 5, AFTERNOON SESSION.

2.00-2.15, song service.  
 2.15-4.00, grand round table.  
 4.00-4.15, "The principles of teaching," Lucie H. Sears, New Bedford, Massachusetts.  
 Intermission exercise.  
 4.20-5.00, election of officers. Unfinished business.

Convention Program.

The following program, subject to modifications and additions, will be presented at the General Sunday School Convention, Lamoni, Iowa, April 4 and 5, 1913.

APRIL 4, FORENOON SESSION.

9.00-9.45, social service, John Smith, Lamoni, Iowa, in charge. Intermission, fifteen minutes.  
 10.00-10.20, song service, Hale W. Smith, Independence, Missouri, musical director.  
 10.20-10.30, organization.

APRIL 5, EVENING SESSION.

- 7.00-7.15, song service.
- 7.15-7.30, "The school and its mission," J. W. Wight, Lamoni, Iowa.
- 7.30-7.45, demonstration of graded work; the old and the new.
- 7.45-8.00, "Junior methods and equipment," G. R. Wells, Lamoni, Iowa.
- Questioning, five minutes.
- 8.05-8.20, "Facts gleaned from the field of a field worker," Mrs. M. A. Etzenhouser, Independence, Missouri.
- Intermission exercise.
- 8.25-8.40, "School work among the Lamanites," J. E. Yates, Guthrie, Oklahoma.

Resolution of Sympathy.

The following resolutions of sympathy were drafted by the Doctrine and Covenants class, of which Brother Gaulter was a member, and were adopted by the Star of Bethlehem Sunday School, of Lamoni, Iowa, at its regular session on March 16, 1913:

- "Inasmuch as death has again invaded our midst, and removed from our class and school our worthy brother, Lewis Gaulter, aged ninety-five years,
- "We, therefore, feel to express our sorrow for the loss thus sustained, and extend to his aged companion and children our sincere sympathy in this their hour of sorrow and trial.
- "Brother Gaulter was a devoted follower of Christ, a lover of the children of God, a faithful father, and an exemplary member of society, a lover of the Sunday school and of little children,
- "Therefore, we feel that he has indeed merited the great reward offered to the faithful, namely, to come forth in the resurrection of the just."

Resolutions of Condolence.

Whereas, God, the supreme ruler of the universe, has seen fit in his wisdom and love, to remove from our Sunday school, one of our buds of promise, Waitressa E. Quinley, therefore be it,

Resolved, That the Latter Day Saint Sunday school of Joplin, Missouri, extend their deepest sympathies to the family in this their hour of bereavement; and further,

Resolved, That we each try to show them the silver lining behind the dark cloud; and point them to the path that will reunite them with their loved one by and by.

Died.

CARLILE.—Infant daughter of Earl H. and Ina Carlile, was born March 12 and died March 15. It appeared to be a bright child, and parents and grandparents were gladdened at its birth, but for only a short time were they privileged to have it with them, death being caused from heart trouble. The bereaved ones found it hard to give up the little one, but comfort is found in the statement "Of such is the kingdom of heaven." Services were held in church at Underwood. Sermon by J. A. Hansen, assisted by J. P. Carlile. Interment in Underwood cemetery.

SHIPPY.—At Saint Joseph, Missouri, March 12, 1913, of pneumonia, Joseph Ralph, infant son of Brother and Sister Silas Shippy, aged 5 months, and 1 day. A beautiful boy; it was sad that he had to go. Yet three children remain to bless the parents, and it is well. They came to Lamoni and held funeral service at the home of the grandparents, Brother and Sister S. D. Shippy; John Smith in charge, and sermon by H. A. Stebbins.

DOWNEY.—At Lamoni, Iowa, March 13, 1913, of erysipelas, Sister Rebecca J., wife of Brother J. E. Downey, aged 53 years, 10 months, and 5 days. She left ten children and three step-children, to all of whom she was a devoted and loving mother. She obeyed the gospel in 1894, baptized by Joseph Snively. Before death she called her husband and children to her and exhorted them to continually seek the Lord for his help and guidance, that they may live in honesty, virtue, and uprightness. Funeral service in charge of John Smith; sermon by H. A. Stebbins.

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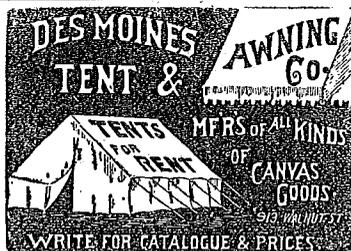
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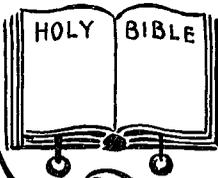
A GERMAN EDITION of a Marvelous Work and a Wonder. Just issued. Order No. 280b. Paper, 25c.

# The Saints' Herald

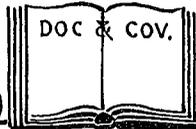
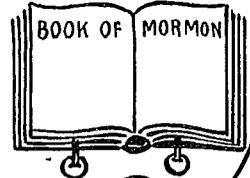
## Joseph Smith, the Martyr.

Of Joseph Smith it might be said, in the language of Walter Rauschenbusch concerning the oldtime prophets: "He went to school with a living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book."

APRIL 2, 1913.



**MAGAZINE**  
**NUMBER**



HERALD PUBLISHING HOUSE, LAMONI, IOWA.

# The Unknown Grave.

Words by  
David H. and Elbert  
A. Smith

Music by  
David H. Smith

Arranged by  
Audentia Anderson

*Flowing.*

1. There's an un - known grave in a green low - ly spot,  
2. And near by its side does the wild rab - bit tread,  
3. The heav - ens may weep and the thun - ders moan low,  
4. The proph - et whose life was de - stroyed by his toes  
5. The love all - em - brac - ing that nev - er can end,

The form that it cov - ers will ne'er be for - got.  
While o - ver its bos - om the wild this - ties spread,  
Or the bright sun - shine and the soft breezes blow,  
Sleeps now where no hand may dis - turb his re - pose,  
In death, as in life, knew him well as a friend,

Where ha - ven trees spread and the wild lo - custs wave  
As if in their kind - nesses to guard and to save  
Un - heed - ing the heart, once re - spons - ive and brave,  
Till trump - ets of God drown the notes of the  
The pow - er of Je - sus the might - y to save

Their frag - rant white blooms o'er the un - known grave,  
From man's foot - step in - trud - ing the un - known grave,  
Of the one who sleeps there in the un - known grave,  
And we see him a - rise from his un - known grave,  
Will de - spoil of its treas - ure the un - known grave,

*rit e dim.*

O - ver the un - known grave.  
Guard - ing the un - known grave.  
Low in an un - known grave.  
God bless that un - known grave.  
No more an un - known grave.

# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, APRIL 2, 1918

NUMBER 14

## EDITORIAL DEPARTMENT

### GREAT RELIGIOUS IDEAS ADVOCATED BY JOSEPH SMITH.

It will be remembered that Joseph Smith was in his fifteenth year when his first vision was received, early in the spring of 1820. His second vision came three years later. Contrast the importance, magnitude, and startling originality of the ideas contained in these visions, or growing out of them, with the youth, inexperience, and alleged ignorance of the boy who received them.

The first of these to which we will refer was that of renewed revelation. The religious world was a unit in teaching the idea that revelation had ended long centuries before, when John saw the closing scenes of his wonderful vision on Patmos. No other idea was dreamed of or suggested.

Yet like a flash out of the sky came to this boy the unique, dramatic, startling idea, of renewed revelation—God speaking again to men, angels coming to earth again, just as in all past ages when God had prophets on earth.

How many boys fifteen years of age are thinking such thoughts? How many can grasp an idea of such magnitude, and so adverse to the settled convictions of the world?

And how well this idea was unfolded! Had his revelations when presented been of such character as one would expect from an unlettered, backwoods boy, they need not have caused anyone a moment's anxiety. But this boy was able to bring forth revelations that agitated the whole religious world; that set every existing denomination of the old order against him; revelations that were in fact far beyond his power to conceive of himself.

Here was one, who, as Walter Rauschenbusch says of the ancient prophets: "Went to school with a living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book."—Christianity and the Social Crisis, p. 23.

#### BIG IDEA NUMBER TWO.

The next great idea was that of the Book of Mormon. Robert G. Ingersoll said that the Christian God was ignorant of the existence of America until



Photo by Elder H. O. Smith.

#### SCENE OF THE FIRST VISION.

Scene in the forest where Joseph Smith retired to pray, early in the spring of 1820. This is said to be the tree under which he was when the vision was received. Elders F. A. Smith and H. O. Smith are shown in the foreground.

Columbus told him of it. The Book of Mormon challenges that idea. Here was a boy who conceived the idea of producing a book that would give a history

of the peoples and races that inhabited the continents of North and South America during all the dim ages of the past. This book was to set forth the remarkable fact that God knew of these people, and that Jesus visited them and told them the story of the cross. It was to be revealed by the hands of an angel, and to be translated by the power of God. What a unique conception! (For convenience of expression we say that Joseph Smith conceived these ideas. Our position on that point will appear later.)

How well this idea was executed! When his book appeared had it been a weak, ephemeral thing; as we might expect it to be, coming from the hand of

whom the book tells have been discovered in the exact regions where the Book of Mormon story placed them. And early Spanish explorers, to their surprise, found in South America the cross as a sacred emblem, mute testimony of the truth of the statement that Jesus came to the Western World and told those people the story of the cross.

#### BIG IDEA NUMBER THREE.

The twelfth chapter of the first Corinthian letter, and the fourth chapter of Ephesians state as plainly as anything can be stated that God set in his church, apostles, prophets, evangelists, pastors, and teachers. Other officers, such as bishops, elders, deacons, etc., are mentioned in other places as a part of the New Testament church. There were churches, at the beginning of the nineteenth century, with elders, and some with pastors, and some with deacons, and others with evangelists. But nowhere was one with all of the officers that God set in his church.

But this young man conceived the daring idea of organizing a church that should contain all of the God-appointed officers. Among the many church builders, he alone proposed to build after the original pattern.

How well his plan was carried out! When they met to organize the church, on the sixth day

of April, 1830, there were only six members present,—only half enough to fill the quorum of twelve apostles, which was to be a part of the proposed church structure.

It did not seem probable that one with the limited influence and resources that Joseph Smith then had would ever convert enough men to fill his proposed offices.

But Jesus said that he would "draw" men unto him. Jesus was in this movement, and presently his drawing power demonstrated itself. Men came, one from here, another from yonder, by ones and twos, by scores and hundreds, and as God designated them, they were ordained and set in order, until the organization was complete, with its prophets, apostles, seventies, bishops, evangelists, elders, priests, teachers, and deacons, "all as at the first." Every officer mentioned in the New Testament as a part of the



Photo by Elder H. O. Smith.

#### OLD HOME OF JOSEPH SMITH.

Southwest view of the home of Joseph Smith at time of the angel's visit to him, September 21, 1823. The window marked X is supposed to be in the room where this visitation occurred.

an uneducated, backwoods boy, nearly one hundred years ago, no one need have given it a second thought. It would have died of its own futility. It would have fallen of its own weakness.

The fact that the brightest and brainiest men of nearly all denominations have given their brains and their time and their money in a united crusade against it, and societies have been formed to combat it, and learned men of no religious persuasion have attacked it is evidence that it contained a surprising force and virility. Otherwise these men pay themselves a poor compliment, if they are to allege that they have found it necessary to unite their genius and money in a war against a weak and empty sham. Men do not go out with a cannon to hunt a mouse.

Strangely enough, archæology has come to the aid of the book, and the ruined cities of those people of

church, was in his place and at work. The great idea had taken concrete shape, as foreshadowed in the vision where it was said that God was about to do a wonderful work.

And to-day anyone who cares to attend the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints may see a living reproduction of the old Jerusalem church. Standing in the midst of the assembly, he may look about and see the quorum of twelve apostles, the quorums of seventy, the bishops, the order of evangelists, the elders, the quorums of priests, teachers, and deacons, the pastors,—in fact not one officer of the New Testament church can be mentioned that he will not see occupying in his proper place. This is the concrete result of that which we have termed "big idea number three." Its size and importance justify the appellation.

#### A SCRIPTURAL SYSTEM OF BELIEF.

Many efforts have been made to formulate a satisfactory creed or confession of faith. Resultant creeds have always been inadequate, and time has demonstrated the need of revision; so that when the Lord told Joseph Smith that all the creeds were wrong, he stated a fact that time has demonstrated.

All of this labored creed-drafting is superfluous. In the sixth chapter of Hebrews there is a divinely stated system of belief. Paul, a special, chosen ambassador of Christ, states the principles of the doctrine of Christ as he learned them from Jesus Christ himself. He says that the principles of the doctrine are faith in God, repentance from dead works, baptisms, the laying on of hands, the resurrection of the dead, and the eternal judgment.

Here we have six cardinal principles, based on the existence of God and the Messiahship of Jesus Christ, that are simple, yet all inclusive. They take a man from the very dawn of faith, up through the ashes of repentance, baptism in water, the baptism of the Holy Ghost through the laying on of hands of God's ministry, and on through the resurrection, right into the presence of God in the great judgment. They cover the whole Christian experience.

There it was as clear as crystal, waiting through all the Dark Ages for some church builder to adopt it as a confession of faith, yet all had overlooked it.

Joseph Smith, with an idea bigger and better than any that had come to any creed-maker, cut the Gordian knot of all creed-making perplexities, and adopted this God-given statement of faith as his system of belief.

#### THE BLESSINGS OF PRIMITIVE CHRISTIANITY.

Associated with these teachings he conceived the idea that the church of to-day should enjoy the blessings of old, healings, miracles, prophecies, tongues, and all the great manifestations mentioned in Mark

16, 1 Corinthians 12, and many other places, as a part of the divine system.

This was a startling innovation in an age in which nearly all religious teachers of every cult were agreed that such things were to be enjoyed no more.

Yet how well the idea succeeded. Scarcely was the church organized before men and women began to prophesy, and speak in tongues; and the sick were healed. And that has continued. Probably seventy-

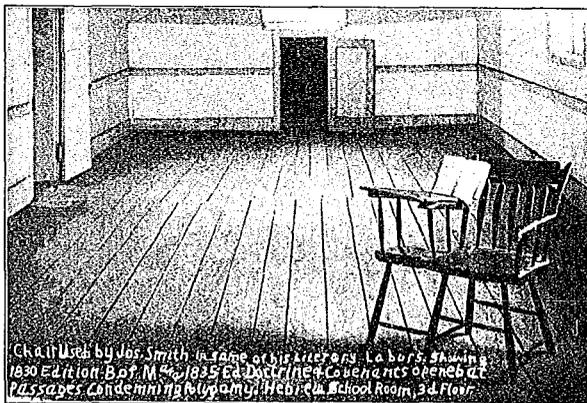


Photo by C. Ed. Miller.

#### AN INTERESTING RELIC.

Scene from room in third story Kirtland Temple, where the class met to study the Hebrew language. Chair owned by Joseph Smith the Martyr and used in his literary work. 1830 edition Book of Mormon and 1835 edition Doctrine and Covenants open at passages condemning polygamy.

five per cent (perhaps more) of the members of the Reorganized Church of Jesus Christ of Latter Day Saints to-day can testify that at some time they have been healed or have seen others healed. And some of these testimonies are of a very remarkable nature.

Since that day great cults have sprung into existence, teaching divine healing. It was a big and a brilliant idea that came into the mind of this youth, anticipating them all, and including divine healing in his program, thus squaring himself with scriptural teaching on another important point.

#### THE PRIESTHOOD RESTORED.

Priesthood was a clearly defined institution in both the Mosaic Church and the Christian Church. Men did not act without authority in heavenly things. They were duly called of God and regularly ordained by those having the priesthood. Thus authority went down from man to man until lost by reason of sin or apostasy.

How is it with the popular churches of to-day? The Protestant churches unite in condemning the Catholic Church as an apostate organization, yet if the ministers of any one of the Protestant churches attempt to trace their priesthood back, it will lead them, sooner or later, to the Catholic clergy.

So, to avoid this issue, if such clergyman is asked concerning his authority, the chances are that he will quote the injunction: "Go ye into all the world, and preach the gospel to every creature."

But men do not get authority, they do not get priesthood, by reading a passage of scripture. As well claim a seat in the United States Senate by reason of having read in the Constitution that certain men should occupy there. Priesthood presupposes a call from God, and also a *valid ordination*.

"Ye have not chosen me," says Jesus, "but I have chosen you, and ordained you." (John 15:16.) And when certain men who had not been so called and ordained, attempted to perform priestly func-

what similar manner, they received the Melchisedec priesthood.

So to-day any elder of this church who cares to do so may trace his priesthood back to a satisfactory source. One may say: "I received my ordination under the hands of Alexander H. Smith, who received his under the hands of President Joseph Smith, who was ordained by William Marks and others, who received their priesthood under the administration of Joseph the Martyr, who received his priesthood by angelic ministrations from God himself. This line of succession is presented as an illustration, and not as an exact line of succession in any individual case; the various elders of the church may trace their authority back in that way.

But if any clergyman in any other denomination of which we have knowledge endeavors to trace his priesthood back in a similar way, he will run it to earth sooner or later in the Catholic Church. It can not be traced back to a satisfactory source. John Wesley frankly admitted that fact, and when his authority was challenged, referred to his ordination under the hands of the Archbishop of Canterbury, who of course traced his priesthood right back into the Catholic hierarchy.

The only logical alternative is restored priesthood, and that is not claimed by any other people, so far as we are aware. This idea of restored priesthood is profound and startling. Compare it with the youth and theological inexperience of the one who announced it.



MRS. EMMA HALE SMITH.

This is taken from an old oil painting. She is shown holding her youngest son, David, who was born after the death of his father.

tions, the devils themselves mocked them, saying: "Jesus I know, and Paul I know; but who are ye?" (Acts 19:15.) The Devil still laughs at a self-appointed ministry.

If priesthood can not be traced back by succession to the apostles, it can be had only by restoration. This is inexorable logic. There is no escape.

The great idea came to Joseph Smith to present a divinely restored priesthood. On the fifteenth day of May, 1829, a heavenly messenger by commandment of God visited Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic priesthood. By his commandment they then baptized each other, and also ordained each other, thus respecting the two elements that figure in every ordination—the divine and the human. At a later date, in a some-

#### THE INSPIRED VERSION OF THE BIBLE.

Two other ideas we desire to mention, that appeared early in the ministry of Joseph Smith, though possibly not directly announced in the visions to which we have referred. The first of these was a divinely corrected Bible.

The King James Version of the Bible comes to us as the result of many translations. It comes to us from sources originally in the custody of the Romish clergy, through dark ages of corruption. No original manuscript is in existence. It is not surprising then that there are mistranslations and evident omissions, interpolations, and contradictions. Thousands of dollars have been expended, and vast research undertaken in the effort to secure correct renditions of the text.

King James in his time authorized this translation that has been so widely accepted. Later came the "Revised Version." The Catholics have a translation. Alexander Campbell tried his hand at correcting the Scriptures. We have been informed of late that the Baptists have gotten out a new version. Many others have translated the Scriptures in an effort to correct some obvious errors.

To Joseph Smith came the idea that it would be

possible for the God who gave the Scriptures to correct some of the evident errors that have crept in. The Inspired Version resulted. It rests on its own merits. Here is one rendition among hundreds that might be cited: In the King James Version Jesus is made to say:

"All that ever came before me are thieves and robbers."—John 10: 8.

What a terrible arraignment of Moses, Isaiah, Jeremiah, John the Baptist, and all who came before Christ. If you believe Jesus, then throw away the writings of these other men. But the Inspired Version comes to our rescue with this rendition.

"All that ever came before me *who testified not of me* are thieves and robbers."

There were many false prophets who testified not of Jesus,—they were thieves and robbers; but not so Moses, Elias, John the Baptist, and all the bright galaxy of those who foretold the coming of Jesus.

If it were possible to present this version of the Bible as the work of some learned society, one might make a splendid salary selling this book to preachers, on its merits alone. If they did not know its origin they would be delighted with its clarification of old difficulties.

#### THE EIGHTH BIG IDEA.

The last great idea that we mention is that of Zion as a gathering place. The Scriptures are replete with predictions of a time of destruction, war, and pestilence that shall precede the second coming of Christ. Jesus himself says that when we shall see these things we shall pray that we may be accounted worthy to escape them (Luke 21: 36). Escape! How? Where? Modern theology is silent.

Into the brain of Joseph Smith came the idea of a gathering place, a Zion, where the people of God should be preserved from these calamities. Moreover, this was to be a place of equality and social justice, thus foreseeing in a way the present almost universal unrest due to social and economic injustice and the unjust division and distribution of wealth, with resulting class hatred and warfare.

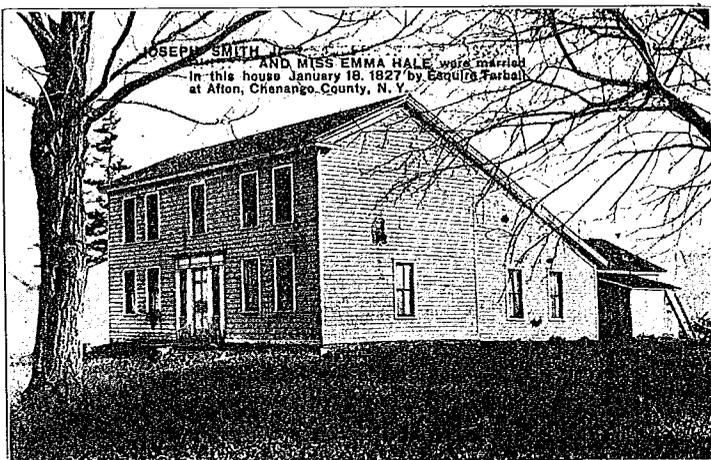
That idea is still in process of development. It was a great big idea for the brain of an obscure, inexperienced young man to grasp and hold.

#### THE IDEAS AND THE FOLLOWING.

When we consider the youth, inexperience, and obscure station of Joseph Smith, as a boy and young man, and then reflect upon the magnitude, dignity, and far-reaching importance of these ideas, and

others that he projected into the religious arena, we perceive that every attempt to account for Joseph Smith and his work from the usual standpoint must fail. He is a conundrum. He is a riddle. There is a superhuman element enters in here somewhere. The world can not explain Joseph Smith.

Men have tried to account for him on the theory that these ideas were suggested to him by some very able men among his followers. Unfortunately for this theory, these ideas were either announced in his visions and revelations, or were foreshadowed, before he had followers. He did not get his ideas from his followers; he secured followers because of the bigness and character of his ideas. Sidney Rigdon, in particular, has been pointed out as a power behind the throne. But it is a fact that Sidney Rigdon never heard of Joseph Smith until after these



Home of Squire Tarbell, where Joseph Smith and Emma Hale were married.

visions were given, the Book of Mormon in print, and the church organized. This fact is susceptible of positive proof.

Other churches have been built up on a single one of these great ideas. Christian Science came into existence later, based almost entirely on the idea of divine healing; the same is true of "The Emanuel Movement." Dowie started first with the healing idea, and later adopted the Zion idea. The gift of unknown tongues alone has furnished pretext for considerable religious movements. The second coming of Christ has been the main feature of others. But this lonely, unlettered lad in a then undeveloped country, without theological training, without a body of religious associates and advisors at the beginning of his work, grasped all of these big ideas in advance of these other men and women, and developed them to a splendid fruition, so far as they could be developed in his time.

The truth is that in this work we see the "mov-

ing hand of God." For convenience of expression we have said that Joseph Smith conceived these big ideas. The truth is that they were given him by divine revelation. They took form in his brain first among men; but the inspiration came from God. The world can not explain the remarkable man, Joseph Smith, but when we accept his own account of

### CONFERENCE ITEMS.

Brother H. N. Hansen writes from New York City under date of March 21, stating that he and Sister Hansen had arrived safely after a somewhat rough voyage during which most of the passengers suffered considerably from sickness. He and wife withstood the trip without inconvenience.

President Joseph Smith has not been in good health for some time and according to latest report he does not contemplate coming to General Conference. The Saints generally are hopeful that he may be permitted to be present.

According to late advices from Omaha, where so much damage and loss of life resulted from tornado on last Sunday (23d) none of our church people were seriously injured, though some of them suffered loss of property. The church building was almost in the path of the storm, but came through with little damage.

The Quorum of Twelve have been in session for a week. The Council of Seventies is in session, conference and convention delegates and missionaries are arriving, and ere this HERALD reaches our readers the conventions will be under way.

Associate Editor E. A. Smith has returned to Lamoni with his family to occupy their home here, after fifteen months' sojourn with the Saints of southern California. The Lamoni Saints are glad to have them back in their midst.

The Lamoni Branch has made arrangements for the coming increased choir work, and the Saints are expecting great things from the efforts during the year of Brother A. N. Hoxie, jr., who has given evidence of great enthusiasm and ability as an organizer and leader.



From an old oil painting.

Emma Smith, wife of Joseph Smith, the Martyr.

how he obtained these great ideas, and read and believe his story of the heavenly visions granted to him, all becomes clear as the white light of heaven.

Here was one who communed with God. Here was one who restored the present tense to religious terminology. Here was one who taught his followers to sing:

"The Spirit of God like a fire is burning;  
The latter day glory begins to come forth;  
The visions and blessings of old are returning;  
The angels are coming to visit the earth."

ELBERT A. SMITH.

The Church Recorder will report total baptisms at three thousand three hundred and seventy-five (3,375), and a net gain for the year of two thousand six hundred eighty-two (2,682). These figures place the total membership of the church over sixty-eight thousand. This represents a gain over that of last year and a good, substantial growth. The Recorder's report may show slight changes from these figures.

## AUTOGRAPH LETTERS FROM JOSEPH SMITH TO HIS WIFE EMMA.

Carthage Jail, Jun. 29<sup>th</sup> 1844,  
20. Post S. P. M.

Dear Emma:-

The Gov. continues his courtesies, and permits us to see our friends. We hear this morning that the Governor will not go down with his troops to day, <sup>(to day)</sup> as was anticipated last evening, but if he does come down with his troops you will be protected. I want you to tell Bro Dunham to instruct the people to stay at home and attend to their own business, and let there be no groups or gathering together unless by permission of the Gov. they are called together to receive communications from the Gov. which would please our people. but let the Gov. direct. — Bro Dunham of course, will obey the orders of the Government officers, and render them the assistance they require. There is no danger of any "exterminatory order"

Should there be a mutiny among the troops, (which we do not anticipate. excitement is shooting,) a part will remain loyal, and stand for the defense of the state & our rights. There is one principle which is eternal; it is the duty of all men to protect their lives, ~~from every~~ <sup>necessity</sup> and the lives of their households whenever ~~occasion~~ <sup>necessity</sup> requires, and no power has a right to forbid it.

Should this last extreme arrive, — but I anticipate no such extreme, — but caution is the parent of safety. —

Joseph Smith

P.S. Dear Emma,

I am very much resigned to my lot, knowing I am justified and have done the best that could be done. Give my love to the children

and all my Friends, Mr Brower  
 and all who in after inquire  
 after me; and as for Treason  
 I know that I have not committed  
 any and they cannot prove one  
 appearance of any thing of the kind,  
 so you need not have any fears  
 that any harm can happen to  
 us on that score. may God  
 bless you all. Amen.  
 Joseph Smith

P. S. To me to 10 - I just heard that the Governor is about to disband  
 his troops, all but a guard to protect us and the people, and come  
 himself to Nauvoo and deliver a speech to the people. This is right,  
 as I supposed.

It will be noted that the first of these letters was written from Carthage jail just before the awful tragedy that closed the earth life of Joseph and Hyrum Smith. In this letter the Saints were cautioned to obey the law, submit to the governor of the State, and remain quiet and orderly. Only in the last extremity were they to attempt to defend their lives and the lives of their families. In this, probably the last letter that he ever wrote, penned on the very day of his death, to the well-beloved wife of his bosom, we perceive the calm resignation and assurance of a man who feels that he has done right and that he is justified before God and man.

The second letter was written from the jail in Richmond, Missouri, where, like Paul of old, Joseph Smith and his associates were confined because of

the unreasoning religious hatred and bigotry of their enemies. Here they were kept in chains until removed to Liberty Jail.

With varied emotions one reads this letter, revealing the sufferings of this innocent man, his homesick longing for home and family, yet a determination to continue his work and be true to his mission, come what might.

These letters are reprinted from zinc etchings which exactly reproduce the originals, which are now in the office of the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints, the work of securing the reproductions having been attended to under the oversight of President Frederick M. Smith.

November 12<sup>th</sup> 1838 Richmond  
My Dear Emma,

we are prisoners  
in chains, and under strong guards, for  
Christ's sake and for no other cause,  
although there has been things that were  
unknown to us, and altogether beyond  
our control, that might seem to them  
to be a protest, for them to persecute us;  
but on examination, I think that the  
authorities, will discover our innocence and  
set us free; but if this blessing cannot be  
obtained, I have this consolation that

I am an innocent man, let what will befall  
me, I received your letter, which I read over  
and over again, it was a sweet morsel  
to me. Oh God grant that I may have  
the privilege of seeing once more my lovely  
family, in the enjoyment of the sweets of  
liberty, and social life; to press them to  
my bosom and, kissing their lovely cheeks  
would fill my heart with unspeakable  
gratitude. Tell the children that I am alive  
and trust I shall come and see them before  
long. Comfort their hearts all you can, and  
try to be comforted yourself, all you can; there  
is no possible danger, but what we shall  
be set at liberty, if justice can be <sup>and only</sup> done, that  
you know as well as myself, the trial will  
begin to-day for some of us, Lawyer Rice,  
and we expect Doniphan will plead  
our cause, we could <sup>not</sup> find no others, in time for  
the trial, they are able men and, do well no  
doubt. Brother Robison is chained next  
to me, he has a true heart and a  
firm mind; Brother Wright, is next; Bro.  
Raydon, next; Snyman, next; Parly, next;  
Amasa, next; and thus we are bound  
together in chains, as well as the cords of

everlasting love, we are in good spirits, and  
rejoice that we are counted worthy to be per-  
-sented for Christ. So I tell little Joseph,  
my must be good boy; Father loves him with a per-  
-fect love, he is the eldest must not hurt  
those that <sup>come</sup> smaller than he, but comfort  
them, tell little Dunderick, Father loves him,  
with all his heart; he is a lovely boy.

Julia is a lovely little girl; I love her also  
she is a promising child; tell her, Father  
wants her to remember him, and be a  
good girl till all the rest that I think  
of them and pray for them all. Ben  
Rabbit is waiting to carry our letters  
for us. ~~the~~ Colonel is <sup>now</sup> inspecting them.  
Therefore my time is short. ~~the~~ little baby  
Elexander is on my mind continually.

Oh my affectionate Emma, I want you  
to remember that I am true and faithful  
friends to you; and the children, forever,  
my heart is entwined around you forever  
and ever; Oh, may God bless you all;  
amen. you I am your husband, and  
am in bands and tribulation &c

to Emma Smith } Joseph Smith Jr

I will write as often as you can, and  
if possible come and see me; and bring  
the children if possible, Act according  
to your own feelings, <sup>and</sup> best judgment,  
and endeavour to be comforted, if possible,  
and I trust that all will turn out  
for the best. I yours, J. S.

## ORIGINAL ARTICLES.

### CHARACTER SKETCHES OF JOSEPH SMITH THE MARTYR.

PHRENOGRAPH BY PROFESSOR HUGH CAMPBELL.

The following character sketch was secured from Bishop R. C. Evans. It was made by Professor Hugh Campbell, of Toronto, Canada. The facts, as given by Brother Evans, are as follows: Brother Evans secured a photograph of the steel engraving of Joseph the Martyr, found in Tullidge's History, which engraving was made from an oil painting of the Prophet now in the possession of his son Joseph. Elder Frederick Gregory took the photograph to Professor Campbell, and he made the following reading, before being informed as to the identity of the person whose photograph he was studying:

If the picture is true, and not flattering, as steel engravings often appear to be, the person must have possessed much more than ordinary mental power and brilliancy. The perceptive faculties are very prominently marked. Ready cognizance of facts; scholarly talent; retentive memory and brilliant descriptive power; are qualities for which he should be distinguished. The head shows breadth enough to give much energy and force of character. Opportunity; education; and circumstances might make of him an orator and statesman.

He possessed wonderful persuasive power; such an one could lead, influence, and impress the minds of others. He has much character; a high-wrought organization; fine quality; can be extremely tender; gentle; kind; and affectionate; or stern; according to circumstances, but the natural leanings are much in the direction of the good and the true. If such a nature is redeemed and devoted to the service of the truth, the good results would be far-reaching. Only the worst of circumstances, with treachery on the part of those he has trusted, could make him a bad man.

At the age when this picture was taken, the lines in the face are not so deeply marked as to show clearly the direction given to the faculties. Such a one requires only favoring environment to become a remarkable man and a power for good. If good, then very good, and brilliant; for he is highly gifted mentally. He possesses wonderful social magnetism and is able to make his influence extensively felt. He resembles his mother and possesses much of her intuitions and instincts. The musical faculty is not easy to read in a picture; so far as can be seen, it should be of a high order, and his tastes are decidedly literary and artistic.

PHRENOGRAPH BY SAMUEL R. WELLS.

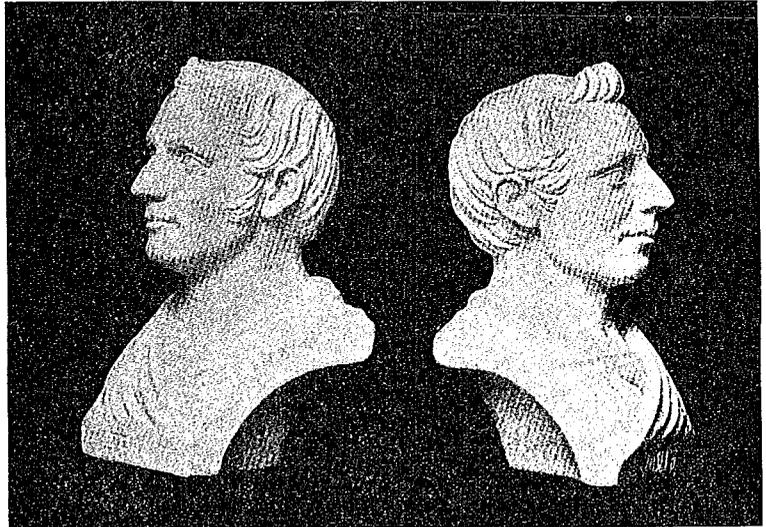
The following is an extract from a lengthy character sketch of Joseph Smith found in the *American*

*Phrenologist* for November, 1866, published in New York, by Fowler and Wells. The article evidently is by the editor, Mr. Samuel R. Wells:

The metaphysical Hamlet has well said—

“There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.”

Without bringing into our calculation much of supernatural agencies, there is much of the subtle agencies and methods of man's own wonderful being that none of us can perfectly trace or comprehend. Yet we see them manifested, and they lead us into a labyrinth if we follow them. Surely man is fearfully and wonderfully made; and these men of seer natures are problems that require much examination and revision of our judgments from time to time. Oftentimes we dare neither believe in them nor pass them lightly by. They



JOSEPH AND HYRUM SMITH.  
(Joseph at the right.)

would throw our practical judgment into anarchy; and even of the Hebrew prophets and seers, Saint Paul has acknowledged for them that they saw but “through a glass darkly.” The prophet and seer are types kindred to genius, and, like genius, they are incomprehensible to themselves and others. Every manifestation with both classes is an inspiration, or an intuition, or a reflection of something, they know not what. They are by no means a perfect race, for when of Esaias it could be admitted that he was a man of like passions with ourselves, it can be readily granted how much prophets of missions and men of genius have marred their missions and work with human passions and fallibilities. The first Napoleon had in him much of the prophet—much of genius, with all its splendor and with all its faults; and it is our opinion that Joseph Smith, as Napoleon the Great, working out his mission, would have made a very striking resemblance to the man who created the empire. . . . Joseph Smith would as well fill the character of a general as that of a prophet, and

It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question he would have fought his battles like Napoleon, from intuition and inspiration, rather than according to military orthodoxy. Had he been born in the times of the American Revolution, he might have aimed to have been a Washington, for though by his enemies it is said he was a great sinner, he was certainly a man of great designs and purposes, and the dignity of the cause might have sanctified the man more to our views. Before his death he was a candidate for the Presidency of the United States. Probably he did not expect to be elected, but it was another of Joseph's assertions of his mission. We have seen the Mormon prophet during his lifetime at our office. A writer to the *New York Herald* thus describes him:

"Joseph Smith, the president of the church, prophet, seer, and revelator, is thirty-six years of age, six feet high in his pumps, weighing two hundred and twelve pounds. He is a man of the highest talent and great independence of character, firm in his integrity, and devoted to his religion: in one word, he is *per se*, as President Tyler would say. As a public speaker, he is bold, powerful, and convincing, possessing both the *suaviter in modo* and the *fortiter in re*; as a leader, wise and prudent, yet fearless; as a military commander, brave and determined; as a citizen, worthy, affable, and kind, bland in his manners and of noble bearing."

Joseph Smith had a large brain, a powerful body, an iron frame, an expansive chest, and, therefore, a large heart, strongly marked features, a nose of much character, especially indicative of force and weight, and massive jaws. Strength was his type, rather than delicacy; yet he was a man of great sensibility and powerful feelings, and he took men to his heart somewhat unwisely. Not so Brigham Young. Probably, though he influenced others so wonderfully, he was too much influenced by others, and not improved thereby. He had also a large bony hand, which indicated that he was an image-smasher. We have nothing but a profile of him to present to our readers, but much of the man might be suggested in the full face of his mother, and that of his youngest son, David. He was murdered before he was forty years of age, and he left his work to be carried on by a man no less remarkable than himself, but of a different type. He was born December 23, 1805, at Sharon, Windsor County, Vermont, and was killed in Carthage jail, Hancock County, Illinois, June 27, 1844. Our likeness of him is youthful, perhaps not the worse for that, for he often played with the boys in their games. One day Joseph and the boys were skating pieces of slate on the water, to see who could skate farthest, the prophet or the boys, when brother Hyrum comes along and rebukes Joseph. "A prophet, holding the keys of a dispensation, and skating slate on the water!" "Give over, boys," said Joseph; "we hurt brother Hyrum's feelings." When the boys at any time saw Joseph coming, they hailed him; and he has often had to dismount from his horse to play a game with the boys. Had a knot of them met him on his way to Carthage, and asked Joseph to play a last game with them, he might have consented, and with more feeling than mirth played that last game; but the boys who loved him so much themselves felt too deeply then.

FROM THE PEN OF PARLEY P. PRATT.

Parley P. Pratt leaves a pen picture of his recollections of Joseph Smith the Martyr that is interesting, though rather too highly colored:

President Joseph Smith was in person tall and well built, strong and active; of light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heaven, and comprehend all worlds. He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as a lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that was ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears.

#### RECOLLECTIONS OF ELDER J. C. CLAPP.

The following is from the pen of Elder Joseph C. Clapp, as published in *Autumn Leaves*, December, 1907:

My recollection of the two martyrs is that they were both good-sized men, Joseph a little heavier than Hyrum. Joseph was of a ruddy countenance, and appeared to be in the very vigor of health and manly strength. Joseph was of a jovial disposition, and appeared to be more mirthful than Hyrum. Joseph, when we boys were playing on the green, would often stop and take a lick or two at our ball with his cane, but I do not recollect that Hyrum ever stopped to play with us. Hyrum was of a sedate appearance, and the boys felt that he was not as approachable as Joseph was. Joseph would generally manage to knock the ball over the fence if he could, and would then say, "Over the fence is out," and would pass on. . . .

One thing above all others is deeply engraven on my memory, that is the death of the two martyrs, and the awful gloom that settled like a pall over the city. There is no language adequate to describe it, or no imagination vivid enough to depict it as it now appears to me after the lapse of many years. I went to the Mansion House that morning with my mother (my father was in the South on a mission), and it seemed that everybody was weeping; the very air was pregnant with sorrow. . . .

I can say of the two martyrs that, according to what I knew of them as a child, and what I have learned during my whole life's experience, and what I have learned by reading their history, there never were two men more beloved, and that by those who knew them best.

"FIGURES OF THE PAST," BY JOSIAH QUINCY.

In *Figures of the Past*, page 376, Honorable Josiah Quincy has this to say:

something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as phenomenon to be explained. . . . Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death.

#### YE GOOD METHODIST PREACHER TESTIFIES.

A Methodist preacher by the name of Prior, who visited Nauvoo in 1843, speaks of Joseph Smith as follows:

I will not attempt to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be enabled to discover in him some of those thoughtful and reserve features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess. I expected to see that fearful, faltering look of conscious shame which, from what I had heard of him, he might be expected to evince. He appeared at last; but how was I disappointed when instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerably large proportions. I was sadly disappointed, and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily, and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly, and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain; I listened with surprise; I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account, that I might not be able to find fault with it; for instead of a jumbled jargon of half-connected sentences; and a volley of imprecations, and diabolical and malignant denunciations, heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the Scriptures to suit his own peculiar views, and attempts to weave a web of dark and mystic sophistry around the gospel truths, which I had anticipated, he glided along through a very interesting

and elaborate discourse with all the care and happy facility of one who was well aware of his important station, and his duty to God and man.—Smucker's History of the Mormons, pp. 151, 152.

\* \* \* \* \*

#### THE TRAGEDY AT CARTHAGE.

(An extract reprinted from our "Historical Series.")

The Saints having been driven under the exterminating order of Governor Boggs, from their possessions in the State of Missouri, came to a beautiful site on the banks of the Mississippi, in the State of Illinois, where they built a city which they called Nauvoo. A regular charter was obtained from the State, providing for a mayor and council, municipal court; and the city council was authorized to organize the inhabitants, subject to military duty, "into a body of independent military men to be called the 'Nauvoo Legion.'" This provision was for the protection of the city and was under the authority of the state officials and subject to them. During the few succeeding years the city made a rapid progress, the population was constantly increased by large numbers of immigrants—converts to the faith who were seeking association with the Saints.

#### THE "EXPOSITOR."

On June 7, 1844, appeared the first issue of a paper called the *Nauvoo Expositor*. This paper was published and instigated by parties who had been excommunicated from the church and were enemies to the church and its officers. Its object was to stir up strife, to aid the enemies of the church by publishing slanderous stories. Its columns were filled with foul abuse of such a character that the city council met and pronouncing it a nuisance, ordered the mayor (who at that time was Joseph Smith) to have the establishment and paper removed without delay, in such manner as he should elect. The result was that the city marshal proceeded with assistants to the office of the *Expositor* and removed the press, type, and paper to the street and destroyed them. This event, whether wise or unwise, provoked an outburst of sentiment from the people far and near, and was the culminating act which hastened the tragedy. F. M. Higbee, one of the proprietors of the *Expositor*, went before a justice of the peace at Carthage, and obtained a writ for the arrest of Joseph Smith and members of the city council, charging them with riot. Joseph Smith and others for a time refused to submit to trial by this court and were meanwhile arraigned before the municipal court of the city and also before D. H. Wells, justice of the peace, [not a member of the church] and in each instance they were acquitted.

## JOSEPH WILLING TO MEET THE ISSUE.

Joseph Smith, the mayor, made a report of the destruction of the *Expositor*, to the governor of the State, and stated that if the governor had any doubts concerning the legality of the proceedings he had only to signify it, and all who were implicated would go before any legal tribunal at the state capital and submit to an investigation. They also agreed to waive any legal proceedings in the matter and go upon his expressed wish. During this time mobs were collecting; rumor was spreading; inflammatory speeches were being made from pulpit and rostrum; the most slanderous reports that could be invented were freely printed and eagerly read. One rumor was to the effect that Joseph Smith and his associates were ensconced in the stronghold of Nauvoo, defended by the Nauvoo Legion, defying the law and refusing to respond to the call of justice, whereupon some two or three thousand men rallied to the support of the Carthage constable, some of them coming from Missouri, and stood ready, as they said, "Not only to arrest Joe Smith, but to burn his town and kill every man, woman, and child in it."

Here we may pause to reflect that the matter of the destruction of the *Nauvoo Expositor* could not be held as a crime whose penalty should be death. It was only a matter of the destruction of property. Some have held that the suppression of this paper was a blow at the doctrine of a free press. We must consider, however, that free press and free speech have limitations, and when the abuse of either becomes so obnoxious, so vulgar and obscene that it may properly be declared a nuisance, a menace to those affected by it, there should be some means by which it can be promptly dealt with. Some may be inclined to think the measures taken were too harsh, but it will be remembered that it was done after due consideration by the city council, and they were willing afterward to answer to any proper higher authority for their action.

As the enemy continued to grow more demonstrative in their wrath the town prepared for defense. The Saints had not forgotten the bitter experiences in Missouri, where they were driven from their homes and shot down as though they were wild beasts. Here they had property, they had wives and children to protect from lawless assassins. And who would dare to call himself a man, who would not in cases of extremity use even violent means to protect his own from being brutally treated and murdered by outlaws? The Nauvoo Legion was called out and placed under arms by instruction of the governor of the State, who was Governor Ford. This gave rise to rumor that the Mormons were about to make a raid on the neighboring settlements. In consequence of this the governor came in person to Carthage, a few miles from Nauvoo. The writ

for the arrest of the parties implicated in the destruction of the *Expositor* was again renewed and Joseph and Hyrum Smith, though willing to submit to legal investigation when protected, feared the violence of the mob and crossed the river into Iowa, where for a time they were secure. Upon the assurance of Governor Ford that they would receive the protection of the militia they returned, and with the city council went to Carthage and gave themselves up and were admitted to bail for their appearance at the next term of the circuit court. It is to be regretted that they were not permitted to answer to this court for their offense. They were evidently not terrified at the prospect of the result of a fair hearing. They had good reason, however, to fear the mob who were thirsting for their blood. Immediately upon being released on bail pending their hearing, Joseph and Hyrum were again arrested on a charge of treason against the State of Illinois, and were committed to jail, without examination, where they met their death.

## THE TRAGEDY.

Governor Ford had said to them, "I pledge you my honor however, and the faith and honor of the State, that no harm shall come to you while undergoing this imprisonment." The same day the governor went to Nauvoo, with a detachment of soldiers, leaving a guard of but eight soldiers at the jail where the prisoners were confined. About five o'clock in the afternoon a mob, consisting of about one hundred and fifty men with painted faces, was seen approaching the jail. In company with Joseph and Hyrum, were William Richards and John Taylor, who at that time were prominent officials in the church. They were all in an upper room in the jail and as the mob was ascending the stairway an effort was made to barricade the door. While doing so, Hyrum Smith was mortally shot and falling to the floor exclaimed, "I am a dead man!" Joseph attempted to leap from the window in the room and while so doing received several fatal wounds and fell to the ground exclaiming, "O, Lord, my God." The fiends, not yet satisfied, set up the lifeless body against a well curb and riddled it with bullets. John Taylor received several wounds from which he afterward recovered. William Richards escaped unharmed. So soon as the mob had accomplished their brutal deed they fled at once; they doubtless knew that Taylor and Richards were yet in the jail, but they were satisfied to know that Joseph and Hyrum were dead.

The bodies of the slain were brought to Nauvoo. Mother, wife, and children must for the last time look upon the pale faces from whom no word could be spoken again. They remembered that Joseph had said, "I am going like a lamb to the slaughter. . . ."

I have a conscience void of offense, toward God, and toward all men—I shall die innocent, and it shall yet be said of me, He was murdered in cold blood.”

On leaving them Hyrum had read a selection from the Book of Mormon, in part as follows:

And it came to pass that the Lord said unto me, If they have not charity it mattereth not unto thee, thou hast been faithful; therefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

**BUILDING THE TOMBS OF THE PROPHETS.**

Conditions in the world have greatly changed since this tragedy was enacted and the people in general have come to look at things with a more sane and consistent view. Were it not for the fact that these men died for principle the incident would have long since been forgotten. History is repeating itself and the majesty of the word of God is being openly revealed. Jesus said:

Ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.—Matthew 23: 29, 30.

Reorganized Church be established at Nauvoo. This petition was signed by a list three and a half yards long, and included the names of nearly all the leading business, professional, and laboring men of the city and immediate vicinity. Does not this indicate a praiseworthy change in the attitude of the people? And are not the children of Joseph Smith and the true Latter Day Saints who have associated with them to be congratulated that by their good morals and upright citizenship they have commanded the respect of the children of those who killed their fathers? A religion that can stand the test of time will not fail to attract the attention of the world, and when falsehood, ignorance, and prejudice have been exchanged for truth, knowledge, and justice, the names of Joseph and Hyrum Smith will appear in honor; and in the ages of time to come, many who may read of the tragic event of their death will recognize them as prophets of the Lord and martyrs of the true Christian faith.



**AMONG OUR POETS.**

THE TOMB OF THE MARTYRS.

By Eleanor Waldorf Kearney.

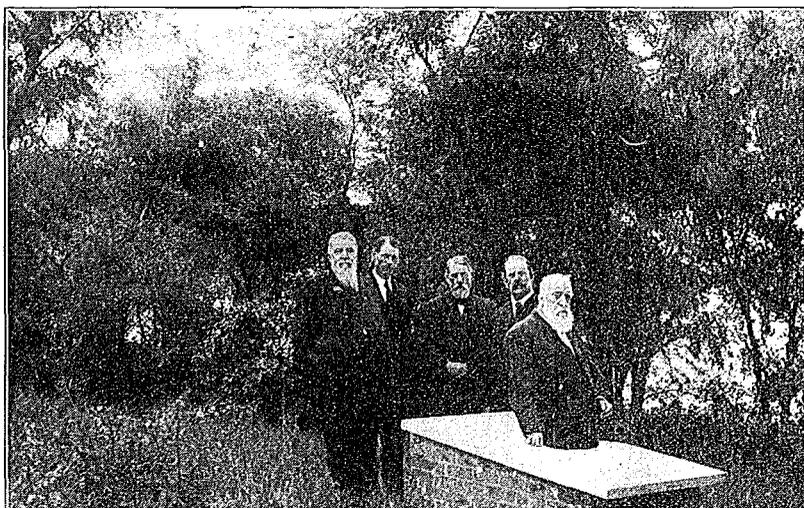
We stood beside the Martyrs' tomb,  
And thought upon the day  
When here amid the summer bloom  
Sad hearts laid them away.  
Flowers were blossoming as fair,  
The trees as deeply green,  
But veiled in woe's black despair.  
June's beauty was unseen.

In secret and in fear they made  
The Martyrs' lonely tomb,  
Here tenderly the dead were laid,  
'Neath night's shadowing gloom.  
Near by the mighty waters flow,  
Like sentries guarding trust;  
Flowers and trees luxuriant grow,  
Nourished in sainted dust.

Reverently we bowed our heads,  
An holy influence near,  
It seemed that angel voices said:  
"Behold! they are not here";  
They are not here, though here  
entombed,  
These martyred Saints of God;  
Like as the grass that here has  
bloomed  
Has sown its seed abroad,

So friendly winds o'er sea and land

These sacred atoms bear,  
And where they rest upsprings a band  
Of noble Saints and fair.  
Assassin hands these Martyrs slew,  
But truth was never slain,  
And where two fell a thousand grew,  
The witness to maintain.



**AT THE TOMB OF THE MARTYRS.**

*This illustration shows the committee on the erection of a monument. They are standing by the tomb of Emma Smith Bidamon. Joseph and Hyrum rest side by side in the neighborhood. The song, "The Unknown Grave," in another part of this issue, took its theme from the fact that for many years the exact location of the grave of the Prophet Joseph Smith was kept secret, and in fact to-day the exact location is known only to the family and a few friends.*

And, reader, is it not rather strange that the citizens of Nauvoo and vicinity should recently propose to assist in building a monument to the memory of the martyrs whose blood was shed by their fathers? Such is the case. More than this, in 1877 the "citizens of Nauvoo and surrounding country" framed a petition asking that the headquarters of the

"Except a corn of wheat shall die  
It must remain alone,"  
Dying it grows to multiply  
Till full fruition's shown.  
"Truth crushed to earth shall rise,"  
The seed of martyrs grow,  
And in all lands beneath the skies  
The harvesting will show.

## SIDE BY SIDE.

By Vida E. Smith.

Side by side, two boys they played,  
Side by side in manhood prayed;  
Side by side defended right,  
Side by side felt rest or flight.  
'Mid joy or persecution sore  
The banner of the Christ they bore.  
Side by side on that dark day,  
All innocence, they rode away  
Across the hills that summer time,  
When bird and flower were tune and rhyme,  
And only friends were dumb  
To Earth's sweet call and Nature's hum.  
Side by side and hand in hand  
They prayed in that fair sunlit land,  
Until—! a few short hours and now  
No pulsing breast, no soul-lit brow

Yet side by side they bear them slow,  
How sad the low-voiced carriers go  
Across the June-green, hill-crowned way  
To where the sweet home shadows lay;  
Then side by side let softly down  
In yonder gloom-enshrouded town.  
Down, down to sleep, left side by side  
Close where the mighty waters glide.

The years go by—half hundred more;  
By kind old earth all covered o'er  
Their ashes lie, who shall decide  
They sleep not on,—thus, side by side?  
Ye who would bear from one  
The powdered dust or moldering bone  
Of brothers—stay, let fall thy hand.  
On this dear spot let memory stand  
In shaft or column or low stone,  
Where brother's bone with brother's bone  
Has lain for years; let them abide  
In life, in death, thus, side by side.

## THE DIRECTOR.

By Estella Wight.

(1 Nephi 5: 11, 32-36; New Edition.)

Long ago, in the still watches of the night, the prophet  
Held discourse sweet with God most high within his humble  
tent,  
Till the night shades passed away without, and within  
Came light of morning sun. Then forth the prophet went,

And, lo! close beside his door a wondrous instrument of brass  
Lay glist'ning in the morning sunlight on the dull gray  
sands;

A ball of workmanship most strange to earthly sight,  
And strange as well to touch or skill of human hands.

Slowly Lehi turned, and, lifting up the glittering ball,  
Beheld two spindles, carved with care divine from finest  
brass,  
Designed to lead his band of wand'ring Abraham  
Through years of journ'ing in an eastern wilderness.

And, praising God, the prophet took the wondrous gift divine,  
And thence through fertile spots the way the strange direc-  
tor led,  
And by the sea's broad shore, where cool and soft the breeze,  
And sweet the tropic's fruits a bounteous harvest spread.

And when in need of earthly good, or clearer, fuller sight  
Of God's commands and laws and ever righteous ways,  
there came,  
According to their faith and diligence and prayers,  
Upon the shining spindles, writings new and plain.

And so through desert fields, and by still waters oft it led,  
And 'cross wide-rolling seas, storm-tossed or calm, till new  
strange lands  
And promised hills with vision clear and glad they viewed,  
And pressed at last with weary feet its wave-washed sands.

So are we led, though mayhap not by spindles turning oft,  
Nor by an instrument of burning brass or shining gold,  
Nor by strange writings, howsoever new and plain,  
As patriarch and prophet in the days of old.

But by the whisperings of that pure Spirit that comes oft  
In stilly night, or in the noisy throbbings of the day,  
Or by the unseen hand that gently leads us out  
Through desert wild, by waters still, or troubled way.

By storm and tempest tossed, still by our faith and diligence  
He points the way, as surely as he then on spindles fine  
Of burnished brass did write in language clear and plain  
The outlines of his righteous will and laws divine.

Still on and on, till in the light of some bright evening star  
Or crimson dawn, we catch the vision of the far-off strand  
Of that fair country, whither our director true  
Has safely guided our frail barks—the promised land.



### JOSEPH SMITH; HIS REAFFIRMATION OF THE ETERNAL VERITIES.

Eternal truth! What is truth? The world has been asking itself this question through all of its existence, and has been giving itself answers to its every question. Some of these answers have not been very satisfactory for long, excepting to a few, while other answers have served for the satisfaction of many, for centuries. As we turn over the pages of ancient and modern history, we readily come to the conclusion that man has been struggling with earthly uncertainties.

Theories that were the foundation of the faith of nations; hypotheses upon which had been built intellectual structures that were perfect in logic, have not stood the onslaught of subsequent investigation, and the beautiful structures have fallen with the crumbling foundations.

There are, however, certain self-evident truths which have to do with human life that need no essayist, and have been always known—effects with well-known causes. These with such glimmerings

buried and ruined cities tell of a greatness that has passed, a civilization of the Middle Ages' highest genius; temples of stone and gold bear witness of worship and established priesthood.

To-day we have a new race; a new civilization; new standards of justice, of religion, of living; new luxuries; new poverities, undreamed of by an unawakened and more contented proletariat of former times; new women and new children. This complex and wonderful modern structure of civilization is built upon a hypothesis wrought out of human experience. Had human experience been more with God, together with such lessons as success and failure teach, the foundation and structure of this



THE HILL CUMORAH.

*The point where it is supposed that the plates were found is indicated by a cross, to the left of the tree. Elder H. O. Smith, and Apostle Frederick A. Smith are shown in the foreground. The latter, to the right, probably bears as close a facial resemblance to his grandfather, Joseph Smith the Martyr, as will be seen among any of the descendants of the man who obtained the plates from this historic spot.*

of the divine light as man's inner consciousness has been able to perceive through the film that sin has caused to grow over his eyes, have been as a lubricant to the wheels of the social machinery. Error, mixed with the oil of truth, has gummed the lubricant in machines that ran swiftly; some have gone dry and have fallen to pieces.

In Egypt the desert silence reigns where stand ruins of temples and monuments which speak to the traveler in mute eloquence of a day when proud princes rode in chariots through these once wealthy and beautiful cities, and of multitudes of toiling slaves who bore the burden of it all.

In our own Americas,



ON THE SUSQUEHANNA RIVER.

*"The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessed of the keys of the kingdom, and of the dispensation of the fullness of times."—Joseph Smith in Times and Seasons, vol. 3, pp. 935, 936.*

present world might now be much more secure.

The student of history who is observant of present-day conditions can not fail to see that the foundation of present-day society is sinking beneath the weight of the structure man is building—"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Corinthians 3: 11.

And now we get to the foundations and fundamentals; to eternal truths; to those great principles that God, who made our earth and us, is most desirous that we should know. All things else would then fall into place—"be added."

"Seek ye *first* the kingdom of God and his righteousness [to establish it] and all these things shall be added unto you."—Matthew 6: 33.

Said Daniel Webster: "Philosophical argument, especially that drawn from the virtues of the universe, in comparison with the aparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount can not be a merely human production. This belief enters into the very depth of my conscience. The whold history of man proves it."

Yes, the whole history of man, which has been one of blood and violence, greed and self-aggrandizement, proves the cause of fallen empires and blasted hopes; proves that love and goodness alone will endure.

Three things revelation teaches: God is Father and King; he is our Lawgiver, and all men are brothers. As Father and King, the race should love and respect him; first of all because of its relationship to him; also, because his wonderful love and majesty should make it impossible for us to withhold our love and veneration.

As our Lawgiver, we should make his law a basis of all government, and his counsel should be woven into the whole social fabric. As a brotherhood, men should love each other. Love worketh no harm. Love seeketh not its own but its neighbor's good. Love would establish equal opportunity for all. Revelation teaches it.

Ages of war, transient glories, and human miseries, instead of bringing man to a sense of his helplessness and of his need of the Creator's help, has led a large number of both educated and ignorant men to deny the very existence of their heavenly Father. We find atheism and agnosticism very prevalent in our present age.

Among others, God is believed to exist, but far away among the dead. With lips he is honored; but hearts are set upon earthly treasures, and God is not expected to interfere in human affairs. When the earth was young, sacred history tells us that God

took an active interest in his little family: directing, warning of dangers and of the results of broken law, promising blessings as the result of obedience.

Through the early patriarchs, God kept affirming and reaffirming the fact that he lives—"As I live, saith the Lord"; that he is the rock, the foundation for all human building; that his revelation is man's law, and that the government built upon it and *kept* by it will endure for ever. Earliest revelation foretold earth's future King in whose mouth God's word would be found. All revelation spoke of God's fatherhood and man's brotherhood. In the light of revelation, brotherhood means equality, socially and politically; economically, it means equality of opportunity.

Through four thousand years of Bible history God affirmed and reaffirmed these great truths, the ignorance of which was causing nations to perish. At last he gave the world a glimpse of its future King in the person of his Son. He reaffirmed the teachings of past witnesses whom God had sent, and as the word of truth incarnate, he furnished much detail of living near to God and for each other, that had been lost in the march of centuries. He knew that his kingdom would suffer violence and the violent would take it by force; and yet he knew that it would leave a seed that could not be destroyed, and that the light that it shed would not be altogether incomprehensible to the children of men. He taught men the lessons of love by precept and *example*. Hear him: "My kingdom is not of this world, else would my disciples fight."

If it was of this world he would have occupied a throne surrounded with pomp and glory; the taxation of his people would have contributed to the splendor of his court; his ministers would have been under-lords, differing in wealth and splendor only in degree; his laws would have recognized no higher authority than his human self. As it was, he said, "The birds of the air have nests and the foxes have holes, but the Son of Man hath not where to lay his head." Yet he was a King and came into the world to bear witness of the truth.

His kingdom was *in* the world but not *of* it. To his officers in government he said, "Let him who would be greatest among you be the servant of all." Of them he said, They were in the world but not of it: "They are not of the world even as I am not of the world."—John 17: 15-17. They were his witnesses—witnesses to the kingdoms of men that the kingdom of God was at hand, and that they should seek to establish it *first*, whereupon, all the happiness and prosperity they had vainly sought through the medium of man's government would be added unto them.

The law of God's kingdom is the law of righteousness, God's right way of doing *all* things. The gos-

pel would be an imperfect system if it did not apply to every human necessity, to *all* things that concern us. It is "the perfect law of liberty." It reveals the eternal truth: "The word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you."—1 Peter 1: 25. It came "not in word only, but in power, and in the Holy Ghost, and in much assurance." The Holy Spirit in human life would bring love and peace. Where much assurance would be, perplexity and fearful apprehensions would depart.

Following the example of Jesus, the meek and lowly, the lords of earth would be engaged in a loving service to all. The talented and successful men of business would impart their abundance to the common good, that all might enjoy the earth's increase (Ecclesiastes 5: 8-13) and have equal opportunities. Then the recognition of God as King would be the recognition of his right to command and to *continue* to command. This he does through human agencies of his own choosing. To his ministers Jesus said, "Ye have not chosen me, but I have chosen you and ordained you."—John 15: 16. In his prayer to his Father he said, "As thou hast sent me into the world, even so have I also sent them into the world."—John 17: 18.

Where God's kingdom (his officered and peopled church) exists, its King will never be silent. At times when "violence took it by force," and imitations sprang up, the king was silent. As Father, we recognize in him love supreme—an active, working love; an intense interest in our affairs, manifest in fatherly counsel when we will believe in him and seek his counsel in his own way.

As for brotherhood, history proves that something has been lacking in our nature as well as in our mental ability to solve our own problems, else the history of the race would not be one of wolfish fierceness; of the fall of men and nations before the sword. Neither would we see the greed that has marked the whole industrial effort. Man knows not how to love his brother as he ought, only as he becomes acquainted with God and with Christ, that great Lover of man, and partakes of the divine nature.

Since the morning time of the world the heavenly Father has been pleading through his prophets for the heart of man, so that he could teach him his ways and give him happiness. This selfish, sinful human nature must be changed, regenerated. "We *must* be born again," said the Master.

The King of Glory came; manifested God in the flesh in wonderful wisdom and gentleness; he was rejected of the world and was slain. To as many as received him, he gave power to become the sons of God; citizens of his kingdom, heirs of his own degree of glory. To them he promised that when the world sank under its own weight because of the insecurity

of its foundation he would give unto them the kingdom of earth when he would return to his glory. Then would be joined in one the lovers of God and man of all ages; and in that kingdom "nothing would hurt or destroy." (Isaiah 11: 9; Matthew 5: 5.)

The signs of our times, viewed not only in the light of prophecy, but in the light of history, reveal the fact that the whole world is approaching a momentous day. The spirit of unrest is world-wide. Confidence of man in man is shaken. Governments are changing and tottering. Men no longer accept their station in life as their normal position; the most unlettered and uncultured man looks upon the scholar and prince with swaggering familiarity and with a glitter of greed in his eyes. Thoughtful working men look fearfully upon the unequal conditions of men and upon the class hatred, engendered by inequality and fanned to a mighty flame by demagogues and pseudo-statesmen.

It is a day of extremes, of for or against. Middle ground is a desert place. The golden mean is the path which the sage walks *alone*. Activity smiles and chooses the two outlying broad roads. It is a day of doing, of quantity. Quality will come with the kingdom that Isaiah saw. Quality will come with love and personal goodness, with King Jesus. Has the Christian world forgotten the example of him they honor? Have the rich forgotten his words? "A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12: 15. Do the poor bring in remembrance his answer to the man who asked him to speak to his brother that he might divide his inheritance?—"Who made me a judge and divider over you? . . . Take heed and beware of covetousness."—Luke 12: 14, 15.

Does the world know that their day of sorrow, such as was not since there was a nation until this time, draweth nigh? (Daniel 12: 1-4.) Does it know that he is coming to judge the world? Where, O God, is the door of escape? Where are thy witnesses of these great things? Do we look for them among the spiritually impotent shepherds who feed not the flock, but themselves; among such as know thee only through dead witnesses who left a record behind? Or do we, Lord, look for living witnesses—for a new manifestation of thy kingly prerogative to command, and of that Fatherhood which proves itself in its activities toward the deliverance of those who call upon thee?

In this age of "higher" criticism in which the simple teachings of Jesus of Nazareth seem to need an apologist who can make them fit the twentieth century thought and twentieth century convenience, where is the fearless witness of God who will reaffirm the old truth, point out the old, old path that Jesus walked? Who can say by present-day revela-

tion to him that he is the Christ; that the God of Israel is the Father of us all?

Behold the Seer of Palmyra, Joseph Smith! His first witness to his fellows was that God lives and that Jesus is his Son. Like Stephen of old, he beheld the Father and the Son. From the mouth of him who said at the baptism of Jesus, "This is my beloved Son, in whom I am well pleased," he heard the soul-exalting words: "This is my beloved Son, hear ye him." From the mouth of that Son he heard the admonition to be true; that God had a great work for him to do. Subsequently from the mouths of angels came the assurance of God's directing hand; came the restoration of the old Jerusalem gospel with its priesthood and gifts.

Through the instrumentality of this young prophet, came from the dust of a fallen empire a record of God's work among its people, through prophets and seers. This record, upon golden plates, buried in the Hill Cumorah for centuries, translated by Joseph Smith, makes a strong affirmation of the divinity of Jesus. It tells of the relation of God to ancient American prophets, of the virgin mother, the crucified Savior, the risen Lord.

In an age of skepticism this record comes forth with the remarkable statement that the same Christ who revealed himself after his resurrection to several, to the eleven, and to five hundred of the brethren at once, revealed himself also to the people who builded the magnificent cities of stone, the ruins of which are scattered through Peru; Yucatan, Central America, and Mexico. The truth of this testimony rests upon the authenticity of the book. The book is susceptible to proof.

What matters it whether we call him by the Jewish name of Jesus or by the Aztec name of Quetzalcoatl, when both the Bible and Aztec and Toltec mythology agree that this wonderful personage was born of a virgin; was crucified upon a cross; was raised from the dead; was an incarnation of Deity; ascended to the Creator; shall come again, and that he was the high priest in his happy realm?

To the Book of Mormon we are indebted for the wonderful story of American antiquity; of the great Shepherd's search for his "lost sheep" which were not of the Jerusalem fold (John 10: 16). To archæologists who have since searched the ruined cities for evidence that would throw light upon a vanished civilization which some writers say surpassed that of Europe and Asia of that period; who have also searched the Archives of Spain for old documents, forgotten even by scholars since the Spanish conquest of Mexico and Peru—to them are we indebted for a vindication of the book's story.

Ye busy people, pause and see that God has done a marvelous thing in your days; that he has reaffirmed his ancient truths in your day, to save you

from the wave of infidelity which is sweeping the twentieth century into an oblivion that will leave again magnificent ruins to tell the children of the millennium where men struggled for gold and women lived for pleasure. Prove the Book of Mormon true and you have proved the Fatherhood of God and the Sonship of Jesus; you have proved the gospel which Jesus and the apostles preached to be the "truth that endureth for ever," for in this land was it also preached centuries ago.

This article is not an exposition of proofs; others have written and their works are published. We desire only to show the nature of the work of Joseph Smith and what his affirmations as a witness included. Thus we have him testifying of the Father and Son through the medium of a restored record. We have from him the same testimony through the hearing of his ears and the seeing of his eyes, through the power of the Holy Spirit; also, by the ministration of angels. Next, and of great importance in a day in which the gulf is rapidly widening between the rich and poor, in this our own beloved America, we have a prophet, who speaks for temporal equalities. Hear him:

. . . That you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things;—Doctrine and Covenants 77: 1.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—Doctrine and Covenants 81: 4.

With a "thus saith the Lord" he gave a system by which the surplus of the successful and able citizens of God's kingdom would exalt the unfortunate and give all men equal opportunity to magnify the talents with which God and nature has endowed them. In a work which God himself was conducting by his voice, and by the Holy Spirit manifested in revelation to many, in prophecy, tongues, visions, healings, angel ministrations, etc., men would naturally love God first of all. In the consideration of his marvelous work and his loving favor the heart must overflow with love and gratitude. With the gift of his Holy Spirit, man knows how to love his brother as he never knew before. To him *love* means *service*; *brotherhood* means *unity* and *equality*.

The affirmations of Isaiah, Jeremiah, Ezekiel, Daniel, Malachi, and others, with the prophecies of Christ and the apostles concerning the restoration of Israel and the second advent were reaffirmed by

this prophet of the dispensation of the fullness of times. With his reaffirmation came also the announcement that the time *had come* in which these things would begin. Only a few years after his prediction the great Jewish movement began and the powers of nature united to bless the land that is Israel's inheritance, with fertility and the restoration of its early and late rains in their seasons.

His prophecies of the Civil War and other events of the day are local in their nature and have not to do with this article. Our theme is eternal principles or verities, "the foundation of God that standeth sure." (2 Timothy 2: 19.)

As for the personality and character of this young nineteenth century prophet, he stands the test of criticism. His life proves that his motive was not mercenary. Nor did he seek by flattery or by wearing sheep's clothing (which might be called nineteenth century wool) to gain fame and popularity. From the time of his first experience with God until he met death at the hands of the fiendish mob, at the age of thirty-eight, his life was one of tribulation and of loving sacrifice. With undaunted courage and the consciousness of his divine mission, he endured to the end and left to his fellow man an heritage of love and truth that has turned the hearts of many to God. To his sons he left no inheritance of gold or silver, but the heritage he gave them has enabled them to become prominent in the work of love and sacrifice which he began.

His oldest son, Joseph, has been prophet and president of the church for nearly fifty-three years. He, like his father before him, has given his time, his *all*, to God's service. Although poor in this world's goods, he is rich in the love of his brethren, and in the wisdom God has taught him. With the snows of eighty winters on his honored head he stands as a witness still of the integrity of his father's work and of that most vital truth, that Jesus is the Christ. These two prophets left no name of fame in the world of finance or in the annals of war, but they have written their names in the hearts of those who knew them. The blood that was shed at Carthage sanctifies the hearth at Independence where sits the aged son of the young, martyred prophet. Blessed be his meditations and blessed the name and character that he leaves to his sons. May their endings be as glorious as his will be.

Glory to God in the highest; and on earth peace, and good will toward man. CHAS. E. CRUMLEY.

• \* \* \* •

The education of the people is not only a means, but the best means, of attaining that which all allow to be the chief end of government; and, if this be so, it passes my faculties to understand how any man can gravely contend that government has nothing to do with the education of the people.—Macaulay.

## JOSEPH SMITH; HIS ATTITUDE TOWARD PROPERTY, ITS DISTRIBUTION AND USES.

Joseph Smith, as an instrument in the hands of God, gave to the church the correct solution of the economic problems confronting the world in the use and distribution of properties. The world's standard of economics will not solve the problems connected with the kingdom of God on earth. It will be our purpose to point out to our readers the high standard revealed in the word of God, as given through Joseph Smith, and compare this word with his teachings.



JOSEPH SMITH.

"He was sweet in his soul and mild,  
With the innocent trust of a child,  
As he prayed to an immanent Lord;  
But, stirred by the wrath of the fight,  
He seemed as an angel of light  
With a sword."

It is of interest to note that the revealed law will not admit of one individual building up selfish interests at the expense of the brethren. As a safeguard to protect the church from ambitious leaders who might aspire to divert property interests unto themselves through the prestige of ecclesiastical office by the exploitation of the membership, the financial department of the church is removed from the immediate control of the spiritual head, and that department is placed close to the membership, who

delegate authority to bishoprics and industrial organizations.

#### JOSEPH SMITH WAS NOT AN ASPIRANT.

Accustomed to association with those in the humble walks of life, and trained to labor for the temporal necessities, the Almighty speaks and calls him, while yet a young man, to enter upon a life's work of sacrifice and service to humanity. He is found yielding himself obedient to the divine message which comes to him for the guidance of his brethren, and in common with them, he shares in their sacrifices and their triumphs. Together with God they seek to build up the Zion of latter days.

The thoughts and acts of Joseph Smith, as recorded in authentic history and accepted revelation, are the channel through which we ascertain the attitude of the individual toward the subject under consideration.

Joseph Smith, through the revelations to the church, builded wiser than he knew. That is, his attitude was not first assumed, then afterwards he received revelations to bolster up positions already taken; but rather, the revelation is first given, then his attitude is either changed or formed in keeping with the revelation. This is shown by subsequent events throughout his life; therefore we have but to point out the law as given in the revelations through him to the church concerning property, to indicate correctly his attitude.

#### JOSEPH SMITH ON COMMON STOCK.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there will I give unto you my law.—Doctrine and Covenants 38: 7.

Church History, volume 1, pages 152 and 153, gives an account of a movement started near Kirtland, Ohio, to carry into operation the "all things common plan." This movement was started and participated in by those who were then strangers to the restored gospel, yet those whose hearts had evidently been touched with the spirit of sacrifice and brotherly-love in the consideration of each other's welfare. We believe the lives of those individuals were being wrought upon through the divine Spirit, and the way was being prepared in the regions of the Ohio against the time when the law as promised would be given, thus enveloping the message in an atmosphere congenial to its acceptance when the Lord should give the revelation. Joseph states (and in no way condemns their efforts) that the greater number of the adherents to this theory embraced the restored gospel and readily abandoned the "common stock" idea and accepted the "more perfect law of the Lord." (See Church History, volume 1, page 169.)

Afterward Joseph Smith explaining to a certain individual who came to him while at Kirtland, Ohio, making inquiry concerning the holding of property, states that they had no common stock business among them, that every man enjoyed his own property, leaving each individual to his own disposition to consecrate to the support of the poor or to withhold. (See Church History, volume 1, page 593 for this account.)

We are not to conclude from this account, however, that Joseph Smith unduly antagonized such common stock concerns as were attempted at that time, but he was simply taking the affirmative stand in favor of the more perfect way of the Lord, and recognizing in it the higher standard of the gospel. In this connection, read on page 307 of Church History, volume 1, an article setting forth the attitude of some of the followers of Joseph Smith upon the subject of common stock as compared with "the more perfect plan." The positions are almost identical with those stated above.

#### INDIVIDUAL RIGHTS WITH A COMMUNITY OF INTERESTS.

The individual rights of the membership of the church are recognized in the revelations as given to the church through Joseph Smith in such terms as *inheritances*, *stewards*, and *stewardships*. The community of interests is represented by the *Lord's storehouse*. Compliance with the complete law of Christ constitutes *heirship* in the kingdom of God. The *ownership of God* and the *stewardship of man* are the basic principles to be recognized in the distribution and use of property under the revealed law.

#### OWNERSHIP OF GOD.

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine.—Doctrine and Covenants 101: 2.

And, again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken.—Doctrine and Covenants 101: 10.

#### STEWARDSHIP OF MAN.

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration.—Doctrine and Covenants 42: 9.

A commandment I give unto you, that you shall organize yourselves and appoint every man his stewardship . . . for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings which I have made and prepared for my creatures.—Doctrine and Covenants 101: 2.

And if the properties are mine then ye are stewards, otherwise ye are no stewards.—Doctrine and Covenants 101: 10. See also 42: 19.

The idea of responsibility is attached to the principles set forth in the revelations. The rights of the

individual are regarded and each is responsible before the law for his stewardship.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.—Doctrine and Covenants 42: 14.

What is true of the responsibility attached to individual stewardships, is likewise true of the responsibility attached to local organizations.

And let that which belongs to this people not be taken and given that of another church; wherefore, if another church should receive money of this church, let them pay unto this church again as they shall agree.—Doctrine and Covenants 51: 3.

It is required that every man improve upon his stewardship, that every man gain other talents to be cast into

#### THE LORD'S STOREHOUSE.

"And the storehouse shall be kept by the consecrations of the church. . . ."—Doctrine and Covenants 82: 2. These consecrations are referred to in section 42: 8 of Doctrine and Covenants as that portion of the individual properties which the steward transfers to the Lord's storehouse with a covenant and a deed which can not be broken. Such individual properties then become the "common property of the whole church." (Doctrine and Covenants 81: 4.) Thus the storehouse represents the community of interests: those having a surplus contributing to, while those in need receive assistance from it.

This is not to be loosely construed to mean a free "hand-out" to any and all, but with the idea in view of those receiving who are needy and *worthy* to eat the bread and wear the garments of honest industry. (See Doctrine and Covenants 42: 12.)

Note the successive steps taken in order of time with reference to the operating of the storehouse:

1. In February, 1831.

The law was given to consecrate surplus properties. See Doctrine and Covenants 42.

2. In May, 1831.

Bishop Partridge was commanded to appoint a storehouse unto the church to receive consecrations. See Doctrine and Covenants 51: 4.

3. In March, 1832.

The Lord states that the time had arrived to organize his people to regulate and establish the affairs of the storehouse both in Kirtland, Ohio, and in Zion, Missouri. (Doctrine and Covenants 77: 1.)

As a result of the positions set forth in the revelations as indicated above, attempt was made to effect organization to place in operation the law dealing with temporalities. The organization at Kirtland, Ohio, was to be called "The United Order

of the Stake of Zion," and the one at Independence "The United Order of the City of Zion." (Doctrine and Covenants 101: 9.)

We are not prepared to measure the degree of success or failure attached to this attempt at industrial associations to carry out the will of the Lord in the use and distribution of properties, but we are warranted in the belief, however, that whatever failure there may have been connected therewith was not the fault of the revealed system, but the neglect or unwillingness on the part of the Saints to do the things the Lord required at their hands. (Doctrine and Covenants 102: 2.)

#### THE SINGLE STANDARD OF OBEDIENCE.

The Lord requires the same obedience to his laws of one individual as of another. Any requirement short of this has the stamp of humanity upon it. The mark of humanity is also indicated where the standard of obedience admits of conditions of inequality or special privileges. These are some of the severest tests to which a revelation purporting to be from God may be subjected to discover the degree of inspiration connected therewith. Will the revelations given through Joseph Smith relating to property stand these tests? Let us examine. In Doctrine and Covenants 58: 7 it is stated that Martin Harris should be made an example unto the church in laying his moneys before the bishop according as the law directs. The law (section 42) directs the consecration of surplus properties. What was required of Martin Harris is also required of every man that comes to the land of Zion.

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties.—Doctrine and Covenants 106.

No stamp of humanity here.

Joseph Smith's attitude is in harmony with the above position, as is indicated by his instructions given to Edward Partridge on the subject of consecration of property.

"A man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he can not be acknowledged before the Lord on the church books.—Church History, vol. 1, p. 300.

Those that claim leadership under the law must needs yield themselves obedient to the law.

#### NEEDS AND JUST WANTS.

The standard affecting the distribution and use of property is one which applies alike to all the membership, regardless of station in life, wealth, or poverty in property, or occupation of the individual; to one and all the rule applies. *Each provided according to his needs and just wants.* "And, behold, none are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 3.

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This is the position outlined in the revelations, and it is reiterated over and over again, as the following citations attest: Doctrine and Covenants 18: 5; 42: 9; 51: 1; 58: 7; 70: 2; 81: 4; 101: 2, 12; 106: 2.

## THE LORD'S TENTH.

Like Jacob of old, Joseph Smith, with one of his fellow laborers, Oliver Cowdery, on the evening of November 29, 1834, entered into a solemn covenant:

That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has intrusted to our care, that we may obtain much; and that our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children may know of the same, we have subscribed our names with our own hands.

JOSEPH SMITH, JR.  
OLIVER COWDERY.

This covenant was entered into some years previous to the receiving of the revelation commanding the giving of the tenth to the Lord. (Doctrine and Covenants 106.) Yet, prior to this time the Lord had instructed his priesthood to teach the principles of the gospel which are in the Bible and Book of Mormon, in which is the *fullness* of the gospel. (See Doctrine and Covenants 42: 5.)

The Lord evidently remembered this covenant'en-

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

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If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional parts of our nature.—Charles Darwin.

tered into, for on June 25, 1835, there was a meeting held in Kirtland to subscribe for the building of the Temple, at which subscriptions to the amount of \$6,232.50 were subscribed, Joseph Smith subscribing \$500 of this amount. (Church History, volume 1, page 568.)

## A PART OF THE GOSPEL.

Joseph Smith recognized in the industrial order of things inaugurated through divine inspiration, a part of the great gospel economy for the salvation of men. The revelations state that it is "a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of men and the glory of your Father who is in heaven." (Doctrine and Covenants 77: 1.)

The system is unique. It is independent of human systems established in the earth. Any attempt to compromise the divinely appointed with the human or worldly order of things does violence to the revealed word of God:

Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world.—Doctrine and Covenants 77: 3.

JOSEPH ROBERTS.

# FINANCIAL STATEMENT

## OF HERALD PUBLISHING HOUSE

Cash on hand, February 1, 1912.....	\$ 6,249.32	Bills receivable .....	527.85
Cash received from Feb. 1, 1912, to Feb. 1, 1913	74,664.91	Accounts receivable .....	7,453.25
<b>Total .....</b>	<b>\$80,914.23</b>		<b>\$145,669.74</b>
Cash expended to February 1, 1913.....	\$80,644.66		
Cash on hand February 1, 1913.....	\$ 269.57		
		<b>LIABILITIES.</b>	
		Bills payable .....	\$23,593.92
		Bonds outstanding .....	27,000.00
		Accounts payable .....	2,194.61
		Depreciation fund .....	4,997.03
			<b>\$57,785.56</b>
<b>RESOURCES.</b>		Present worth, February 1, 1913.....	\$87,884.18
Cash on hand .....	\$ 269.57	Present worth, February 1, 1912.....	72,615.38
Real estate .....	36,762.51		
Electric light line .....	24,715.82		
Machinery and fixtures .....	31,033.30		
Plates .....	6,806.95		
Merchandise .....	29,492.51		
Paper and supplies .....	5,240.14		
Electric light department supplies, etc.....	3,367.84	Net Gain .....	<b>\$15,268.80</b>

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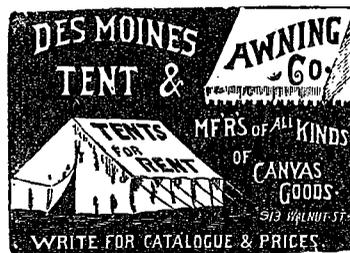
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

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LAMONI, IOWA, APRIL 9, 1913

NUMBER 15

## Editorial

### AS REASONABLE MEN.

A judge in giving his charge to the jury said: "You must determine to the best of your ability whether or not the defendant was acting as a reasonable man would be supposed to act under the circumstances."

This is a charge that in substance is frequently given, as it involves a principle in law. All the civil law requires of any man is that he shall act as a reasonable being should act under any given circumstance.

And that is all the divine law requires. Paul had some such idea in mind when he wrote about "our reasonable service."

Do men as a rule conduct themselves as reasonable beings? Not long ago we were talking with a reporter for one of the great daily papers. He said: "I do not expect to live more than ten years longer, at the most. I have valvular disease of the heart, and I smoke fifteen or twenty cigars a day. It is only a question of time, and a short time at that, when they will finish me off."

He was a young man perhaps thirty-five years of age. In response to the question: "Why don't you quit smoking?" he had no answer,—merely a shrug of the shoulders.

Knowing what he knew, was he acting as a reasonable being should act? The great jury on high will surely find against him. The world is full of men and women who are pursuing a somewhat similar course.

We have just read a very thoughtful treatise by one of the best thinkers of Great Britain. His subject was, "Race poisons"; not those poisons that affect individuals, and leave posterity untainted; but those poisons that injure the very germ of life,— "race poisons," that get at the germ of life, the racial element in men and women, and poison life before it is conceived or born into the world.

He included alcohol, drugs, including the lead poison of lead workers, and the blighting poisons of those unmentionable diseases that result from im-

moral sexual indulgences long continued by humanity.

He argued that though science may determine that acquired traits are not inherited, and traits resulting from functional disorders are not inherited, (and such is the position of many authorities) this racial poisoning is not a matter of inheritance. The individual germ of life generated in male tissues soaked in alcohol is poisoned from the start; the dawning physical life borne by an alcoholic woman, is poisoned at a time when the undeveloped cells are most susceptible to such injury. Degenerates are the result; not alone by inheritance; but by reason of direct injury inflicted upon them during the early processes of their individual growth.

Is the human race acting as reasonable beings might be supposed to act, when it goes on consuming such enormous quantities of alcohol, drugs, tobacco, and tolerating wholesale immorality that generates a poison that blasts and blights unborn generations? Graft and greed and lust and appetite dictate such a course, but is it the course of reasonable beings, knowing what men do know about the results?

Turning now from the world, to ourselves, as Latter Day Saints, we may well push the inquiry, individually and collectively. Knowing what we know as a church, in possession of all that has been revealed to us, knowing the glorious promises, and the rich rewards awaiting the faithful, conscious of our duty, realizing the infinite love of God, and the great sacrifice of Jesus, considering all the circumstances, are we individually acting as reasonable beings might justly be supposed to act? When we become indifferent, luke warm, derelict to duty,—is that the act of reasonable beings,—knowing all that we know about all that is at stake?

Let each answer for himself, under the injunction to "examine yourselves," and so answer as he may be compelled to answer by a fearless consideration of facts. If not fully in line with reason let us make a radical change. The only *reasonable* course is to conform to the law, obey the example of Christ, and fully perform every known duty.

ELBERT A. SMITH.

### CONFERENCE NOTES.

Great pleasure is felt by the Saints that President Joseph Smith is able to be with them in General Conference. Because of his condition it is quite natural that he should be reluctant to attempt a journey by train and a somewhat prolonged visit away from home, but he has done so, and is here to be of service. While he suffers at times with his old trouble, facial neuralgia, it is likely that he will be able to attend the business sessions of the conference.

The reception committee reports an attendance far in excess of that of two years ago. The accommodations of the local Saints are taxed to the utmost. It is hoped that all may be taken care of, and the committee is strenuous in that attempt.

The Quorum of Twelve has been in session since the 15th of March. Joint sessions of the Presidency and Twelve have been delayed until to-day (7th) because of the absence of Frederick M. Smith, of the Presidency. Urgent matters affecting the church required his presence in Washington, District of Columbia, delaying his arrival at Lamoni until the 5th.

Interesting speeches were made on Sunday at the opening session of conference, and we hope to be able to reproduce them in whole or in part for HERALD readers.

Church Recorder C. I. Carpenter will report gains by baptism 3,383; received by letter 2,513; losses by letter 2,483, by expulsion 61, by death 536, making a net gain of 2,796, which added to our total of 65,415, gives us a present total of 68,211.

Baptisms this year exceed that of last year by 321. Missouri leads with 690 baptisms; Iowa follows with 366; Michigan with 322. Missouri made a net gain of 708, Michigan 233, Kansas 214, Illinois 200.

Four thousand one hundred twenty-three hold the priesthood. There were 314 ordinations and 368 marriages. Over twenty-seven thousand are reported as absent from their branches. There were 1,014 blessings of children reported.

One new country is included in this year's report, New Zealand; and one new State, New Hampshire, Brother J. H. Baker having baptized one there.

Brother Frederick M. Smith has just returned from a visit to Washington, District of Columbia, where he had been called upon to make petition with the Department of State in behalf of our German missionaries. In the progress of his work there he succeeded in meeting President Wilson and had an interview with Secretary of State Bryan.

The week opens with disagreeable weather, but we observe that it requires very much of this kind to dampen the ardor of our conference delegates.

A very interesting feature of the conventions was the conferences. On Saturday afternoon a grand round table was held by the Sunday school convention. A great many questions had been submitted and incorporated into the printed programs. Delegates desiring a certain question answered called the number of the question, and answers were given by the workers having such work in charge or engaged in that department. It was gratifying to note how promptly the answer was given to almost every question. The difficulties already had been met and overcome and the solution was presented without hesitation.

For instance, when Brother G. E. Harrington had made a talk on keeping the Sunday school children in for the preaching service, a sister asked:

"What would you do if the chapel was not large enough for all the members and the school also?"

"Build another room," came the quick response from Brother Harrington.

"What if it were a branch where the members would not do any building?"

"Hold another service for the children,"—without hesitation, from the same brother.

The presidency of conference have appointed A. N. Hoxie, jr., chorister for the conference. He has chosen as assistants Sisters May Skinner and Audientia Anderson. The work of the choir already speaks volumes for the year's work done by this brother and assistants. The singing of the conference choir gives promise of what will follow if this work is followed up. A splendid start has been made. The music is of a high class. The same anthems having been practiced by the various branch choirs, the conference singers come with a familiarity and knowledge which makes it easy to get them in line for united and harmonious effort. Brother Hoxie's labor is commended, and we trust he and his corps of helpers will go on to perfection.

When conference is held in Independence there is always a small body of reporters from the Kansas City papers present. When in Lamoni the absence of regular reporters is evident, but many Des Moines, Kansas City, and Omaha papers are represented by private individuals. Our stock of embryo reporters is quite in evidence. That is not all: Many missionaries come to conference with request to send items to papers in their fields. F. A. Russell was requested to supply a Colorado Springs paper with a report. E. E. Long was promised space by a Calgary, Saskatchewan, paper. This is a field well worth a little effort in developing.

## Religio Convention.

The seventeenth annual convention of the Zion's Religio-Literary Society was held at Lamoni, at the Saints' church, beginning on Wednesday, April 2, 1913.

A prayer meeting was held in the lower room from 9 to 10.15 a. m., in which a large number of Religians took part. The service was in charge of President J. A. Gunsolley, and J. F. Garver of the stake presidency.

The first business session was called to order by President Gunsolley in the auditorium promptly at 10.30. Number 19, Zion's Praises was sung, and opening prayer offered by T. J. Elliott, vice president, of Saint Louis, Missouri. Number 187, Zion's Praises, was then sung.

Secretary Mrs. M. A. Etzenhouser read report of credentials committee. Certain corrections being offered, a committee was appointed by the chairman to incorporate them into this report. The report as corrected was then adopted.

A motion prevailed making the president and associates the presiding officers of the convention. A similar motion carried, making the general secretary of the society the secretary of the convention and giving her the right to name assistants.

Further organization was left with the presidency.

The chair then announced that Paul and Jeannette Craig, of Omaha, Nebraska, would have charge of the singing and music, they to choose their assistants.

A motion to have the presidency appoint nominations, resolutions, appropriations, press, and notification committees, after considerable discussion, was amended and passed, empowering them to appoint all these committees except that on nominations.

Number 2, Zion's Praises, was sung.

The nominations committee was then selected by the body, as follows: R. S. Salyards, J. O. Dutton, F. A. Russell, J. W. Wight, Mrs. R. S. Salyards.

S. A. Burgess then made an address entitled, "The appeal of the Religio."

J. W. Wight replied under the subject, "The response of the general church."

Benediction was offered by S. A. Burgess, and adjournment taken at 12.08 p. m.

At two o'clock the session was called to order by President Gunsolley. Song number 3 was sung and prayer was offered by J. C. Page.

The credentials committee made report, which was adopted.

The chair announced the following appointments of committees: On Resolutions; H. J. Davison, W. W. Scott, Maggie Macgregor, Mrs. O. E. Prall,

and J. O. Dutton. On Appropriations: J. A. Gardner, Harvey Sandy, Mrs. S. R. Burgess, T. J. Elliott, and Edward Rannie. Press committee: Charles Fry and I. A. Smith. Notification committee: B. W. Taylor and Richard Ellis.

President Gunsolley then made his annual report, which follows:

### ANNUAL REPORT.

*To the Convention; Greeting:* As for a number of years past, my work has been only such as could be performed in connection with my duties in Graceland College. These duties have been such that most of the time I have been unable to attend the sessions of the local Religio, so as to keep in touch with the practical workings of the society and its program and lesson features to the extent I should have liked, much to my regret. From September to June, I am busy with college duties, and from June to September away from home in field work, leaving me small opportunity for regular attendance at local meetings. I have tried as best I could under the circumstances not to lose interest and become a back number.

Immediately upon close of college work, I planned for field work, my first point being Port Huron, Michigan, where I arrived June 17. I spent Sunday in Detroit en route, speaking twice, and visiting the Sunday school. At Port Huron, the work was ably represented by a goodly number of capable young Saints, besides the district officers. Both the Sunday school and Religio were in the hands of energetic and capable officers who were magnifying their calling. A new venture was started at this reunion, in the matter of organizing an association of district presidents.

The next point was Chetek, Wisconsin, arriving on June 24. The attendance at this place was small, but there were quite a number who were deeply interested in the work, and the good Spirit was present to encourage and bless the humble efforts put forth. A number of sessions were held, to the enjoyment and edification of those present.

The homeward trip was by way of Sioux City, Iowa, where I addressed the little gathering that ventured out on that sultry July first, evening.

After a little over two weeks at home, the place next claiming attention was Stewartsville, Missouri, where a two-day institute was held by the Far West District, July 19 and 20. This was a very fine meeting, many good papers and addresses being given, some of which were procured for publication.

July 26 found me with the family encamped upon the reunion grounds at Lamoni, Iowa. The time here was just spent in attending meetings, and giving attention to the duties of the college office. I occupied one service and took part in a college program.

August 8 found me alighting from the slowest train on the crookedest road known to my experience, at Wilburton, Oklahoma. But, once there, you soon forget how you arrived, for there is certainly a hospitable and earnest band of Saints there, and such meetings were held as were found practicable. There is an opportunity for doing much good among the Saints of this locality, as there is a willingness to learn, and they have not enjoyed the advantages had in many other places.

Pittsburg, Kansas, reunion has in some respects the most nearly ideal place for a reunion had anywhere. I reached there August 13 and soon found the Saints beautifully located in Lincoln Park. Sister Florence McNichols had the Religio work in full blast, having come at the invitation of her father, one of the committee. I did little more here

than to sell books and attend to the interests of the college. Sister McNichols and Sister Stebbins conducted the Sunday school and Religio work.

My last stopping place for field work was at Council Bluffs, Iowa, where at the request of the officers of the association formed from the several districts, I had charge of the Sunday school and Religio work. The plan here was to a goodly extent an experiment. An organization was effected in the nature of a school, consisting of the following departments, each with its teacher at its head; Primary, Intermediate, Senior, Doctrine and Covenants, Music, Normal, and Literary. A daily program was arranged, consisting of, in addition to the general opening and closing exercises, and lessons, a lecture, or address, on some live topic, representing the various departments, and review, or special exercises. This was pronounced a splendid success by those present, and might with profit be tried by others.

A number of brethren and sisters have done field work, among whom are Sister M. A. Etzenhouser, Sister Altha Deam, Sister Florence McNichols, Sister Eliza Chase and daughter Alice, Sister Madden, Brother J. F. Garver, Brother G. R. Wells, Brother J. M. Terry, Brother R. S. Salyards, Brother Daniel Macgregor, Brother H. J. Davison, and doubtless many others whose work has not been especially called to my attention. Certain it is that most of the brethren of the missionary quorums do what they can in the interest of the auxiliaries, recognizing them as "helps" indeed, and an effort is being made to bring about a more general effort by the missionaries, and to afford them more assistance in preparing for the work. To such end the appointing quorums are being asked to consider the needs more fully of the auxiliary departments in the various fields, and to make appointments with these needs in view, the Religio pledging to sustain appointees financially and giving them other aid.

The demands of the office touching correspondence are somewhat heavier than hitherto, and same has been carried on by means of my helpers in the college office. I can not report the number of letters received and the number written, as I have enough details without burdening myself with such as these, but they are not a few.

I have acted as a member of the committee on lesson revision in connection with Brother Heman C. Smith, and Sister Flora L. Scott. This work has been pleasant, and the utmost harmony and good feeling is enjoyed by the members of the committee towards each other, and between the committee and the Editor upon the one hand and the publishers upon the other.

I have assisted in revising the constitution as ordered by the convention and getting it again printed. I have written a number of brief articles for publication in the Arena and secured a number of papers from others for that purpose.

The writing of the parliamentary lessons has continued to be my task, and sometimes it has truly been a task. I have felt at a loss to know what to give next, and am wondering just how the lessons on our Constitution will be received.

The Executive Committee held two days' sessions of meetings during the holidays. In addition to the full Executive Committee there were present by invitation the superintendent of the Normal Department, Sister D. H. Blair; Superintendent of the Gospel Literature Bureau, Brother Harvey Sandy, both of Kansas City, Missouri, and John W. Rushton, of Independence, Missouri. This was a very enjoyable session, and very important measures were discussed, and some of them adopted. But the proceedings of this meeting have been published some time since in the Arena, and do not need repeating here.

I have tried to keep a sharp outlook in behalf of the general interests of the work, surveying the field from end to

end, advising here and counseling there. One's comprehension of possibilities grows the more his mind is put to it.

The various departments have been carried forward with reasonable vigor and wisdom. Everyone in charge of special work or department is employed in other work which in itself might claim about all his time, and yet by willing sacrifice of time, which might be given to other things, and not by employing idle moments, the work is taken care of.

In the editorial work the two grades of *Quarterly* are written by a missionary who is caring for the church work intrusted to him by conference appointment. Our official organ, the Religio's Arena, a department in *Autumn Leaves*, is edited by one of the First Presidency, assisted by the Managing Editor of the *Hope*.

The *Quarterlies* have been undergoing a trial the past year, or rather the course of study has been in the crucible. A large number of people have developed a feeling of dissatisfaction. They seemed to have acquired the habit of thinking the Religio was a synonym for Book of Mormon, and vice versa, that there is no text for study so nice as the record of ancient America. They said, "We can not get interested in the new lessons, and we can not interest the nonmembers of the church in these lessons, like we could in the old," and so on. But upon due consideration it appears that the real difficulty in the situation lies in the fact that more study and effort is required in the preparation of these lessons than were required for those. And it would seem that it ought to be apparent to all that the study of the law dealing directly with work lying immediately in hand; namely, Zion and her redemption, ought to be considered the thing of paramount importance. How long would it take one to learn his duty touching his part in the redemption of Zion, from study outside of the revelations to the church? He could never do it. He would continue wandering in the wilderness, and only being able at times, if faithful, to ascend some mountain peak and enjoy a brief glimpse of the promised land. He would not be qualified to enter. It is so with the church. She will never come fully out of the wilderness until she learns the law, not only to say but to do. And this learning will come only from study and practice. The bishops and other ministers should expound it, of course, but we of the membership must study it, and get it into our minds and hearts.

It is admitted that the lessons have been very imperfect; but it should be remembered, too, that it is a much more difficult task to write lessons upon the revelations than upon the Bible or even the Book of Mormon. This has not only been pioneer work, but based upon matter that is not historical, as are the other records largely, but upon revelations which, many of them, contain a score of topics in a single paragraph. The convention, in my judgment, took a mighty stride in advance when it authorized the change, and it will do well to stand firm. Time will fully vindicate the wisdom of the change.

The *Junior Quarterly* relieved the situation to a large extent, with the little folks, and the lessons on the biographies of the noble men and women so prominent in the founding of the work, ought to be an inspiration to our young people. The *Junior Quarterly* has met with much favor, and the circulation of both is gratifying.

The Religio's Arena still continues to occupy fourteen pages,—more or less—of the *Autumn Leaves*. But it seems that the editors have had great difficulty in obtaining matter to fill the space allotted. The news from societies has been entirely too brief. One would think from what appears from time to time in the Arena that we have about a dozen local organizations. The officers and heads of departments might have been heard from more frequently. We can

scarcely expect the editors to drum up patronage, especially since we pay them no salary.

The various departments have done excellent service this year. The one in charge of each has kept things moving. The Home Department has demonstrated its usefulness in bringing blessing to many stay-at-homes and isolated ones. Since each of these departments will have its own individual report, this report will only speak of generalities. This department merits the encouragement and support of all Religians and all members of the church.

The Gospel Literature Bureau has prospered notwithstanding the obstacle of indifference has been a hard one to surmount, and can scarcely be counted as removed entirely. By a little effort upon the part of many who now are not interested, the church publications could be more widely circulated and read. In very many places subscribers to the church papers could by a little thought and effort pass them along to their neighbors. Then a little more thought and effort might bring about a report to the superintendent of the department near at hand.

The Normal Department continues to train for teaching and other service. There is a mistaken notion held by some that the benefits of this work are applicable only to those who may teach; they should be a means of help in any work requiring a knowledge of the Scriptures and a knowledge of mind development and activity. In addition to gaining a certain outline knowledge of the sacred records and of the fundamentals of the laws of teaching and mind development, the habit of systematic study and analysis is of untold value, and should encourage more studiousness, resulting in a higher order of intelligence among God's children.

The matter of library work is causing some inquiry along the line of suitable books for children of various ages. If lists could be prepared, giving quite a number of books suitable for children of the different grades, and such lists made available to those desiring them, the department would be of greater usefulness to the people. This department deserves to be sustained and encouraged.

The effort to raise funds for translating the Book of Mormon into foreign languages has been vigorously pushed. We do not know the results. They will be reported by the treasurer. But it will be a matter of disappointment if a better showing is not made than for any previous year.

A movement has been inaugurated by the Booster Club of Graceland College looking toward a closer affiliation between our educational institution and the young people's society. This plan contemplates the appointment by each local of a committee to be designated as Graceland Booster Committee, to furnish certain data to a committee appointed by the Graceland Booster Club designated as Graceland's Religio Booster Committee. These committees are to cooperate in disseminating information to the Religians by the college committee, assisting them in giving entertainments and so on, and the Religio committee furnishing the college with names and addresses of prospective students, gathering funds for the purchase of scholarships, offerings, etc. A closer touch thus brought about should be mutually helpful, and should be encouraged. It would be only a consistent thing to do, if each local and district that could do so, (and all could) would take at least one annual scholarship. This would give a material boost to the educational work and relieve the church of a part of the burden of debt.

There has been a material slump in attendance and interest in some localities, but not so bad as when a change was made from so much entertainment in a more sincere study. We have believed this condition would only be temporary, and already signs of a revival are apparent. We predict that

ere long a large attendance and a better interest will be realized than ever before.

It has been felt by some that the general society should be made to benefit more the work in the districts and locals. To this end, the work of the Executive Committee has been subdivided, or apportioned, so that each member of the committee represents a department that is placed under his charge. Then, too, institutes and convention programs should be given more attention and be made of more practical value.

A closer affiliation with the general church through its quorums and ministry is being sought. To this end request had been made by the Executive Committee of the Quorums of Twelve and First Presidency, that in the appointment of missionaries the needs of auxiliary work be considered. The great help given in the past by these brethren is not by any means overlooked, and is much appreciated, but this is an effort to secure more of what has proved a good thing.

Concluding, I wish just simply to say that I have enjoyed the thought of being held in so great confidence and esteem by the young people. None knows better than I how poorly the duties have been performed. I have seen how little has been done compared to what might have been done, and perhaps ought to have been done. But I have enjoyed thoroughly what I have done, and hope more may be done in the future. God's work is worthy our very best service, and I desire to render whole-hearted service in all that is undertaken for the Master's cause.

Thanking all coworkers therefore, for their love, confidence, and cooperation, and working and praying for the progress of the work destined to bring about the Zion of God on earth to meet the Zion from above, I am sincerely,

J. A. GUNSOLLEY.

This report was followed by a talk by the president on the legitimate phases of program work. Discussion followed.

On the censorship of Religio programs three minute speeches were made by Hyrum O. Smith, Paul Craig, and John F. Garver.

The attitude of pastors toward the Religio was discussed by M. H. Bond, who spoke in the absence of J. A. Tanner, and Mrs. S. R. Burgess.

Vice-president T. J. Elliott then reported, after which he read a paper on the need of organized social committee and the results to be sought.

Vida E. Smith then followed with a paper on the value of social work in the lives of our young people.

On motion the papers of T. J. Elliott and Vida E. Smith were ordered published.

Songs numbers 47 and 206 were then sung by the assembly.

President Gunsolley made verbal report for the revising committee, and stated that the lessons committee would report later.

Edward Rannie made a brief statement in regard to the work of the committee on constitutional amendments.

Elbert A. Smith made a report as editor of the Arena, as follows:

## REPORT OF EDITOR OF THE ARENA.

LAMONI, IOWA, April 2, 1913.

*To the Convention of the Zion's Religio-Literary Society; Greeting:* During the past year I have continued as editor of the Arena Department in *Autumn Leaves*. Sister Estella Wight has acted as associate editor, and has done most of the editorial work. She has solicited special articles from various sources, particularly from the general officers of the society. This policy will probably be continued during the coming year, should the present editors be continued. As editor of *Autumn Leaves* I have endeavored to make the entire magazine useful and valuable to Religians. Many interesting and instructive articles have been secured from competent writers, in response to a systematic campaign for such material. Some of these have been published during the year, others will appear later. We solicit the aid of all Religians in securing subscribers. Every Religian should boost for *Autumn Leaves*, the young people's magazine.

Wishing you a profitable convention and a successful year's work, I remain,

Yours in the conflict for truth,

ELBERT A. SMITH.

Mrs. J. A. Gardner, historian, reported as follows:

## REPORT OF THE HISTORIAN.

At this time we have notes concerning the early years of the Religio ready to be compiled into suitable form for publication.

In writing the history of the Religio it became necessary to learn from its originators the need which incited its organization, also the original plan. Hence, last May we immediately got in communication with those, who, as we could learn, could give us the most information.

Our main difficulty has been to get correct information concerning the origin of the movement. This difficulty will be lessened in writing the history of later years, as the secretary's account will contain much of the information needed, while the secretary's account in early years is very meager.

MRS. J. A. GARDNER.

The assembly then divided into three conferences, as follows: Program committee conference, led by J. A. Gunsolley; social committee conference, led by T. J. Elliott; and lookout committee conference, led by Mrs. M. A. Etzenhouser. These were in the nature of round table talks.

At 5.15 the various assemblies adjourned.

## SECRETARY'S COMMENTS ON STATISTICAL REPORT OF 1913.

A glance at the totals of our report would give one the impression that the year 1912 had been a very poor year for Religio work, but sometimes figures are deceiving, though it is true that this is the first year since I have been keeping the records (1906) that a loss has been shown in the number of active locals and the enrollment of the home department.

We first wish to call your attention to the fact that though our active locals show a loss of 3, our average attendance shows the splendid gain of 431. This is the third highest gain shown during the last seven years; the banner year being shown in our report of 1912, when our gain in average attendance was 620, and the lowest in our 1911 report, when our average attendance only showed a gain of 180.

Though our home department shows a loss this year of 131, a great many of its members have been transferred to locals, thereby cutting down the enrollment of the home department and building the enrollment of locals. The enrollment of this

department is now almost five times as great as it was in 1907, it having grown from 459 in 1907 to 2,273 in 1913. Enrollment of locals has increased from 6,249 in 1907 to 10,984 in 1913. Average attendance has increased from 2,296 in 1907 to 5,748 in 1913.

We can report one new district organized, "Southern Nebraska." We were unable to get report from them, though we wrote both president and secretary in reference to the matter. Last year we received an incomplete report from the Portland, Oregon, District; this year we have heard nothing from them. No report has been received from Oklahoma. We received a letter from Sister James Yates saying that if there were any active locals in Oklahoma she had not heard of them.

We are pleased with the steady growth the Religio is making, and though our enrollment does not show any marked increase this year, we account for it by the fact that the amendment to our constitution that was passed last year has been taken advantage of, which was, "Those who have become lost to the society by moving from local or through failure to report, after an absence of three months shall be dropped from membership in said local society." The membership has been weeded out, and as a consequence this year's report shows a higher percentage of attendance than ever before since I have been keeping the records.

MRS. M. A. ETZENHOUSER, *General Secretary*.

## REPORT OF EXECUTIVE COMMITTEE.

APRIL 1, 1913.

*To the Convention:* In the matter of providing maps for the Society Islands Mission and extending the circulation of *Autumn Leaves* referred to the Executive, our report is that these matters were sub-committed with the result that the following is reported by the subcommittee:

"In the matter of Zion's Religio-Literary Society report of executive committee, would respectfully report for the committee on increasing circulation of *Autumn Leaves*, that we approached the Herald Publishing House with various propositions, but finally reached the conclusion from their expression that they fear we should hinder than help them by any of the offers we have planned. We should, however, strongly urge upon all Religians that they subscribe for and read that paper, and encourage and secure as many subscriptions as they can in their respective localities. We may add that we are still trying to see what can be done in a practical way, but have nothing further to report at this time.

"On the matter of maps for the South Sea Islands, we spoke to Mrs. Lake and have written since their departure, but although it is now some months since, we have heard nothing in reply. Doubtless after they are located they will find time to arrange what they wish and send it in, so that a committee should be continued and provision made for carrying out this work the coming year if possible."

In the matter of junior lessons referred to this committee, we have to report that it was decided to issue separate *Junior Quarterly*, to be edited by the present lesson editor. Three quarters' lessons have been published and circulated.

In the matter of additional translations of the Book of Mormon, we have to report that we have not been called into council upon the matter.

Having been authorized to appoint a society historian, Sister Pearl Gardner was selected for that position.

The Thanksgiving offering to the Translation Fund was authorized to be continued and the treasurer instructed to carry it out. This was referred to this committee.

Signed for the committee,

J. A. GUNSOLLEY, *Chairman*.

The Wednesday evening session begun at 1.15. Songs numbers 8 and 37 were used in opening, and prayer was offered by Gomer T. Griffiths.

The general secretary made report as follows:

INDEPENDENCE, MISSOURI, March 27, 1913.

To the General Convention Assembled; Greeting: Outside of the regular routine work of the secretary's office I have done but little. Have attended reunions at Moline, Illinois, and Magnolia, Iowa. The reunion committee at both of these places gave us one session a day for auxiliary work. The attention and attendance was all that could be desired, and the work done both by our local Religians and the traveling ministry present was what made our auxiliary work a success.

Half of our time was devoted to Religio and Sunday school work proper, and the following subjects handled. Teaching problems; methods; Book of Mormon map talk; home department work; good literature work; and Religio and Sunday school round table. We had papers written by Sisters Audentia Anderson, Carlotta Hartnell, Della Braidwood, and Brethren J. F. Rudd and Charles Babb on the above subjects. After the close of the reunions these papers were sent to our Arena, so that others may receive the good instruction contained therein.

The other half of each day's session was devoted to round table discussion of gospel subjects: The restoration; first resurrection, the millennium; second resurrection; eternal judgment; Word of wisdom, and church organization. This part of our sessions were presided over by Elders James McKiernan, F. B. Farr, John Harp, O. E. Sade, Heman C. Smith, S. W. L. Scott, J. W. Wight, George H. Hilliard, Sidney Pitt, and R. C. Evans. We also had a twenty-minute talk by Elder John F. Garver, subject, The power of heredity and environment as related to the subject of eugenics.

We believe that our meetings resulted in much good, and favorable comments were heard not only from our membership, but from outsiders that were present. A peaceful spirit of love and good feeling pervaded all of the meetings.

All traveling expenses, etc., were met by the reunion committees, but \$1.77, which deficit was met by the General Association.

Your sister in the work,  
Mrs. M. A. ETZENHOUSER.

This was followed by a speech on special qualifications of members of the lookout committee by Mrs. M. A. Etzenhouser.

A paper on the value of purpose of reports written by Floralice Miller was read by F. A. Russell.

Special music was then given as follows: Music by the Graceland College orchestra; vocal solo by Zylphia Fenn; piano solo by Miss Morgan.

Certain resolutions were reported by the resolutions committee which were left for later consideration.

Song number 62 was sung. Adjourned.

President Gunsolley opened the morning session at 8 o'clock. Meeting opened by song number 111.

The general treasurer made report. From this report we make the following summary:

REPORT OF TREASURER.

To the 1913 General Convention of the Z. R.-L. S.:

Receipts.

Balance on hand March 26, 1912 .....	\$2,666.39
Ensign Publishing House from sales of <i>Quarterlies</i> ..	1,244.74
Ensign Publishing House, overpayment on envelopes ..	.10
Mrs. M. A. Etzenhouser, general secretary .....	35.90
Mrs. Altha Deam, home department superintendent ..	13.39
Contributions to translation fund .....	390.47
Total .....	\$4,350.99

Disbursements.

Special appropriations ordered by convention of 1912 \$	550.00
Ensign Publishing House for printing stationery, etc.	93.78
Ralph W. Farrell for editorial work .....	300.00
Ralph W. Farrell for books .....	25.00
Herald Publishing House for printing .....	115.00
J. A. Gunsolley, R. S. Salyards, Gomer Wells, Mrs. Etzenhouser, Mrs. Deam, W. W. Smith, field workers' expenses .....	117.35
Mrs. D. H. Blair, account typewriter .....	36.75
General officers of the society, traveling expenses, etc.	145.62
Miscellaneous items for General Society .....	210.37
Total .....	\$1,594.63

Balance on hand translation fund .....	\$ 950.74
Balance on hand in general fund .....	1,805.62
Total balance on hand .....	\$2,656.36

J. A. GARDNER, *General Treasurer.*

This was followed by a paper on gospel work of the Religio by J. A. Gardner.

Edward Rannie followed with a discussion on extension of relief work.

The committee on appropriations made recommendations as follows:

For general expenses, \$300; for Social Purity Committee, \$50; for Home Department, \$50; for Gospel Literature Work, \$75; for Hebrew tracts, \$100.

The committee also submitted the following recommendation:

Whereas one of the purposes of the Zion's Religio-Literary Society is to encourage practical Christianity,

We recommend the appropriation of three hundred dollars annually for the purpose of aiding Graceland College and helping worthy and needy young men and women to obtain a better education, and that it shall be used subject to the following regulations:

1. A committee of three shall be elected to devise a plan whereby students can be obtained to avail themselves of the benefits of said fund, and they shall have full power to carry the same into effect. The committee shall serve for three years.
2. The three hundred dollars shall be paid during the month of July of each year by the Zion's Religio-Literary Society treasurer to the treasurer of Graceland College.
3. The money shall be used to pay for scholarships and incidental expenses of the students, and it shall not exceed the sum of sixty dollars per year for each student.
4. The amount of financial aid received by each student may be repaid to the treasurer of Zion's Religio-Literary Society in such amounts monthly or yearly, as shall be agreed upon with the committee.
5. All money repaid to the treasurer by the students in connection with the annual appropriation of three hundred dollars shall constitute a perpetual fund to carry into effect the purposes of this resolution.

J. A. GARDNER,  
*Chairman Appropriations Committee.*

The recommendation to donate three hundred dollars to Graceland College was warmly discussed and finally adopted along with the collateral recommendation to create a committee of three to disburse these funds.

Special order being resumed, S. A. Burgess, librarian, reported. He followed with a talk on library work.

The Home Department made report, from which we extract as follows:

Independence Stake has the largest enrollment, but shows a loss of 64, but to offset that two Religios have been organized from their numbers. Lamoni Stake has second largest enrollment and shows a loss of 24, with one Religio organized from their membership.

Toronto, Canada, is steadily growing with gain of 35. Northern California leads in contributions, having \$14.05; Colorado second, with \$10.28; total contributions, \$100.40.

Nearly all districts show gain. The lessons are well liked and the interest has greatly increased in them.

A very interesting blackboard demonstration was made by Mrs. W. H. Deam.

Song 171 was sung.

Harvey Sandy read a paper on the object of good literature work, followed by Mrs. A. M. Chase on the ways and means of good literature work. Mrs. W. H. Deam read a paper by Vernon Lee on results and testimonials of good literature work, and Harvey Sandy read one prepared by A. L. Keen on the relation to missionary and branch work.

Mrs. D. H. Blair, normal superintendent, made her annual report. This was followed by a short talk on the value of trained teachers by Mrs. A. M. Chase, and one by John F. Sheehy on how a missionary may assist. Mrs. Blair then talked briefly on the same subject.

Deferred business being taken up the committee to disburse the donations for use of students in Graceland College was appointed by the body. For the three-year term, J. A. Gardner; for the two-year term, J. A. Becker; for the one-year term, Alice E. Cowan.

Other recommendations of the appropriations committee were then taken up and discussed and adopted.

Song number 166 was sung and adjournment taken at 12.10 p. m.

Thursday afternoon session began with prayer by Daniel Macgregor after the singing of songs numbers 232 and 104.

The committee on nominations then presented the following names for consideration: For president, T. J. Elliott, J. A. Gunsolley, and F. A. Russell. J. A. Gunsolley was elected.

For vice president: Paul Craig, T. J. Elliott, and R. V. Hopkins. T. J. Elliott was elected.

For secretary: Mrs. M. A. Etzenhouser, Mary

Steel, Louise Giesch. Mrs. M. A. Etzenhouser was elected.

For treasurer: M. H. Siegfried and John Smith. The body nominated J. A. Gardner, who was elected.

For librarian: S. A. Burgess and Alice E. Cowan. S. A. Burgess was chosen.

Home department superintendent: Eva Holsworth and Lucy Good. Eva Holsworth was elected.

Song number 136 was sung.

John W. Rushton then made a talk on the renaissance, dealing with sociological conditions which directly bear on the religious conditions of the country.

The resolution to merge the Sunday school and Religio societies was then taken up for consideration.

The resolution was as follows:

Resolved, That we favor merging the Religio Society and Sunday School Association into one organization.

That a committee of three be appointed to act for the Religio in connection with similar action that may be taken by the Sunday School Association or General Conference.

Resolved further, That we believe a rule should be adopted to provide that the president or superintendent of the consolidated organization be nominated by the joint council of the Presidency and Twelve, subject to confirmation, other officers to be nominated by the organization.

R. S. SALYARDS.  
F. A. RUSSELL.

The resolutions committee reported as follows:

After a careful, serious deliberation upon the foregoing resolution, with all that it involves, we have concluded that, in our judgment, it involves an entire change in the constitution and would therefore be unconstitutional without the required month's notice.

H. J. DAVISON, *Chairman Resolutions Committee*.  
MARGARET MACGREGOR, *Secretary Resolutions Com.*

The resolution was moved and the report was moved as a substitute.

The question was discussed for some time, when the matter was deferred until the evening meeting.

The assembly then took the conference work as follows:

Good Literature, led by Harvey Sandy.

Home Department, led by Mrs. W. H. Deam.

Normal Department, led by Mrs. D. H. Blair.

Relief Committee, led by J. A. Gardner.

Adjournment was taken at 5.15 p. m.

The Thursday evening meeting marked the close of the Religio convention for 1913, and because of the importance of deferred business it was impossible to live up to the program printed.

J. A. Becker offered prayer after singing songs numbers 71 and 66.

The matter of merging Religio and Sunday school was again discussed. The debate took the meeting along toward regular closing time before final action was taken. The question was then disposed of for the session by referring it to a committee for consideration and report to the next annual convention.

This committee consists of R. S. Salyards, J. W. Rushton, and Frederick M. Smith.

A proposed amendment to create a standing nominating committee was laid on the table. Another relating to the appointment of a superintendent of the Normal Department by the joint executives of the Sunday school and Religio organizations was adopted.

A resolution changing article 3 of section 1 of the constitution to provide for election of officers by means other than the ballot when desired was adopted.

Graceland College Glee Club rendered an excellent number, followed by a piano number by Miss Laura B. Kelley, instructor in piano of Graceland College.

The present lessons committee was retained. It is composed of F. M. Smith, J. A. Gunsolley, Mrs. M. A. Etzenhouser, Mrs. W. H. Deam, and the editor of the *Quarterly*.

C. B. Woodstock was reelected a member of the social purity committee. This committee is made up of one from the Religio, one from the Sunday school organization, and one from the church.

An appropriation of five hundred dollars was made for a Chinese mission in Hawaii.

Heman C. Smith made an address on home training, and was followed by J. A. Gunsolley.

J. M. Baker, representing the relief committee of the local church, expressed thanks for the money appropriated for the Omaha sufferers.

Miss Anna Mae Morgan, teacher at Graceland College, sang two numbers, accompanied by Miss Laura B. Kelley.

The College Glee Club gave a closing number, after which the convention adjourned, being dismissed after benediction by T. J. Elliott.

## Sunday School Convention.

The closing sessions of the Religio Convention gave promise of increased attendance during the sessions of the Sunday School Convention. In fact the attendance at both conventions is much larger than at former conventions at Lamoni. The town is filled with delegates to the conventions and General Conference and every train brings new arrivals.

A prayer meeting was held from 9 to 9.45 a. m. in the lower room under the direction of John Smith and A. B. Phillips. And at 9.45 delegates registered and were given badges. At 10 o'clock, after a short song service, Superintendent Macgregor called the assembly to order, song 105 was sung, and G. W. Robley offered prayer.

A solo by Stella Bandy was rendered.

Superintendent Macgregor read a greeting from President Joseph Smith to the convention.

Organization was effected by electing Superin-

tendent Macgregor to preside, with power to choose his associates. He chose D. J. Krahl and F. B. Farr.

General Secretary D. J. Krahl was chosen as secretary, with power to select his assistants. He selected F. A. Russell and Estella Wight.

The credentials committee reported, which report was adopted and the committee continued.

The chair was empowered to appoint committees. He named as committee on resolutions, George Thorburn, Arthur Allen, and John Zahnd; as additional members of the committee on appropriations, M. H. Bond and T. A. Hougas, to serve in connection with himself as superintendent, the general secretary and general treasurer, as per resolution of the body; as press committee, W. H. Garrett, H. E. Moler, and H. J. Davison; as notification committee, G. W. Robley and F. J. Ebeling.

The general secretary reported. A net gain of over 700 in membership is reported. The Home Department reports a gain of 4,696.

Hattie R. Griffiths then held a conference on the beginner department.

"Teaching Intermediates; obstacles and how overcome," was treated by Mrs. F. B. Farr, and adjournment taken at noon.

The afternoon session begun at 2 o'clock, T. W. Chatburn offering prayer. A piano solo was given by Florence Thompson.

The chair announced further committee assignments.

A roll call of the delegates was taken.

The Home Department Superintendent, Florence McNichols, made report from which we quote as follows:

The home department is no longer experimental. It is here to stay and is one of the growing features of the church, as evidenced by statistical reports. With 4,216 reported members now, with 480 reported transfers to local schools during the year, with 12 organized districts failing to report their numbers, we may consistently conclude our membership has reached, if not actually passed the 5,000 mark for the year 1912.

Six hundred HOPES and 3,110 *Quarterlies* have been utilized by the department, \$681.80 is the year's offering, according to incomplete reports. We quote from last year's report: "Home department correspondence is growing to such magnitude that it requires a vast deal of time to handle it. Originating and planning for an extension of the work has had to be abandoned to some extent in order to meet the current demands. The superintendent of the home department is also the assistant, and the secretary, corresponding, financial, and otherwise, and we believe the time is *right now* when one person can not do justice to the growing needs of the department." We have written more than one thousand letters in the interest of the home department this year, and yet we feel that we have covered very little ground compared to the vast area it were our privilege to cover, had we the time to forge into the unexplored. The capacity of the home department is unlimited, as the whole world is its field. True it is, that district superintendents of home classes are doing a

noble work, but there are thousands of families outside of their limited territory, some of whom could, and *would* be reached; yes, many of whom would be *glad* to be reached if the general superintendent were not literally tied to current demands.

We are not pleading for *less* work for the superintendent, whoever it may be, but we *are* pleading for relief in one direction that *more efficient* work may be accomplished in general, for the home department. And it is our hope that the general association may find the way, *the* best way, the way that will permit this great asset of the Sunday school, and therefore of the church, to get into the very heart of the big possibilities lying all around it.

MRS. FLORENCE McNICHOLS,  
*General Superintendent.*

Mrs. D. H. Blair, normal superintendent, reported, same report having been made to the Religio Convention.

John Smith, general treasurer, made report, from which we give the following summary: Balance on hand March 29, 1912, \$2,602.09; receipts, \$6,133.58; expenditures, \$5,964.51; balance on hand, \$2,771.16. The auditing committee reported the same correct.

Mrs. D. H. Blair discussed "Training for service," and Joseph Arber made a talk on "Practical methods for senior teachers."

A paper was read from Florence McNichols by Mrs. M. A. Etzenhouser, on the subject of home department work.

Superintendent Macgregor made the following report:

#### REPORT OF GENERAL SUPERINTENDENT.

One year ago, as you are aware, we launched on an un-sailed sea, that of graded lessons, and with all graded schools.

The voyage was not undertaken without forethought and consideration. For several years the matter had been before us.

Unaccustomed as we were to voyages of this character, some of us have become sick. But this was to be expected, as disorders of this description are but natural.

We shall not say, however, that this sickness was not quickened by unskillful work on the part of the crew. It was a new experience to us all, and so perhaps we may be pardoned for our imperfections.

But this does not destroy the fact that our graded gospel boat is seaworthy, nor that we shall not reach the haven of satisfaction. As we hasten on, working off the bile of antiquated customs, and taking on the sea legs of progress, our voyage will become the pleasanter.

True we have not as yet reached our post of destination; we have not perfected the grading of our system, so that the reward that awaits us is not to be measured by the trial along the way. But we have this to offer by way of assurance, that if the cross of inconvenience has been severe the crown of triumph will be correspondingly the brighter.

So far as my personal observations have permitted me to note the conditions of the schools at home and abroad I have this to say, that the whole association is at work. The hum of industry noted in class work, committee, and counsel, is heard on every hand.

With this unusual activity the cry for skilled teachers is resounding far and wide. It is a cry for teachers of understanding, teachers of inspiration, teachers of love, and teach-

ers of enthusiasm. Let me emphasize this as the greatest need of the school to-day.

In view of this fact I submit that steps should be instantly taken to aid the Normal Department. As you may be aware, the present incumbent is called upon to occupy for both societies, the Religio and Sunday school. The burden is too great for one, help should be extended.

With a view to strengthening our relationship to the church and solidifying our forces, I recommend that this association add to its General Executive force a member of the First Presidency and a member of the Quorum of Twelve who, representing the parent body, may serve us in an advisory way. As we understand it, it is the duty of these presiding quorums to extend their help and labors into all the world and in all the church.

Further affiliation with the parent body may be practicable and profitable by associating district president with the directing staff of the district association, and the branch president with the executive of the local school. It is a little premature, however, to inaugurate this latter measure, time and experience will soon determine.

The help rendered by my esteemed associates, Brother G. R. Wells, and Sister Annie Reynolds, has been rendered in a very harmonious and efficient way. I appreciate to the full their sympathy and support.

The work of the Normal Department has been cared for in an admirable manner by our long proved worker, Sister D. H. Blair. The good resulting from her untiring toil is being demonstrated in a competent staff of teachers constantly coming to the front.

The Home Department, that awakened giant of the church, extending his far reaching arms from shore to shore, reaching into every hamlet and hill is proving an indefatigable toiler, and wonderfully successful. Being such a ponderous fellow, needless to say his wardrobe is extensive and requires constant attention.

Sister McNichols is doing splendidly in the office of Home Department Superintendent.

The General Secretary, known to all through years of faithful service, has served us excellently, but his burdens are increasing with the growth and development of the association. Some help should be extended him, for the work's sake.

Of the other officers, committees and editors, time and occasion prevent us giving to each due consideration, but each and all have endeavored to render the association their best services, which can not but result in a crowning success.

Respectfully,

DANIEL MACGREGOR.

The resolutions committee reported the following resolution:

We, your committee on resolutions, beg leave to report as follows: Resolution number 1, which reads, "Resolved, That a committee of three be appointed to consider the question of combining the Sunday school and Religio Society, such committee to act in connection with the committee appointed by the Religio organization, to report to the convention of 1914, with the following recommendation:

We recommend to table indefinitely.

A motion was made that the resolution be adopted, and as a substitute motion was made to adopt the committee's report.

Speeches were limited to three minutes, and much discussion followed. Final action was taken by adopting the resolution, and naming the following

committee to act in connection with the committee named by the Religio Convention: T. A. Hougas, Daniel Macgregor, and D. J. Krahl.

A resolution from the Saskatchewan District that the district be divided was adopted, subject to the action of General Conference.

A resolution from the Southern California District in regard to a field worker was referred to the district officers of that district, with power to act.

A vocal solo was sung by Doris Anderson, song 107 was sung, and adjournment taken.

At the evening session the young people's choir, assisted by the Graceland College Orchestra, under the direction of May Skinner, led in song service.

Meeting was in charge of the secretary, D. J. Krahl. The opening prayer was by T. A. Hougas, after which two numbers were rendered by the Lamoni Mandolin Club.

The "March of the Nations" was rendered by a large number of public-school children, carrying the flags of forty-eight nations. After being marshaled upon the platform, under the direction of Miss Nora Carter, a teacher of the schools, D. J. Krahl called for those bearing flags of various nations to line up in front. When a large number had done this, he asked all those who had been on foreign missions, including the ladies, to arise. A considerable number arose. While they were thus standing, the old-time missionary song, "From Greenland's icy mountain," was rousingly sung by the children and the audience. When the children left the platform one small girl was left, bearing the American flag, which was a signal for a song by the assembly: "My country, 'tis of thee."

"The qualifications of a teacher" was the subject of a speech by W. W. Scott.

Rudolph Etzenhouser, who also represented Rees Jenkins, of Jerusalem, presented the General Religio Society and the Sunday School Association with a gavel made from the stump of a tree which grew on the Hill Cumorah, and a base upon which to strike the gavel, made from wood procured by Brother Jenkins from Bethlehem. These were presented to the presidents of the two associations by S. A. Burgess; speeches of acceptance being made by J. A. Gunsolley and Daniel Macgregor. A paper knife made from wood from the same stump as the gavel was presented to Marietta Walker, editor of the *Hope*, through Estella Wight, also one given to the secretary of the Religio, Mrs. M. A. Etzenhouser.

"Teaching," was the subject of a paper written by Annie Reynolds, of California, and read by F. M. Sheehy.

"Interest in the class," was briefly outlined by A. Carmichael.

A vocal solo was given by Frances White, assisted

at the piano by May Skinner and A. N. Hoxie, jr., with the violin.

Superintendent Macgregor then presented diplomas to graduates of the normal lessons course. This was followed by an address to the graduates by J. W. Rushton.

Benediction by E. F. Robertson. Adjournment.

Saturday morning session began with prayer by a Lamanite brother from Oklahoma, Chief Three Fingers. His prayer was made in his own tongue. He holds the Melchisedec priesthood.

Mrs. A. N. Hoxie, jr., then gave a piano number.

The auditing committee reported the treasurer's report as correct.

Financial report of the Home Department was read.

The following was reported by the resolutions committee:

Resolution dated Burlington, Iowa, from the Nauvoo District: "That we petition the General Convention to reconsider and return to the uniform text."

The Resolutions Committee reported as follows, to which they appended the following recommendation:

We do not favor the passage of this resolution for the following reasons:

1. The present lesson system has not had time to prove its merits or demerits.
2. The present system, before being put in force, was submitted to all the districts, hence it would be unfair to change without submitting to all the districts again.

The recommendation of the committee was adopted.

A second resolution was presented by the committee as follows:

Resolved, That the *Beginner Quarterly* be prepared for the teachers' use only, with such helps and suggestions as may be necessary for their work, and that a small leaflet containing the lesson story be published, to be given to the pupil on the day when the lesson story is presented in the school. It should also contain the golden text for the following Sunday, to be memorized at home,

with recommendation that it be referred to the Lessons Committee. This recommendation was adopted.

Annie Allen was reelected a member of the auditing committee.

J. A. Gunsolley was reelected a member of the Lessons Committee.

R. S. Salyards, John Smith, and A. Carmichael were reelected members of the revising committee.

The Lessons Committee reported as follows:

*To the Convention; Greeting:* Pursuant to an action of the convention of 1912, by which the issuing of graded lessons was referred to the Executive Committee and the Lessons Committee, joint sessions were held with the Executive Committee, resulting in the adoption of a plan to issue five grades of quarterlies, each with its separate editor.

In response to a call by the chairman of the committee, a meeting of the committee and the editors was held at Lamoni, Iowa, July 5 to 8. There were present at this meeting

general superintendent of the association, Daniel Macgregor, Saint Clair, Michigan, chairman; J. A. Gunsolley, Lamoni, Iowa, secretary; Christiana Salyards, Lamoni, Iowa, editor of the *Senior Quarterly*; Lucie H. Sears, New Bedford, Massachusetts, editor of the *Intermediate Quarterly*; Margaret Macgregor, Saint Clair, Michigan, editor of the *Junior Quarterly*; Anna Zimmermann, Philadelphia, Pennsylvania, editor of the *Primary Quarterly*; Hattie R. Griffiths, Columbus, Ohio, editor of the *Beginner Quarterly*; Heman C. Smith, Lamoni, Iowa, John F. Garver, Lamoni, Iowa, and Gomer R. Wells, Lamoni, Iowa, assistant superintendent and editor of the *Exponent*.

The following resolutions were adopted: "Moved, That it be the sense of this body that all editors of the various grades of *Quarterly* should be considered members of this committee by virtue of the action of the convention making the editor of the *Quarterly* a member, at the time there being only one editor, the other four having since been provided for and that this action be reported to the next convention."

"Moved, That G. R. Wells, editor of the *Exponent*, be invited to sit with the committee, and that he have voice and vote in our deliberations."

The five editors were then appointed a subcommittee to arrange the various grades of lessons, they to work independently or conjointly, as they found necessary, and present their report to the whole committee for further consideration. This was done, with the result that outlines for lessons for three years in each of the five grades were adopted. This outline was published, and appears on pages 42 and 43 of the *Exponent* for October, November, and December, 1912.

A meeting of the committee was held this morning at nine o'clock, with the following persons present: Daniel Macgregor, chairman; J. A. Gunsolley, secretary; Christiana Salyards, editor of the *Senior Quarterly*; Maggie Macgregor, editor of the *Junior Quarterly*; Hattie R. Griffiths, editor of the *Beginner Quarterly*; Heman C. Smith and John Garver.

Each of the editors present reported lessons for the third quarterly written and ready for the printer, prepared in harmony with the outlines previously adopted. Said reports are submitted herewith.

J. A. GUNSOLLEY, *Secretary Committee*.

G. E. Harrington gave a talk on the "School in relation to the pastor."

A. M. Chase gave a talk on the environment of our youth in Utah.

A vocal duet was then given by Paul and Jeanette Craig, entitled, "For ever with the Lord."

The remaining time of the session was devoted to conference work under the direction of Superintendent Macgregor.

After a song service at 2 o'clock the afternoon session was largely devoted to a grand round table, at which numberless questions affecting every department of the work were discussed.

A violin solo was then rendered by A. N. Hoxie, jr., assisted by his wife at the piano.

A communication was read from the Quorum of Twelve in which they noted the work of the convention and their appreciation of the work of the association.

J. F. Mintun extended greetings to the association on behalf of the quorums of seventies.

A report of the revising committee was read; in

which they related their labors for the year and stated that all had been done in harmony.

The committee on resolutions reported the following resolution:

Resolved, That an appropriation of \$500 be made for the purpose of aiding young men and young women to secure an education at Graceland College, said money to be expended under direction of the trustees of Graceland College and subject to the following restrictions:

First: The amount furnished any student shall not exceed \$60 for the year.

Second: This amount shall be considered as loaned without interest to the recipient and shall be returned by the student as soon after he leaves school as practicable.

Third: Said money when returned shall again be loaned to a needy student, returned as above, thus making a permanent aid fund.

It was referred to the appropriation committee.

A resolution of thanks to Anna Salyards for her twenty years' labors was passed unanimously by a rising vote, as follows:

Resolved, That the General Association in convention assembled express their hearty appreciation of Sister R. S. Salyards' efficient, faithful and consecrated devotion to the arduous task we have imposed upon her during the last twenty years.

The appropriations committee reported the following resolution:

Whereas the work of the church in the city of Salt Lake City is under a very serious handicap of having no church or other suitable building for Sunday school, Religio or other church work, and realizing not only the present need for such an equipment, but the earnest interest of the Sunday School Association in our work. Therefore we earnestly petition this body to appropriate the sum of one thousand dollars, or such other sum as they may deem expedient, to assist in providing a suitable church or headquarters building for the work in that city.

Appropriations Committee recommends that five hundred dollars be appropriated for the purpose of the erection of a church building in Salt Lake City, said money to be expended under the direction of the First Presidency, Presiding Bishopric and Salt Lake City Branch.

Moved to adopt the report of the appropriations committee.

Moved as a substitute that the General Sunday School Association turn over the sum of two thousand dollars to the general church funds.

Moved that the substitute be amended to read that five hundred dollars be appropriated on behalf of the Salt Lake chapel, to be expended according to the discretion of the joint council of the Presidency, Twelve and Bishopric, and that five hundred dollars be donated to the general church fund.

The substitute as amended carried.

A resolution affecting the work of the social purity department was called from the table, but was deferred, and an election of officers ordered.

Nominations were: Daniel Macgregor, J. A. Gunsolley, J. A. Gardner, and Gomer R. Wells.

The hour of 5.30 having arrived adjournment was taken to 7 p. m.

At 7 o'clock song service under charge of May Skinner. Mandolin solo by J. H. Anthony.

Deferred business was resumed and officers were elected. Daniel Macgregor was reelected superintendent; Gomer R. Wells, first assistant; Mrs. M. A. Etzenhouser, second assistant; W. N. Robinson, secretary; John Smith, treasurer. E. H. Fisher was chosen to library commission.

The appropriation committee recommended the five hundred dollars appropriation to Graceland College. The recommendation was adopted.

The rest of the session was devoted to program as follows:

A demonstration, "The old and the new," conducted by Miss Mabel Knipschild, of Graceland College and Miss Lydia Thomas, of Lamoni High School.

A ladies' quartet, "Sleep baby mine," Misses Zylphia Fenn, Doris Anderson, Mabel Carlile, Frances White.

Benediction by D. J. Krahl, and adjournment.

## General Conference.

The General Conference held its first session yesterday (Sunday) at 11 o'clock a. m. Counselor Frederick M. Smith called the assembly to order and prayer was offered by Counselor Elbert A. Smith. President Joseph Smith was in the stand but took no part. Partial organization was effected and speeches were made by the following brethren: W. H. Kelley, H. O. Smith, Charles Derry, E. L. Kelley, and F. M. Smith.

The day was occupied as follows: A young people's prayer meeting at 8 a. m., in lower room in charge of Paul Craig, A. N. Hoxie, jr., and S. A. Burgess; at 9.30 Sunday school in charge of General Sunday School Association officers; at 11 General Conference; at 2.30 prayer and sacrament meeting in charge of C. J. Hunt and V. M. Goodrich; at 7.30 preaching by F. M. Sheehy in upper auditorium and T. W. Chatburn in lower room.

An overflow meeting was held at 11 a. m. in the lower room in charge of F. A. Smith, F. A. Russell being the speaker.

A prayer and sacrament meeting held in the afternoon for those holding the Melchisedec priesthood in charge of F. M. Smith, Elbert A. Smith, and F. A. Smith.

"Men should not be judged by their rank, appearance, or social charm, but by the character of their lives and works. It is better to be praised by our work than by another man's words."

## Bishop's Annual Report.

### Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints,

From January 10, 1912, to January 10, 1913.

#### RECEIPTS BY BISHOP.

Aid returned .....	\$ 41.00
Local bishops and agents .....	44,932.83
Bishop's office expense returned .....	.40
Bonheim and Kensington Homes .....	2,351.10
Central Church, Kansas City, account .....	279.21
Children's Home .....	961.85
Christmas Offerings .....	8,561.96
Church buildings .....	1,599.15
College running expense account .....	524.31
Consecrations .....	3,833.36
Elders' expenses returned .....	281.39
Elders' family allowance returned .....	22.82
General expense, refund .....	5.00
G. H. Hilliard, counselor .....	50.00
Interest .....	1,377.21
Kirtland Home .....	780.00
Kirtland Temple Fund .....	57.73
Live stock .....	85.00
Postage .....	.30
Rent and leases .....	9,180.99
Real estate expense .....	5.00
Real estate contracts .....	5,796.32
Real estate .....	4,300.50
<i>Sandhedens Banner</i> .....	.75
Saints' and Liberty Homes .....	11,280.66
Sanitarium .....	1,242.22
Multigraph account .....	21.25
Taxes refund .....	69.08
Tithes and offerings .....	21,406.19
Tracts .....	219.50
Zion's Religio-Literary Society .....	2,174.55
Bills payable, deposits, etc., with church .....	153,918.01
Bills receivable .....	8,160.21
Accounts receivable .....	39,354.69
Total .....	\$322,824.54

#### EXPENDITURES BY BISHOP.

Account brought forward last report .....	\$ 436.78
Aid, poor, sick and needy .....	16,016.78
Auditing expense .....	99.00
Bishop's agents .....	3,193.47
Bishop's office expense, rent, postage, light, telephone, wages of help, express, freight, etc. . .	4,143.61
Bonheim, church home .....	3,453.94
Church buildings .....	250.00
Central Church, claims taken up .....	4,049.72
Children's Home .....	1,879.62
Christmas Offering return .....	4.00
Graceland College .....	365.00
Elders' expenses .....	12,101.04
Elders' families .....	18,068.89
Exchange .....	20.09
First Presidency's expense .....	1,968.24
Furniture and fixtures .....	81.05
General church expense .....	2,456.39
Hawaiian Island mission work .....	100.00
G. H. Hilliard, counselor .....	100.00
Historian's office expense .....	339.39
Inheritance (elder) .....	260.00
Interest .....	9,336.04
Kensington Home, (old people) .....	843.87
Kirtland Home .....	1,133.47
Kirtland Hotel .....	6.40
Kirtland Temple repairs .....	18.22
Bishop's office library .....	54.10
Church Library .....	50.00
College Library .....	50.00
Presidency's Library .....	123.43
Palestine Mission .....	194.00
Recorder's office expense .....	1,482.04
Rent, refund .....	22.00
Real estate expense and repairs .....	917.15
Real estate improvements .....	1,110.15
Real estate .....	10,663.99
Real estate contracts .....	3,591.49
Saints' and Liberty Homes .....	3,363.33

Sanitarium .....	6,880.84
Secretary's office expense .....	180.99
Steamship agency .....	229.45
Supply Store .....	1,062.17
Multigraphs, general offices and mission department .....	1,267.16
Taxes paid on real estate .....	1,798.49
Tracts .....	135.96
United Order of Enoch (receipts reported) .....	1,773.57
Utah Mission .....	40.00
Zions Religio-Literary Society .....	1,651.37
Bills payable .....	141,918.59
Bills receivable, notes, and tithe accounts credited .....	13,937.26
Accounts .....	47,143.79
Total .....	\$320,371.33
On hand .....	\$ 2,453.21

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Receipts.

Last report due church .....	\$ 63.90
Tithes, offerings, and consecrations .....	25.00
Total .....	\$ 88.90

Expenditures.

Paid elders' expenses .....	\$ 5.00
Due church .....	\$ 83.90

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$38,062.18 less differences in balances \$5,690.77 .....	\$ 32,371.41
Received from Bishop .....	3,332.31
Received from other districts and agents .....	5,253.41
Received from tithes, offerings, consecrations and surplus .....	149,727.64
Received miscellaneous .....	7,497.27
Due local bishops and agents .....	1,072.92
Total .....	\$199,254.96

Expenditures.

Due agents last report, \$913.90, less difference in balance, \$40 .....	\$ 873.90
Paid Bishop .....	44,400.47
Paid elders' families .....	81,284.92
Paid elders' expenses .....	9,062.24
Paid aid, poor and needy .....	10,646.55
Paid other districts and agents .....	5,429.68
Paid miscellaneous .....	12,967.59
In hands of local bishops and agents .....	34,589.61
Total .....	\$199,254.96

REPORTS OF ELDERS.

Receipts.

In hands of elders last report, less settled balance and elders not reporting .....	\$ 970.28
Donations from Saints and friends .....	25,159.54
Received from bishops and agents .....	18,812.86
Furnished by elders .....	2,933.83
Total .....	\$ 47,876.51

Expenditures.

Expenses, traveling, etc. ....	\$ 46,622.01
In hands of elders .....	1,254.50
Total .....	\$ 47,876.51

STATEMENT AVAILABLE ASSETS.

January 10, 1913.

Cash on hand .....	\$ 2,453.21
Cash in hands of E. A. Blakeslee, counselor .....	83.90
Cash and notes in hands of local bishops and agents .....	34,589.61
Bills receivable .....	53,051.42
Accounts receivable .....	65,457.64
Real estate contracts .....	7,127.17
Real estate .....	123,607.62
Bonheim inventory .....	2,336.51
Central Church, Kansas City, Missouri .....	16,348.72
Central Church, Kansas City, Missouri, furniture .....	100.00
Children's Home .....	14,843.68
Children's Home, account due church .....	347.07
Graceland College .....	2,990.24
Danish Book of Mormon account .....	301.56
Derrick .....	275.00
Furniture and fixtures .....	2,286.94
Home dam .....	3,163.93

Independence Planing Mill & Supply Co., stock .....	2,147.50
Independence Stake assets .....	617.32
Kensington Home inventory .....	234.90
Kirtland Home inventory .....	1,344.55
Kirtland Hotel inventory .....	846.05
Lamoni Stake assets .....	3,405.00
Library, Bishop's office .....	1,445.66
Library, Church .....	1,388.40
Library, Historian's office .....	48.83
Library, President's office .....	563.97
Live stock .....	542.30
Saints' and Liberty Homes .....	45,337.54
Sanitarium .....	54,047.87
Sanitarium account .....	9,635.77
Multigraphs .....	1,245.91
Automobile, as former report .....	700.00
Central Lumber Company, stock .....	841.00
Supply Store .....	9,295.75
Society Islands Mission House .....	620.95
Total .....	\$463,513.49

STATEMENT LIABILITIES.

Bills payable .....	\$169,874.17
Accounts payable .....	12,560.39
Due agents .....	1,072.92
Temple Consecration Fund .....	1,951.70
Zion's Religio-Literary Society .....	1,939.78
General Sunday School Association .....	2,089.38
Book of Mormon Translation Fund .....	8.24
Graceland College .....	446.46
Total .....	\$189,943.04
Net assets .....	\$273,570.45
Total .....	\$463,513.49
Net assets January 10, 1913 .....	\$273,570.45
Net assets last report .....	255,604.38
Net gain .....	\$ 17,966.07

SAINTS' AND LIBERTY HOMES.

Receipts and Expenditures by John Smith, treasurer of committee.

Receipts.

Balance January 1, 1912 .....	\$ 253.44
Grain .....	1.00
Live stock sales .....	63.72
Care and board .....	83.00
Offerings .....	81.41
Rent .....	14.00
Pasturage .....	41.16
E. L. Kelley, Bishop .....	1,651.00
Total .....	\$ 2,183.73

Expenditures.

Groceries .....	\$ 761.40
Repairs and improvements .....	573.25
Medical services .....	21.75
Miscellaneous expense .....	44.92
Labor .....	766.66
Grain .....	9.25
Total .....	\$ 2,177.23
Balance .....	11.50

Receipts and Expenditures by Joseph Roberts, treasurer of committee.

Receipts.

Live stock sales .....	\$ 477.21
Pasturage .....	132.20
Rent .....	70.00
Board and care .....	253.46
Collections .....	35.00
Loan .....	209.95
Offerings .....	35.34
Gas pipe, windmill and tank sold .....	69.20
Contested check .....	25.00
Account .....	56.34
E. L. Kelley, Bishop .....	300.00
Total .....	\$ 1,667.70

Expenditures.

Labor .....	\$ 942.24
Grain and feed .....	242.15
Groceries .....	112.22
Harness and implements .....	118.00

Fuel	103.33
Aid	11.00
Clothing	3.00
Live stock	30.00
Contested check	27.50
Care and board	8.31
Loan	10.00
Medical services	59.95
Total	\$ 1,667.70

CHILDREN'S HOME ACCOUNT.

Assets.

Two horses	\$ 360.00
Ten head cattle	300.00
Five head hogs	100.00
Nineteen dozen chickens	63.00
Work harness	40.00
Farm implements	150.00
Hay	125.00
Corn and ensilage	280.00
Lawn mower, swings, child's wagons and sleds	22.00
Provisions	300.00
Reserve clothing	100.00
House furnishings	1,200.00
Cash in hands of treasurer	705.72
Cash in hands of W. P. Robinson	60.03
Real estate, vacant lots	2,500.00
Home place	12,400.00
Bills receivable	100.00
Total	\$ 18,805.75

Liabilities.

Bills payable	\$ 400.00
Due on real estate	
(A. Banta, March 15, 1913)	1,100.00
(Ethel Banta, March 15, 1913)	1,900.00
Interest	210.00
Due church as per Presiding Bishop	352.07
Net worth	14,843.68
Total	\$ 18,805.75

INDEPENDENCE SANITARIUM.

Assets.

Office supplies	\$ 59.87
Groceries	336.67
Bills receivable	240.18
Buildings	45,445.35
Medical and surgical	240.44
Cash	36.18
Furniture and fixtures	4,606.48
Live stock	359.50
Real estate	7,599.72
Accounts receivable	4,972.72
Improvements	1,448.39
Total	\$ 65,345.50

Liabilities.

Accounts payable	\$ 1,455.34
Due general church	9,744.49
Present worth	56,847.98
Total	\$ 68,047.81
Present worth January 10, 1912	\$ 59,643.29
Present worth January 10, 1913	\$ 56,947.98
Loss	\$ 2,695.31

INDEPENDENCE SANITARIUM.

Loss and Gain Account.

Receipts.

From live stock	\$ 174.50
From drugs and dressings	81.42
From offerings	420.67
From discounts	13.75
From operating room	775.00
From private rooms	3,993.00
From special nursing	941.88
From steward's miscellaneous items	56.95
From ward room	2,936.47
From garden account	52.90
From cows	118.05

From chickens	89.37
From miscellaneous	1.47
Total	9,655.43
Net loss	2,695.31
Total	12,350.74

Expenditures.

Paid for medical and surgical supplies	\$ 757.88
Paid for groceries	1,200.14
Paid for office supplies	81.78
Paid for administrative expense, sundries	744.16
Paid for general expense	17.35
Paid for repairs	169.92
Salaries and wages	5,342.60
Paid for equipment of nurses	57.19
Paid for fuel	880.67
Paid for water	239.48
Paid for insurance	45.70
Paid for meat	344.05
Paid for butter and eggs, dairy products	671.14
Paid for tools and implements	.75
Special rates	1,328.07
Repairs	280.02
Furniture	133.25
Accounts	56.59
Total	\$ 12,350.74

BONHEIM AND KENSINGTON HOMES.

Receipts.

Care and board	\$ 2,601.90
Expense	3.25
Groceries sold	2.40
Fuel sold	2.00
Offerings	3.00
Stove sold	10.00
From general church funds	1,946.71
Due matron, Bonheim	6.58
Total	\$ 4,575.84

Expenditures.

Paid expenses	\$ 359.57
Paid fuel	299.91
Furniture and fixtures	402.77
Groceries	1,364.18
Improvements	569.61
Labor	1,068.77
Lights	27.45
Refund on offering	160.00
Repairs	103.55
Supplies	220.03
Total	\$ 4,575.84

## Original Articles

### JOSEPH SMITH; HIS PROPHECIES.

Joseph Smith's brief life was phenomenal. Born December 23, 1805, in the town of Sharon, Windsor County, Vermont; he died at Carthage, Illinois, June 27, 1844, age thirty-eight years, six months, and four days. This remarkable man can only be measured correctly by what he taught as the ethical and spiritual doctrine of the Christian religion. These are found in the verified revelations vouchsafed to the church through him, and the principles he taught, over his own signature, on his own volition.

As time modifies the asperities growing out of prejudice and bigotry, the claims of Joseph Smith as a prophet of God will be discussed upon their merits, and he will be accorded his true place both in religion and ethics. The recession of the wave of human prejudice has already begun.

The early religious pronouncements of this man

indicated his inspirational and prophetic mold, for "he spoke as one having authority," and not as the religious teachers of the modern world. The best they could do,—being blinded by the traditions of ages,—was to place on exhibition the historic skeleton of primitive Christianity; admitting, of course, that the spiritual gifts and powers that once animated the Christian institution, throughout its various ramifications, had long before disappeared; and the church, as a veritable spiritual entity, which blazed with the light and power of God as indicative of its supreme divinity, had disappeared from the world. We must agree with the Protestant reformers that the particular specie of church organism, established by Jesus, became extinct after the days of the apostles, because of spiritual degeneracy and apostasy, and to deny this is to repudiate the necessity of a reformation, or a restoration of primitive Christianity.

If it were not for New Testament history we could not know the type of church that Jesus established, for in organization, doctrine, and power, there was no church like it in all the world at the time that Joseph Smith came upon the religious stage. It would be as logical to say that the modern goat is the ancient, extinct megalosaurus in succession as to claim that modern church institutions are, in fact, the apostolic church in succession. The truism, that "like begets like" refutes such claim, for instead of modern Christianity teaching the organic form, doctrines, and promises of original Christianity, it negates many of them and arrays itself in war against the most important features of the Christian institution. Joseph Smith's prophetic character was demonstrated in the work accomplished by him through the Almighty. This must appear in the analysis of the proposition.

#### JOSEPH SMITH'S PROPHETIC AFFIRMATION OF THE RESTORATION OF PRIMITIVE CHRISTIANITY AND ITS ACCOMPLISHMENT.

Mr. Smith proclaimed a restoration of primitive Christianity—the exact counterpart of what it was in the days of the apostles. This restoration was not to be "a make-believe," it was to be a living, vital system, embracing all of the spiritual features of original Christianity—inspired apostles and prophets, with the nine spiritual gifts of the Holy Spirit. The veritable powers of the ancient Pentecost were to be restored. None of the reformers dared teach such a doctrine, for failure of fulfillment would have overthrown their claims. The voice of prophetic inspiration through Joseph Smith was, "Whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit."<sup>1</sup>

"In my name . . . they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk."<sup>2</sup> "The manifestation of the Spirit may be given to every man to profit withal. . . . To some is given, by the Spirit of God, the word of wisdom; to another . . . the word of knowledge . . . to some it is given to have faith to be healed, and to others it is given to have faith to heal. . . . To some . . . the working of miracles; and to others . . . prophecy . . . to others . . . discerning of spirits. It is given to some to speak with tongues, and to another . . . the interpretation of tongues: and all of these cometh from God, for the benefit of the children of God."<sup>3</sup>

Joseph Smith could have said that this ancient order of spiritual power and blessing was to be restored, but he was as powerless to bestow these blessings himself as he was to create a world or to pluck the stars from the sky. He said, in substance, "God authorized me to teach that He,—our heavenly Father,—would confer the gifts of the Holy Spirit upon those who obeyed the restored gospel." Those gifts came in confirmation of Joseph's declaration. Divinity alone could confer them. This proves, with the precision of a mathematical demonstration that Joseph was both prophet and priest of God, and that the restoration of original Christianity was an accomplished fact. Through the manifest power of the Holy Spirit the marks of divinity were as firmly fastened to the religion taught by Joseph Smith as they were upon the same system as taught in the days of the apostles.

#### LOOKING INTO THE FUTURE.

The human mind, by careful analysis of forces already operating, may be able to approximately tell future results as effects following existing causes; but where such data does not exist, the mind is a blank as to specific events of the future. Do you know that you will die this year? That your son will die next year? That war will exist between the United States and the British Empire in the near future? The information to answer these questions correctly does not exist in the mind of any living human being; and no mind can know unless such information is transferred to that mind by the infinite mind that does know. Joseph Smith, through the revelations of the Holy Spirit, disclosed things yet future,—things which none but the infinite Mind could know. Prove this and it would be intellectual insanity, in the light of axiomatic fact, to deny his prophetic character. To deny the validity of this proposition, if once established, would transform all of the prophets of the past, who have spoken

<sup>1</sup>Doctrine and Covenants 34: 3.

<sup>2</sup>Doctrine and Covenants 46: 6, 7.

in the name of the Lord, into myths, and their prophecies into mere imaginations growing out of mental hallucinations.

JOSEPH SMITH FORESAW IMPORTANT DETAILS IN THE GREAT AMERICAN CIVIL WAR WHICH NO HUMAN MIND BY ITS OWN VOLITION COULD KNOW.

This modern prophet received this information in a revelation vouchsafed to him December 25, 1832, twenty-nine years before the war began. (See *Pearl of Great Price*, 1851, English edition) "Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. . . . The Southern States shall be divided against the Northern States. . . . Slaves shall rise up against their masters, who shall be marshaled and disciplined for war."

Nearly twenty years after Joseph had received this revelation on the rebellion, Henry Clay, speaking on the floor of the Senate of the result in case there should be a war, said: "Interminable wars would follow until some Philip or Alexander, some Cæsar or Napoleon, would arise and cut the Gordian knot, and solve the capacity of man for self-government, and extinguish this last and glorious light upon which all mankind is gazing in hope and anxious expectation that the liberty that prevails here will sooner or later be diffused throughout the whole world."

Daniel Webster, about the same time of Clay's utterance, speaking hypothetically of the effects of civil war between the two sections,—the North and South,—declared, in substance, that it would be as rational to expect that "the stars could be hurled from their orbits and jostle against each other in the immensity of space without crushing the Universe," as to expect there could be a great civil war without obliterating the American Republic from the map of the world. The hypothetical predictions of those great men, based upon conditions and forces then operating, were errors of judgment, for instead of being overthrown, our Government came out of that war stronger as a democracy than it was before. Their belief in a coming conflict was hypothetical; their prediction as to result was wrong. What are the facts narrated in Joseph Smith's prophecy, given twenty-nine years before the war? 1. There was to be a great civil war between the North and the South. 2. This rebellion against the Federal Government was to begin in South Carolina. 3. The slaves were to rise up against their former masters and be disciplined for war. 4. The conflict was to terminate in the death and misery of many souls. No hypothesis here, but absolute historical facts predicted twenty-nine years before their occurrence. The war began in South Carolina; from there

spread to the Southern States, until the Southern States were arrayed against the Northern States. The slaves supported the Union cause in that war against their masters. No human mind, by any mental process of its own could know these facts over a quarter of a century before they were crystallized into the basic facts of concrete American history. These facts had been transferred to the mind of this inspired man by the infinite Father, who knows the future as well as the past.

CONCLUSION.

As I stood by the grave of Joseph Smith and thought of him as he was, in what he taught—what he was in the principles he enunciated—I said, "Here rests the dust of one who was brother to us all." He stood for the liberty of mankind both in the church and in the State. His interpretation of God's grace was as broad as human necessity, and his love for mankind so tense and his ideas of justice so exact, that the gospel he preached was to all—both to the living and the dead. To his mind neither life, nor death, nor hell, nor time, nor eternity, can hinder the uplift of the soul that struggles for the higher levels of being—the soul for ever free to work out its own inherent possibilities.

Hated only by those that did not know and understand him: betrayed by false friends whose misrepresentations have done most to hide his true worth—the clouds are passing.

In his conception of God's grace and love for mankind; in his analysis of divine justice as it relates to human destiny; in his belief in the immanence of God in human life; in his plea for the broad and universal work of Jesus Christ in the salvation of the human race—for these, and many other things, the name of Joseph Smith will grow brighter and brighter, with coming time.

The mind that appreciates worth in the lives of others who have labored for the good of others, must cherish the memories of such men as Martin Luther, John Wesley, Alexander Campbell, and a host of others; but, in the last analysis, richer than they in his conception and comprehension of divinity in its work for humanity, Joseph Smith's star is rising, and will yet shine brightest of all that has arisen on the religious horizon of the world since the apostolic age.

F. M. COOPER.

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JOSEPH SMITH; HIS INFLUENCE ON MODERN RELIGIOUS IDEAS.

As a matter of fact, who knows that Joseph Smith had any influence on the religious opinions of to-day? How many people, competent to express the religious opinions of to-day, such as might well be considered as embodied in the caption,—have given either Joseph Smith, or even the church established

through his instrumentality, credit for their ideas? Most, if not all of them, though they may be close students of the doctrines of the church as given through Joseph Smith, rather than give him or the church credit for having been the pioneer teacher of them, are anxious that his name shall not be associated with what they teach.

On the other side of the question, it may be asked, who can successfully deny that it has been the powerful influence of the restored gospel (for I take it that this title refers more to the work the man was enabled to do by divine direction through the Holy Spirit than *simply* the life of the individual) that has changed the religious creeds and dogmas of the various churches throughout the land and given rise to so many new denominations, springing out of the old ones, primarily because these new organizers believed the new thought could no longer be cast in the old mold?

There are, however, some men writing and speaking in the name of religion, who, judged by their public utterances, are solely influenced by the work of Joseph Smith. They stand in this relationship to him: wherein he represents *truth*, they are the propagandists of its antithesis. I refer to such men as represent the Anti-Mormon League of America. To reduce this to a mathematical nicety it might be stated in this wise: The gospel restored through Joseph Smith equals the truth; The Anti-Mormon League equals the *minus* truth. We have here a class of men whose sole object seems to be opposition to the restored gospel.

But what of those who have been moved to adopt some of the ideas of which Joseph Smith was the pioneer and against which they then waged relentless warfare? We can not say that Joseph Smith is directly responsible for these changes having been made in the church governments in which they have been made, but we *can* say that he advocated them and that they were adopted, not as changes, but as fundamentals, in the church over which the Lord made him the human head. And who can say that their being taught throughout the world had not so molded the modern religious intellect as to force them to be made a part of the government and teaching of other churches?

#### WHAT OF THESE CHANGES? LET US SEE.

When the church began teaching the law of tithing as found in the standard books of the church, so far as we have been able to discover from the histories and disciplines of the most prominent denominations of those days, none of them believed or taught a system even resembling *tithing*. To-day many of them and their auxiliaries—the Epworth League for instance—are declaring in favor of it. As a sample of these denominational changes we

give a paragraph from the Methodist Discipline, edition of 1908:

#### TITHING.

We believe that the evangelization of mankind can best be accomplished by an adequate support of all the agencies used by the church, and that to this end the scriptural doctrine of systematic giving should be taught in our pulpits and practiced by our ministers and members.

It may be said in this connection that as late as 1904 neither this paragraph nor anything relating to the subject is published in the Discipline.

#### GATHERING OF JEWS.

When Joseph Smith and the church announced a determined belief in the prophecies relating to a gathering of the Jews back to their promised land, the religious world was blind to the subject. None of them seemed to believe in such a thing. When it was announced that the twenty-ninth chapter of Isaiah was a prophecy relating to the restoration of the gospel, and with that the priesthood which had existed in the primitive church, soon after which Lebanon should become a fruitful field, few men believed it; and many declared that the Jews should not be again gathered and Lebanon should not be turned to blossom as the rose. But most of these negatives lived to see the recording of falling dews and rains in Palestine,—forced by the providence of God to believe that Joseph Smith and the church were not mistaken.

#### CREEDS REVISED.

Hard as it seemed at the time when the angel said to the young Seer, "Their creeds are all wrong," it has been found, by the then prominent churches, expedient and wise to change every one of them.

When the church began teaching that children were not to be condemned for the transgressions of their fathers, and that the atonement of Christ had made provision for them until they reached the years of accountability, it ran counter to some long-established church regulations and laws. From "The confession of faith agreed upon by the assembly of divines at Westminster" and published in Edinburgh, Scotland, in 1788, we quote the following:

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it can not be either increased or diminished.

Those of mankind who are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or

causes moving him thereunto; and all to the praise of his glorious grace.

As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel."

This is taken from chapter three; and from chapter ten we quote:

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God. . . .

This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested.

#### A DAY OF SANER BELIEFS.

It is a well-known fact that the Presbyterian churches all over Christendom do not now believe this. They have, as gracefully as they well could without doing serious violence to the *authority* and ecclesiastical sovereignty of these Westminster *divines*; dropped this question and declared themselves locally against *predestination* and *election*, all of which has come to pass since the restoration of the gospel through Joseph Smith.

Here is an old hymn which some men sang, believ-

ing it to be praise to God and an expression of his desire:

Conceived in sin, oh, wretched state,  
Before we draw our breath.  
The first faint pulse begins to beat  
Iniquity and death.

There is a never-ending hell  
And never-dying flames,  
Where infants must with demons dwell  
In darkness, fire and chains.

Have faith the same for endless shame,  
For all the human race.  
For hell is crammed with infants damned,  
Without a day of grace.

It is indeed consoling to note that the nightmare of such sentiment has been supplanted by a more sensible, saner belief in the justice of God and the love of the Christ for those who could not reasonably be held responsible for the sins of their progenitors; and the change has been wrought since the restoration of the gospel.

#### SECOND ADVENT OF CHRIST.

What does the history of the religions of the early part of the nineteenth century reveal to us concerning a belief in the second coming of Christ? Why, practically none of them believed it, particularly as the church and Joseph Smith announced it and as they understood the Scriptures to teach it. Here is a statement published recently in the *Kansas City Star*, purporting to be from the Reverend Charles R. Nesbet, at the Central Presbyterian Church, Kansas City, which shows very largely the sentiment of the religious thinkers of to-day. We quote:

Christ is coming again personally and visibly. He who was crucified is coming in his own personality back to the world. The date is uncertain. No man will know when the Son of God cometh.

It is said he preached the sermon by request, he having delivered it on a previous occasion. He also referred to the old prophecies, having reference to the wars, famine, and pestilence that would precede the coming of Christ. He said Christ would come out of the clouds in the same manner as he ascended into heaven following his resurrection. "We are going to be men, and walk the streets, but there will be no possibility of sin," said he.

#### DIVINE HEALING.

Since Joseph Smith began teaching that God had not changed, but that he would hear the prayers of the righteous as he did in the early days of our Savior, many men have come to believe the same. When he said the Lord would heal the sick through prayer and the laying on of hands, many,—in fact all religionists,—denied that such an ordinance should exist in the church. Now, a great many are inventing many ways of approaching God so as to

be worthy of receiving his blessings. The tendency of many has been toward a belief in the healing power of God. Light has come into the world, and some are partaking of it.

#### THE BOOK OF MORMON.

When the Book of Mormon was first published it was not known that it contained so much of a historical nature that would be proven true by archaeological research. A certain reverend gentleman by the name of Lamb, for instance, wrote a book in opposition to the Book of Mormon. As one of his reasons (supposed) for branding it false, was its reference to the *horse* having existed here prior to the coming of the Spanish in the fifteenth century. How queer Mr. Lamb must feel since archæology has revealed the fact that the horse existed here many centuries ago? How queer others, who have spoken and written against this wonderful book must feel when, day by day, its contents are being proven true by the discoveries of science,—revealing buried cities and writings and potteries of ancient peoples, intellectual and trained. *This* must have an effect on the religious thought of to-day, if men are to reason. What shall the fruitage be?

MARK H. SIEGFRIED.

## Of General Interest

### THE GIFT OF TONGUES.

Because of the recent revival of interest in the "gift of tongues" movement in this city, the sermon preached by Reverend Doctor Manning in Dundas Center Church on Sunday is of special interest. Doctor Manning took as his text, 1 Corinthians 12: 31: "But covet earnestly the best gifts, and yet show I unto you a more excellent way." Proceeding, he said:

"It is reported the last few years that some Christians in different parts of the world are speaking in tongues. These reports are received by us in various ways; most persons disbelieve them, some are perplexed, not knowing what to believe, and some are indignant, but to all it is strange.

"As this is a matter of local interest, it being much talked of in the city, I have purposed to say what I can upon it. What I have to say will, I think, remove prejudice, allay anxiety and increase faith and holiness.

"If one had entered a religious meeting of Christians not so very long ago, one would not have been shocked to hear one and another speaking in an unknown tongue. Instead of it being a surprise, it would be a frequent thing and nothing unusual. I say not very long ago, because in the matter of Christian experience time is very short. Abraham's faith which justified, was Paul's faith which justifi-

fied, and the faith of the early church is our faith. The effect of spiritual worship upon the individual is similar in all ages and places. Why then should we be shocked at that transpiring in one of our religious meetings which was a normal occurrence in such meetings at a period when our religion was in its first purity and power? There is no reason in the nature of Christianity why these manifestations should not continue to appear in the church. We are disconcerted, not because the gift is abnormal in its nature, but abnormal to our times. Once the gift was germane to the baptism of the Holy Spirit, and it is not impossible, it may be not improbable that it is germane to it still. In the Acts of the Apostles it is written:

"While Peter yet spake these words the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."

"It is further written concerning Paul at Ephesus:

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

"It need shock no one if what took place then at Cæsarea and at Ephesus takes place now among us. It should rather be welcomed as a former sign confirming to us the continuity of the faith, and the genuineness of our Christian experience.

"To speak with an unknown tongue was believed by Saint Paul to be one of the gifts of the Holy Spirit. He had this very gift among others in his mind when he wrote, 'Covet earnestly the best gifts.' And when some were against using an unknown tongue, he wrote, 'And forbid not to speak with tongues.'

"It is to be observed that on Pentecost those who received this gift used it in speaking of the wonderful words of God. At Cæsarea they magnified God; at Ephesus they prophesied. It would seem that speech was a necessity to them that were filled with the Spirit, and that utterance overflowed into an unknown tongue. Tongues may be symbolic of the effect of the fullness of the Spirit. In the prophecy of Jeremiah it is written:

"Then I said I will not make mention of him, nor speak any more in his name; but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

"When Charles Wesley wrote the hymn:

Oh for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King  
The triumph of his grace,

he expressed the sentiment of not a few persons rejoicing in those times of powerful revivals. To speak with an unknown tongue is a miracle in the realm of the intellect, but it is normal in the realm of grace. If we estimate grace by either the assurance given us by Jesus or the apostles, we must acknowledge that it can reach a degree where it is 'joy unspeakable and full of glory,' as Paul says.

"I am acquainted with persons who tell me that they have received this unutterable grace—the fullness of the blessing of the gospel of Christ. These persons possess the qualifications competent to know whereof they speak. They are intelligent, undemonstrative, sensible persons. They have had knowledge for years of much experimental religion. And when they tell me that during the last few weeks or last two years they have received such joy in God, and liberty from sin, as they before could not have imagined possible, I believe them. And when a few of them say that at times, and frequently, they are constrained to praise God in articulation they do not understand, I believe them. One of the features of a cold and formal religion is its dumbness and silence. And when I behold the happiness and hear the testimony of those who 'can not from his praise forbear,' I recall the words of the Psalmist, 'Open thou my lips, and my mouth shall show forth thy praise.'

"Let us now consider what is the value and use of the gift of tongues. To understand this will greatly diminish our concern. For it will appear that it is not the greatest gift of the Spirit, nor a gift for all persons.

"It has not the use that many imagine, viz, of qualifying one to preach in a language one has not learned in the ordinary way. There is no record that anyone at any time in any place preached to people of another tongue. At Pentecost, it is written of the foreigners, 'We do hear them speak in our tongue.' That the disciples themselves knew in what tongue they spoke is not recorded, and from conditions in the meetings at Corinth it may be inferred that they did not know. I think the conclusion on that point is this: That no one ever did and no one ever shall preach with a tongue given by the Holy Ghost. There will be no foreign missionaries preaching to the heathen in a tongue they never studied.

"Its use in a meeting at home is comparatively very small. Saint Paul says that it is a sign to unbelievers, and that is all the use he attributes to it. He says it is of no use unless some one interprets what is said. And where there is no interpreter, it is not to be used at all. He says that five intelligent words are better than ten thousand unintelligible words.

"He says that at Corinth they made too much of

tongues, because uncharitable, produced confusion and disorder, until some said they should be forbidden. It is to be observed that it was in the midst of writing instructions upon this matter that he breaks in with those inimitable verses upon charity.

"Saint Paul is the only apostle that refers to this gift. Peter does not mention it among the fruits of the Spirit. No prayer asks it. No command enjoins. No promise invites. No hymn is sung of it.

"The letter to the Corinthians makes it one of many gifts of the Spirit, and one of the last. One may have all the other gifts and not this one. Or this one and none of the others.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit. To another faith by the same Spirit, to another the gifts of healing by the same Spirit. To another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.'

"The Spirit gives or withholds tongues at His pleasure. I think it should neither be sought nor shunned.

"One thing is certain, it is the privilege and right of every believer to be filled with the Spirit. One thing only is important, viz, that we be filled with knowledge of his will in all wisdom and spiritual understanding, . . . and be filled with the fullness of God.

"I offer a word of counsel. All states of deep emotion are close by danger. Elijah saw his prayer answered, saw the fire fall and lick up the water in the trenches, consuming the stones and the sacrifice, and then he sank down to despair, to its very bottom. Jesus went from his baptism as Messiah to his temptation in the wilderness. Excesses, disorder, confusion and counterfeit stand hard by every work of grace. Remember Corinth.

"In conclusion, let everyone be true to the grace which God has given. Each is obligated to bear his testimony. It is partly through the testimony of one who has received a blessing that another is encouraged. John Wesley's mother came to believe she might know her sins were forgiven because she heard many people around bearing witness to their own full assurance of faith. John Wesley began to preach Christian perfection, not because he ever became perfected in love (which he asserted he never did), but because he said he knew hundreds who had. The knowledge of God is not the posses-

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

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sion of learning, it is a gift to faith. As Jesus said: 'Thou hast hid these things from the wise and prudent and hast revealed them unto babes.' And if God has given you great grace of love and holiness and joy, do not hide your light.

"I have observed for years that whenever anyone obtains what he believes to be a blessing above the common he is liable to leave the church to form a small band of people, and to conduct their services by themselves apart. I can not believe that this is useful. God gives us grace, and not so much for our happiness as for our service. And to withdraw into small bands is to narrow one's opportunities, to remove such leaven as one is oneself from the larger mass, and to deprive the church of the very thing that will revive it. Personally I feel as a poor man might feel, whose dear old friends have forsaken him because he is poor and they have become rich.

"Again, I say, do not deny the grace you have.

It may be only a little. Be it so, it is some. If you think you are no Christian because others are better you will lose heart; stand up to such religion as you have. It is good what there is of it. Take your place with what you have. And hope and wait and trust and labor until the word of Jesus is fulfilled: 'He that drinketh of the water that I shall give him shall never thirst, for that water that I shall give him shall be in him a well of water springing up into everlasting life.'—Reverend Thomas Manning, in *The Free Press, London, Ontario, March 6, 1912.*

There's nothing in the world I know  
That can escape from Love;  
For every depth it goes below,  
And every height above.  
It waits as waits the sky  
Until the clouds go by.  
Yet shines serenely on  
With an eternal day,  
Alike when they are gone  
And when they stay.—Thoreau.

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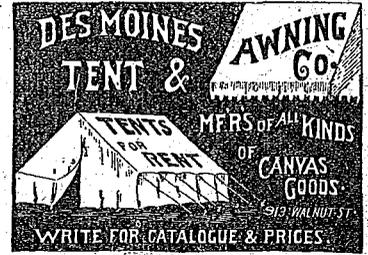
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 60

LAMONI, IOWA, APRIL 16, 1913

NUMBER 16

## ALMA ON FAITH.

### AN EXAMINATION OF A PART OF THE SIXTEENTH CHAPTER OF THE BOOK OF ALMA.

*But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a part of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye shall believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away.*—Alma 16: 151-158.

#### THE DESIRE TO HAVE FAITH.

Sometimes we meet people who say: "I can't have faith; but I wish that I could have." For such there should be encouragement in the words of Alma: "If ye can do no more than desire to believe, let this desire work in you." Those who desire to believe, have the first requirement, that of predisposition. If they will encourage this natural desire, and obey the commandments of God, fully, faith will come, and its increase will be inevitable.

It is those who are indifferent, and those who feel their own superiority so keenly that they can not be taught, who are hopeless, so far as any attempt to reach them with the gospel is concerned.

#### AN EXPERIMENT; TESTING SEED.

Alma used sound reason, and homely, practical common sense in his appeal to humanity. He begged

them to try the experiment of giving room for the word of God in their hearts, assuring them that it would grow, and that by thus testing it they would know that it was a good seed. We may suppose from this that he was addressing an agricultural people,—probably those who were familiar with both agriculture and horticulture. So he took the very familiar simile of a seed and its germination and growth.

The State of Iowa maintains an agricultural school. At this school there is an experiment department, where during the past decade, at least, great study has been devoted to seed corn, for this is the staple crop of Iowa. What oranges are to southern California, corn is to Iowa.

Every year "seed corn specials" (special trains) are sent over the railroads of Iowa, to visit the farming districts, and professors who accompany these specials instruct the farmers regarding methods by which they may test their seed corn. Better seed corn for the entire State means thousands of dollars profit on the increase of the yield.

Probably some of these farmers when they first hear the message of these college-bred professors are inclined to be skeptical. But if they can be induced to "try an experiment," in the language of Alma, they may soon know for themselves. If they plant the tested and tried seed in the ground, in a week or ten days they can examine it, and if it is beginning to swell and grow, they know that it is good seed.

That is a simple proposition, isn't it? They may have a degree of faith in the seed, at the start. When they see it begin to swell and sprout, *faith* gives place to *knowledge*, to that extent.

Thus Alma presents his proposition. It is just as plain and simple. God has conducted a great experimental station. He sends out his messengers. They plead with humanity to accept their message. And Alma assures men that if they will but try the experiment they may know for themselves.

If they will give room for the word of God in their hearts, they will soon find that it grows. It has life and power. Then they may know that it is good seed.

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One young man was heard to say: "When I was a boy, my parents made me go to church until I wore away about a foot in stature." Another young man, hearing him, said: "Since I became a member of the true church, I feel that I have grown in stature, at least a foot." He knew that he had grown spiritually and mentally.

Thus Alma says that the one who tries this experiment can soon know of the merits of the word, and will be able to say: "It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, it beginneth to be delicious to me."

Those of us who have actually tested the merits of the gospel, believe it because of what it does for men and women. We believe it "for the very work's sake," as the Master said. We know that it makes men and women better—better husbands and fathers and citizens; better mothers, wives, and neighbors. What better evidence could we have than the internal evidences of its workings within our own characters? The experiment has worked thus far.

#### FAITH GIVES WAY TO KNOWLEDGE.

Alma says:

And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good. And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant.

The man who tests the seed corn and sees it begin to grow does not have *faith* any longer that it *will* grow,—he *knows* that it *is* growing. He still has faith that it will *continue* to grow, and by and by a rich harvest will result. The man who has given room for the gospel in his life, no longer has *faith* that it is a good thing, that it has power to enlarge his understanding and change his life, he *knows* that such is the case. He knows that the process of changing and transformation is going on. His knowledge, to that extent, is perfect. He still has faith in the great promises of God that remain to be fulfilled to him and all mankind. But to the extent of his experience faith has given place to knowledge. And for that reason, many of the Saints are fully justified in their testimony that they know that the gospel is true.

Thus faith always goes before knowledge, and rapidly gives place to knowledge. Step by step, as God can persuade us to "make the experiment," we move from faith to knowledge. As Paul expresses it, at present "we know in part," but by and by when the experiment is fully completed, we shall "know as we are known."

#### SHOW US GOD AND WE WILL BELIEVE.

The infidel says: "Show me God, and I will believe."

His challenge is not altogether unreasonable. God does not ask any man to believe without evidence. But the infidel is wrong when he insists that he shall dictate the terms of revelation. Granting the existence of such a God as the one that he desires to see, it is at once apparent that he is immeasurably superior to man. He is far above the finite.

How unreasonable it would be for a little child just beginning to study the A, B, C's, to say to the teacher: "You must teach me according to my notions. You must give me complete knowledge of the alphabet in a minute, or I will not study." The teacher would reply: "I am the teacher; you are the pupil. I will teach you in my own way, or not at all."

God is willing to reveal himself to man. But those who are away down in the A, B, C class must not dictate the terms. They must not demand complete knowledge in a minute. And they never will obtain the knowledge that they crave so long as they continue to refuse to obey the rules of the school, laid down in the gospel, under which God operates to reveal himself.

#### THE SEED MUST BE NURTURED.

Alma does not abandon his simile short of completion. He assures his hearers that they must nourish the seed and care for it, even after it has begun to grow. He tells them that if they will not do this the seed will not take root and grow to maturity. And the reason will not be because the seed was not good and its fruit desirable, but because they did not put forth the necessary effort.

The farmer whose seed corn begins to grow, knows that his work is just begun. He must cultivate the soil, and keep the weeds down. If this be done, the harvest follows naturally.

So with the seed that we cultivate with care—the gospel seed, the word of God. The promise is: "Ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure."

#### A SEED CONTAINS POWER.

Alma made a fine comparison when he said: "We will compare the word unto a seed." A seed has two characteristics: life and power. There is more power locked up in a little seed than in an equal amount of dynamite.

In his lecture, "The Prince of peace," Mr. Bryan tells how he marveled at the power of a watermelon seed. Planted in the warm soil it sends up a little,

tender sprout, and then through this little tube it forces up a weight of material thousands of times greater than itself, and builds a mass of vines, and two or three melons, each one filled with little black seeds, any one of which has power to reproduce this miracle.

As a boy, the writer noticed a little sapling that had come up in the midst of a pile of great boulders. A little box elder seed had lodged in that unfavorable place. Years later when we returned to the old home, the sapling had grown to be a large tree and had shoved the rocks aside to make room for its growth. Had one told us that this little seed had power to move those great rocks, we would scarcely have believed him.

We have seen a picture of a cemetery scene in Hanover, Germany. A princess, who was a skeptic, died. Not content with preaching skepticism while living, she wished to preach it when dead. So, in harmony with her instructions, her grave was covered with a huge, flat slab of granite. Granite slabs were placed on either side, and at the head and foot of the grave. These slabs were bound together with iron clamps and rods. And on the tombstone was inscribed in German: "This for ever bought grave must never be opened."

There was infidelity's challenge to the power of God. But, unnoticed, a little seed of a great tree had lodged in the soil under the granite slab. It came up through the crevices at the side. It grew into a large tree, and broke the iron clamps and rods, and shoved the granite slabs away. That was God's answer to infidelity.

Now Alma says that the word of God is like a little seed, if we have faith in it, and permit it to grow. Thus will our graves be opened by its power in the great resurrection of the just, when Jesus comes again, and all the doubts and challenges of infidelity will be defeated by an unsuspected power that was concealed in the hearts and lives of those who obeyed the gospel of life.

#### A SEED CONTAINS LIFE.

The most obscure little wayside seed contains a secret that science can not explain—the secret of life. Thus it is with the gospel message,—the mystery of godliness that science can not understand.

The old Catholic fathers who came to southern California so many years ago brought with them olives from sunny Spain. These olives grew in the new land, just as they had done in the old. Some of those trees are still living; they bear the same fruit that they bore in sunny Spain.

Every seed bears after its kind. The gospel seed will grow in any land and in any clime. It produces the same fruits that it bore in old Jerusalem. It transformed the lives of Peter, and Mary Magdalena, and John; it will transform our lives.

#### A WHOLE NEW WORLD OF TRUTH.

Faith in the word of God opens up a world of truth that is not accessible to those who reject revelation. The great questions of the immortality of the soul, the future of the human race, the true character of God, can only be solved by way of revelation. Science can solve many problems; but not these.

Not long ago we saw a little boy, who went into the kitchen, to get a drink of water. Absent minded, instead of holding his cup under the faucet, he held it under the electric light bulb.

Humanity, trying to compass all truth with the little measures and metes and bounds of science, is like that little boy trying to catch light in a drinking cup.

We can apprehend light, and analyze it, but not in that way. We can not measure it in a tin cup. The great mysteries of the universe may be solved; but only in one way. Physical senses may discern physical things. Spiritual things are discerned and appraised spiritually. Revelation, as contained in the word of God, found in the Bible, Book of Mormon, and Doctrine and Covenants, opens up a realm of truth and thought not known to those who reject revelation. Faith in these things puts one in touch with divine truth and power. Thus it is, as Alma says, that our souls are enlarged, and our understanding enlightened.

#### "HANDS ACROSS THE SEA."

Alma's message is in full accord with the message of Jesus, who taught his disciples: "Have faith in God." Jesus strikes hands with Alma. Truth from two continents is found in perfect harmony. Jesus in Jerusalem, and Alma in America, taught the same thing. In this particular, as in others, the Stick of Joseph (the Book of Mormon) and the Stick of Judah (the Bible) are one in our hands, as the prophet said that they should be.

ELBERT A. SMITH.

#### SUNDAY SERVICES.

Sunday meetings at conference were as follows: Sunday school at 9 a. m., in charge of local officers; preaching in the auditorium at 11 by Heman C. Smith, assisted by Arthur Allen; in the lower room by Ammon White, assisted by I. N. White and Swen Swenson; prayer meeting at 2 p. m. in the auditorium in charge of John Smith and G. E. Harrington, and in the lower room for the priesthood, in charge of Fred A. and E. A. Smith and J. A. Tanner; at 7.45 in the auditorium a song service by the conference choir, under the leadership of A. N. Hoxie, jr., and assistants, with a talk on musical lines by Frederick M. Smith, the meeting in charge of W. H. Garrett. Speakers at the homes at the evening hour were J. B. Wildermuth and Hubert Case.

## PRESENTATION OF BOOKS OF MORMON TO LAMANITE BRETHREN.

On Saturday afternoon, just before the close of the business session, the chairman, Brother Elbert A. Smith, asked the assembly to sing the first verse of hymn number 1. He then made the following speech of presentation:

The matter before us now is not one of business; it might perhaps be termed a matter of sentiment. It involves the making of a presentation speech. It has been insisted that either Brother Fred M. or myself should make this speech. Brother Fred M. insists that I shall make it, perhaps feeling that having been credited with making the most sensible speech of the day [referring to a statement made by one delegate upon the floor] he has done his duty for one day.

You are aware that we have with us two men who are representatives of our Indian brethren,—Brethren Philip Cook and Chief Three Fingers, of the Cheyennes. Brother Cook is a medicine man, representing the spiritual interests of his people; Chief Three Fingers is one of forty chiefs, one of the highest among them, and represents the civil or temporal interests of his tribe. These are men of influence.

They assure us that they believe that many more of their tribe will follow them into the church. They also think that the Arapahoes will accept the gospel, though Brother Cook assured us yesterday that he could not say as to that, for, he says, "There is just as much difference between Indians as there is between white men and Dutchmen."

Of course these Indian brethren are in the minority among us to-day; but there was a time, not so many years ago, when the white man was in the minority and the Indian decidedly in the majority in this country.

But according to the Book of Mormon it had been predicted long centuries before that if the Lamanites and Nephites would not conform to the law of God they should be swept away to make room for other peoples. When the Pilgrim Fathers landed in this new country a little incident occurred that was typical of that which followed on a larger scale. A large Indian village existed near the point where they landed, but just a few months before their coming a pestilence swept the inhabitants away, with the exception of one Indian; so that when the Pilgrim Fathers landed they found the Indian fields all cleared for their planting. This was in a way typical of the manner in which the hand of God swept the Indian aside all over this land to make room for the white man.

This one Indian who remained taught the white men to plant Indian corn and to catch fish from the bay and fertilize the fields by putting a fish in each hill of corn. So if it is true that to-day we are teaching the Indian agriculture, it is equally true that the Indian first taught the white man the rudiments of agriculture in America.

With the prediction that the Indians should be swept away was associated a promise that a remnant should remain and that the gospel should go to them and many of them accept it and be lifted up out of degradation to become once more prominent in gospel work.

You and I have lived to see that ingathering begun. Chief Three Fingers here has said that he has received the assurance from God that this is the true church; and since coming here he has felt assured that many of his brethren will follow him and Brother Cook into this church. So we welcome these men among us as the first fruits of this work.

Some of the brethren have thought that it would be well to present these men with copies of the Book of Mormon as a token of our esteem. Bishop Kelley has kindly furnished books for that purpose.

So, in the name of the church, I present to Brother Philip Cook a copy of the Book of Mormon containing the record of his fathers. And to you, Chief Three Fingers, I also present, in the name of the church, the history of your fathers, known as the Book of Mormon. We shall be glad to hear anything that you may wish to say to this conference.

Brother Philip Cook responded as follows:

I want to say to the conference that this is just what I am looking for, as I have said in my speech the other day that I was hungering for the word of God. I thank the Lord, and thank you people that I am indeed happy, that I have received what I am searching for, and I thank you more than words can tell.

Chief Three Fingers, through Brother Cook as interpreter, made response as follows:

I thank the Lord that he has given me a blessing to-day, that I may take it back to my people and that the Lord might so bless me that I may have such a broad influence in me so that I may turn the minds of those ignorant Indians into the new church by taking this gospel to them. I thank you ever so much, and will always appreciate your loving kindness towards us.

This incident made a splendid impression on the conference. The short responses of the Indian brethren were made with feeling, as they seemed to appreciate to the full the significance of the gifts from the conference.

Just as Chief Three Fingers closed his remarks, he turned and grasped the hand of President Joseph Smith and they were introduced. The assembly waited with silence while these two men exchanged compliments. It was an interesting spectacle, these two men of different races, with their contrast in appearance, the one a chosen leader of a great movement, the other a chieftain among his people and one who has espoused the work of God and is actively engaged in promoting its activities among his people.

At the close of the session the Lamanite sisters met President Smith.



The brethren who are attending conference are the two on the right. They are accompanied by the wife of Brother Cook and the granddaughter of Chief Three Fingers.

All those in the picture are elders in the Reorganized Church.

## General Conference

The Sixtieth General Conference of the church assembled on Sunday, April 6, and was called to order at 11 o'clock by President Frederick M. Smith.

Opening prayer was offered by President E. A. Smith after song number 158 was sung.

The First Presidency were made the presiding officers of the conference with power to make necessary appointments in the perfecting of the organization, provide for all meetings, and to appoint speakers and those in charge.

The conference choir sang an anthem entitled, "Unfold, ye portals everlasting."

The church secretary was appointed secretary of the conference, with F. A. Russell and M. H. Siegfried assistants.

The chair appointed as chorister A. N. Hoxie, jr., who chose as his assistants, Sisters May Skinner and Audentia Anderson.

The ushering and care of the building was placed in the care of the local deacons, with authority to make use of visiting deacons.

Mrs. W. N. Robinson sang a solo, "My Redeemer."

Hymn number 87 was sung by the assembly. Elbert A. Smith made the closing prayer and adjournment was taken until Monday at 2 p. m., April 7.

The Sunday services, as arranged by the Presidency, were as follows: A young people's prayer meeting at 8 a. m., under charge of Paul Craig, A. N. Hoxie, jr., and S. A. Burgess. At 9 o'clock Sunday school in charge of General Superintendent Daniel Macgregor and associates. At 11 General Conference, as outlined in the foregoing. At 2.30 prayer and sacrament meeting, in the auditorium for Saints generally, and in the lower room for those holding the Melchisedec priesthood. The former meeting was in charge of C. J. Hunt and V. M. Goodrich; the latter in charge of Frederick M., Elbert A., and Frederick A. Smith. At this meeting Hyrum O. Smith was ordained to the office of high priest under the hands of Frederick A. Smith and F. M. Sheehy, apostles.

An overflow meeting at 11 o'clock was held, F. A. Russell being the speaker, assisted by F. A. Smith and Ámos Berve.

The evening preaching was by F. M. Sheehy of the Twelve, assisted by William Bradbury of Rhode Island.

An overflow meeting in the lower auditorium at this hour was addressed by T. W. Chatburn, assisted by Alvin Knisley.

### MONDAY, APRIL 7.

The prayer meeting at 9 a. m. was in charge of G. E. Harrington and J. A. Tanner.

Preaching at 10.45 by R. Bullard, assisted by Lester Haas.

At 2 p. m. the assembly was called to order by Frederick M. Smith, counselor, song number 353, "We thank thee, O God, for a prophet," was sung, and prayer was offered by Bishop E. L. Kelley.

The chair announced that Raymond Scott, Ruth Lewis, and Blanche Allen would be assistant stenographers to Sister Belle James, who had been appointed conference stenographer.

The chair also appointed I. A. Smith and Charles Fry press committee.

The credential committee report which had been reported was distributed, and with certain corrections, mostly typographical, was adopted.

Reports were then read from Apostles William H. Kelley, G. T. Griffiths and J. W. Wight, J. F. Curtis and Peter Anderson, U. W. Greene and R. C. Russell.

At this juncture President Joseph Smith addressed the conference. His address will be given elsewhere in this or succeeding issues of the HERALD.

Reports were continued: Apostles F. M. Sheehy, J. W. Rushton, High Priests W. H. Greenwood, H. N. Hansen, Apostle C. A. Butterworth, High Priest C. H. Lake, Apostle Frederick A. Smith, and High Priest Rees Jenkins reported the work in their various missions.

A communication from the New South Wales District in regard to the use of fermented wine in the sacrament, was read and referred to the First Presidency and Quorum of Twelve for consideration and report.

A petition from the Saskatchewan District asking that the district be divided, another from the Spring River, Missouri, District, and one from the Central Michigan District in regard to boundary lines, and one from the Central Nebraska District in regard to a change of name, were referred to a committee consisting of R. S. Salyards, C. I. Carpenter, J. F. Garver, O. W. Newton, and F. A. Smith, for consideration and report.

A resolution from the First Quorum of Teachers concerning the first and second offenses in adultery was referred to the First Presidency and Quorum of Twelve.

A resolution from the Lamoni Stake in regard to uniformity in reporting by branches was referred to a committee consisting of C. I. Carpenter, Lester Haas, and E. H. Fisher.

An appeal from the Utah District for aid in securing the erection of a chapel at Salt Lake City was read and referred to the First Presidency and Bishopric.

A communication was read from the Little Sioux District concerning the matter of districts holding reunions outside of their own territory, which was referred to a committee to be named by the chair.

The chair appointed John W. Rushton, J. A. Tanner, and E. A. Blakeslee as this committee.

A resolution from the Eastern Michigan District regarding the establishing of storehouses and mail order houses was referred to the Presiding Bishop and attending bishops.

Announcements were made, song number 104 was sung, prayer was offered by Elder William H. Kelley, and adjournment taken.

Elder E. E. Long preached at 7.30 p. m., assisted by Orman Salisbury.

Evening speakers at the Saints' Homes were O. R. Miller and C. E. Harpe.

## TUESDAY, APRIL 8.

Prayer meeting was held at 9 a. m. in charge of William Sparling and R. J. Parker.

At 10.45 o'clock E. F. Robertson was the speaker, assisted by J. O. Dutton.

The weather this day was rainy and drizzly and extremely disagreeable. In spite of these circumstances the attendance at all meetings was quite good.

The business session was held at 2 p. m., E. A. Smith, counselor, presiding. Song number 52 was used in opening, and prayer was offered by Bishop Joseph Roberts.

The minutes of the sessions on Sunday and Monday were read, and with minor corrections were approved.

The credentials committee made additional report. The Church Recorder made report as follows:

APRIL 3, 1913.

*To the General Conference; Greeting:* During the past year the work of this office shows the following results: We have recorded as gains by baptism 3,383, received by letter 2,513; losses by letter 2,483, by expulsion 81, by death 536; making a net gain of 2,796, which added to our total of 65,415 gives us a present number of 68,211. The number of baptisms exceeds last year by 321; the losses by death and expulsion were not unusually large, but the number of transfers exceeds by far any previous year.

Missouri leads with the number of baptisms, having 690 to her credit; but this is larger than it would otherwise have been because it included nearly two years reports from the Independence Stake, the reports having been delayed by reason of a change in their system of records having been effected. Iowa follows with 366, and Michigan with 322, all others have less than 300.

Missouri also leads in the matter of net gains, having 708, this item also being affected by the conditions above mentioned. Michigan follows with 233, Kansas 214, and Illinois 200; all others are under 200.

The reports show 4,123 members holding the various orders of the priesthood. 314 ordinations were reported and 368 marriages. 27,787 are reported as absent from the branches of the church. 1,014 certificates of blessing of children were reported.

The totals for Canada, Ohio, Pennsylvania, Utah, and West Virginia do not represent the work done in these fields, for the reason that the reports from them were not received in time to be recorded before closing our books for

the year, some arriving as late as April 1. They are all in the office at the time of this writing except from Canada, and we are informed that the district secretaries are at work upon them and we are to receive them soon.

It will be noted that one new foreign country is added to our list this year, that of New Zealand, they having a branch of 15 members at Dunedin; and one new State, New Hampshire, with 1 member baptized there by Elder J. H. Baker.

We have the work of perfecting the records of the quorums of elders, priests, teachers, and deacons well under way, but not sufficiently completed to give any data at present.

During the year we have added the following branches as new to the records: Dunedin, New Zealand; Lowell, Arkansas, Spring River District; California Mesa, Colorado, Delta, Colorado, in the Colorado District; Fairview, Florida, Florida District; Weiser, Idaho, Idaho District; Troy, Illinois, Alton, Illinois, O'Fallon, Illinois, Saint Louis District; Indianapolis, Indiana, Southern Indiana District; Anamosa, Iowa, Eastern Iowa District; Quindaro, Kansas, Independence Stake; Clear Springs, Michigan, Lachine, Michigan, Northern Michigan District; Centropolis, Missouri, Second Independence, Missouri, Lexington, Missouri, Independence Stake; Bourbon, Missouri, Saint Charles, Missouri, Saint Louis District; Warm Springs, Montana, Montana District; Lincoln, Nebraska, Southern Nebraska District; Buffalo, New York, New York District, and Centralia, Washington, Seattle and British Columbia District. Besides these which have been recorded there are a number of others shown on the belated reports which have been received.

The records of this department manifest two weaknesses in our system of transferring members from one branch to another, which in our judgment are serious. First: Members are permitted to obtain letters of removal and for reasons of their own retain them in their possession indefinitely; they are reported as removed by the branch granting the letter and they are deducted from our total numerical strength. The transfer is not effected—the system has failed to accomplish its object, and the church has suffered numerical loss. Second: Members are permitted to change their residence from one branch to another, and for reasons of their own fail or even refuse to obtain letters of removal to the branch where they reside; they are reported as absent members by the branch where their membership is recorded, though in fact living in and participating with an organized branch, and recognized by the law as amenable to the authorities of the branch where they reside. As a result, the number of absentees as shown by the reports does not represent the facts, and few branches are credited with their actual numerical strength of resident members, and many members do not enjoy the voting privileges of the branches where they reside unless by courtesy. Since the church claims the right of jurisdiction over its members by the authorities of the branches where the member resides, we believe it should assume the right to transfer the membership of such members upon their change of residence, whether requested so to do by the member or not. Because of the above conditions, which are emphasized by the records of this office, we would recommend that a system of transferring our members be adopted which will be effective, and will relieve the undesirable condition above referred to.

Our work has been hindered by lack of proper office facilities, valuable papers and reports being mislaid and some even lost, for want of suitable desk room in which to keep such papers until finally disposed of in the permanent files. We need a desk. The increased range of work being done by this department greatly increases the volume of correspondence, and the constantly increasing amount of recording which must be done demands the use of more than one type-

writing machine much of the time in order to handle the work to the best advantage. We need two typewriters.

We have enjoyed our work and desire to more thoroughly perfect it in all its details.

Respectfully submitted,  
C. I. CARPENTER, *Church Recorder.*

The Church Historian made a report from which we give the following extracts:

#### HISTORICAL REPORT FOR 1912.

##### General Organization.

During the year the personnel of the church organization remained practically as at last report. There have been no changes in the First Presidency, the Quorum of Twelve, or Presidents of Seventy.

The High Priests' Quorum lost by death George H. Hilliard, a member of the Presiding Bishopric, and Ebenezer E. Keeler, a member of the Order of Evangelists.

The following ordinations were provided for at the General Conference: James C. Page, Edward Rannie, William Anderson, John F. Pêtre, Parley T. Plumb, and Francis L. Sawley to the office of seventy; William Sparling, Eli Hayer, Hugh W. Goold, Thomas J. Elliott, Andrew St. Lewis, and William E. Winkworth, sr., to the office of high priest; John Shields, Henry Greenwood, and Josiah E. Matthews to the office of evangelical minister.

##### Rival Organizations.

There are now but two organizations disputing our claims to succession, of sufficient activity to demand notice; one the organization in Utah under the presidency of Joseph F. Smith, and the one in Independence known as the Church of Christ. Though both have continued active opposition, neither have made any material progress. The latter has suffered severe loss in the death of Elder John R. Haldeman.

##### Children's Home.

A change was made in the policy of operating this institution by the appointment of a board of seven trustees, Richard Bullard and Callie B. Stebbins were elected for a term of three years each, and Heman C. Smith and Lucy L. Ressegue for a term of two years each, and Joseph Roberts, Oscar Anderson, and Minnie B. Nicholson for a term of one year each.

The home is still operated under the superintendency of Brother W. P. Robinson and family.

The first half of the year was discouraging, from a financial standpoint, but later the Saints and friends responded nobly to the call for help, and the institution not only met running expenses but has paid several hundred dollars on arrears. This board organized by selecting Heman C. Smith president, Joseph Roberts treasurer, Oscar Anderson secretary.

##### Local Work.

Some of the force of local historians are doing faithful and acceptable work, a work that will be more fully appreciated as time passes.

This department, however, has not yet secured representatives in some parts of the church.

##### Young People's History.

The manuscript for this work up to 1852 is still in the Historian's office, awaiting the action of the Committee on Revision.

No one has yet been selected to write the history after 1852.

##### Press and Pulpit.

There has been a revival of the spirit of opposition of

late which has found expression from the pulpit, and resulted in the production of several new books.

A Bishop Spalding has recently made quite a scholarly attack on the accuracy of the translation of the Book of Abraham. But this does not directly concern the Reorganized Church, as the church has never adopted the Book of Abraham as a standard work. The Bishop's criticism, however, received able attention from those to whom the Book of Abraham is a standard work. Though the controversy has not yet closed, at the present status of the argument the translation of the book has not been seriously discredited.

##### Office Work.

It will be recognized by all who have had experience in historical work that it is of that nature that it can never be said to be finished. The more there is accomplished the more the possibilities develop, so that even now a large force of helpers could be employed with profit to the church were the finances available to sustain the effort.

We have offered our services to many authors and publishers to enable them to get reliable and authentic information concerning the latter day work. In some instances we have been treated courteously and we have had a respectful hearing which has resulted in placing our position before the public. In some instances we have been ignored; but the disposition to treat us fairly is growing, and those who do not recognize our right to speak in self-defense are coming into disfavor.

We have written many articles for periodicals, and several critiques on books, most of which has been favorably received.

The proofs of the articles mentioned in our last report written for the American Biographical Encyclopedia have been submitted to this office for examination.

Through the courtesy of Mr. L. L. McShane, of Kansas City, representing Dodd, Mead, and Company, The New International Encyclopedia has been submitted to us for examination and criticism. Our criticisms were received with gentlemanly courtesy and consideration. We hope future editions of the work will give us the proper representation.

Many invitations reached us to attend historical gatherings, but much to our regret, finances are not available to comply in every case.

January 14, 15, and 16 of the present year we attended the Nebraska State Historical Convention at Lincoln, and on the 16th accepted an invitation to deliver an address, which was received with every mark of respect both for the speaker and the church he represented.

The *Journal of History* remains the chief medium through which we reach the influential circles in the historical world, and has done more to get proper recognition in such circles than any other venture ever made.

Though we feel our work has been very imperfect, we are profoundly grateful for the recognition and respect shown us by our coworkers in the church, and for the divine guidance so manifestly felt at times. We are willing to continue to serve in this capacity, or give place to another, as shall best advance the interest of the work growing dearer to us year after year.

##### Suggestions.

There will be a great gathering at Keokuk, Iowa, in the autumn of the present year, for which extensive preparation is making, President Wilson, the governors of all States, and other notable persons are to be invited.

The Trans-Mississippi Congress, which met at Salt Lake City, Utah, in September, 1912, indorsed a plan for a celebration in the fall of 1913 to celebrate  
1st; The opening of the dam.

2d; The home coming of the Mormons at Nauvoo.

3d; The centenary of the evacuation of old Fort Madison.

The Utah people will doubtless make special provision to be represented at the "home coming." Should we not be suitably represented?

Is it not also an opportune time to push the erection of the monument under contemplation?

As early as June, 1831, the Lord instructed two of the best educated men of the church (Doctrine and Covenants, section 55) to write schoolbooks. Because this work was not accomplished we have been humiliated and embarrassed. Should not this matter receive our serious attention? Since we have established an institution of learning, should we not have textbooks based upon the divine declaration, "So God created man in his own image, in the image of God created he him, male and female created he them"? instead of using borrowed books based upon "science falsely so called," the use of which creates a demand for instruction and influence to counteract impressions received in our own school, should we not have textbooks based upon the great scientific principles revealed in the Book of Doctrine and Covenants? Respectfully submitted,

HEMAN C. SMITH, *Historian.*

Following the reading of this report Bishop E. L. Kelley made a statement in regard to the value and force of Bishop Spalding's attack on the work, the Historian following along the same lines.

I. N. White, of the Twelve, made report. This report is of special interest because of an inspired dream or vision which the brother had at a time when he was near death, in which a messenger appeared and declared his willingness to take the brother across the river of death or return him if he desired. The brother choosing the latter, he was brought back to life and has improved considerably in health since that time.

Report from J. F. Curtis, member of the Twelve, was read.

Committee on Compilation of General Conference Resolutions reported that their labors had brought the printing of such resolutions up to date.

The Order of Evangelists made report as follows:

*To the First Presidency:* We herewith submit the annual report of the Order of Evangelists, closing with March 1, 1913, as follows: During the past year Josiah E. Matthews was added to our number by ordination, and Ebenezer Keeler was removed by death, leaving the present number of our order at seventeen. Some of our members are aged and infirm, yet they have attended 2,319 services, preached 1,149 discourses, baptized 53, confirmed 82, ordained 4, blessed 72 children, solemnized 7 marriages, administered to 626 sick persons, and have given 1,713 patriarchal blessings.

They express, as we represent them in few words, an earnest desire that the Lord by his Spirit may bless the "order," and all the deliberations of the coming General Conference. E. C. Briggs and Joseph Greenwood have not reported and the work referred to above has been done by the fifteen members that have reported. We attach itemized report, thinking you might desire something of the kind.

Respectfully submitted,

J. R. LAMBERT, *President.*

CHAS. E. BUTTERWORTH, *Secretary.*

The Quorum of High Priests reported. From this we make the following summary: One of their number is a missionary in charge, 52 are in field work, 18 are patriarchs, 12 are standing high councilors, 30 are in stake high councils, 15 are bishops, 4 are bishop's counselors, 11 are bishop's agents, 2 are stake presidents, 4 are counselors to stake presidents, 41 are pastors, 28 are district presidents, 42 are branch presidents; sermons preached 7,115, baptisms 490, confirmations 608, ordinations 41, children blessed 456, marriages 193, administrations to the sick 7,528; present enrollment 158, of these 142 reported.

The committee which was appointed at last General Conference to have the resolutions then passed appreciative of President Smith's services embossed, reported that their labors had been performed. From this report we use the following description of the memorial as finished:

The design is a wide conventional border of intricate pattern, after the best class of book plates, in the three primary colors, red, yellow and blue, illuminated with pure gold leaf, and emphasized with black. The letter is a severe English print, and remarkably clear except that the capitals at beginning of paragraphs and the words "President Joseph Smith" are also illuminated. The whole is on parchment. The frame is simple, yet in keeping with the rest of the work.

The work was done by Brother A. P. Burgess, of Saint Louis, Missouri. The committee in charge of this work was T. W. Williams, R. C. Evans, and S. A. Burgess. The report was adopted and the committee was discharged.

The Council of Seventies reported as follows:

LAMONI, IOWA, April 8, 1913.

*To the General Conference:* The Council of the Presidents of the Seventy have held fourteen sessions, at which all the council were present except James McKiernan, who has been hindered by sickness. Since the beginning of the conference one of our number, H. O. Smith, has been ordained to the office of high priest, thus leaving a vacancy.

This vacancy has been filled by the selection of Brother Arthur B. Phillips to be ordained to the office of a president of the seventy, and we ask that this selection be approved and his ordination be provided for.

The council is now composed of Brethren C. Scott, senior president; James McKiernan, J. F. Mintun, W. E. Peak, T. C. Kelley, and J. A. Davis.

Respectfully,

J. F. MINTUN,

*Secretary of the Presidents of Seventy.*

The recommendation that Arthur B. Phillips be ordained a president of seventy, after a statement from the brother in which he expressed willingness to serve, was adopted, and the ordination was ordered provided for.

A lengthy recommendation from the President of the church relative to the nomination and election of members of the board of trustees of the Sanitarium was read and referred to the First Presidency and Twelve.

The Board of Trustees of Graceland reported at

length to the body, action on the same, by request of the trustees, being deferred.

The chair announced that only eight of the standing High Council being present, it was necessary to select others to fill the council temporarily, for the purposes of present work, and requested permission to appoint. This was granted.

The joint council of the Presidency and Twelve made a report on the communication referred to them from New South Wales relative to the use of fermented wine. They presented a resolution which they recommended for adoption.

No action was taken on this recommendation at this time.

After announcements were made, song number 214 was sung, and J. A. Tanner made the closing prayer.

### WEDNESDAY, APRIL 9.

Wednesday opened with fog and continued throughout the day even more rainy and disagreeable than the previous day. Conference crowds were not to be denied, however, and attendance remained good.

The prayer meeting at 9 o'clock in the morning was in charge of George A. Smith and W. H. Garrett.

The 10.45 preaching service was in charge of Wardell Christy, preaching by J. W. Davis.

The assembly came to order for business session at 2 p. m., Frederick M. Smith presiding. Song number 28 was sung and prayer was made by Ammon White, of the evangelists.

Minutes of former session were read and approved.

The Credentials Committee made additional report, which was approved.

An appeal was read from the Wheeling, West Virginia, Branch, for help in repairing their chapel, which has been damaged by flood. After discussion the matter was left with the Bishop, with power to act.

The committee to which the various petitions in regard to boundary lines and change of name were referred, reported as follows:

LAMONI, IOWA, April 9, 1913.

*To the General Conference Assembled; Greeting:* We, your committee appointed to consider petitions on boundary lines beg to report as follows:

1. We recommend that the Saskatchewan District be divided in harmony with their petition, the dividing line being the line between the provinces of Alberta and Saskatchewan, and that Alberta be organized into a new district.

2. That the petition of the Spring River District be granted, and that the counties of Cowley and Butler be severed from the Spring River District and annexed to the unorganized territory of Southern Kansas.

3. That the petition from the Central Michigan District, concurred in by the Southern Michigan and Northern Indiana District, be granted, and that Gatriot County be annexed to the Central Michigan District.

4. That the petition of the Northern Nebraska District be granted, and the name changed to Northeastern Nebraska District.

5. That the petition from the Seattle and British Columbia District be granted, and that portion of Kittitas County lying west of the 121st meridian be annexed to the Seattle and British Columbia District.

6. Owing to a division of one of the counties in the Panhandle of Idaho, it becomes necessary for us to correct our records and record the two new counties, Lewis and Clearwater, organized from what was formerly Nez Perce County, along with what is now known as Nez Perce County as a part of the Spokane District.

7. That the dividing line between Eastern Oklahoma District and Central Oklahoma, the 96th meridian, be continued south to the north line of the Central Texas District, and that portion of Texas lying west of this line which was formerly in Eastern Oklahoma District, be annexed to Central Oklahoma District.

8. In regard to the petition of the Central Oklahoma District for a change of line between them and the Eastern Oklahoma District, we suggest that the matter be referred back to the district with the recommendation that they confer with the Eastern Oklahoma District authorities and reach some agreement as to just where they would like to have the line, and then present their petition to conference for ratification.

Respectfully submitted,

FREDERICK A. SMITH, *Chairman.*

O. W. NEWTON, *Secretary.*

This report was adopted and the recommendations of the committee were concurred in.

The Sanitarium Board made a report. The institution was run at a net loss of \$2,995.31 during the year. Total assets are \$65,345.50, and total liabilities are \$68,047.81. Thirty per cent more patients were treated during the year than during 1912. Several important improvements have been made around the buildings and grounds. One hundred eighty patients were handled, eighteen of them dying. Of those dying, seven were over seventy years of age, and six were brought to the hospital in a hopeless condition. Of those treated the larger percentage by far were nonmembers.

The committee on historical relics made report that quite a collection of relics of the Martyrs and others had been made, all being open for inspection in a special case now in the rooms of the Church Historian, who is a member of this committee.

The Presidency, in answer to a question submitted to them by the Church Recorder in regard to what might be the age limit over which children should not be blessed, made report as follows:

LAMONI, IOWA, April 9, 1913.

*To the General Conference, Greeting:* Brother C. I. Carpenter, the Church Recorder, has called the attention of the Presidency to the fact that reports of blessings of children which come to the Recorder's office show that there seems to be no recognized age limit above which a child should not be entitled to the ordinance of blessing. The Church Recorder, as a consequence, has raised the question as to whether the church should take any action in the matter of placing such limit. He has submitted to the Presidency a partial list of cases in point, showing that children of twelve and even

fourteen years of age have been blessed by members holding the priesthood.

The Presidency are of the opinion that the ordination of the blessing of children is designed for children who have not reached the age of accountability. It would, therefore, follow that the ordinance of blessing should not be administered to children who are old enough to be baptized. Whether the limit for blessing children should be placed below the age of eight we are not prepared to say.

Respectfully submitted,

THE FIRST PRESIDENCY,

FREDERICK M. SMITH, *Secretary*.

A motion that this be adopted as a safe rule by which the church may be guided, after considerable discussion was adopted.

The Presiding Bishop made report. The financial report given by the Bishop was published in our issue for April 9. The rest of his report related to general conditions of the work of his office.

This report shows that while the expenses of the general church officers and missionaries and their families, and foreign missions, and aid extended for the aged and helpless and the sick and afflicted, were in excess of any previous year, there was a net gain in the financial condition of \$17,966.07.

The Library Commission reported as to their labors during the year. A total of \$269.14 remains in the hands of the commission treasurer and with the member who has the purchasing of books under his direction.

The report made on yesterday relative to the use of fermented wine in the sacrament was taken up. A motion was made to adopt the resolution as presented, as follows:

Resolved, In reply to the New South Wales resolution touching the kind of wine to be used in sacrament services of the church, we are of the opinion that fermented wine should not be used, but that either unfermented wine or water should be used, and so be in harmony with the spirit of the revelations. See Doctrine and Covenants 26: 1; 86: 1; 119: 5.

Consideration of this motion brought about a lively discussion, final action resulting in its adoption.

Announcements of coming meetings were made by the chair, song number 223 was sung by the assembly, and closing prayer offered by Bishop Kelley.

Preaching at 7.45 p. m. by Fred B. Farr, assisted by James E. Page.

#### THURSDAY, APRIL 10.

The weather on Thursday was a continuation of that of the preceding days, with fog and rain. The attendance at the afternoon session was, however, the largest of any of the business sessions to date.

Morning prayer service was in charge of William Lewis and Ammon White.

At 10.45 Russell Archibald was the speaker, assisted by T. J. Elliott.

The business session was called to order by E. A.

Smith. Number 34 of the Hymnal was used in opening, and prayer offered by J. A. Gunsolley.

Minutes of Wednesday's sessions were read.

The Library Commission reported that it was their opinion that this year would be an inopportune time to erect a library building.

The Presidency reported in regard to the organization of quorums during the year. Elders' quorums have been organized in the Eastern Mission, Michigan, Northern Illinois, Ontario, Pacific Slope, Southeastern Mission, Western Iowa and Nebraska districts, and in the Independence Stake; quorums of priests in the Eastern Mission, Little Sioux, Northern Nebraska, Ontario, Pottawattamie and Fremont districts, and in the Southeastern Mission; quorums of teachers in the Chatham, Knobnoster, Little Sioux districts, and in the Southeastern Mission; and a deacons' quorum in the Southeastern Mission.

The Physician to the Church reported as follows:

INDEPENDENCE, MISSOURI, April 5, 1913.

*To the General Conference Assembled at Lamoni, Iowa; Greeting:* My report is brief as Church Physician. I have filled the office to the best of my ability. My health has been very poor at times and I have almost feared a collapse, but it is somewhat improved again at present.

No distinction between members and nonmembers of the church has been made by me, and all appeals from everywhere have been met with the best I had of skill and means. Some are thinking better of the church in consequence, I learn. Medical details would not interest you so I withhold them.

The Sanitarium work has been separately reported through the board. The house physician, Doctor W. E. Messenger (who is also business manager), has had the details of service and management in his hands. During the winter months I was able to visit the institution but a very few times, but acted as consultant with Doctor Messenger when appealed to. A vast and ever-increasing amount of the work required there is of a character that I am incapable of and does not come under my directorate, even suggestively, as the institution is in every practical sense a public hospital.

Should you wish to further sustain me in the office of Church Physician, the Sanitarium and responsibilities connected therewith must be placed in other hands, as my work outside of it is all I can stand up under. My opinion is that whoever performs the practical work in and over that institution should have the credit for it and be recognized as its superintendent.

Should this separation be not approved by you, please do not consider me as available for office of Church Physician, as I can not serve.

Should further explanation be required, I hope to be with you in time to furnish it. My present thought is to be in Lamoni by the 11th or 12th.

In gospel hope,

JOSEPH LUFF.

The Social Purity Board made report. They requested an appropriation of fifty dollars. This was granted. John F. Garver, retiring member, was re-elected.

The Committee on the Book of Mormon Concordance made the following report:

LAMONI, IOWA, April 10, 1913.

*To the General Conference:* The committee on Book of Mormon Concordance reports that progress has been made on the work committed to us. By the assistance of Elder Duncan Campbell, a compilation of every important word in the Book of Mormon, alphabetically arranged, has been provided, and which will constitute the basis of the subsequent work of compiling the concordance.

The committee has been hindered in its work because of other duties; also because of financial conditions.

Respectfully submitted,  
 FREDERICK M. SMITH,  
 HEMAN C. SMITH,  
 R. S. SALYARDS,

*Committee.*

The Joint Council made the following report on the petition from Utah District:

LAMONI, IOWA, April 10, 1913.

*To the General Conference; Greeting:* The Joint Council has instructed us to return to you the petition from Utah for a church building at Salt Lake City with the following report, which has been adopted by the Joint Council of Presidency, Twelve, and Bishopric:

1. We favor the erection of such a building, which will provide both a place for public meetings and also apartments for the minister who may be appointed there, but would advise that the whole amount expended in such scheme do not exceed \$5,000.00.

2. We favor the investment of \$3,000.00 out of the general church treasury, out of which a suitable lot may be purchased; and with the balance, together with the appropriation from the Sunday School Association of \$500, together with what the local congregation may be able to supply, a plain and substantial building shall be erected.

3. We advise that the selection of the lot, the plans, material and equipment of the building, be placed in the hands of the Presidency, Presiding Bishopric, and the members of the Quorum of the Twelve who shall be in charge of that mission, with whom the local building committee shall collaborate.

Very respectfully submitted,

FREDERICK M. SMITH, *Secretary Presidency.*  
 FREDERICK A. SMITH, *Secretary Twelve.*

This report was adopted.

The committee reported to which had been referred the matter of uniformity in reporting the number of high priests, but a correction appearing necessary, the report was referred back to the committee.

The elders present reported having held a joint session.

The Board of Trustees of Graceland College made report, stating a proposed change in their articles of incorporation.

The Auditing Committee reported having audited the books and accounts of the various officers and boards, and finding them correct. The report was adopted.

A resolution was read, interpreting the Bishopric to mean the Bishop and his counselors and the bishops and their counselors. A motion to postpone to a future session was made, and various amendments and subsidiary motions were made. Final action resulted in a reference of the resolution to the Bishopric, the bishops and bishops' agents.

A roll call of the ex officio delegates was had and corrections made.

The evening was devoted to the work of the Women's Auxiliary Society, the time being taken up with discussions of questions affecting the status and welfare of our women.

FRIDAY, APRIL 11.

The nine o'clock prayer meeting was in charge of J. M. Baker and J. S. Snively.

The morning preaching hour was devoted to the work being done among the Lamanites. Hubert Case and Alvah Christensen were in charge. The Lamanite brethren were present and made addresses to the Saints in regard to their people and their acceptance of the gospel. Chief Three Fingers, a Cheyenne Chieftain, spoke through Philip Cook. The latter is also a member of the same tribe and a member of the church. He has been doing special work for his people at Washington, District of Columbia, and is accompanied by his wife. A granddaughter of the chief is with them.

This meeting was crowded by delegates and was one of the very most interesting of the sessions to date. The speeches of these brethren were dignified, and eloquent after the Indian fashion.

Business meeting was called to order at two o'clock, by Frederick M. Smith; song number 109 was sung, and prayer offered by Sidney Pitt.

Minutes of former sessions were read and approved.

A report from the majority of the Committee of Revision of the Rules of Representation was made as follows:

LAMONI, IOWA, April 11, 1913.

*To the General Conference; Greeting:* We, the majority of the committee to whom was referred by the General Conference of 1912, the matter of revision of the rules of representation (see Conference Minutes, page 1629), report that after due consideration we recommend that the following be adopted as our rules of representation, they being substantially the ones submitted some years ago by President Joseph Smith, except that among the general officers specified as being entitled to ex officio vote we have included the Presiding Patriarch and the Church Historian:

1. That the general officers of the church known as the Presidency, the Presiding Patriarch, the Church Historian and the Presiding Bishopric, the Twelve, the High Council, and the Seventy, are ex officio members of conference, and entitled to a voice and vote as representatives of the spiritual authorities of the church at large.

2. That high priests, elders and priests engaged in the ministry and under missionary appointment of General Conference, or the general authorities of the church, and not laboring in and by the authority of organized districts, are hereby declared to be entitled to voice and vote in General Conference when present.

3. That organized districts be authorized to appoint from their members, at their last quarterly session of district conference next preceding the session of General Conference, delegates to said sessions of General Conference, who shall be entitled to represent said districts, which delegates so ap-

pointed shall be declared members of said General Conference entitled to voice and vote.

Provided: That the choice and appointment by said districts shall be made by a majority of those present and voting, in regular or called session of district conference, of the holding of which due notice shall have been given, as to time and place within the district, to each and every branch composing said district; together with a statement of any important business or action that is to be presented to, or likely to be had by said general session, affecting said district, and to which their consent or denial is desired, that instructions to said delegates may be given as to their action.

And provided further: That the only qualifications to eligibility to the office of delegate from district to General Conference shall be membership and good standing.

Provided further: That no less than one, nor more than five delegates may be sent from any one district; but that said delegate, or delegates, shall be entitled to voice and vote in such General Conference to which they may be appointed, upon a presentation of a certificate from the clerk of district conference to the said General Conference, upon their organization at the time specified for their assembling.

And provided further: That said delegate or delegates shall be entitled to cast one vote for each branch of six members; and one vote for each twenty members in excess of six, that there may be in the branches of their said districts, in all cases where such a vote may be necessary, or desired, to secure the common consent designed in the law; but that in the common routine of business said delegates may vote as units, each in his own right, and in cases of division, the majority of the delegation from a district shall cast the whole vote of said district.

4. That each branch of six or more members, not included in an organized district, be authorized to appoint one delegate to the General Conference, who may or may not be a member of said branch, but who shall be a member of the church and in good standing, whose qualifications to eligibility shall be the same as those required in districts, and who shall represent said branch and be entitled to voice and vote in said conferences to which he may be appointed; and who shall be entitled to cast one vote for the six members required to appoint, and one for each twenty members in excess of six composing said branch.

Provided further: That two or more branches in near proximity to each other, not in organized district, may unite in choosing a delegate, who shall cast their vote, one vote for six members of each branch, and one vote for each twenty members in excess of the number six, multiplied by the number of branches represented; the manner of casting their votes in cases of importance and common routine of business to be as provided in cases of districts.

Provided further, That due general notice to the members of branches of the time and place of meeting for the choosing of said delegate be properly given, as required in cases of districts; certificate of appointment of branch delegate to be signed by the president or clerk of branch, and to be presented as provided in cases of districts.

5. That in all questions of grave importance, affecting the polity and faith of the church; districts and branches may instruct delegates to cast a majority and a minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed, exceed the number to which the district appointing him or them shall be entitled as hereinbefore provided, and in cases of a tie in districts or branches on questions presented to them, certified to said delegates, the votes of said district or branches shall be cast in equal numbers by the delegates.

6. In all questions of debate, incidental motions, and rou-

tine business, representatives, ex officio, and delegates, appointed, shall speak and vote as units and in their own separate and personal right.

That the foregoing rules on representation may be altered and amended at any General Conference of the church, and that all the provisions of said Report on Representation may be altered or amended at the next conference of the church to be held at —, on —, which shall be composed of members as provided by the rules adopted for the purpose of obtaining the voice of the whole people of the church.

Provided, That at least six months' notice of the nature of such amendment or amendments shall be given in the official church publication, before the date of the sitting of the session of conference at which such amendment or amendments will be presented, giving manner and form in which such amendments are desired.

A minority report was presented as follows:

#### MINORITY REPORT.

The undersigned members of your committee, after having carefully examined the instruction of the Lord given to the church touching further change in the rules of representation, are firmly of the opinion that any change made at the present time further than providing for an enlargement of the number entitled to delegate as stated in section 125, paragraph 7, will be another violation of the later instruction to the church upon representation which reads:

"The direction of the Spirit is that they be left as they now are until such time as the increased numbers of the members of the church shall require either an enlargement of the number entitled to delegate or that there may be a closer line drawn as to the number of delegates which the church shall require to meet." Such time has not arrived, nor does it exist, and to adopt the majority report would disfranchise a large number of the active and helping officers of the church who now have voice and vote with us, to the great detriment of the church and its work.

The undersigned, therefore, respectfully present this minority report as a substitute for the majority report of the committee already read before the conference.

J. A. TANNER.

E. L. KELLEY.

A motion was made and seconded to make this question the special order for Tuesday, April 15, at 2 p. m. A substitute was offered to adopt the majority report. An amendment was offered to strike out the word *majority* and substitute the word *minority*.

The matter was discussed until time for adjournment.

Announcements were made, song number 172 was sung, and Richard Bullard pronounced the benediction.

Graceland College trustees had in charge the service of Friday evening. The time was devoted to a musical and educational program.

#### SATURDAY, APRIL 12.

Morning prayer meeting was under the charge of Sidney Pitt and Eben Miller.

Preaching at 10.45 by R. T. Cooper assisted by J. E. Kelley.

The afternoon session was called to order by Frederick M. Smith. Song number 83 was used in open-

ing, and prayer was offered by V. M. Goodrich.

The discussion of the matter deferred from yesterday was resumed, E. A. Smith in the chair, and consumed the entire time of the session. At 4.30 a verse of song number 1 was sung, and Elbert A. Smith on behalf of the church presented to the Indian brethren, Chief Three Fingers and Philip Cook, copies of the Book of Mormon bound in flexible leather. Each of the brethren responded briefly but feelingly, the former through the services of the second as interpreter.

Announcements were made for meeting over Sunday, song number 92 was sung, and closing prayer made by Joseph Luff.

## Of General Interest

### THE CHARACTER OF WASHINGTON.

(From an oration by Charles Phillips, an Irish lawyer and statesman.

It is the custom of your board, and a noble one it is, to deck the cup of the gay with the garland of the great; and surely, even in the eyes of its deity, his grape is not the less lovely when glowing beneath the foliage of the palm tree and the myrtle. Allow me to add one flower to the chaplet, which, though it sprang in America, is no exotic. Virtue planted it, and it is naturalized everywhere. I see you anticipate me—I see you concur with me, that it matters very little what immediate spot may be the birthplace of such a man as Washington. No people can claim; no country can appropriate him; the boon of Providence to the human race, his fame is eternity, and his residence creation. Though it was the defeat of our arms, and the disgrace of our policy, I almost bless the convulsion in which he had his origin. If the heavens thundered and the earth rocked, yet, when the storm passed, how pure was the climate that it cleared; how bright in the brow of the firmament was the planet which it revealed to us! In the production of Washington, it does really appear as if Nature was endeavoring to improve upon herself, and that all the virtues of the ancient were but so many studies preparatory to the patriot of the new. Individual instances no doubt there were; splendid exemplification of some single qualification. Cæsar was merciful, Scipio was continent, Hannibal was patient; but it was reserved for Washington to blend them all in one, and like the lovely *chef-d'oeuvre* of the Grecian artist, to exhibit in one glow of associated beauty, the pride of every model and the perfection of every master. As a general, he marshaled the peasant into a veteran and supplied by discipline the absence of experience; as a statesman, he enlarged the policy of the cabinet into the most comprehensive system of general advan-

tage; and such was the wisdom of his views, and the philosophy of his counsels, that to the soldier and the statesman he almost added the character of the sage! A conqueror, he was untainted with the crime of blood; a revolutionist, he was free from any stain of treason; for aggression commenced the contest, and his country called him to the command. Liberty unsheathed his sword, necessity stained, victory returned it.

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### WERE MAYAS BABYLONIANS?

The towers and pyramids built by the Mayas, the ancient civilized inhabitants of Mexico, who flourished before the Aztecs, are the greatest wonders of antiquity in America.

An interesting theory, now strongly held by scientists and scholars of the Smithsonian Institution, is that the Mayas are descended from the ancient people of Babylon who were dispersed over the face of the earth after the capture of that famous city by Cyrus.

If this be so, then the ancient Mayas built the tower of Babel of the Bible, and those inhabitants of the earth were in a sense Americans. This view is confirmed in a great degree by the extraordinary resemblance between the ruined towers and pyramids of Babylonia and those built by the Mayas in Yucatan. In addition to this there is other evidence that the Mayas came from somewhere in Asia.

The tower of Babel was the largest one of many a similar structure of pyramidal shape in Babylon which were crowned with temples. But where the ancient Assyrians constructed scores of such terraced towers the Mayas built thousands, many of them of huge size and of substantially the same pattern—likewise upholding temples on their platform summits.

According to the Maya legend, Xelhuc, one of the seven giants who survived the Deluge, erected a pyramidal tower of enormous height for the purpose of storming heaven. But the offended gods destroyed the languages of the builders.

The pyramids of Yucatan are square or rectangular in shape. Some are nearly one hundred feet high, and the largest is more than five hundred feet square. They have sloping sides, some are nearly vertical, and many rise in steps. Faced with stone and dressed smooth or plastered and embellished with sculptures, they are ascended by steep stairways on one or more sides. The interior mass is of earth and stones, or of stones and mortar. In some cases the slopes were filled in to a smooth slant.

The loftiest is the pyramid of El Castillo, or the Castle, at Chichen Itza, which is of the stepped type. The largest and most imposing is the so-called governor's palace, at Uxmal, which stands on a natural

elevation artificially heightened by stone blocks and rising in three terraces. It is considered by ethnologists the most important prehistoric structure in America. The building, 320 feet long, 40 feet deep and 26 feet high, is covered with a marvelous elaboration of sculpture, one belt of which, ten feet wide, running entirely around the palace, contains 20,000 stones, nearly every one of them a separate work of art.—*Mesita, Colorado, Herald, May 31, 1912.*

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#### AMERICA, THE HOPE OF ROME.

From the papal throne, the great head of the Roman Catholic Church looks out across the sea to the United States of America as a place for the future concentration of his papal strength and power. It has been announced that this country is to be divided into eighteen ecclesiastical provinces, or subdivisions, for convenience of administration. Will Rome conquer in the United States? Her former footholds have been gradually slipping away. South America has thrown off the galling yoke. The republics of Central America and Mexico have been, little by little, breaking loose. France has deserted her, Portugal has repudiated her, Spain has lost faith in her, and Italy defies her.

Her bishops are required to take the following oath:

#### "THE OATH OF A ROMAN CATHOLIC BISHOP.

"I, —, elect of the — diocese, from hence forward will be faithful and obedient to Saint Peter the Apostle and to the Holy Roman Church, and to our lord, the Holy Pope of Rome, and to his successor canonically entertaining, I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized or hands in any wise laid on them, or any injuries offered to them under any pretense whatever. The counsel with which they shall entrust me by themselves, their messengers, or letters, I will not knowingly reveal to any, to their prejudice.

"I will help them to defend and keep the Roman Papacy and the Royalties of Saint Peter against all men. The legate of the Apostolic See, going and coming. I will honorably treat and help in his necessities. The rights, honors, privileges and authorities of the Holy Roman Church of our lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty in which shall be plotted against our said lord and Roman Church anything to the hurt or prejudice of their persons, rights, honor, state, or power; and if I know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost and so soon as I can I will signify it to our said lord.

"The ordinance and mandate of the Pope, I will observe with all my might and cause to be observed by others. Heretics, schismatics, (Protestants) and rebels to our said lord or his successors I will to my utmost persecute and oppose."—*Gospel Trumpet.*

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#### THE KING OF SERVIA'S HYMN TO LIBERTY.

One would scarcely expect to hear from a monarch of the Near East a prose hymn to Liberty, like the one which follows. Yet its author is the present king of Servia, who, when he was plain Peter Karageorgevitch, expressed these lofty sentiments in the preface to his Servian translation of John Stuart Mill's "Liberty":

"Of all principles," says the royal author, "that govern the life of a people, and individual, or mankind, none is of so essential significance as liberty. An innate law gives every man the right to make his own decisions and to follow his inner prompting, such as he conceives it to be. The free man alone is capable of mastering himself, developing his natural gifts, arriving at the consciousness of his rights and duties that determines his actions. The free man only is able to strengthen his will power, to struggle for his self-improvement, to fight in good or bad days for the people to which he belongs.

"The liberty of a nation is based upon the individual liberty of the citizens of which it is composed. And liberty is to an individual, as to a nation, the source of all progress, of every virtue. Among a free people the dormant gifts develop much more rapidly, more strongly and more harmoniously than among enslaved people. In a free country there are no faults that remain concealed, and consequently no evils that can not be remedied. A free nation develops its material and moral strength and welfare quite normally; it renders itself fit to cooperate with other nations in helping all mankind advance on the way to the highest goal.

"Everything that constitutes the pride of modern civilization, everything that spreads love and fraternity in the world, everything that improves the material life of men and raises their moral dignity—all this is but one and the same thing; the fruit of human liberty."—*New York Times.*

With God it is impossible that anything, how small soever, if only suffered for God's sake, should pass without its reward.—*Thomas a' Kempis.*

It is better to fail in a noble purpose than to be content with a selfish one.

There is no elevator to the heights of character. They are reached by climbing.

## News from Missions

### Experiences of W. H. Kelley.

This recital should have appeared in December last, but circumstances which will be noted in the narrative hindered. Though late it may be read with interest by some.

About 3.30 o'clock p. m., on the 3d of August, the train that carried the writer arrived at Los Angeles, California, and he soon landed at the depot all alone, except for the multitude of strangers swarming about. I did not have the address of anyone in the city. I knew that Brother T. W. Williams and family lived somewhere thereabout, so I secured a telephone directory and soon located them at 1307 West Forty-fifth Street. In a little while I was out at their house, by electric car, to meet with a pleasant reception from Sister Williams and family, and later, on his arrival, by Brother Williams. We were neighbors at one time in Kirtland, Ohio, and there had always remained the most cordial relations between us. A pleasant visit followed. The only thing disturbing was the sickness of their little boy. Seems strange to see the small, little family of one time so soon grown up, some of them much larger than their father.

Sunday, the 4th, following, we attended the morning service at the church. Brother Adam, the president of the branch, was in charge and he invited Brother Williams and me to assist in the sacrament and prayer service, which we did. All present seemed to manifest an interest in the service. It was a good meeting all through. At the close I was greeted very cordially by the Saints, some of whom I knew and some knew me.

This being my first visit to Los Angeles, everything was new to me, and of course was scrutinized closely. However, Saints are Saints wherever they are. Being introduced to Sister Hermina Badham, I was invited to her home for dinner. This was very agreeable to me, as her husband's father and I were at one time schoolboys together in western Iowa, and I had never met any of the family since they went west. I received a welcome from Brother Will Badham, her husband, with others of the family, and was made to feel at home. Met Brother Badham's mother and family, Sister Badham's mother and sister, also Brother Fisher, of Lamoni, who was here visiting. It turned out that this became my permanent home place while in Los Angeles, and a good enough one.

At evening I preached in the Saints' church to a good-sized audience, with seeming interest; at the close of which, good feeling, so I was among Saints, and glad of it.

Los Angeles is a remarkably beautiful city, with its smoothly paved streets, asphalt walks, long rows of tropical shade trees, not to mention its bungalows, all of which have received elaborate pen pictures in prose and poetry by skilled writers; so we shall not attempt a sketch of it. But, oh my! while occupying in these new and charming surroundings, all at once the toothache struck me. Had not had anything of the kind for years, and this all of a sudden. My, how it hurt! Did you ever have the toothache? If not, it is no use to tell you; you can't believe. It seemed to start every nerve in my body, from head to foot. Sister Badham was full of sympathy for me, as she is, really as nearly all sunshine as they ever get to be in this old world, but pshaw! sympathy won't stop the toothache. That little sister went with me to the dentist. Three times I appeared there, determined to get rid of it, but the pesky thing occupies at the old stand in perfect repose now.

But what is a little startling, there came out in the newspapers a report that there were forty-nine divorce cases presented before one judge in one day. So it seems that

charming surroundings, wealth, and beauty do not produce lasting happiness, congeniality, or contentment.

Saturday, the 10th, in company with Brother Paul M. Hanson, I went out to the reunion grounds and into camp, tenting with the missionary in charge, Brother F. M. Sheehy. The large assembly tent and quite a showing of smaller ones were pitched on the sand hill, a goodly number of Saints being present. At two p. m. the reunion convened and organized by selecting Brethren Elbert A. Smith, F. M. Sheehy, the district president, Brother N. Carmichael, with the writer, in charge. This gathering was at what is known as Hermosa Beach, by the seaside. Rather an ideal place for meetings of this kind and an outing; but it does not impress one that way at first appearance. One needs to see it in its prospective future. The ocean as a place for bathing is an attraction, but when one is made aware that there are great sharks in there it is a little embarrassing to strike out far from shore. A great deal could be written of the push and enterprise manifest by the Saints in locating and preparing these reunion grounds, everything modern, toilets, walks, dining arrangements, etc. It meets a present demand and paves the way to a better and more elaborate and gratifying entertaining place in the future, besides stimulating those directly interested to be up and doing.

There was a good interest manifest in all the proceedings of the reunion. The preaching services were filled with merit, some of fine presentation, and the prayer services were edifying, instructive and encouraging. So we decided that the reunion was a success. The death of Brother Keeeler produced a feeling of disappointment and sadness among the Saints, as they all knew him and held him in high esteem. Brother Keeeler was known as an energetic worker and faithful servant in the cause, so has gone to a good reward. But one can not write of all the interesting matters that take place at a reunion or interesting persons in attendance, the Sunday school and Religio, the interest manifest in these departments and the workers so worthy of notice, so will only say the Los Angeles Saints are moving on, striving and looking to the future.

The reunion over and the Saints returned home, on Friday the 3d, in company with Brethren F. M. Sheehy and Holmes J. Davison, I started to Irvington, at evening, to attend the reunion provided for at that place. Kind hands helped me to the depot. We arrived at Irvington the next day in time to meet with the reunion folks at eleven o'clock in the morning. The organization was effected by appointing F. M. Sheehy, J. M. Terry, C. A. Parkin, and myself in charge; Holmes J. Davison, chorister; and an organist was provided. Tents were up and ample preparation made to entertain those attending. This being the first visit of the writer to these parts also, everything was new and most of the people strangers, except that they were Saints. A sincere body of believers, come together to unite their efforts in the furtherance of the cause in which they are so much interested, and exhibiting a zeal that insures success. The services were all well-arranged and well-conducted, a thorough interest being manifest in them. The Saints had come together to attend meetings and secure the benefit to be derived from them. Brother J. D. Stead was present also, as a helper at this meeting.

The social greetings were most excellent here; the preaching, the prayer service, the Sunday school, the Religio, the thought and inquiry manifest, with some criticisms, all indicative of interest, and the presence of the Spirit, with its animating and confirming influence, were intensely interesting and educational. Those present were comforted and confirmed in the restored gospel. Everything went well, so it was arranged to meet again next year. Brother and Sister

Terry were animating factors at this meeting, with many others, whose names we can not give. Those in charge of the grounds, tents, and dining hall, etc., were up-to-date hustlers, so met all demands, and they are looking to the future for more elaborate preparations.

Reunion closed, by invitation, I went to the home of Brother and Sister Holling in San Francisco, to suddenly come down with the grip, but I was not alone; others were seized there-with. However, I soon rallied, under good care. I will not soon forget the dear, good Sister Holling. She does not belong to the church, but is fine as silk. Sister Bohall was present also, staid and faithful. I called on some of the Saints and attended a few meetings in San Francisco and Oakland. In Oakland was pleasantly domiciled at Brother and Sister Smith's. While in San Francisco, I spent a day pleasantly with Sister Ewing, who secured a horse and buggy and conveyed me to some of the most interesting places in the city. Sister Ewing is a promising young woman, whom I had the pleasure of baptizing some years ago down on the coast of Maine, now married to a devoted husband of southern extraction, who appreciates her. They appear to be very happy. Among other attractions, while here we had the pleasure of listening to William Jennings Bryan and Theodore Roosevelt, of political fame, and note the throngs of people who came together to hear them.

Brother F. M. Sheehy thought I would be doing about the right thing to go into the northern part of his mission field for a while. To this I agreed, but knowing our Frank, I asked him if he did not have some bad cases up there that he had been walking around, and wanted to get me into trouble. But of course Frank would not do anything like that! So I picked up courage and on Friday, September 12, Brother and Sister Lawton helped me to the boat landing and I got aboard the *Beaver*, bound for Portland, Oregon. Brother and Sister Lawton's assistance came in mighty good that day. Thanks. Brother Sheehy came aboard to see that I was safe and say good-bye. At noon the boat started and we were soon out on the great Pacific. I was not feeling well and had some fear of the dread seasickness, so committed myself to the Lord with the expressed desire that he would temper the waves for my sake, if need be. The boat glided along smoothly all the way to Portland. No one was seasick, and I never missed a meal. The captain said it was the smoothest run he ever had. And just think, we saw eight big whales on the way, lying out there in the ocean, spouting water and moving about, diving and coming up spouting water as if on exhibition, and they were certainly the main show for the passengers. But this is enough about whales until we hear from the coast of Maine again.

I imagine some skeptics breathing out, "You do not think your prayer had anything to do with the calming of the waves of the sea, do you?" Well, the prayer was made and the ocean was smooth. What are you going to do about it? "It just happened so." How do you know? Better have some faith and believe that God can calm the waves of the sea, as well as to pluck up mountains and cycamine trees and cast them in. The main thing is to have faith in God, and there is plenty of power in reserve for accomplishment all the time.

Sunday, the 29th, in the afternoon, we arrived in Portland, Oregon. Passing along the way out from the boat I was met by Brother Leonard Stover and I accompanied him to his home at 406 West Twenty-first Street, Vancouver, Washington, to receive a cordial welcome. Later, I met with Saints in their Religio, which was of striking interest, and at the conclusion preached for them. A glad feeling seemed to prevail all around. While here I visited with Brother and Sister Williams, Brother and Sister Marcus Cook, and Brother

and Sister Dopp, attended several meetings, and helped the cause what I could.<sup>2</sup> Went with Brother Cook to Portland and met with the Saints there several times, being pleasantly cared for at Brother and Sister Russell's, and others of the Saints in the neighborhood. There is a nice society of Saints here also.

October 8 I left Vancouver for Centralia, Washington. On arriving there I was made welcome at the home of Brother Sterling B. Cox. Attended several meetings and visited among the Saints. There is a nice body of young people here, interested in Sunday school and Religio work and trying to make themselves useful to the cause. Brother Cox is president of the branch and was pushing things, being very much interested in getting the church building completed so as to have a pleasant place in which to meet; and he succeeded. Mr. Andrew Fisher resides here, whom I knew many years ago. His wife is sister to Brethren Columbus and Leonard Scott. The family belong to the church, but the father has not seen fit to unite with it. He treated me nicely and we had several chats together, and I was pleasantly entertained at his house. The young folks are grown up, Byron, Lulu, and Agnes, all earnest workers in the cause. The mother was away from home visiting her sick mother at Coldwater, Michigan. The Chehalis and Centralia Saints are united in their church work and moving along nicely.

Tuesday, the 15th, Sister Crum helped me to the station and at noon I started for Seattle. This was an interesting trip. The whole landscape and the towns passed through were new to me and all pleasant to see. At 3.15 I arrived at Seattle, another new experience. I soon found the home of Brother William Johnson, 3618 Evanston Avenue. Brother Johnson was not at home, but Sister Johnson found room for me and made me very welcome. In the evening, I attended the young people's Religio social at the church. They had a cheerful time and I noted there is good material among the young people in the church at work in Seattle. The next evening I attended the prayer meeting at the church. The interest was good. I met there Brother Fred Holman, who at one time was employed by me at Kirtland, Ohio. We had not met for some years, but Fred is still strong in the faith and helping the work along in Seattle. It is pleasant to know that Saints who go abroad in the world hold on to their integrity and let their light shine wherever they are. I went home with Brother Holman to meet his pleasant little family, and was cheerful indoors, secure from the storm, much rain falling.

Met Sister Martha Proctor here, Nellie and her sister, the little Saint, all of whom I met in Ogden, Utah, some moons ago. Sister Proctor is still battling for the right, and Nellie the same agreeable but persistent little deflection.

Sunday, the 30th, I preached in the church in the morning and evening, assisted by officers of the branch, and made a talk to the Religio class. Dined with A. M. Corbett at 6542 Sixth Avenue N. W. A cheerful sister from Chicago was visiting there. The following Wednesday evening, I preached again in the church. In the meantime I met Brother Johnson, who had returned home from a preaching tour. There is a good body of Saints in Seattle. They need some more active workers in the field to insure success. They have a good church building and are moving along as best they can. We did what we could while there to help them.

Thursday, the 24th, Brother Johnson accompanied me to the depot, and I boarded the train for Tacoma, where I stayed over night with a family of Saints, isolated, a Sister Meyers and daughter. It rained hard, but we talked on the gospel theme, just the same. Good-Saints.

Saturday, the 25th, I returned to Centralia and received a welcome at Brother A. Briggs's. I was entertained here

also again at Brother Crum's, Fisher's, Cox's, Steele's, and others'. Remained over two Sundays, helped in the meetings, attended the sewing society at Sister Price's, the Sunday school, Religio, etc., and attended the Halloween social given at Brother Briggs's, which I think was a success, but of this I can not say, as I would not be competent to judge; for of all the foolish things that people engage in there is none that beats the Halloween craze. Of course this does not include indoor socials. With Sister Lulu Fisher I visited Brother and Sister Ward at Chehalis. They are from Farmington, Iowa, and are staunch Saints. Have a nice family and the girls are energetic in church work, as is Sister Pearl De Von of the same place. Things are going very well in this section, only they need some more energetic workers to help wake up the people and invite a wider interest. Brother J. D. Stead's name is held in good repute here as a Christian and a worker. Also G. W. Thorburn and T. C. Kelley.

Monday, November 4, I returned to Vancouver, stopping at Brother Stover's again, and meeting with the pleasant smiles of Sister Stover and family. Attended meeting on Thursday evening at the house of Sister Harvey. Appointed for prayer meeting, but was changed to preaching. Good meeting. I spent a day at Brother and Sister Shippy's. They had moved to Vancouver and he was holding a series of meetings with good interest. We made a visit to Brother and Sister Gages, where we tested the merits of a Chinese pheasant. Good enough.

Friday, November 8, I went by invitation to Hood River, Oregon, and received a welcome at Brother Chapman's. Several meetings were held while here, in charge of the local officers and Brother Cook, president of the district, who was in attendance some of the time. The brethren procured the Unitarian church so as to accommodate any who might desire to attend the meetings in the central part of the town. But this effort failed of a proper advertisement, so the audience was not much improved. But it was rainy and muddy, so I left further meetings to Brother Cook and branch officers. There is a nice little body of Saints at this place, moving along as best they can. There is good native talent among them, well informed in the faith, but they need active help and encouragement from outside to aid them. Good care was given me at Brother and Sister Chapman's.

While here I met unexpectedly a number of parties belonging to the Strannahan family, whom I knew a number of years ago in the State of Minnesota. Some of them joined the church in Little Cannon Valley and later moved out here and settled, amassing considerable wealth. I was with them so long in Minnesota that it was like meeting relatives to see them, and they surely gave me a cordial greeting. One Sister Osro Strannahan, lives over near Vancouver, at Homan. Her husband died and she married a Mr. Hayes, a Congregationalist, and a pretty stiff one. Sister Osro believes as of yore, however she attends church with her husband in order to keep peace in the family; a very sensible course. I visited them at their home and had a pleasant acquaintance with Brother Hayes. I think he hasn't a very bad opinion of the Latter Day Saints, except what may arise from old stories he has heard and prejudices entertained in the past. He took an interest in me and invited me to come again. Spent an evening pleasantly with Mrs. Emma Prichard, daughter of Sister Osro, at 313 East Third Street, North Portland, Oregon. Uncle James Strannahan and wife, two good Saints, are buried here at Hood River. Horace is a member of the legislature, Mrs. Crowell, a daughter, resides there also, formerly a Miss Berdan of Cannon River, Minnesota. Osro is dead. His widow resides there.

On the 13th, I returned to Portland with Sister Eva Chapman, who proved to be an interesting and a safe guide. Sister

Haws kindly provided supper before going to meeting. I remained here until the 6th of September. Met with Brother Crumley and we alternated in a series of meetings, well attended. Brother Crumley is an exceptionally good representative, a defender, and is companionable. In the meantime, during this stay, I accompanied Brother Goodman over to a distant neighborhood where a few families of Saints live. We spent the day pleasantly among them. Sister Hudson and her daughter reside here. At one time in youth Sister Hudson lived at my wife's father's in the State of Minnesota. Of course we had some pleasant chats, but held no meetings, as meetings were being held evenings in Montavilla. During this interim also, I went out to Escado. Met with Brother and Sister Upton, stayed over night with Brother and Sister Coops, held one meeting, but there were so few out I thought it unwise to stay longer. Left an appointment to be filled by Brother Crumley later. He reported an awakened interest. Only a few families of Saints live in that community.

Sunday, December 1, I attended sacrament service at the church and at 3 p. m. preached the funeral discourse of a Mr. Willard Johnson, at the undertaker's parlors in Portland. Mr. Johnson was born in 1849 in the State of Michigan. It was a long ride out to the cemetery, but beautiful scenery along the way. At 7.30 I preached again in the Montavilla church. Also on December 2 I preached the funeral discourse in the undertaker's parlors in East Portland, of a sister eighty years old, born in the State of New York. Brother N. L. Chapman assisted in this service.

But I must not forget Thanksgiving Day. On Thursday, November 28, the Saints met at the church by reason of the Thanksgiving Proclamation issued by the President of the United States and the Governor of the State, sung hymns and offered prayers and thanksgivings to the Lord of the whole earth for a land of liberty, where men have the right to be free, learn, and think, and worship God according to the dictates of their own consciences. For the abundance of food produced for the inhabitants of the land, free schools, peace and happiness that prevail in the Nation.

Brother Crumley and the writer made twenty-minute speeches in laudation of the Constitution of the United States and Old Glory with all the appurtenances. The meeting closed with a glad feeling in the hearts of those present, and a deeper feeling of appreciation of our great country. Later I accompanied Sister Clark to see a sick sister at Milwaukee. Sister Clark is an active worker among the Saints at Montavilla.

Tuesday evening, December 3, I attended the branch business meeting at Montavilla, in Portland. I was voted in as chairman of the meeting. The branch had not been in the most congenial condition for some time, so rigid rules were adhered to in case of a storm rising. But no storm arose. The business was transacted agreeably to all. On motion of the president of the branch, Brother Barker, N. L. Chapman was chosen by a unanimous vote president of the branch. Brother Barker had given good satisfaction and is well liked, but wished to be released. Priests, teachers, deacons, secretary, chorister, organist, were all chosen with good feeling and unity. So everything went well.

Deciding that the time had come for me to leave Portland, Friday morning, the 6th, Brethren William Russell and W. A. Goodwin accompanied me to the depot on their way to their daily duties, and I boarded the train and started for California. Stopped over night at Ashland, thinking to gain a point, but did not. Sunday morning, the 8th, I arrived in Oakland, California. Breakfasted at Brother Ingham's; lunched at Sister Smith's, and went over to Brother Anthony's in the afternoon. Met Brother Holmes J. Davison and friend there. Later returned with Brother Chalmers

to Oakland, and at 7.30, preached to an appreciative audience in the church. Returned in company with Brother Chalmers to Brother Anthony's; to San Francisco for the night.

Tuesday morning following, December 10, I sat down to write, broke my fountain pen holder and went out and down on Market Street to about Third and Fifth Streets, in order to make an exchange for another, thinking to walk back to Brother Anthony's, but feeling a little tired I decided to get on a car. Looking across the street northward, opposite where I was standing or walking along, I saw a car standing, bound eastward. Thinking that to be the place to catch a car going west I started across the street. On the way across I saw the car coming about a block and a half away, and, as I supposed, running on regular time, and I thought it would likely stop at the street below, which I could see. I passed on in front of the car that was standing and when I passed it took a look out for danger coming from the other way and started to step across the track, on which the coming car was; but mindful that one can never be too careful in walking about and crossing car tracks, I looked in the direction of the coming car to see if it was safe to start across, and the car was right on me, going with a speed, it seemed to me, of forty miles an hour, without check or signal. I jumped back and cleared it, as I thought, but the speed was such that it created a suction which drew me back against the car and I struck on my back with greatest force upon my right side, breaking five ribs, as diagnosed by the surgeon; four on my right side and one on my left.

The street car crew say the upper corner of the car struck me, but this appears very unreasonable, as I was facing the car track, and if the car had struck me it would have hit me on the right arm and chest rather than to have thrown me on my back against the car. However, it was all done in a twinkling, so one can not be over certain. The car passed on without stopping; that is, it did not stop until it passed me; after that I could not say.

Some were inclined to think the statement extravagant that a street car should run forty miles an hour on Market Street, but I learned from others that at times they do run not only forty miles, but fifty miles an hour, and it is conceded and reported in the papers that on New Years Eve, when the citizens were out shopping and the streets lined with people, a car came down, running at a speed of thirty miles an hour, and killed a woman a few streets below where I was struck. Many of the citizens saw it and were so incensed that it was proposed to string the crew up, but they were hustled off to prison by the officers and charged with manslaughter. While I had no means of measuring the velocity of the car that ran into me, the conclusion that it was going forty miles an hour is not wide of the mark. Mr. McDonald, the surgeon, seemed to be very skillful in his work and soon bandaged me up and I lay in the emergency hospital over night. It was a close call, and for a while seemed doubtful as to how things would go, only I did not think I was quite done with the grand old earth yet.

Wednesday morning, the 11th, I was taken in an ambulance to the Hehnemann Hospital, a homœopathic school, where I received good care and kind treatment.

December 31st, through the kindness of Brother Benjamin Franklin Parks, I was taken to 2112 Union Street, and occupied a room provided by Brother Parks, secured from Mrs. Elizabeth Hartman, where I stayed four or five weeks, mainly through the care and good will of Brother Parks. I received sympathy from the Saints, too many to try to name if I knew them, some rendering material help. Brother Parkin, the bishop's agent, was awake to my interest all the time. Mrs. Hartman and Mrs. Anna Gilfeather were very kind to me, and helped me in many ways while at their place.

In faith, one is Catholic and the other Baptist. But sectarian religious claims are nothing in case of the care and sympathy to be extended to humanity, and should not be, and not much in anything else save in an effort to find the truth and abide in it.

After getting so I could go about, I attended a meeting in the San Francisco church, visited some of the Saints, being well cared for at Brother and Sister Chalmers's, and Sister Hazel Parr's. Attended church in Oakland on Sunday, visited some of the Saints, being cheerfully cared for at Brother and Sister Taylor's and Sister Crocker's. Monday following Sister Taylor was kind enough to accompany me to Sisters Neal's and Teale's, where we made some new acquaintances, and spent the time pleasantly until afternoon, when I returned to San Francisco, Sister Taylor being careful to see me safely on the car before leaving me.

The morning of February 14, Brethren Parks and Parkin helped me to the boat landing, when Brother Parks left for his daily employment. Brother Parks had been very good to me. Brother Parkin accompanied me across the bay to the Oakland wharf, where I got aboard the train at 10.20 a. m., Brother Parkin seeing me safely on the car. Thanks to Brethren Parks and Parkin for a whole lot of help received from them. The train was soon moving very rapidly over the Southern Pacific towards home. Sunday following, at noon, we arrived at North Platte, Nebraska, where by invitation I stopped off, so as to get acclimated before going farther east. Received a welcome at the home of Brother and Sister Richards. Met Brother Prettyman, who had just closed a meeting, a little showing of Saints earnest in the work and anxious to attend meetings. They seem to make due allowance for my idiosyncrasies, if I have any, so occasionally meetings are being held, seemingly with satisfaction. Brother A. J. Layland has dropped in with us and is helping along and lo! two Brighamite elders have put in appearance in the town.

Have passed through a few perils in the last year, by land if not by sea, and am pushing along, improving by the way, and later arrived at home at Lamoni, Iowa, improved. I am still hopeful in the restored faith of the last days and going on.

WM. H. KELLEY.

LAMONI, IOWA, March 17, 1913.

### Saskatchewan.

It has been a long time since I have written for your pages. After coming up here into northwestern Canada I have been very busy, as all might expect when so many are coming into a new place. There is much building to do in a new country, especially so where we must build warm and comfortable places for the cold winters.

According to conference appointment I should have been in the field by October 1 of last year, but I could not. However, I labored hard, early and late, and by November 1 I was ready to go into the ministerial field, but just then several boils came upon my body, and shortly after they started, a felon came on the front finger of my right hand, which was very painful, and at one time for seven days I was unable to sleep, day or night. Although that came on in the early part of last November, it is not yet so I can write without difficulty and pain.

Notwithstanding this, by the first of January I began laboring in the ministry and have not been at home since that time.

I began in a village two years old; the place is named Herschel. Not many attended, as the whole place seemed to care more for dancing, skating, (a large building being prepared for that purpose) billiards, etc. But on Sunday, those places were closed, still, nearly all who attended those

places were either too tired or careless to attend meeting. However, we put in a few sermons and some of the few who attended are favorable to the work.

At present writing I am in a branch called the Minnesota Branch, as several of the Saints coming here from the United States call their branches after the names of the States from whence they came, hence we have the Minnesota, Iowa, and Michigan branches. The Michigan Branch became so large and scattered that we had to make two branches out of it, the name of the other being called the Artland Branch, after the name of the village of Artland, and depot on the Grand Trunk Railway.

At this place I have been opening up in the Detroit School-house, and at the Vanscoy town hall, etc., and as a whole I have been well blessed with the Spirit and good liberty; so much so that although it was quite cold at times, I put in fifty-four sermons during the months of January and February. I do not remember the time when I was better blessed with freedom of speech and Spirit. It put me in mind of a time of my labors in Bay Port, Michigan, many years ago. But of course there were only about one fourth or less of a congregation here, hence there can not be so much good accomplished to as many people. The reason for this is that in Michigan people usually have farms having forty or eighty acres of land, while here they have from one hundred and sixty to fifteen hundred acres or more, hence much more scattered and thinly settled here.

I am of the opinion that there will be some obey the gospel in this place in the near future. Some have said that they believe it to be true, and that when a proper opportunity presents itself they wish to be baptized.

The Saints in these parts seem to be alive to the work, although in the Minnesota Branch they have been haled out, and have suffered considerable loss for two years, yet they are hopeful, and are going on with their meetings: Sunday school and Religio.

Settlers are coming in very fast; trains are loaded, and some specials are loaded with settlers from the old country, Ontario and the United States. Papers report a greater percentage from the old countries and a shade less from the United States now than at this time last year. As the land is about all taken around here, the new settlers will have to go farther back, and in the Peace River district, etc., but thousands of miles of railroad are laid out for this year to be opened up, and new openings are made, so all will be accommodated as fast as can be done.

May the blessings of the heavenly Father be with all his Saints, and in a special manner bless all who attend the soon-coming conference, and with best wishes for all mankind, I remain,

Your little brother in hope,

J. J. CORNISH.

SENLAC, SASKATCHEWAN, March 22, 1913.

Lose this day loitering, 'twill be the same old story,  
To-morrow, and the next more dilatory.  
Each indecision brings its own delay,  
And days are lost, lamenting o'er lost days,  
Are you in earnest? Seize this very minute!  
What you can do, or draem you can, begin it.  
Boldness has genius, power and magic in it.  
Only engage, and then the mind grows heated.  
Begin, and then the work will be completed.

—Goethe.

## Opening Session Speeches

Editor's Note.—The following speeches were delivered at the opening of the General Conference, at Lamoni, Iowa, April 6, 1913.

SPEECH BY CHARLES DERRY ON SUNDAY, APRIL 6, 1913.

I am glad to be here. I am here because I felt that I needed my lips touched with a live coal from off the altar of God. I am here because I believe in this work and have believed it from the time I have received it, with one little exception when I found that false shepherds had crept in. I had thought that they must be the true shepherds, but I found that they were the false ones, and it tried my faith, and for a short time doubt entered my mind; but evidences had come to my mind in the past from the time I received this work that would not down. They loomed up before my mind, and however careless I tried to be with respect to God and his truth, those evidences loomed before me and I was compelled to acknowledge them.

Sixty-five years ago, on the third day of last October, I was buried beneath the waters of baptism, and arose from a watery grave to thank God for his goodness, his loving kindness unto me, that I had found the precious pearl of great price. Sixty-five years ago, in December, I was called into the ministry. I accepted the call—not because I believed I was capable of fulfilling the duties that should devolve upon me, but I believed that God would qualify me. He had taken me from the blasmith's anvil, an untutored boy, and had sent me out to declare his gospel to the world; and from that time, whenever I have attempted to declare God's truth, I have proved that he was with me; and that has been one grand evidence that this work was of God, that he could take an uncultured boy, fill his mind with light and truth and enable him to declare that truth to the sons and daughters of men, and to realize the very blessings that he was inviting them to partake of.

I thank God to-day that I have the privilege to meet in your presence. The days are past when I may stand before the people as I have in the past, but I still remain a witness for God and his truth and hope so to remain. I see my brethren all around me, younger than myself, many of them—some perhaps, older—and I see many that have made more rapid strides in the advance of light and knowledge than myself. This is not the fault of the gospel of Christ. My own fault, that I have not cultivated, as I should, my mind, and cherished, as I should, the great principles of eternal truth. And as I look upon my younger brethren that are going forth, I look upon them in a somewhat similar sense as John the Baptist did upon Jesus, when he used this expression: "He shall increase but I shall decrease." I recognize the fact that my brethren shall increase, while I must decrease, at least so far as physical power to declare the truth of God. I united with the Reorganized Church on the 3d day of March, 1861.

I am not ashamed of the gospel of Christ. I never have been; not even in the darkest hours of my life; but when I heard men speak of that gospel and of that work with contempt, I was right to the fore and defended it, and I told them that that was the only means that had ever given me comfort and consolation and the hope of eternal life, and while I had thrown it behind me for a time, I realized that there was truth there, and I realize that truth to-day.

I am not ashamed of the gospel of Christ. I realize it is the power of God unto salvation. I know it has made me a better man. I know it has preserved me from a great many evils that I should have fallen into. My wayward mind and feet would have wandered into dark and devious paths, but

the gospel of Jesus Christ, was the light to my soul and God gave me sufficient grace to enable me to follow that light, and I have found it a blessing to me individually, spiritually, and physically, and in every sense, and hence I am still determined to testify to the truth of that gospel and do what little I can for the spread of that truth.

May God bless you all, my brethren and my sisters, and help us all to come up to that unity of faith which the gospel is calculated to bring us into. As my brother has stated before me, I walk by faith and not by sight. I may not have had the privileges that many of you have had, but I believe in God. I believe in Christ. I believe in his gospel. I believe in this latter day work. I believe in the great message that God has sent to men to-day. I believe that he is working among the children of men in ten thousand ways to bring mankind to God, and I trust that we, as a people, shall let our light so shine before men, that they, seeing our good works, may be led to glorify our Father which is in heaven. May God bless you, each and all, and bless our conference to each and every soul and those who have the charge, that all things may be done in accordance with God's will, is my earnest prayer. Amen.

SPEECH BY H. O. SMITH, ON SUNDAY, APRIL 6, 1913.

Twenty-five years ago this spring I was selected to be ordained to the office of seventy, and I have been in the field continually from that time until the present occupying in that particular office. My association with the work and its needs has taught me quite a number of things. One of the things that is confronting us to-day is the development of the church itself. We sometimes wonder why it is that the world seems to be indifferent, and I believe that one of the reasons why that this condition of things exists, is that we are expecting too much of the ministry, and the lay members are not doing their part of the work entrusted to us all.

I look upon the organization of the church in branches and districts as homes for those whom we bring into the church, and until these branches and districts become so far advanced that they may take the raw material that is gathered from the world and educate them and make them Latter Day Saints indeed, we are not hoping for any great progress to be made in the preaching of the word outside. And hence I believe, that while in the inception of the work, the burden of its success largely depends upon those whom the church sends out to preach the gospel, to-day, to a large extent, that burden has rolled from the shoulders of the ministry and rests upon the membership. And until we recognize the fact that any position in this church is a sanctified one, just as holy a position as can possibly be occupied by the man that stands behind the sacred desk, and that any position in this church that we may hold, whether it shall be the highest office within the gift of the people, or the calling of God, or simply a membership in the church, should be consecrated to the service of God fully and completely, we shall not succeed to the extent that we hope to succeed.

We are wont to look upon the individual who stands behind the sacred desk, or one who holds that mysterious position called the priesthood, as the only one who can work in the church, and that we have not very much to do, but I believe that revelation that has been given to the church in recent years where it is said, The responsibility or care of this work rests upon all; and each and every individual should occupy according to the gifts of God unto them. And I believe that the man who can live his religion, the individual who may, by example, show to the world the benefits of the gospel of Jesus Christ, is doing a mighty work for the advancement of this work; a mightier work than the individual can do goes out into this world and preaches the gospel unto the people.

The local man comes in contact directly with those with whom he is thoroughly acquainted. I may go into a neighborhood and be a perfect stranger unto the people; they may recognize that I can present the gospel of Jesus Christ eloquently and convincingly, but one of the little lines of poetry that has impressed itself upon my mind many times is the thought presented—I don't know who the author is, but in a little poem called "Easter-tide"—the last line of the first verse reads: "But we watch for the signs of his living in the lives of the children of men."

The eyes of the world are upon us, and they are watching for the signs of the value of our message in the lives of the children of men; and I believe that that is the essential thing for us to hold always before the people, that every calling, humble though it may be, occupying even as a member of the church, is just as sacred, just as worthy of being sanctified, as the individual who occupies in the priesthood. And until we can come to that conclusion, and work upon that line, and so place ourselves in the condition that we may be an example to those who come in from the outside, we shall fail to magnify our calling as a church.

SPEECH BY WILLIAM H. KELLEY ON SUNDAY, APRIL 6, 1913

I guess I had just as well break the ice as anyone. I am pleased to be here this morning. I am pleased to see you here. We are not here to make creeds or revise creeds. We are trying to teach the principles of the gospel, as found in the 6th of Hebrews, and it seems a little wonderful that people in creed making passed over them without giving them consideration, so one of the things, suggested in this latter day philosophy was that the creeds were not acceptable to God, as they were instituted at that time. They produced dead works and doubt instead of increasing faith, so we find ourselves confronting the world to-day with these fundamental principles, so that we have not only the faith antagonized as before, but our religious books are antagonized and denounced to-day, by critics, and men endeavoring to undermine our faith; so we go out into the world to-day and meet opposition upon the right hand and upon the left, a little different than they did some centuries ago at least as Christians, because of the analytical criticism that is going on regarding the Bible and the exercise of faith in God.

In the book of Revelation we are told to worship God, who made the heavens and the earth, and the sea and the fountains of water. At one time that impressed my mind as rather singular; it seemed that everyone ought to believe in and worship the God that made the heavens and the earth; but to-day there are a host of people that don't believe God at all and it is just as essential to advocate that thought to-day as it has been in the ages of the past, that "God is, and that he is a rewarder of them that diligently seek him." That Jesus Christ was sent into this world to teach the gospel and that the gospel remains to-day as it was introduced in the past. It is to produce forth and one statement is very significant—"Except ye believe in me, ye can not be saved." So in our assembling together it is not to advocate new things along gospel lines, but to see whether we are in the faith of the old things or not, and lay the foundation of this faith that, as Paul declared, is "the power of God unto salvation to everyone that believed." And these things should be our teaching in going out to the world to-day, and this gospel theme should be our message, and it will attract attention, rather than to be carried away with modern philosophy and the theories of men that produce doubt rather than faith.

We are called upon to defend the idea of the one eternal God; no God besides him the Bible tells us, and there shall be none after him. Some get a little mixed on this, on account of the mention of the Father and the Son and the Holy Spirit, but we are told that these three constitute one God

and this is the God of the Bible and the one who created the heavens and the earth, and the one that we have to defend before the world to-day, along with other things that we have to talk about; men that do not believe in God that made the world, the intelligent power and force in the universe. They have their views and their ideas in other lines.

The revelation of this latter day work was introduced that faith might increase in the earth—not that we should necessarily know anything more about philosophy or the things of this world than others, but that faith might increase in the earth; so in the promulgation of the gospel theme, that is the work of the church to-day, that it should be presented in such form that men and women may understand and be led to have faith in God and in these things that are manifested in our own time, that when trouble, calamity, and all these things come, the people may have faith in God, whether they know much about philosophy or the intricate speculations of science or not.

So I want to suggest this morning, that the eldership who are to go out, who are called upon to preach the gospel—and the Lord says that he called upon the weak things of the earth and the unlearned to preach the gospel—that is the power of God unto salvation to people that believe, rather than to be entangled in the things of the world and the philosophies of the world; to present this faith that is antagonistic to some things that may be presented that do not produce faith; so I think if we will occupy ourselves along this line, that we will properly represent Jesus Christ and his doctrine to the sons of men, and get them to believe in God, and that Jesus Christ's time of appearing in this world is near at hand, and that he is trying to gather out a people in this world that have faith, that will constitute the Bride, the Lamb's wife; believing in him and trying to serve him, keeping his commandments; and when they believe in him they will try to serve him, and make for themselves a character that will be recognized of him when he does come, that they may receive the "Well done, good and faithful servant."

When men and women do not believe in Christ, they leave that moral code that should govern them, and if they do not try to prepare themselves to meet the Lord, they try to have a good time in this world, gratify their appetites, seek pleasure. When Jesus Christ was here he talked about a straight and narrow way, in which we should walk and not to be interested in that broad way as far as walking in it was concerned; the contrast is seen here in this world to-day. And as lights of the world we are sent out into the world to represent Jesus Christ and his doctrine, we are under obligation to let that light shine in the sense and in the way that the apostles of old time meant it and preached it, which is the power of God to salvation to everyone that believeth.

So in our experience in the past we have been blessed in that service, and especially this last year we have felt better than we have for some time in the advocacy of this message—felt free to act, everything has not been smooth—but right-doing is not always smooth in this world; but here is our saving point, when we keep the commandments of our heavenly Father he will be with us, and by the manifestation of his Holy Spirit will emphasize the truth upon our hearts and minds, so that we will be strong in him and in his truth whatever the trial. It is because of the power that is in it, and been manifested to us that sustains the faithful; and there is no elder, priest, or teacher, or deacon here to-day that has stood for this truth with proper devotion but what has felt the illuminating influence of this Holy Spirit. When we have this, we have everything needful to establish us in this great latter day work as coming from God in these latter days. By and by, when we have toiled we shall triumph. So we are in the faith this morning, and I trust each one here may have an

increased touch of the divine Spirit, so that we shall indeed be the light of the world, the people of God, because we are of one heart and one mind, as they were in olden times when the people were imbued with faith and the power of God rested upon them. Let us go on.

SPEECH BY BISHOP E. L. KELLEY, ON SUNDAY, APRIL 6, 1913.

I am certainly pleased to meet so many at the opening of our conference, and also to be able to state that notwithstanding the work of the past thirty-one years, which I have been especially engaged in helping the finances and noting the progress that has been made each year, the progress made during the different periods, that I know of none where I could come before General Conference and say that the work of the Bishopric has been in a better condition than it is at the present time. I say this, however, with this thought in mind, to you; that notwithstanding it has not stood heretofore in a better condition than at the present time, yet at the present time it is far from what we ought to have it.

The past year we have had some sad and serious losses to our work that you will remember. Bishop Hilliard, who was an earnest, successful and energetic worker, and who had been for twenty-one years in your service, passed over to his reward. He had done a good work. His methods in some regards were trying until the people got acquainted with him, but he was a man who spoke out what he believed to be true all the time; was never found to be a man who was willing to condone evil, but always held to that which he believed to be true. When the people learned him, they were willing to trust him.

In the work of the Bishopric we have learned how many misunderstand the quality of soul and mind that it takes in order to fulfill the law relating to temporalities, and for that reason our work has been retarded. It is the principle that underlies the gospel of our blessed Lord, that men can only work with him and in his gospel upon voluntary action. They must not be driven. You can not gather from the people until the people have been instructed to move voluntarily; and if the bishopric of the church should undertake to move men in any other way, Christ would not approve their work. It is contrary to his teaching and his work; so that whenever we call upon men and women to fulfill the law relative to temporalities in the church, it is that we may administer that law in the same Spirit and with the same recognition of duty to our heavenly Father that the elders administer any other law; and if we should undertake to carry out the law relating to temporalities in any other way, instead of building, we would tear down.

The Bishopric, in the twenty-two years just past, have been trying to move in accordance with the divine Spirit, in administering the law whatever other things we have had to meet in the world. And it would be just as wrong for me as the Bishop of the church to take from an individual, member or otherwise, that which he was not willing to freely give and contribute to the good of the church, as it would be for me to take the funds that are contributed to the good of the church for the forwarding on of the Lord's work, and cast them where God would not have them go. Either is condemnable, and the Bishop is instructed by the law that he shall be as careful with reference to the ministering of that law, doing so in accordance with the voluntary action of the individual fulfilling as the elder should in administering the law or rite of baptism, and administer only to those who have been truly repentant and who desire to accept the rite at the hands of one of God's ministers. And when you think that the Bishopric, because they are dealing in temporalities, can work outside of the divine law and Spirit, you fail to

see their work, and fail to note the great work that is ahead of us at the present time.

One thing I have noticed in the church at the present time touching carrying out the law relating to temporalities, has been in the fact that the people have not been developed under the divine Spirit sufficiently so that they can cast away from them dispositions that are unbecoming in the sight of God. We must not think that Zion can be built up except it is by the law of the celestial kingdom. We must not think that we can carry out the law relating to temporalities in the church unless we can put away from our hearts and minds, selfishness, covetousness, and other things, of which our heavenly Father said in 1833 that the church could not succeed at that time because the Saints would not put these things away from them. You and I can not succeed unless we can do the same things ourselves.

I refer to it for the reason that sometimes people think that it doesn't make much difference whether we deal with our brother according to the law that our heavenly Father has laid down or not. If we are in the way with him, or out of the way with him, and there is no difference in the administration of the law of Christ and in the duty of his people, whether it is in becoming properly reconciled to our brother or sister after we have been out of the way with them, or whether it is in any other feature of the law; and until the Saints, each and every one, can move upon that high and gospel spirit, that if they know that an individual has aught against them, that they will move in accordance with that law and go to that individual first, or if they think that the individual has done wrong in the church that they will approach him first before they speak of it to another person, they are not upon the plane taught by our blessed Lord—they have fallen off. If we could have such a oneness as that in the church we would not have so much trouble in bringing individuals before the courts of the church. There would be a forward movement by all; and for us to talk about a forward movement in the church of Christ unless we take the people along would be as futile as it was in 1834, when our heavenly Father said that you can not succeed now because the church as a church, is not observing these things. I do not charge to-day that the church as a church is not trying, but I do feel this, and know it, that there are too many men and women among us that are ready to criticize their brethren, when their brethren are not present; speaking evil here and there against a brother or a sister or a neighbor or a friend, when it is impossible for us to rise to the conditions of the redemption of Zion in its true sense until we can put all of these things behind us, and do as we would be done by, in all things. That is where we find the trouble. It is not in the fact that our brothers or sisters are not willing to give from time to time—it is in the fact that we have too much to contend against and meet with too much selfishness in carrying out the work that is before us.

In our work, then, I want to assure you this morning, that I was never more confident in its triumph than I am to-day, and the certainty of him who is directing in his work; and I was never more confident of the fact that it is the same as was revealed in the first century, when he announced himself—that it was not on lines of special theories, that he was to build up on this special rule, or that which you may find in the message of everyone who came before him claiming to be the great one prior to his time, and since his time. But his message was that he came to present to the world the truth, and he wanted the men and women of the world to accept the truth. And his doctrine to-day is the truth and he wants his children to examine everything that comes before them, whether the Bishop presents it, or the Presidency,

or anyone else. We never say, You shall not examine, but we do say, you shall examine in accordance with the rule that Jesus laid down when he presented that truth: "Whatsoever ye would that men should do unto you, do ye even so to them"; and when we build in this way, we do not have to look back and see that Jesus was only one of the so-called crucified saviors, but we can say that he is the only individual in the world who ever came to build a church who laid down the principles that the church should be build upon the truth and only the truth, and that we may discard everything except the truth.

I am glad that we have such a messenger as that to follow. There is no danger of moving out of the way, if we walk by him but each and every one of us has to move according to the law, which is the truth. And when he was upbraided before the multitudes, when he was a preacher and they were ready to stone him, he says, "If I speak the truth, why do you not receive it?" He had the word of God as far as they had accepted it and received it at that time; they were to judge him by it. You have that truth as it is contained in the Bible here, that you may judge the work of God by it to-day. Whoever is in accordance with the truth of God as it is found in the Bible is right to-day, and whoever moves outside of that is wrong to-day, whether he be the Bishop or any other individual in the church.

So in making my announcements to you from time to time, I state that I want you to examine what I present, and to examine what I do, and I have never criticized the brother or sister who has examined it; and if they have presented anything showing that I was contrary to the laws in a single particular, I have been as ready to change, I believe as any other one in the church.

Now I don't want to run over my ten minutes. I thank you for your patience, I trust that the Lord will be with you, and that hereafter you will remember that the way to build men and women in the church of God is to build by faith, and no man and woman will stand long who does not walk by faith.

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## Miscellaneous Department

### Conference Minutes.

FLORIDA.—District met in conference at Alafloa church, near Dixonville, Alabama, March 1, at 10 a. m., C. J. Clark and Isaac M. Smith presiding; E. N. McCall and B. L. Jernigan secretaries. Ministry reporting: C. J. Clark, I. M. Smith, S. D. Allen, B. L. Jernigan, W. A. West, W. M. Hawkins, W. J. Booker, L. F. West. Priests: J. H. Barnes, J. H. Johnson, James Cooper, E. N. McCall, J. S. McCall, C. Dixon. Teachers: J. G. Dixon. Deacons: J. N. Jernigan, T. J. Barnes. Branches reporting: Santa Rosa, 87; Fair View, 23; Cold Water, 98; Alafloa, 160; Mount Olivet, 30. Bishop's agent reported as follows: Balance due agent last report, \$45.07; expenditures, \$195.90; total \$240.97; receipts, \$396.50; balance on hand, \$155.53. The names of James Cooper and John Johnston were presented by C. J. Clark, recommending them for ordination to the office of elder. By motion the matter was deferred until next conference. Bessie West, Martha McCall, Anna Worlund, Mamie Worlund Avery Allen, S. D. Allen, Mrs. A. D. Allen, W. A. West, Swen Swenson, F. M. Slover, I. M. Smith, J. W. Dubose, L. C. Moore were elected delegates to General Conference; those present empowered to cast majority and minority vote. Preaching by Isaac M. Smith and C. J. Clark. E. N. McCall, secretary.

### Reunion Notices.

Ninth annual reunion of the Southern Nebraska District will be held in Morton Park, Nebraska City, Nebraska, August 8 to 17, 1913. Fremont, Iowa, District, will join with us in this meeting. E. D. Briggs, for the committee.

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THE SAINTS' HERALD

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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For advertising rates apply to the business department. Entered at post office, Lamanon, Iowa, as second-class mail matter. Subscription received for Zion's Ensign, also orders for all Ensign publications.

Addresses.

Charles E. Crumley, home address, 143 East Fifth Street, San Bernardino, California.

Died.

BROCKMAN.—Mr. Otto C. Brockman died at his home in the town of New Lyme, Monroe County, Wisconsin, February 24, 1913. He was born March 25, 1856, at Concord, Jefferson County, Wisconsin. Though not a member of the church, he was very friendly to our cause, and accepted truth as far as he understood it. He was a man of upright life and was respected by all who knew him. His wife, one son, and one daughter are members of the church. He is survived by his wife and ten children, numerous relatives and a host of friends. Funeral in charge of, and sermon preached by B. C. Flint.

DIBBLE.—Sister Nellie Dibble, wife of Harry Dibble, died at her home in Beatrice, Nebraska, March 8, 1913, aged 44

years, 8 months, and 22 days. Born in Woodford County, Illinois. Married Harry Dibble, July 4, 1888. Six children were born, who were all present with the father to mourn. She was baptized June 17, 1897. She had great love for the restored gospel, and made many sacrifices in its interest. Her home was always a welcome place to Saints and missionaries who came with the message of life. Funeral from the home; sermon by Samuel Brolihar, to a large audience of sympathizing friends.

HARCOURT.—Frank Harcourt was born April 9, 1833, at Branford, Canada; died March 15, 1913; was married to Lovina Shivlar. From this union six children were born, four boys and two girls; one boy has preceded him to the great beyond. He was baptized in November, 1894, by Elder E. T. Atwell, at Lone Star, Bates County, Missouri. His wife, five children, and twenty-six grandchildren are left to mourn their loss. Funeral conducted by G. E. Harrington; sermon by George Jenkins; interment in Mound Grove Cemetery, Independence, Missouri.

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"Evening crept through the pines that shadowed us, but the full glory of the day flamed in that Canyon as we went out very cautiously to a jutting piece of rock that overhung the deepest deeps of all."

I want to send you an illustrated pamphlet on the Yellowstone Park. It contains a fine map in colors, showing all the points of interest, and describes the many wonders to be seen. And I would like to tell you just how to go there most comfortably. May I do so? Kindly call or write

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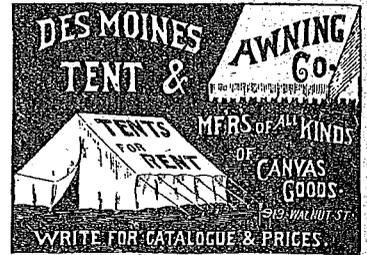
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, APRIL 23, 1913

NUMBER 17

## Editorial

MONDAY, APRIL 21.

(Up to Monday's conference notes found elsewhere in this issue.)

Business session at 9 a. m. was called to order by Frederick M. Smith; song number 58, Zion's Praises, was sung, and prayer offered by A. Carmichael.

Minutes were approved.

The Joint Council reported concerning the matter of nominations to the Board of Trustees of the Sanitarium, and asked for more time to consider.

This request was granted.

The Quorum of Twelve reported that they had elected G. T. Griffiths president and J. W. Rushton secretary of the quorum, and also nominated J. W. Rushton to serve on the committee to fill vacancies on the Board of Auditors.

The report was accepted and the actions indorsed.

The Bishop nominated O. E. Prall to serve on committee on Saints' homes. His nomination was approved.

The name of Joseph W. Mather was substituted for that of Joseph Luff, and the Board was sustained as thus constituted.

The Order of Evangelists reported they had elected F. A. Smith president and H. O. Smith secretary. Their numbers had been increased by the ordination to the office of F. A. Smith, H. O. Smith, J. W. Wight, and I. N. White.

The Church Physician was sustained by the vote and by the faith and prayers of the conference.

The following general officers and quorums were then sustained:

President Joseph Smith as the first president of the church, and as prophet, seer, and revelator.

Frederick M. Smith as first counselor and Elbert A. Smith as second counselor in the First Presidency.

The Quorum of Twelve.

The Presidents and Quorums of Seventy.

The Presiding Bishopric.

The Order of Bishops.

The Order of Evangelists.

The General High Council.

The High Priests.

The Quorums of Elders and elders.

The Aaronic priesthood.

The Church Historian.

The Church Secretary.

The Church Recorder.

The General Sunday School Association.

Zion's Religio-Literary Society.

Woman's Auxiliary for Social Service.

Graceland College.

The Children's Home.

The Saints' Homes.

The Sanitarium.

The United Order of Enoch.

The Musical Director and the musical organization recently created.

The appointments of the First Presidency were then read and ratified.

The appointments by the Presidency and Twelve were read and ratified.

The appointments by the Twelve were then read and ratified.

(All these appointments will be found elsewhere in this issue.)

President Joseph Smith made a statement in regard to the conference and its work. The speech will be published later.

A resolution which President Smith incorporated in his speech to the effect that this was the only church according to New Testament pattern in all the world, was proposed and passed.

Announcements were made, a motion to adjourn as per former resolution, to meet in Independence, Missouri, April 6, 1914, was passed, song number 28 was sung, and closing prayer was made by Elbert A. Smith.

The chair then declared the assembly adjourned.

## APPOINTMENTS.

APPOINTMENTS OF MISSIONARIES IN CHARGE OF THE FIRST PRESIDENCY.

Mission number 1, comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa; James A. Gillen in charge.

Mission number 2, comprising Kansas, Missouri, Central and Southern Illinois; J. W. Rushton in charge.

Mission number 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia; Paul M. Hanson in charge.

Mission number 4, comprising Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina; R. C. Russell in charge.

Mission number 5, comprising British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, Mexico, Hawaii Territory; F. M. Sheehy and James E. Kelley in charge.

Mission number 6, comprising Montana, Idaho, Wyoming, Colorado, Utah; Peter Anderson in charge.

Mission number 7, comprising British Isles; W. H. Greenwood in charge.

Mission number 8, comprising Scandinavia, Germany H. N. Hansen in charge.

Mission number 9, comprising Australasia; C. A. Butterworth and Gomer T. Griffiths in charge.

Mission number 10, comprising South Sea Islands; Charles H. Lake in charge.

Mission number 11, comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana; J. F. Curtis in charge.

Mission number 12, comprising Palestine; U. W. Greene in charge.

Mission number 13, comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida; William M. Aylor in charge.

#### APPOINTMENTS BY THE FIRST PRESIDENCY AND TWELVE.

##### Evangelical Ministers.

1. Baty, James, British Mission.
2. Butterworth, C. E., Southern Nebraska.
3. Carlile, Joshua, Pottawattamie District.
4. Leverton, Arthur, Ontario.
5. Lewis, William, Central, Southeastern Illinois, and Saint Louis districts.
6. Pitt, Fred G., Kentucky and Tennessee Districts.
7. Shields, John, Ontario.
8. Smith, Hyrum O., Massachusetts District.
9. White, Ammon, Missouri and Oklahoma.
10. White, I. N., Independence Stake.
11. Wight, John W., Lamoni Stake.

##### High Priests.

1. Angus, Archibald D., New York and Philadelphia District.
2. Baker, J. H., Des Moines District, Des Moines objective point.
3. Becker, J. A., Ohio, Kirtland and Pittsburg districts as bishop.
4. Burt, G. W., Central Michigan District.
5. Chatburn, T. W., Independence Stake.
6. Chrestensen, J. C., Utah, Malad City objective point.
7. Closson, A. V., Pittsburg District.
8. Cook, M. H., Washington and Oregon.
9. Crabb, J. C., Saskatchewan, Canada.
10. Davis, Evan A., Spokane District, Spokane objective point.
11. Ebeling, F. J., Western Maine District and Nova Scotia.
12. Garver, J. E., Lamoni Stake.
13. Goodrich, V. M., Southern California, Los Angeles objective point.
14. Greenwood, Henry, British Mission.
15. Greenwood, Joseph R., British Mission.
16. Hayer, Eli, Lamoni Stake.

17. Hougas, T. A., Fremont District.
  18. Hunt, C. J., Gallands Grove District as bishop.
  19. Johnson, William, Seattle and British Columbia District.
  20. Jones, John, Australia.
  21. Jordan, T. J., Saskatchewan, Canada.
  22. Lake, Charles H., Society Islands in charge.
  23. Lambkin, B. S., Minnesota.
  24. Leggott, George W., British Mission.
  25. Lewis, George, Australia, as bishop.
  26. Longhurst, R. C., Ontario.
  27. McLain, J. R., Southern Indiana.
  28. McDowell, W. A., Northeastern Illinois District.
  29. May, Roderick, British Mission as bishop.
  30. Miller, C. Ed, Kirtland District.
  31. Moore, A. J., Montana.
  32. Parkin, C. A., Northern California as bishop.
  33. Salyards, R. S., Lamoni Stake.
  34. Scott, B. J., Far West District, Saint Joseph objective point.
  35. Sparling, William, North Dakota.
  36. Smith, John, Lamoni Stake.
  37. Smith, W. W., New York and Philadelphia District, Philadelphia objective point.
  38. Tanner, Joseph A., Kansas City, Central Church objective point.
  39. Taylor, Thomas, British Mission.
  40. Taylor, John W., British Mission.
  41. Terry, J. M., Northern California.
  42. Thomas, T. U., New York and Philadelphia District, Scranton objective point.
  43. Turpen, M. M., Lamoni Stake.
  44. Twombly, Samuel, Colorado.
  45. Wells, Gomer R., Little Sioux District.
- Respectfully submitted,  
 FREDERICK M. SMITH, *Secretary Presidency.*  
 FREDERICK A. SMITH, *Secretary Twelve.*

#### APPOINTMENTS BY THE QUORUM OF TWELVE.

1. Allen, Arthur, Eastern Michigan District, Detroit objective point.
2. Anderson, William, Eastern Mission.
3. Arber, Joseph, Northeastern Kansas District.
4. Baldwin, Richard, Kirtland District.
5. Barmore, A. C., Southern Indiana.
6. Booker, Alma, Little Sioux District.
7. Booker, N. L., Ohio District.
8. Bootman, W. P., Oklahoma.
9. Brown, Samuel, Kirtland District.
10. Burr, C. H., Northeastern Illinois District.
11. Case, Hubert, Western Oklahoma District.
12. Case, Oscar, Montana.
13. Chase, A. M., New York District.
14. Chambers, D. R., Gallands Grove District.
15. Christy, Wardell, Winnipeg District, Winnipeg objective point.
16. Condit, S. D., Arizona.
17. Cornish, J. J., Saskatchewan, Canada.
18. Crumley, C. E., Oregon.
19. Curtis, J. D., Colorado.
20. Davis, John, Ohio District.
21. Davis, J. W., Eastern Mission.
22. Davis, J. Arthur, Southern Kansas unorganized territory.
23. Davis, J. T., Southern Missouri District.
24. Davis, William, Northern Michigan District.
25. Davison, H. J., California.
26. Dowker, David E., Chicago, Illinois.

27. Dutton, Jasper O., Northeastern Illinois District.
  28. Ellis, Alvin R., Northern Michigan District.
  29. Ellis, W. D., Ontario.
  30. Erwin, E. A., Eastern Oklahoma District.
  31. Etzenhouser, Rudolph, Western Nebraska and Black Hills.
  32. Farrell, R. W., Eastern Mission, Boston objective point.
  33. Farr, Fred B., Utah, Salt Lake City objective point.
  34. Foss, S. O., Ontario.
  35. Gamet, Levi, Central Nebraska District and South Dakota.
  36. Goodenough, E. J., Southern Wisconsin.
  37. Gowell, M. F., referred to missionary in charge of Mission number 2 and Bishop.
  38. Gregory, Fred, Saskatchewan.
  39. Greenwood, W. H., British Mission.
  40. Grimes, J. F., Western Nebraska and Black Hills.
  41. Haden, W. E., Fremont District, Iowa.
  42. Halb, Jacob C., Kentucky, Tennessee, and Southern Indiana.
  43. Hansen, H. N., Scandinavia, in charge.
  44. Hansen, J. H., Scandinavia.
  45. Harpe, C. E., Nauvoo District.
  46. Harp, John, Eastern Oklahoma District.
  47. Hawm, O. J., Central Michigan District.
  48. Haworth, W. J., Australia.
  49. Henson, E. L., Clinton District, Missouri.
  50. Hills, L. E., Montana, Bozeman objective point.
  51. Holloway, L. G., Eastern Iowa District.
  52. Houghton, Leonard, Northern Wisconsin District.
  53. Jones, J. H. N., Australia.
  54. Jenkins, Rees, Palestine.
  55. Jenkins, George, Independence Stake.
  56. Keck, F. C., Spring River District.
  57. Kelley, T. C., Washington.
  58. Knisley, Alvin, Northwestern Kansas District.
  59. Koehler, H. A., Maine.
  60. Layland, A. J., Western Nebraska and Black Hills.
  61. Long, E. E., Saskatchewan, Canada.
  62. McConnaughy, J., Virginias.
  63. Macrae, W. S., Far West District.
  64. Macgregor, Daniel, Seattle and British Columbia District.
  65. McKiernan, James, Nauvoo District.
  66. Maloney, R. M., Central Texas District.
  67. Mannering, W. M., Arizona.
  68. Metcalf, J. W., Kentucky, Tennessee and Southern Indiana.
  69. Miller, O. R., Nauvoo District, Burlington objective point.
  70. Mintun, J. F., Lamoni Stake.
  71. Moler, H. E., Kentucky, Tennessee, and Southern Indiana.
  72. Morgan, E. B., Nauvoo District.
  73. Muceus, Peter, Scandinavia.
  74. Okerlind, O. W., Scandinavia.
  75. Page, J. C., North Dakota.
  76. Parker, J. L., Des Moines District.
  77. Mortimore, J. L., Minnesota.
  78. Paxton, J. W., Central Illinois District.
  79. Peak, W. E., Idaho, Boise objective point.
  80. Peterson, J. W., Alberta, Canada.
  81. Phillips, A. B., Eastern Mission.
  82. Plumb, P. T., Washington.
  83. Pycock, James, Ontario.
  84. Quick, Lee, Spring River District.
  85. Rannie, Edward, Gallands Grove District.
  86. Roberts, J. A., Kentucky, Tennessee and Southern Indiana.
  87. Robertson, E. F., Southern Nebraska District.
  88. Robley, G. W., Eastern Maine.
  89. Riley, J. T., Arkansas and Louisiana.
  90. Renfroe, B. F., Central Oklahoma District.
  91. Reiste, S. M., California.
  92. Russell, F. A., Colorado.
  93. Sade, O. E., Kewanee District.
  94. Sawley, F. L., Independence Stake.
  95. Scott, S. W. L., Southern Michigan and Northern Indiana District.
  96. Scott, Columbus, Fremont District.
  97. Self, W. M., Southern Nebraska District.
  98. Self, R. O., Independence Stake.
  99. Sheppard, T. J., New Mexico and Arizona.
  100. Shippy, D. M., Washington and Oregon.
  101. Silvers, A. C., Spring River District.
  102. Simmons, J. M., Southwestern Texas District.
  103. Simmons, S. W., Northwestern Texas.
  104. Slover, F. M., Southeastern Mission.
  105. Smith, S. S., Southeastern Illinois District.
  106. Smith, W. A., Little Sioux and Pottawattamie districts.
  107. Smith, I. N., Southeastern Mission.
  108. Smith, J. W., South Dakota and Central Nebraska districts.
  109. Smith, W. R., Montana.
  110. Smith, J. M., Arkansas and Louisiana.
  111. Snow, C. L., Southeastern Mission.
  112. Sparling, Henry, Saint Louis District.
  113. Stead, J. D., California.
  114. Stone, A. E., New York District.
  115. Stubbart, J. M., Utah.
  116. Sutton, J. R., Colorado.
  117. Swenson, Swen, Southeastern Mission.
  118. Thorburn, George, Montana.
  119. Thomas, O. B., Eastern Iowa District.
  120. Tomlinson, G. C., Ontario.
  121. Tucker, D. E., Northeastern Missouri District.
  122. Vanderwood, J. E., Utah, Ogden objective point.
  123. Walters, R. T., Northeastern Kansas District.
  124. Whiteaker, A. L., Northern Wisconsin District.
  125. Whiting, Birch, Saskatchewan District, six months and Minnesota six months.
  126. Willey, C. E., Kewanee District.
  127. Wildermuth, J. B., Gallands Grove District.
  128. Wildermuth, J. E., North Dakota.
  129. Wildermuth, L. O., Southern Wisconsin.
  130. Yates, J. E., Central Oklahoma District.
  131. Bronson, J. A., Northeastern Illinois District.
- Elders.**
1. Armstrong, W. R., British Mission.
  2. Arait, Society Islands.
  3. Beckman, J. A., Saskatchewan District.
  4. Bailey, J. W. A., Nodaway District, Missouri.
  5. Baker, J. H., Western Oklahoma District.
  6. Bozarth, C. E., Ohio District.
  7. Bozarth, R. E., Colorado.
  8. Brackenbury, F. S., Western Michigan District.
  9. Braun, H. V., Southern Missouri District.
  10. Brunner, W. A., New Mexico.
  11. Burdick, L. G., Pittsburg and Kirtland Districts.
  12. Burr, A. E., Northern Michigan District.
  13. Burt, E. N., Western Michigan District.
  14. Cannon, Mahlon, California and Oregon.
  15. Chandler, W. H., British Mission.
  16. Chrestenson, A. H., Western Oklahoma District.

17. Countts, R. H., Arkansas.
  18. Cousins, Charles, British Mission.
  19. Craig, P. N., Northeastern Nebraska District, Omaha objective point.
  20. Cunningham, J. F., Southern Missouri District.
  21. Davis, James, Western Michigan District.
  22. Davis, R. E., Southern Michigan and Northern Indiana District.
  23. Dixon, S. E., Kentucky, Tennessee, and Southern Indiana.
  24. Doty, B. H., Southern Michigan and Northern Indiana District.
  25. Dowker, William, Northern Indiana.
  26. Dowker, J. A., Saint Louis District.
  27. Deuel, C. W., California and Nevada.
  28. Earl, C. W., Northern California for six months.
  29. Ecclestone, William, England.
  30. Edwards, George, Southern Kansas, unorganized territory.
  31. Ellis, Clyde F., Southern Michigan and Northern Indiana District.
  32. Faarii, Society Islands.
  33. Fareea, Society Islands.
  34. Fetting, Otto, Eastern Michigan District.
  35. Fields, S. H., Eastern Iowa District.
  36. Fitzwater, T. E., Central Oklahoma District.
  37. Flint, B. C., Northern Wisconsin District.
  38. Gammage, W. H., Australia.
  39. Goodman, J. C., Northern Michigan District.
  40. Grice, John R., Kewanee District.
  41. Grice, William M., Eastern Michigan District.
  42. Hardin, Jesse, Kirtland District.
  43. Higdon, Amos T., Clinton District, Missouri.
  44. Hitiia Hiti, Society Islands.
  45. Holmes, John, British Mission.
  46. Holmes, Joseph, British Mission.
  47. Horahitu, Society Islands.
  48. Hotu, Society Islands.
  49. Hughes, J. E., Eastern Oklahoma District.
  50. Hull, E. B., New York and Philadelphia District, New York objective point.
  51. Jenkins, J. G., Wales.
  52. Joehnk, C. C., Iowa.
  53. Johnson, Oscar, Scandinavia until October 1, Utah thereafter.
  54. Judd, John, British Mission.
  55. Kelley, W. H., Utah, Provo objective point.
  56. Kendric, Albert, British Mission.
  57. Kehauri, Society Islands.
  58. Koehler, J. A., New York and Philadelphia District.
  59. Kuykendall, G. R., Southwestern Texas District.
  60. Lentell, J. R., New York and Philadelphia District.
  61. McKnight, J. W., Minnesota.
  62. McConley, M. A., Hawaii.
  63. McFadden, L. M., Southern Missouri District.
  64. McKim, B. L., Eastern Mission.
  65. Mann, R. O., Northeastern Nebraska District.
  66. Marerenui, Society Islands.
  67. Martin, A. C., Spring River District.
  68. Mather, Samuel F., British Mission.
  69. May, J. Charles, Society Islands.
  70. Meredith, J. E., British Mission.
  71. Miller, A. G., Southeastern Mission.
  72. Moore, L. C., Southeastern Mission.
  73. Madden, New, Idaho.
  74. Moser, Fred, Virginias.
  75. Muir, H. E. C., Ontario.
  76. Nolan, Charles, Southern Indiana.
  77. Nunley, J. M., Central Texas District.
  78. Osler, William, Alberta, Canada.
  79. Pendleton, S. T., Central Michigan District.
  80. Picton, T. C., Wales.
  81. Pritchett, F. O., Northeastern Missouri District.
  82. Pughsley, John, Wales.
  83. Pahoia, Society Islands.
  84. Paia, Society Islands.
  85. Petre, J. F., Colorado.
  86. Pickering, W. P., Far West District, Missouri.
  87. Prettyman, C. W., Northeastern Nebraska District.
  88. Premo, Parley, Washington.
  89. Reynolds, W. E., Far West District.
  90. St. John, S. G., Ontario.
  91. Savage, H. W., Society Islands.
  92. Schofield, John, British Mission.
  93. Schofield, James, British Mission.
  94. Sheehy, J. F., Western Maine.
  95. Shakespeare, W. E., Northeastern Nebraska District.
  96. Shirk, Oliver D., Clinton District, Missouri.
  97. Shower, J. D., Northwestern Kansas District.
  98. Shupe, W. S., Kentucky, Tennessee and Southern Indiana.
  99. Slye, Roy F., California.
  100. Smith, Hale W., Southeastern Mission.
  101. Strand, T. O., Scandinavia.
  102. Swenson, G. A., Scandinavia.
  103. Tai, Society Islands.
  104. Tanenui, Society Islands.
  105. Taia, Society Islands.
  106. Taruia, Society Islands.
  107. Tane, M. H., Society Islands.
  108. Teiho, Society Islands.
  109. Tefautauapa, Society Islands.
  110. Tetai, Society Islands.
  111. Tefau, Society Islands.
  112. Tehani, Society Islands.
  113. Temanaha, Society Islands.
  114. Tepaku, Society Islands.
  115. Turatahi, Society Islands.
  116. Trapp, E. J., Wales.
  117. Turner, W. E., Eastern Iowa District.
  118. Varoa, Society Islands.
  119. Warr, A. E., Southeastern Mission.
  120. Weaver, R. D., Ontario.
  121. Weate, N. J., British Mission.
  122. Williams, David J., Des Moines District.
  123. Winegar, G. W., Idaho.
  124. Wiriamu, Society Islands.
  125. Worth, J. W., British Mission.
  126. Wilson, Nelson, Winnipeg District, for six months.
  127. Wragg, Ernest, British Mission.
  128. Thompson, J. T., Ontario, Canada, after October 1.
- Priests.
1. Adams, Thomas, British Mission.
  2. Barrett, J. B., Hawaii.
  3. Bishop, J. E., Pittsburg District.
  4. Burt, George E., Northern Michigan District.
  5. Cady, Charles, California.
  6. Kapnich, W. R., Western Michigan District.
  7. Chrestenson, W. W., Arkansas and Louisiana.
  8. Dubose, J. W., Southern Missouri District.
  9. Ely, John, Clinton District, Missouri.
  10. Fike, Lyman, Idaho.
  11. Fulk, R. L., Central Illinois District.
  12. Gratz, A. E., Southern Wisconsin District.
  13. Hidy, William C., Ohio.

(Continued on page 417.)

# General Conference

MONDAY, APRIL 14.

Morning meeting was in charge of F. M. Weld and D. E. Powell.

Preaching at 11 a. m. by J. A. Dowker, assisted by William Anderson.

Business session began with song number 185, and prayer by G. T. Griffiths, with E. A. Smith presiding.

Minutes of previous sessions were read and approved.

E. A. Smith resigned the chair to Frederick M. Smith.

The trustees of the Children's Home made report as follows:

LAMONI, IOWA, April 14, 1913.

*To the General Conference:* The Board of Trustees of the Children's Home at Lamoni, Iowa, have held eleven meetings since our last report.

The regular meetings of the board are held four times a year, on the third Tuesday of the months of April, July, October and January. The present officers of the board are Heman C. Smith, president; Oscar Anderson, secretary; and Joseph Roberts, treasurer.

Since the Board of Trustees were appointed, four children have been placed in homes; two in Iowa, one in Michigan, and one in Montana, and another had been placed in a home in Lamoni, Iowa, before the trustees were appointed, making a total of five children placed in private homes. Fifteen have returned to their former homes, and one removed by death, leaving the present number now in the home twenty-nine.

By arrangements with the Board of Trustees of Graceland College, the children of the home are receiving free schooling at the college.

Those of the Board of Trustees whose term of office expires at this conference time are Sister Minnie B. Nicholson, and Brethren Joseph Roberts and Oscar Anderson.

A committee on incorporation was appointed by the board to carry out the resolution of last General Conference to incorporate. It was thought best by the trustees to defer the incorporating until more experience was had in managing the home, hence the incorporation has not yet been effected.

Much encouragement has been received from many of the Saints and from many of those outside of the church by their freely giving in different ways to help maintain the institution so much needed in the church.

Very respectfully,

OSCAR ANDERSON, *Secretary.*

The report was indorsed, and Mrs. M. B. Nicholson, Bishop Joseph Roberts, and Oscar Anderson were reelected members of the board.

The matter deferred from Saturday's session, as to rules of representation, was then taken up and discussed.

The previous question was finally ordered.

The motion to defer until the Lord gives further instruction in the matter was lost.

The motion to amend by striking out the word *majority* and inserting the word *minority* prevailed, and the amended substitute to adopt the minority report prevailed. Delegate votes were taken on the amendment and the substitute as amended.

A motion was made to make the basis of representation one delegate for every fifty members. This was amended to read one delegate for every one hundred members, and carried.

The chair ruled that districts and branches having a membership less than one hundred would have one delegate.

Necessary changes in the Rules of Order and Debate were ordered to be made.

Announcements were made, the doxology was sung, and closing prayer was offered by Bishop Kelley.

At 7.45 preaching by V. M. Goodrich, assisted by M. H. Bond. The service was preceded by stereopticon views and songs by the men's chorus.

TUESDAY, APRIL 15.

B. J. Scott and William Bradbury had charge of the morning prayer meeting.

At 10.45 H. N. Hansen was the speaker, assisted by John Harp.

The business session at 2 p. m. was called to order by Frederick M. Smith, song number 12 was sung, and prayer was offered by R. C. Russell. U. W. Greene was called to the chair and he presided throughout the session.

Minutes were read and approved.

The Woman's Auxiliary for Social Service made report.

The general Religio Association made annual report.

The First Presidency reported concerning the choir work of the year and the work of A. N. Hoxie, jr. The brother was chosen by the body to continue in charge of the musical work.

Frederick M. Smith made an announcement concerning the peace conference at Saint Louis, to be held some time during the year. The First Presidency was authorized to appoint delegates to this conference.

The Quorum of Twelve reported concerning baptisms, stating as their belief that candidates for baptism should satisfy the authorities present that they are worthy.

The committee to which had been referred the matter of uniformity in reporting high priests, made report. Their report was rejected.

The general Sunday school executive made request that the juvenile history be completed at an early date.

A report of the joint quorums of elders was read concerning the transfer of elders from different branches.

A resolution was presented that the special reports made by the Board of Auditors to various officers be presented to the conference. The matter was deferred.

The Quorum of Twelve, the seventies, high priests, elders, and priests reported that they indorsed the communication which had been submitted to them.

The communication was read to the body. It is as follows:

*To the Elders and Members of the Conference Assembled, Greeting:*

1. In obedience to the spirit and design of the day of fasting and prayer I observed the day with the church. I have hitherto made supplication to the God whom we serve and renewed my supplication in the spirit of the desire of the church, for instruction and light, and I am now prepared to lay before the church what has come to me as the presiding officer, through whom the Master may speak to his people.

2. Thus saith the voice of the Spirit: In order that the Quorum of Twelve may be placed in better condition to carry on the work of the ministry in various fields of occupation, it is expedient that Elders W. H. Kelley, I. N. White, and J. W. Wight be released from the active duties of the apostolic quorum, on account of increasing infirmities of age and incapacity, caused by illness of body, and stand with their associates among the high priests and patriarchs of the church for such special service as may be open to them, according to wisdom and the call of the Spirit.

3. It is also expedient that Elder Frederick A. Smith be released from the quorum activities that he may take the place of his father, Elder Alexander H. Smith, as the presiding patriarch of the church. According to the tradition of the elders he should be chosen and ordained to this office, thus releasing Elder Joseph R. Lambert from the onerous duties in which he has faithfully served since the death of the presiding patriarch.

4. To fill the vacancies caused by the release of these elders from the apostolic quorum, Elders James E. Kelley, William M. Aylor, Paul M. Hanson, and James A. Gillen may be chosen and ordained as apostles to take with others of the quorum active oversight of the labors in the ministerial field. These servants, so called and chosen, if faithful, will receive the blessings which those have enjoyed who have preceded them in the apostolic quorum, and will be entitled to receive such ministration of the Spirit as will continue to qualify them for the discharge of the duties of the position whereunto they are called. The Twelve in its reorganization for its work may choose its own officers (president and secretary) by nomination and vote.

5. The Spirit saith further: Elder E. A. Blakeslee is hereby called into the more active participation of the duties of the bishopric than he has hitherto engaged in, in order that he may give such assistance to the Bishop, E. L. Kelley, as is essential unto the success of the work intrusted to the bishopric. It is also expedient that he be ordained unto the office of bishop, that he may serve as did his father, George A. Blakeslee, who has preceded him.

6. The Spirit saith further: That the bishopric may be still further put in condition to perform the duties of the office of caring for the temporalities of the church, the imminent necessity of which appears clear to all, the church should authorize the presiding bishop to make choice of some one who may be qualified to take active participation in the work of the bishopric and become in due time a part thereof; and this one so chosen should receive the support and sanction of the church until he shall have approved or disapproved himself as a servant of the Master, in the office whereunto he shall be called.

7. The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of

the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.

8. The Spirit saith further that the elders and delegates assembled in business capacity are counseled to cease permitting the spirit of recrimination and accusation to find place in their discourse, either public or private, as it tends to destroy confidence and create distrust not only in those present at councils where they occur, but to those to whom the knowledge of such a course of procedure comes by the voice of those who are present and witness what is said and done. There should be harmony, and the Spirit enjoins it upon all, that the Master may be remembered as in meekness and due sobriety he carried on the great work to which he was called.

9. The Spirit saith further: That the church has been warned heretofore that the sons of the leading officers of the church are called and may be chosen to the respective offices to which the Spirit may direct, and the church should be prepared when necessity arises to properly choose such officers as may be pointed out as those who should fill the positions to which they are respectively called. There are others still in reserve who are fitted through the testimony that Jesus is the Christ and the doctrine is true to serve as those who are sent as apostles of peace, life, and salvation to those who are laboring in the valleys of humiliation and distress of spirit.

Given at Lamoni, Iowa, April 14, 1913.

A resolution was made to adopt the communication as a revelation from God.

Statements were made by the following: Joseph Luff, M. H. Bond, E. L. Kelley, Charles Derry, F. A. Russell, R. C. Russell, J. E. Yates, G. T. Griffiths, J. F. Curtis, J. S. Snively, J. O. Dutton, Charles Jones, and Frederick M. Smith.

The resolution was then adopted.

A motion to provide for its publication was made.

President Joseph Smith made a statement.

The motion to provide for publication prevailed. Statements were made by William M. Aylor and James E. Kelley.

Frederick M. Smith stated that he had communicated with J. A. Gillen and had received from him a telegram that he accepted the call and would arrive in Lamoni to-morrow, Wednesday; that he had wired Paul M. Hanson, but had received no word from him.

Announcements were then made.

"We thank thee, O God, for a prophet" was sung, and benediction was pronounced by Heman C. Smith.

Evening preaching was by Hyrum O. Smith, assisted by Charles Fry.

## WEDNESDAY, APRIL 16.

M. M. Turpen and J. S. Snively were in charge of the 9 o'clock prayer service.

Preaching at 10.45 by James E. Yates, assisted by Burton L. McKim.

Business meeting at 2 p. m. was called to order by Frederick M. Smith. Song number 156 was sung, and prayer offered by R. Bullard.

Minutes were read and approved.

The chair read a telegram from Paul M. Hanson, in which he stated that if his ordination was approved by the conference he would accept, and that he had left Los Angeles for Lamoni.

The chair announced that some of those affected by the change in the Quorum of Twelve might be willing to make statements to the body. Responding to this invitation speeches were made by William H. Kelley, I. N. White, J. W. Wight, F. A. Smith, and J. R. Lambert.

At this juncture J. A. Gillen came into the assembly room and the chair asked if he cared to make a statement. The brother stated that he had had manifestations of the call and could do nothing but accept it, though he knew nothing of the revelation other than that indicated to him by the telegram from the Presidency.

The joint council of the First Presidency, Quorum of the Twelve and Bishopric made report as follows:

The joint council of the Presidency and Twelve have had under consideration for some little time the special report of the auditors which was made to the body, and we are instructed to report the following as their action on said report and touching the financial policy of the church.

1. The Bishop assures us that he already has measures in hand to meet the increased demands of his work by reason of the settlement of the Saints and the extended missionary work, and we recommend that these measures be prosecuted and that the financial department of the church be rearranged and the work of the department be put upon thoroughly up-to-date business basis. We recommend that the necessary department help be secured, that Bishop Blakeslee, in harmony with the late revelation, give as much of his time as is possible to the work of the Presiding Bishopric, and that the Bishop select some other man in whom the church has confidence to assist him in this work.

2. The Bishop assures us that he has under consideration the formation of an organization that can hold properties and still be within the provisions of the laws of Missouri, and we recommend that this organization be completed within the conference year and necessary transfer of titles be made, and in this matter the Presiding Bishopric cooperate with a committee of the Presidency and Twelve, as suggested by the Bishop.

3. The joint council recommends that the Presiding Bishop's annual report embrace the several reports of the church institutions, known as the college, sanitarium, and church homes, and also a statement or budget outlining, so far as practicable, the minimum amount that may be re-

quired for the ordinary work of the ministry, the general church administration, and the several institutions named.

Respectfully submitted,

F. M. SMITH, *Secretary Presidency.*

F. A. SMITH, *Secretary Twelve.*

The report was adopted.

The Children's Home trustees made report. Officers for the year had been elected, as follows: Heman C. Smith, president; Oscar Anderson, secretary; and Joseph Roberts, treasurer.

The order of evangelists reported. They recommended the release of J. R. Greenwood, as per his request, and approved of the choice by the Spirit of F. A. Smith as Presiding Patriarch. They extended thanks to J. R. Lambert, who had served the quorum as Acting Presiding Patriarch. No quorum had been present, but several meetings had been held by the members.

The Order of Enoch made report. The trustees last elected were, E. L. Kelley, B. J. Scott, G. E. Harrington, Ellis Short, R. Bullard, M. H. Siegfried, G. H. Hilliard, W. R. Dexter, J. T. Curtis, D. J. Krahl, W. B. Kelley, and A. H. Parsons. The present officers are: E. L. Kelley, president; M. H. Siegfried, treasurer; and W. R. Dexter, secretary. The order had helped several to get homes, reduced its indebtedness, and increased its real estate holdings.

The joint council of the First Presidency, Twelve, and Bishopric made a report, answering several questions in regard to the work and status of bishops and counselors.

J. R. Lambert offered his resignation as a member of the committee on Revision of Church History. It was accepted and J. W. Wight elected to fill vacancy.

A resolution of the Second Quorum of Seventy ordering the Board of Auditors to report only to General Conference, was laid on the table.

A lengthy report from the Committee on American Archæology was read.

Announcements were made, song 131 was sung, and prayer offered by T. W. Chatburn.

Wednesday evening the preaching was by L. E. Hills, assisted by Alma Booker.

## THURSDAY, APRIL 17.

Morning prayer meeting was in charge of J. F. Garver and G. W. Blair.

At 10.45 A. M. Chase was the speaker, meeting in charge of G. W. Thorburn.

The two o'clock session was called to order by E. A. Smith, hymn number 21 was sung, and prayer was offered by A. B. Phillips.

Minutes were read and approved.

The First Quorum of Seventy made report, from which we make the following summary: 67 members, 7,423 sermons preached, 466 baptisms, 431 confirmations, 59 ordinations, 47 marriages performed, 282 children blessed, 1,666 administered to, 5 branches

organized, 16 Sunday schools organized, 6 Religios organized, 97 new openings made, and 6 debates held; one expulsion; one lost by death, W. S. Pender, concerning whose demise resolutions were presented. The new members of the quorum are L. O. Wildermuth, John R. Lentell, C. F. Ellis, A. R. Ellis, J. F. Petre and J. Charles May.

The Second Quorum of Seventy reported. The following is a summary:

Received from the Council of Seventy notice that J. A. Bronson, Ernest N. Burt, J. L. Parker, were assigned to the Second Quorum. These names were approved. They have lost W. M. Aylor who will go into the Quorum of Twelve. Nine meetings have been held, three joint meetings with First and Third quorums of Seventy.

R. Etzenhouser made a statement in which he presented a number of articles to various persons and on behalf of himself and Elder Rees Jenkins he gave a gavel and base made from wood from Jerusalem and the Hill Cumorah. Heman C. Smith presented the gavel to the Presidency, and E. A. Smith responded for the Presidency.

Bishop Kelley called attention to the use of objectionable terms sometimes used in designating the Utah people.

The Quorum of Twelve presented the following report on nominations for ordination to the office of evangelical ministers: H. O. Smith, A. D. Angus, James Davis, J. A. Beckman.

It was moved that the names be approved and the ordinations be provided for. After H. O. Smith made a statement of willingness to accept the office, the motion prevailed.

The Presidency reported the following nominations for high priests: B. S. Lambkin, A. R. Crippen, O. Salisbury, W. R. Armstrong, G. W. Burt.

The nominations were approved, and ordinations ordered provided for.

B. S. Lambkin and G. W. Burt stated they were willing to accept ordination to the office. The motion carried.

The Seven Presidents of Seventy presented a report, from which we extract:

Two joint sessions held; 6 regular sessions held; request was renewed for ordination of J. F. Petre, he to occupy in First Quorum; they had selected to be ordained to the office: L. O. Wildermuth, J. R. Lentell, Clyde F. Ellis, Alvin R. Ellis to be enrolled with the First Quorum; J. A. Bronson, E. N. Burt, J. L. Parker to be enrolled in the Second Quorum; R. D. Davis, M. A. McConley, and J. A. Koehler to be enrolled in the Third Quorum.

A motion was made to approve the report and that the ordinations be provided for. L. O. Wildermuth, C. R. Ellis, J. A. Bronson, J. L. Parker expressed willingness to accept. J. R. Lentell asked

for time to consider, which was granted. Action on the name of J. F. Petre was deferred one year. The motion was then put and carried.

The Quorum of Twelve presented the name of W. A. McDowell for ordination to office of evangelical minister. The nomination was approved and the ordination ordered.

A motion was made and prevailed that the chairman appoint a committee to consider advisability of publishing proper textbooks for courses of study in our college, to report to next General Conference.

The Quorum of Twelve presented a resolution in regard to publications by members of the ministry. It was referred back to same quorum for further consideration and report.

Announcements were made, hymn number 186 was sung, and closing prayer offered by E. A. Blakeslee.

At 7.45 preaching by G. W. Robley, assisted by S. W. Tomlinson.

#### FRIDAY, APRIL 18.

Nine o'clock prayer meeting in charge of C. J. Hunt and C. A. Parkin.

At 9.45 a meeting was held at which the Lamanites present were blessed by way of administration by President Joseph Smith, Fred A. Smith, and J. R. Lambert.

Morning preaching by T. J. Elliott, assisted by A. H. Christianson.

Business session opened with Frederick M. Smith presiding. Song number 201 was sung, and prayer was offered by G. A. Smith.

The minutes were approved.

A motion was made to reconsider the action of yesterday, in regard to deferring the ordination of J. F. Petre for one year. The motion prevailed, and upon reconsideration the action of last year was reaffirmed, thereby approving of and ordering the ordination of the brother.

The ordination of Samuel Hardin, as provided for some two or three years ago, upon the statement of his willingness to accept, was brought up and the chair stated that it would be provided for.

The Third Seventy made report: They had held nine meetings, and three with other quorums; they had lost their president, H. O. Smith, through his ordination as a high priest, and had chosen T. C. Kelley as their president; 16 are present. A vacancy will occur by ordination of J. E. Kelley as an apostle. Twenty three is the present enrollment. They had preached 2,735 sermons, had baptized 223, confirmed 191, ordained 22, blessed 87 children, had held 7 debates, made 28 new openings, organized 3 Sunday schools and 2 Religios.

The Quorum of Twelve presented the following resolution, the matter having been referred back to them on yesterday:

*To the General Conference Assembled; Greeting:* We are authorized to present the following report on the matter referred back to the Quorum of Twelve on the 17th inst.

Whereas, the collection of prophecies and statements other than those which are accepted and approved by the general church claiming to be of spiritual origin, some of which may be of doubtful character, and the records of what may be regarded as miracles and the publishing of such in books or pamphlets and so parading them before the public partake of the nature of boasting, which is contrary to the instruction of the Master, "But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation" (see Doctrine and Covenants 83: 11; also 102: 4) and

Whereas, we believe that such publications are detrimental to the best interests of the church and encourage an undue desire for such experiences, therefore be it

Resolved, That we look with disfavor upon such publications and recommend that the resolutions which are already on record have the respectful consideration and observance of the brethren who are affected thereby. See General Conference Resolutions numbers 288, 368, 550, and Conference Minutes of 1912, page 1622.

Respectfully submitted,  
FRED'K A. SMITH, *Secretary of Twelve.*

The Order of Bishops made report that they had held four sessions, which had been highly beneficial and profitable.

They also reported in regard to the resolution from Eastern Michigan District asking that storehouses and mail order houses be established at Independence. The order did not believe that it was an opportune time to do so. This report was approved later in the session.

The Order of Bishops also made report on the matter presented during the early days of the session in regard to the meaning of the terms "Presiding Bishopric," etc., as follows:

LAMONI, IOWA, April 18, 1913.

*To the Presidency and Conference Assembled:* I am authorized by the Bishopric, to whom was referred the resolution touching the interpretation of the term the "Bishopric of the church," to present to you the following for your consideration.

The term "The bishopric," as used in the revelations to the church, refers to the Presiding Bishopric, and also to the association of men holding the office of bishop under a presiding head, therefore:

1. Be it resolved that when reference is made to the Presiding Bishop and his counselors the term "The Presiding Bishopric" be employed.

2. Be it further resolved that when reference is made to the bishop of a stake and his counselors the title "Stake Bishopric" should be used.

3. Be it further resolved that when the association of all the bishops and their council is referred to, the term "The Bishopric" or "Order of Bishops" be applied.

J. A. BECKER, *Secretary.*

Their report was adopted.

The committee to which had been referred the question from the Little Sioux District in regard to the rights of districts in holding reunions, made report to the effect that in accordance with General

Conference resolution number 83, in which the jurisdiction of districts was declared to be coextensive with their geographical limits, the jurisdiction of reunion committees could not therefore extend beyond the limits of their districts. As to the present situation in western Iowa, the committee recommended that the Little Sioux District either arrange to hold their reunion with the other districts or make a change of dates for holding their own.

This report was adopted.

The resolution calling for special reports of Auditing Committee to various church officers to be presented to this conference was taken up, and then laid on the table.

The report of the Joint Council upon financial matters, action on which had also been deferred, was considered.

An amendment was presented to add to paragraph 1 the clause, "and that such name be submitted to this body at this session for ratification."

After considerable discussion the amendment was denied, and the report and recommendations were adopted.

A time limit for new business was fixed at 2.30 p. m., tomorrow, Saturday, April, 19.

The chair announced that an ordination meeting would be held Saturday at 8 a. m., ordinations to be under direction of the Quorum of Twelve.

The chair announced the following committee on textbooks, as ordered by resolution: A. Carmichael, S. A. Burgess, and F. M. Sheehy.

Song number 172 was sung, and prayer was offered by I. N. White.

Preaching in the evening by S. A. Burgess, assisted by C. I. Carpenter.

#### SATURDAY, APRIL 19.

On Saturday morning at 8 o'clock an ordination meeting was held. The Presidency was in charge, assisted by William H. Kelley. Song number 1 was sung, prayer by G. T. Griffiths. The following brethren were ordained to the office indicated, by the brethren named, the first named of those officiating being in each instance the mouthpiece.

E. A. Blakeslee, bishop, E. A. Smith and Frederick M. Smith.

J. E. Kelley, Quorum of Twelve, G. T. Griffiths, F. A. Smith, and John W. Rushton.

William Aylor, Quorum of Twelve, John W. Rushton, F. A. Smith, and G. T. Griffiths.

\*J. A. Gillen, Quorum of Twelve, F. A. Smith, John W. Rushton, and G. T. Griffiths.

H. O. Smith, evangelical minister, F. M. Sheehy and J. W. Wight.

B. S. Lambkin, high priest, J. W. Wight and F. M. Sheehy.

G. W. Burt, high priest, Peter Anderson and J. F. Curtis.

I. N. White, evangelical minister, J. F. Curtis and Peter Anderson.

Alvin R. Ellis, seventy, F. A. Smith and J. W. Wight.

L. O. Wildermuth, seventy, U. W. Greene and R. C. Russell.

J. L. Parker, seventy, J. W. Wight and F. A. Smith.

J. A. Bronson, seventy, R. C. Russell and U. W. Greene.

The meeting closed with prayer by Frederick M. Smith.

At 9.15 business was resumed, with Frederick M. Smith presiding; song number 12 was sung, and prayer was offered by W. H. Kelley.

Minutes were approved.

The chair stated that Samuel Harding had been ordained a high priest at the Presidency's office by F. M. Sheehy, U. W. Greene, and J. F. Curtis.

The General Sunday School Association made a report as follows:

The General Sunday School Association has had a year of considerable growth and development. While the reports show a substantial increase in membership, we are confident that the growth which is not shown by statistics has been by far the greater and more important.

The General Organization of this organization of the church was held on April 4 and 5 at Lamoni, Iowa. Seven sessions were held.

The change to graded lessons ordered one year ago has met with both favor and disfavor. The movement with only a few months' trial can not be properly passed upon. Yet the majority of the schools seem to appreciate the change.

The association has a present membership of 31,066 with 628 schools and 69 districts, a gain in membership of 1,121 for the year.

#### THE HOME DEPARTMENT.

This department has, under the direction of Mrs. E. S. McNichols, shown great activity and accomplished results very commendatory. The present membership is about 5,000, and increasing daily. We wish to call attention of the conference to this special gospel educational department, and request that the ministry cooperate with Mrs. McNichols in the establishment of classes in their respective fields.

#### LIBRARY WORK.

E. H. Fisher has acted as the representative of this association on the Library Commission, the report of which is made direct to your body.

#### THE NORMAL DEPARTMENT.

This work the past year has been conducted in connection with the Religio Society, as heretofore. Mrs. D. H. Blair has acted very creditably as superintendent: 202 first examinations have been taken; 105 second examinations; 61 have graduated, with 16 post graduates; 3 have graduated on the "One to Twenty-One" course. Over half of this number are taking the Book of Mormon Normal.

#### PUBLICATIONS.

The association is now publishing five grades of the *Gospel Quarterly* with respective editors for each grade as follows: Beginners, Mrs. G. T. Griffiths; Primary, Miss Anna Zimmermann; Junior, Mrs. Daniel Macgregor; Intermediate, Miss Lucie H. Sears; Senior, Mrs. R. S. Salyards. The *Sunday School Exponent* is still published by the association, being now issued quarterly and principally for teachers and workers. This periodical and the *Senior Quarterly* are furnished free upon application to all under General Conference appointment.

#### FINANCIAL CONDITION.

The receipts for the year as reported by the treasurer, John Smith, are \$6,133.58; expenditures, \$5,964.51. A gain of receipts over expenditures for the year of \$169.07. Balance on hand one year ago was \$2,602.09. Present balance, \$2,771.16. The following appropriations were made: five hundred dollars to Graceland College Trustees, to be loaned to young men and women to secure an education in Graceland College under the following restrictions: First. The amount furnished any student shall not exceed \$60 for the year. Second. This amount shall be considered loaned without interest to the recipient, and shall be returned by the student as soon after leaving school as practicable. Third. Said money when returned shall again be loaned to a needy student, returnable as above. Thus making a permanent aid fund.

Five hundred dollars was appropriated toward the erection of a church building in Salt Lake City, to be expended at the discretion of the Joint Council of Presidency, Twelve, and Bishopric.

One hundred dollars for Library Commission's work; \$50 for Social Purity Committee; \$50 for the Normal Department; \$750 for contingent expenses.

A resolution was passed looking toward the coalition of the Sunday School Association and Zion's Religio-Literary Society, and the following was selected as a committee to meet with a similar committee of the Religio Society, D. Macgregor, D. J. Krahl, T. A. Hougas.

#### GENERAL OFFICERS FOR 1913-14.

The same officers as selected last year were continued, with the following exceptions: Mrs. M. A. Etzenhouser was chosen as second assistant superintendent, and W. N. Robinson was chosen as secretary to succeed D. J. Krahl, who had acted in that office for the past twelve years and had requested to be released. The present officers are: Superintendent, Daniel Macgregor, Saint Clair, Michigan; first assistant superintendent, Gomer R. Wells, Lamoni, Iowa; second assistant superintendent, Mrs. M. A. Etzenhouser, Independence, Missouri; secretary, Wallace N. Robinson, Tulsa, Oklahoma; Home Department Superintendent, Mrs. E. S. McNichols, 716 Commercial Street, Atchison, Kansas; treasurer, John Smith, Lamoni, Iowa; member Library Commission, E. H. Fisher, 100 Sycamore Street, Winterhill, Massachusetts; Revising Committee, R. S. Salyards, John Smith, A. Carmichael. Sister Annie E. Allen was selected as a member of the auditing committee and J. A. Gunsolley of the Lessons Committee.

The association appreciates the aid extended by those of the ministry and offers its assistance in our mutual work of educating and development for Christian service.

D. J. KRAHL, *Secretary*.

APRIL 18, 1913.

A report of the Joint Council was read in regard to the second offense in adultery, as follows:

LAMONI, IOWA, April 18, 1913.

To the General Conference; Greeting: By order of the Joint

Council of Presidency, Twelve and Presiding Bishopric we present the following for consideration and adoption as a substitute for the resolutions referred to us:

"Resolved, That in cases of adultery where the guilty member has repented, and the matter is not publicly known, a written confession duly signed and witnessed by one or two officers of the church shall be sufficient to establish the fact of the first offense; said confession, and associated statements by the officer or officers, to be forwarded to the First Presidency's office to be filed in the archives, which are not open to any other officers than the Presidency. The offense should not be made a matter of record in the home branch or district and should not be published by these officers receiving the confession.

"If, however, the person should later fall into delinquency, then there should be some way to protect the interests of the church in the operation of the law which requires that the second offense of adultery shall not be forgiven, but there would be no way for the first offense to be known unless there was provision made whereby the officers could be acquainted with the first offense. This can be reached in the instance above cited if the request recently made by the First Presidency will be complied with by local officers, namely that whenever charges of a serious character are preferred against a member, the Presidency shall be immediately notified of the charges. This would enable the Presidency to notify the officers in case they had record of a previous offense unknown to the officers who had formulated the later charges. We think the filing of the confessions with the Presidency would be safer than having them filed with either branch or district presidents, as there is less likelihood of them becoming public property if lodged there than if lodged with a local authority.

Respectfully submitted,  
FREDERICK M. SMITH, *Secretary Presidency.*  
FREDERICK A. SMITH, *Secretary Twelve.*

The report was adopted.

The chairman reported verbally in regard to the committee on clergy credentials. Upon his statement that the committee had little or nothing to do, it was abolished.

The committee on memorial to the Martyrs, after a statement by H. C. Smith, and the minister in general charge of that district being made ex officio a member of the same, was sustained.

Committee on compilation of church resolutions was sustained.

Committee on reorganization of quorums was continued.

Committee on building of church office building was continued.

Committee on vacancies on board of auditors was sustained as to the members from the Presidency and high priests. The twelve were asked to name their member, F. A. Smith having been released from that quorum.

The board of trustees of the Children's Home were continued.

The board of auditors, after the election of Daniel Macgregor to take place of L. O. Haas, whose term expires with this conference, was sustained.

Committee on tracts reported and was sustained.

Committee on American archaeology was sustained.

The Presidency and general secretary were authorized to print all of such reports and documents to come before General Conference as possible before the sitting of the conference.

Committee on revision of church history was sustained.

Committee to confer with the Church of Christ was sustained, after substituting the name of R. Bullard for that of R. May.

Committee on Inspired Translation was sustained.

Committee on juvenile history was sustained.

The following were elected trustees of Graceland College: J. F. Garver to succeed himself; J. W. Wight to succeed Fred B. Blair; and S. A. Burgess to succeed himself.

The First Presidency recommended the ordination of John A. Saxe and H. A. Higgins to office of high priest. The recommendation was concurred in and the ordinations ordered provided for.

The Library Commission was sustained.

Committee on translation in foreign languages was sustained.

Committee on rules of representation was sustained after adding the names of A. N. Phillips and T. A. Hougas to those already composing said committee.

Committee on historical relics, after statement from Heman C. Smith, was sustained.

Committee on the erection of a library building was sustained.

The joint committee on social purity was sustained.

The bishop's report was then considered. Discussion was stopped by adjournment at 12.15. Adjourned to meet at 3 p. m.

Doxology was sung and benediction pronounced by E. A. Blakeslee.

At 3 p. m. business was resumed. Song number 82 was sung, and John Smith offered prayer.

The consideration of the motion to adopt the bishop's report was resumed. An amendment to create a board of appraisers was denied. The report was adopted.

A motion to establish an information bureau with the Church Historian in charge, was laid upon the table.

The Seven Presidents of Seventy made additional report as to meetings and business.

The matter of the election of the Board of Trustees of the Sanitarium was taken up. A motion was made that inasmuch as a communication from the President of the church in regard to nomination of such trustees had been referred to a committee and no report had as yet been received from such com-

mittee, the matter be deferred until such report is made. This prevailed.

A motion prevailed that when this conference adjourn it does so to meet April 6, 1914, at Independence, Missouri.

A. N. Hoxie, jr., chorister of the church, was given authority to appoint district choristers.

Paul M. Hanson having arrived he was asked to make a statement to the body. He responded feelingly, accepting the call to the Quorum of Twelve, and acknowledging his devotion to the church.

J. B. Lentell stated that he had received no light as to his call to the seventy, but there being no stopping place he would go ahead by faith and would accept.

The ordinations of these brethren then took place, U. W. Greene and John W. Rushton officiating, the former the mouthpiece in the ordination of Paul M. Hanson, the latter in that of the ordination of J. B. Lentell.

Song number 110 was sung, and prayer was offered by Bishop Kelley.

Preaching at 7.45 p. m. by J. A. Becker, assisted by Joseph Roberts.

#### SUNDAY, APRIL 20.

Sunday school was held at 9.30 in charge of local officers. At 10.45 preaching in the auditorium by J. A. Gillen, assisted by William M. Aylor; in the lower room by Wardell Christy, assisted by Roy F. Slye.

At 2.30 in the afternoon a prayer meeting was held in the auditorium in charge of J. F. Garver and W. H. Garrett. At this service Frederick A. Smith was ordained Presiding Patriarch by Joseph Smith and J. R. Lambert; Gomer T. Griffiths was ordained President of the Quorum of Twelve by Joseph Smith and J. R. Lambert, and J. W. Wight was ordained patriarch by Frederick M. Smith and F. A. Smith.

At 7.45 preaching by Paul M. Hanson, assisted by J. E. Kelley.

(Monday's items on page 397.)

## Original Articles

### PRACTICAL WORK OF THE PRIEST'S OFFICE.

#### NUMBER 5.—"DUTIES OF OFFICERS" SERIES.

EDITOR'S NOTE.—At the time when this article was written Brother George Wixom was president of the Eighth Quorum of Priests, of southern California. He has since been ordained to the office of elder.

The word *practical* means; (1) "Derived from practice, use, or experience; (2) capable of being used, or turned to use or account." With this definition before me I shall endeavor to show that the priests' office is practical, or in other words, I will show that the purpose of this office is to supply a real need in the church of Jesus Christ; and that he who occupies in the office of priest in order to serve where

he will be a real benefactor in the kingdom of God on earth, must take Jesus as his leader and example, and his soul must be fired with the spirit of service so prominent in the life of our Savior. Following are some statements made by him along this line:

I am among you as he that *serveth*.—Luke 22: 27.

Whosoever will be chief among you, let him be your *servant*; even as the Son of man came not to be *ministered unto*, but to *minister*, and to give his life a ransom for many.—Matthew 20: 27, 28.

With these expressions of our great Teacher before us, we can clearly see that when the Master came on earth, he came to serve, to help, to encourage, to build up. We find from a careful study of his life, that all that he taught, all that he did, all that he stood for, was practical, and he was always consistent. He gave no command that he did not himself obey; he was a living example of the grand message he came to teach.

As ministers and representatives of this same Jesus, what is the lesson to us? How did Jesus regard it? What is expected or demanded of those upon whom the holy priesthood has been conferred? Listen while the Master speaks. He is addressing his Father:

As thou hast sent me into the world, even so have I also sent them [his servants] into the world.—John 17: 18.

Now, let us look at the work that a priest is called upon to do, and try if possible to learn his real mission in the church. Right here let me say: Before a priest can be a success in his particular line of work, he must be inspired by the same Spirit that inspired Ezra the priest, who led a colony of Israelites out of Babylon into Jerusalem, as recorded in Ezra 7: 10. Here we are informed that his chief desire was to know the law of God thoroughly, and then to teach it to the people. The Spirit that inspired the latter day prophet was in harmony with this thought, as expressed in Doctrine and Covenants 104: 44:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

If a priest enters into the spirit of his work with all diligence and fully prepares himself, by careful study of the law of God, and fervent and earnest prayer, he is then in a position to serve whenever and wherever the opportunity may present. The Lord has defined his duties in a few words:

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

From the above we note that one of his first duties is to preach the gospel of Christ. By way of encour-

agement to those who feel unable to perform this great task, the Lord said to Hyrum Smith while he was yet young in the work:

First seek to obtain my word and then your tongue shall be loosed; then if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men.—Doctrine and Covenants 10: 10.

Surely there is a crying need for ministers endowed with this gift and power, men who can stand before the world and fearlessly tell the gospel story, as did John the Baptist, son of Zacharias, a priest of the temple at Jerusalem, who called upon the people everywhere to repent and be baptized and prepare for the coming of their King.

Regarding this special feature of the priest's work, Joseph the Seer had this to say:

From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency, and his services as necessary in the body.—*Millennial Star*, vol. 15, p. 850.

The next duty referred to by the Master in setting forth the duties of a priest, is to teach, expound, exhort. We believe that this has reference to his work among the Saints, and believe it is what the Apostle Paul referred to in Ephesians 4: 11, 12, where he says:

And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Here you will notice, associated with the apostles, prophets, evangelists, and pastors, are teachers, whose special work will be to labor among the Saints as teachers, that through their efforts the Lord will lead the Saints on to perfection, and the body or church of Christ will be edified and built up and made perfect.

In this field of service the priest will find opportunity to reach the members and converse with them in their homes. (You will note that he is commanded to visit the home of each member.) He is to teach the members to pray, to make clear the importance and necessity of prayer, and to call attention to the example set before us, in the life of our Savior, who not only instructed his disciples how to pray, but was ready to kneel before his Father in heaven before undertaking any important work, and offer up a prayer for instruction, wisdom, and aid, that he might do his Father's will.

The priest should be, above everything else, a social being. He should love everybody and everything that is good. He should be a close student of human nature, and particularize in studying the individual rather than the collectivity. His work lies largely with the individual, and he should specialize in this respect. He should be a psychologist,

understanding the power a good man can have over other men, and use this God-given faculty to direct the energy of the membership. He should be a lover of children, and should give special attention to the home conditions and family life.

As the priest goes forth among the Saints to talk with the members in their private homes, he has opportunity to teach and instruct as at no other time, for here he is away from the gaze and ears of the world. He will often hear statements that should never be repeated, but he should at all times seek to protect, encourage, and build up. If he should hear an adverse criticism of one of his brethren, he should not repeat it. He should refuse if possible to hear the criticisms and complaints of aggrieved members, and should teach them their duty along this line. If necessary, he should write the facts of the case, and have the person sign same, then turn the matter over to the president of the branch, who is in a position to have the grievance adjusted. The Saints should be taught that a priest is not called upon to settle difficulties of this nature, and that other officers are called to handle this special work.

Before a priest can be a real factor for good in building up the church of Christ, he himself must be practical. As I view it, the priests would be a greater power for good if they would not try to carry the air of official dignity into their work; or in other words, if the priests would throw dignity and self-consciousness of authority to the winds, and make it a point to get in touch with the people, enter into their lives, share their pleasures, and assist them to bear their pain, the church would be far ahead of what it is to-day. There is nothing whatever in authority better than the privilege to do good and to help men and women to a better life.

A priest may read over the law giving him instructions as to his duty; he may go forth and obey the letter of the law, then exclaim, "What lack I yet?" and be answered something like this: "You have kept the letter of the law, but you have neglected to exercise judgment, show mercy, and have faith."

When we begin to realize the magnitude and grandeur of this marvelous work of God, we might stop and ask: "Are we fit to represent God as priests? Are we examples of the law? Do we refrain from doing the things we should not? Do we do what we ought to do? Do we obey the word of wisdom? Do we speak crossly to a stranger, friend, or enemy? Do we pray as often as we should? And, do we have family prayer in our own home? If we expect to succeed, we must look to Christ as our example. In Isaiah 45: 22, we are told: "Look unto me and be saved." We should ponder over the sayings of Jesus, then go forth to our labor, and thrust in our sickle and reap. We should be cheerful in our labors, and try never to be discouraged. Jesus once

said: "No man having put his hand to the plow and looking back is fit for the kingdom of God."

We should heed the admonition of the wise man: "Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9: 10. We should forgive and forget any injury from another, and be like the Master: "Turn the other cheek." When unkind words are spoken or unkind criticism offered, we should not retaliate, but try to be big enough not to notice small things, and at all times be quick to hear but slow to speak.

In order to be of greater utility and power in the gospel work, we should learn a lesson from a statement of Jesus: "Ye are the salt of the earth." We all know that the place of salt is not in self-assertion, but in self-surrender; its service is not in exhibiting itself, but in losing itself. Like the candle, it illuminates by self-surrender.

One might ask, "Is there a real need for active, earnest, God-inspired priests in the church to-day?" Every wide-awake, observing branch president will answer, "Yes; and we need more of them: The work is being hindered because of the lack of such priests."

Wherever there is a band of Saints struggling to overcome the world, shepherds and teachers should be there to encourage and help. The Saints should be instructed to live pure, humble, prayerful lives in their homes, to deal justly and honestly with their neighbors, to be faithful in small things. I have known honest, noble Saints who were not helping in the work as much as they were able, because they thought that their humble efforts would not be of any value, forgetting that Jesus commended the poor widow who gave her mite, while others gave of their abundance. They do not fully sense the full meaning of the statement of Jesus where he said:

He that is faithful over a few things, I will make him ruler over many things.—Matthew 25: 21.

The Saints should be taught to be frugal, not wasteful; to be industrious, not idle. Their attention should be called to the law of God in regard to tithing, consecration, and free-will offering, that through a united effort on the part of the Saints, the different institutions of the church may advance and succeed; that Zion may be established, and a people prepared to meet their Savior when he shall come on earth again to establish righteousness, justice, and peace.

The Saints should be encouraged to love one another, and taught to appreciate the power of love as a factor in our development. Love is like the showers of rain and the warm sunshine, by which all nature is made to blossom, grow, and unfold; while hate has the effect of frost, the cold, chilly blast of winter which causes the leaves and flowers to wither and die. Selfishness and hate bring untold

misery and destruction, while love brings happiness and joy unspeakable. If it were not for the love of the parent or some one for the little helpless babe, how long would the child live? How long would anyone want to live without the love and interest of friends?

From experience and study, we find that the work of a priest is to be a real shepherd, a true, loving friend, and a broad-minded, well-informed teacher of the law of Christ; not to drive or compel, but in a kind, humble, loving spirit, call the attention of the Saints to their duty, show them that it is to their advantage and best good to acquaint themselves with the beautiful law of Christ, and practice the same in detail in everyday life. Impress upon their minds that you have come to them as one of their truest friends to help them avoid those things which bring shame, sorrow, and defeat. When the Saints are made to realize fully their duty, as a rule they will esteem it a pleasure to obey. They will be made to realize that true happiness and success come as a result of service and obedience.

Right here, I will relate an experience which gave me encouragement in my work, and made me to feel that if I were willing to do my part, the kind Father would be willing to cooperate and assist. On one occasion, I was notified by telephone that one of the members of our branch had met with an accident, and had to have a part of one foot amputated. I called and found that this member had suffered a great deal. There being no elder available, to administer, the family had called for me to pray for this afflicted one. As I knelt by the bedside, I offered an earnest, humble prayer, asking God to have mercy on this suffering child, that He would rebuke the pain and cause the affected parts to heal. As soon as I rose to my feet, the pain of the sufferer ceased, and the child fell asleep. In a short time, this young Saint had completely recovered. I have had many experiences in my work as a priest, which have remained with me as bright spots on memory's page.

As I write, my soul rejoices as I recall the many occasions when I have been permitted to encourage the Saints and to do them good. My life is made happy in the thought that I can be of service in helping to strengthen the Saints and to build up this great work of Christ.

May the Lord abundantly bless his chosen priesthood, that they shall be made to realize and fully sense the importance of the work that the Master has called upon them to perform; that they may not be slothful, but diligent, earnest, and humble; that they may be filled with the spirit of love and service, is my earnest prayer.

Yours for the cause of Christ in all the world,

GEORGE H. WIXOM.

## THE PRIEST AND HIS WORK.

NUMBER 5, "DUTIES OF OFFICERS" SERIES.

EDITOR'S NOTE.—At the time when this article was written Elder R. T. Cooper was acting as presiding priest of the Los Angeles Branch. While occupying in that capacity he organized the visiting officers of the branch in a very practical way, so that a thorough and systematic work was done during the year. Automobiles belonging to various members were pressed into service, and a great deal of territory was covered, especially on Sunday afternoons. As the priests were all working men, with limited time, this enabled them to use their time and energy to the best advantage.

Christ's work in the world was and is effective because he lived the same as other men, subject to the passions, temptations, desires, struggles for a livelihood,—and accomplished his work in spite of them.

The priest's work is effective and bears results largely in the ratio his life is a living example of overcoming and performing his work under the same difficulties and environments as surround those among whom he lives and labors.

His ability to teach even when enlightened by the Spirit will be largely *measured* by his ability to exemplify the laws of God and the church under the same conditions, and circumstances at least equally severe as experienced by those taught.

Personally, I believe that to be enlightened by the Spirit, so as to be enabled to see clearly and understand and then *teach what one knows*, is more effective than to be swayed and carried away in the Spirit, so that it becomes apparent it is not the priest talking, but some other power. In other words, let the priest teach by the Spirit and not the Spirit through the priest,—the same as the elders are to conduct the meetings as they are led by the Holy Ghost. (Doctrine and Covenants 17: 8.)

### VISIT THE HOUSE OF EACH MEMBER.

This is the explicit duty imposed by direct revelation of the Lord on the priests (Doctrine and Covenants 17: 10), exhorting the members to pray vocally and in secret and attend to all family duties. The Book of Mormon states unequivocally, "Pray in your families unto the Father, always in my name, that your wives and children may be blessed," thus fixing this responsibility on the fathers. (Book of Nephi 8: 8.)

Don't let us allow the desire to "preach," study, or prepare for other work, monopolize our time to the exclusion of this duty to "visit the house of each member." This visiting furnishes the best opportunity to "teach," "expound," and "exhort." Some of the results from this systematic visiting are most surprising, such as removal of great misunderstandings, meeting of and correcting wrong doctrine, warming up discouraged ones, including some who seem hopelessly gone toward the other churches are brought back, and all kinds of things can be met here that never could be touched from the pulpit or even

found out until discovered by the teacher, when too late.

The priest's calling is to be a savior.

Many a good crop can be raised on poor and stony soil if carefully nourished and kept clean of weeds.

### TO ADMINISTER THE SACRAMENT.

In addition to assisting in the sacrament services at the church, as called upon, the presiding priest should secure the names of all members prevented from attending, especially by sickness, and administer the emblems at their homes with a short season of prayer and fitting communion.

Taking the emblems occasionally to the house of well persons habitually absent from the sacrament services, will frequently discover there is a secret cause which may be healed by the teacher, and in case of sheer indifference will be the most gentle and effective way of teaching the importance of this service and leave an impression that will be carried to the judgment day, that the Lord said, "But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord."—Doctrine and Covenants 59: 2.

### BY APPOINTMENT.

This is a question for individual decision, depending upon the priest, parties to be visited, the location and exigencies of the case. Visiting *only* by appointment should save calling and finding no one at home, but if visiting is done by neighborhoods, there would not be much time lost in getting to the next house. If two or three calls show parties to be habitually away from home or in case of a special matter with an individual, an appointment would be eminently proper. But appointments tend toward formality by all parties concerned, and a certain preparedness which is not conducive to best results, while simply calling unannounced finds the homes as they really are, leaves the priest at liberty to change plans, as he might feel proper, and often brings a rift of light or comfort in trouble, more cheering when not expected, although in a general way it is deemed advisable to let it be known the priests are now visiting a certain section of the city and a call may be expected.

### COVERING THE CITY.

Divide the city into sections, organize the priests' forces into pairs, dividing up differently every Sunday or two, to secure benefit of interchange of methods and ideas and avoid becoming mechanical, make a separate card for each member in the section, divide the cards among all the sets of priests, and keep all the forces in one district until it is finished; then take up another. Take the names as they come, without special selection or assignment of special names

to certain priests, (wisdom may dictate a few exceptions) but "ye are equal in calling" and authority and right to the help of God's Spirit by putting forth equal effort. Suburban towns to be assigned as deemed best.

#### ABSENT MEMBERS.

Members known to be absent from the city or who can not be found, should have a personal letter written to the last known address. They may be located through the post office. Don't use a circular letter,—put the soul into each letter—don't write one letter for a whole family. It might fall into the hands of a lukewarm member and reach none of the other members of the household. A letter was written this summer by one of the Los Angeles priests and mailed to the navy yard at San Francisco, and in due time a warm-hearted reply came from the Asiatic Squadron in Philippine waters.

#### THE VISIT.—DIFFICULTIES AND GRIEVANCES.

It is best to promptly and candidly state the purpose of the call for a priest's visit, and the family should then be assembled, as well as possible. Visits should be opened or closed with prayer.

The priest is to "teach," and encourage in attendance on family duties, especially observance of family and individual prayers to develop love, consistency, obedience, and forbearance. He is not to be a family censor, nor arbiter, but rather to teach self-government.

In case of hardness, bitterness toward another member, or grievance toward the church, which the law assigns to the work of the teacher, the priest should not allow himself to become embroiled. He should kindly, gently, but firmly instruct such parties that they are not allowed to entertain such matters; but if they persist in talking, have it reduced to writing and signed and refer to the branch president, through the presiding priest. The priest should not, however, retreat altogether behind the teacher, but remember one of the priest's God-given duties is to "teach," and then is the golden opportunity to teach, "If thy brother offend thee, take him or her between him or her and thee alone." If that effort fails, they are then to take a teacher, and after *coming into the presence of the other party*, try again. This rule kindly and faithfully lived up to, will stop many difficulties, even serious ones, before going even to the teacher, and prove *the laws of God will work*.

#### WHEN VISITORS ARE FOUND AT THE HOUSE.

Don't be abashed altogether and beat a retreat of your own accord. It would be better to state the object of the call. Frequently the visitors are willing to take part in a little visit and listen to a frank outline of the work and system that brings you there according to God's law and have an object lesson in

our church work. If it should be inopportune, or the member called upon not be willing, withdraw and call again, but let the decision on such grounds be theirs and not the priest's.

#### REPORTING.

This should not be omitted or neglected. It is prescribed by the church, in keeping with God's laws, and is necessary.

Have an alphabetical index book kept by the presiding priest, in which is entered the name and address of each individual member, leaving roomy blank spaces under each name.

From this book the cards are made up, one for each member, showing name and address on one side; also blank lines to show by whom visited, date, and remarks.

These cards are then returned to the presiding priest, who copies the record in his book and the cards are then forwarded to the branch president.

On reverse side of card is printed the official church name and local meeting place, with several blank lines. When no one is found at home, this side of an extra card is filled out and left to show that the priest called and will return.

In addition to this, each priest reports to the branch, and also to the quorum.

Each house is reported as one visit, and the number of persons visited shown separately. When no one is found at home, it is reported as a "call." An afternoon report might read: Visits, 4; persons visited, 7; calls, 2.

#### COMMON OBJECTION.

"Missionaries in foreign lands better stay at home and convert our own members," etc.

Remember the parable of the sower: Some seed fell by the wayside and was devoured by fowls; some withered for lack of moisture; some was choked by thorns; also some fell on good ground.

It is a fact that some good farmers set up scarecrows, and in some places they even hire men with guns to keep the gulls away, until the grain is well rooted. Weeding is a universal custom, for the benefit of almost every individual hill of corn. Some of the finest orange groves are on ground so stony it looks as though nothing could grow, and southern California's paradise would become a desert without irrigation by human agency.

God has ordained the Twelve to open up the fields. The Seventies sow the seed. But the "standing ministry" are the husbandmen to scare away the devouring birds, irrigate, fertilize, and weed the growing plants. So by actually doing our part, the priests become the connecting link, the spiritual gates are opened, and God giveth the increase.

The angels will do the harvesting, but the priests shall visit the house of every member.

R. T. COOPER, *Presiding Priest.*

LOS ANGELES, CALIFORNIA, December 12, 1912.

## Of General Interest

### THE POOR, FALLEN DESCENDANTS OF THE MIGHTY INCAS.

Sir Roger Casement, the British Consul General, who exposed the atrocities committed on the Putumayo Indians, has written a most interesting article about these people in the *Contemporary Review*.

He says that these Indians have the air of civilized children who have been lost in the forest. They are, in fact, descendants of the wonderful Incas, who once covered Peru with their mighty cities and palaces. The only defect of these people seems to be a lack of pugnacity as compared with the white man.

There are some six or seven distinct tribes, speaking different languages, but identical in manners and customs. The principal tribes are:

The Huitotos, the Boras, the Andokes, the Muinanes, the Recigaros, the Ocianas and the Nonuyas, inhabiting the region in which the operations of the Peruvian Amazon Company have been carried on. Of these the Huitotos are the most numerous; while the Recigaros are probably reduced to a mere handful.

The Huitotos are the least sturdy and courageous; the Boras and Recigaros are the finest physically and in morale. The former are still largely unconquered, but many have been turned into rubber collectors, and have suffered much in the process. They are fine specimens of manhood, as are the Recigaros, straight and clean-limbed, with often very pleasing features, and are brave, intelligent and capable.

All these Indians are, indeed, notably intelligent. Their weakness lies not in lack of intelligence so much as in that prevailing docility of mind which leads the Indian everywhere, in that part of South America, to submit to the white man and to render him an ever too ready obedience.

Sir Roger expresses the view that all the Indians of the New World are derived from a common origin, and he places the tribes interned in the vast Amazon forests as of identical origin with the Aymaras and Quichaus of the Inca Empire.

These "innocent, friendly, childlike human beings," go almost quite naked—the men only wearing a strip of the bark of a tree, wound round the loins, while the women, entirely nude, stain their bodies with vegetable dyes, and, at dances, stick fluff and feathers with an adhesive mixture to the calves of their legs and sometimes down the hips.

The men, too, stain their bodies with varied native dyes.

Both sexes are chaste and exceedingly modest. Their minds are alert, quick and perceptive and their dispositions cheerful and courteous. Their possessions are practically nil, and their surroundings depressing in the extreme—a morbid, dense and gloomy forest, inhabited by wild beasts, serpents and insects and subject to one of the heaviest rain-falls in the world, accompanied often by the most tremendous storms of thunder and lightning to appall the stoutest heart.

No metals anywhere exist, and even stones are very scarce—the forest is their end-all and their be-all. They have no domestic animals of any kind, and no food or materials, save such as might be derived from the unending woodlands in which they are submerged.

Such surroundings as these, says Sir Roger, neither offered a future nor held a past, yet nothing became more clear the more these Indians were studied than that they were not children of the forest, but children of elsewhere lost in the forest—babes in the wood, grown up, it is true, and finding the forest their only heritage and shelter, but remembering always that it was not their home.

While the Indian is spoken of as a savage his mind is not that of a savage. He is an intelligent human being, even a singularly intelligent one in some respects, who finds himself by some strange fate lost in the woods and compelled to reside in surroundings for which he has no true affection.

Although the wild tribes in the great Amazon forest live in a constant state of hostility with one another, they are averse to bloodshed. Even their weapons, says Sir Roger, are the most gentle engines of death—the silent blow-pipe with the tiny dart only a few inches long, the small throwing spear that a woman or boy can hurl, and the noiseless bow and arrow. The blow-pipe is, perhaps, the most effective of these weapons.

Turning to the subject of the influence of the white man over these natives, Sir Roger says that the Jesuits might have saved all the Indian tribes of the lower and middle Amazon had it not been for the greedy savagery of the Portuguese "colonists." "Wherever the Franciscans, who are in Peru to some extent what the Jesuits were in Brazil, have had means to protect and help the Indians, they have carried on the good work that Lieutenant Herndon and others noted in the early and mid years of the last century. Where they have failed, it has been due to the success of 'commerce' over the civilization, of covetousness over Christianity."

"Is it too late," the author asks in conclusion, "to hope that something of the good will and kindness of Christian life may be imparted to the remote,

friendless and lost children of the forest still awaiting the true white man's coming into the region of the Putumayo?"—*New York American, October 27, 1912.*

## Hymns and Poems Selected and Original

### The Crisis.

Once to every man or nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom  
or blight,

Parts the goats upon the left hand, and the sheep upon the  
right.

And the choice goes by for ever 'twixt that darkness and that  
light.

Careless seems the great Avenger; history's pages but record  
One death grapple in the darkness 'twixt old systems and the  
word;

Truth for ever on the scaffold, wrong for ever on the throne—  
Yet the scaffold sways the future, and, behind the dim un-  
known,

Standeth God within the shadow, keeping watch above his  
own.

Then to side with truth is noble when we share her wretched  
crust,

Ere her cause bring fame and profit, and 'tis prosperous to  
be just,

Then it is the brave man chooses, while the coward stands  
aside,

Doubting in his abject spirit, till his Lord is crucified,  
And the multitude make virtue of the faith they had denied.

For humanity sweeps onward; where to-day the martyr  
stands.

On the morrow crouches Judas with the silver in his hands;  
Far in front the cross stands ready, and the crackling fagots  
burn,

While the hooting mob of yesterday in silent awe return  
To gleam up the scattered ashes into history's golden urn.

New occasions teach new duties; time makes ancient good  
uncouth;

They must upward still, and onward, who would keep abreast  
with truth;

Lo, before us gleam her camp fires! We ourselves must  
pilgrims be,

Launch our *Mayflower*, and steer boldly through the desperate  
winter sea,

Nor attempt the future's portal with the past's blood-rusted  
key.—James Russell Lowell.

"Thou shalt not take the name of the Lord thy God in vain."  
—*Exodus 20:7.*

Oh, puny man, how can you dare

Defy the powers of heaven,

And use God's name to curse and swear

With breath which he has given?

Beasts hide in terror when they hear

The thunder in the sky;

"Thou shalt not," has thundered through the years

From sacred Sinai.

Go hide thyself as doth the beasts  
Which man can scarcely tame,  
E'er that thy tongue shall in the least  
Misuse God's holy name.

ONSET, MASSACHUSETTS.

J. L. EDWARDS.

## Letter Department

LOWER LAKE, CALIFORNIA, February 27, 1913.

*Dear Herald:* The last few days we have been confined to the house, sitting around the fireside, on account of the inclemency of the weather, during which time we enjoyed reading old HERALDS, *Ensigns*, and other good literature, wishing the time would arrive for the stage to pass and toss our mail bag over the gate, then we would receive our latest church papers. Soon the rumbling of the stage over the graveled road, announced the response to our wish. After shaking out the mail from the bag and tearing off wrappers, to our joy there was the *Journal of History*, HERALD, and *Ensign*. Drawing our chairs close to the fireplace, we read with eagerness and pleasure the biography of A. H. Smith, autobiography of Charles Derry.

We have just finished the biography of Joseph Burton, which brought vividly to my mind, the last time that I had the pleasure of meeting him, about fifteen years ago, while working in the Sonoma Pickle and Preserve Company's establishment in Petaluma. I had closed and locked the door after the day's work was over, and stepped down from the platform and started up the street which was almost deserted, about 6 p. m. On looking up I saw a portly gentleman advancing toward me. I had an intuition that he was no ordinary person. His first words were, "Can you tell me where the Adamson Farm is, and how I can get there?" On learning his name, I said, "Brother Burton, you have come to the right one, and you can take the cars and get off at Pen Grove Station, which is about four miles from Petaluma, and I'll be there with the horse and buggy and you and Sister Burton may ride, and I will walk and pilot you to the farm, which is about a mile from the station."

In due time we arrived there. As Brother Burton drove up to the gate my mother appeared at the door and I announced our visitors. After the usual greetings we soon gathered around the table. After appeasing our hunger, we assembled around the fireside and listened to the interesting experiences of Brother Burton, until a late hour.

Many years have passed since that pleasant evening. I have the old horse yet, faithful as ever; but will soon be on the retired list. The buggy,—well, an old Indian bid three dollars on it, and he is now the proud owner.

Our branch now numbers five lonesome members. We have our regular meetings; our *Religio* and *Gospel Quarterlies* are our home work. We have three Two-Story books, three R. C. Evans's books of Sermons, Brother Roth's *Gospel Messenger*, four volumes Church History, and HERALDS, *Ensigns*, *Autumn Leaves*, and *Glad Tidings*, which we loan to those who will read; also many tracts. I can not report on "Good literature" because none of the locals send me their reports.

The Saints of this district are rejoicing that the reunion is to be held earlier this fall, and at Irvington!

Very recently we have received a letter from Sister Savage that she and family contemplate moving to this place. They will be a welcome addition to our depleted little branch. At present they are in Wittitts, Mendocino County, California.

A little instruction on the following points of doctrine will meet with much appreciation. Will brother J. S. Roth, or other well posted elder enlighten me? I have puzzled and pondered over the matter for some time:

1. I understand that all the spirits of the worthy saints, at death find rest in paradise, and the spirits of sinners go to prison. Now; will such men as Joseph Burton, A. H. Smith, E. E. Keeler, Joseph Clapp, go to prison with the sinners to instruct them; or will they rest from their labors in paradise? If they must labor in prison to redeem lost ones, do all of the spirits of the departed elders go there also? If not, Why not? Are some chosen to go, and others to remain in paradise?

2. Will all who hold the authority, whether Melchisedec or Aaronic be called upon to preach to the spirits in prison? There is no record that anyone preached to the spirits in prison but Christ.

3. Will those who have had an opportunity to hear the gospel in this world, and reject it, have an opportunity in the next world?

In conclusion, I will say that we have just read Brother Roth's sermon, on the "Immutability of God's law," and think it a splendid sermon.

Your brother in the true faith,  
EDWARD F. ADAMSON.

ROYAL REST, R. F. D.

## Mothers' Home Column

EDITED BY FRANCES.

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### Woman's Auxiliary--May Reading.

#### THE GIRL.

Some tell us that a girl is sheltered and shielded from contaminating influences by the nature of the life she leads at home. Yes, she is more constantly under the parents' watch-care than the boy, whose games and instincts lead him to an outdoor life.

But the girl is not as free from undesirable influences as you may suppose. She is at school six or seven hours a day among other girls, each from a different home with a different atmosphere. Some with careful training, some with indifferent, and I fear the majority are from homes where the busy, tired parents can do little more than satisfy the physical needs of their families.

Then your child with unformed ideals and inexperienced judgment of character is in a motley crowd of children, and its love for these companions make it an easy prey to their influence whether good or bad. This gives you some idea of

the magnitude of the task before you, and you must make your training and teaching strengthen this other force.

Of course you are striving daily to implant in this child of yours a love for higher things, lofty ideals, clean thoughts and a desire for wholesome companionship. One important help suggests itself—try to know her companions; encourage her to come home and bring them, rather than to go elsewhere. Some mothers make their children feel that their friends are unwelcome and in the way. A better way would be to regulate rather than forbid such associations.

One great factor in the building of character is the reading of good books. Some one must oversee the selection of these books, and those that hold up a high standard of morality, and present strong characters should be chosen. I have known parents who would not let their children read such books as Little Women, classifying them as novels. A book like that can do more toward character building than many sermons—it sinks deeper into the child mind.

Another influence necessary to watch is the moving picture show. Some are instructive and educational, others immoral. Make a demand for clean pictures, refusing to patronize a place that gives any other kind.

I do not believe in restricting youth to the habits of old age. We should heartily indorse all innocent and harmless amusements. Too much of a good thing is a bad thing. Let me here remind you that you can wear out your children with too many sermons and too much moralizing. I know children who hate to go to church because of having to sit so often under long, incomprehensible sermons. Wouldn't it be a good plan to preach special sermons to them oftener?

Every child should go to Sunday school and know its lesson every Sunday. It will reap benefits a hundred fold greater than if it were allowed to go and sit there a fidgety, disinterested pupil. When a child knows his lesson he is eager to tell what he knows.

When I see a child that comes to Sunday school time after time without any preparation of the lesson I know that those parents are not teaching that child much about the gospel. In pity I think of poor Topsy in Uncle Tom's Cabin, who "just growed." These Sunday school lessons are the easiest instructions and should be only one of the many, many little talks and lessons given to the children.

The young receive their ideas from their elders, and ideas once impressed upon the plastic plate of the young mind can not be removed.

Another important suggestion is to keep your girl's confidence. Any mother that has the confidence of her girls and knows their secrets, enters into their schemes, and is one of them, possesses a happy security.

No secret that can be told mother is harmful. When mother is always welcome and is included in their trips, she is undoubtedly the right sort, and her girls will blossom into a glorious womanhood under such influence.

It seems to me that this comradeship between mother and daughter is the greatest and grandest method in child training possible to conceive. It is the anchor of your girl's safety. And every mother should turn a sympathetic and interested ear to all the girl recitals. Then she knows just when and where to gently reprove or advise. Such a mother is not fighting a foe in the dark.

About the only thing some mothers say to their children is, "Oh, run along, I haven't time now." Mothers, what is the most important thing in life to you? Is it the sweeping of floors, mending clothes, making jam, or is it the molding of that child of yours into a good woman or a manly man?

These things you mothers do, the sweeping, the mending, the jam, are written on the sand, while the love and labor

spent on that girl or boy is carved in granite; more than that, it endures after the granite has crumbled into the sea, for the soul is eternal.

Your daughter should have some responsibility in the home, be given a share in the household work and prepared for a woman's part in life, taught the simple arts of bread making and of sewing, and given a knowledge of food values. These she will use more than any other accomplishments.

She may be taught that a pure, innocent girl is the sweetest thing in all the world. It is the mother's duty to tell her the sacred secrets of her womanhood, nor leave them to the ruthless, perhaps vulgar tongue of some other child. Go to the public library and get some books on eugenics for her to read.

Do you pray for wisdom to train that dear girl? Did you pray for her before she was born? Did you try to mold her disposition and shape her character by watching your own self? You can mold and shape your child as the potter molds his clay; beautiful thoughts, right living, careful reading, self-control, cheerfulness, all leave their impress on a human being.

I know a mother who was not an artist herself, but loved nature and loved art and her interest in and study of these produced a genius. Another whose love for music produced a talented musician.

Young mothers, follow out the possibilities merely hinted in these suggestions. I know a dear little white-haired woman who says she can account for the disposition of every one of her children. I have often heard her say, "How I wish I had known these things when I was raising my family!" Though the knowledge came too late for her use, she carefully trained her daughters, and sons too, to recognize the value of early influences. And they, now, in homes of their own, are carrying her teachings into effect. In one of these homes not a cross or unkind word was uttered. That young father let no circumstances whatever bring forth a shadow of displeasure. Together these parents lived a beautiful, an ideal life, realizing that in partnership with God a human soul is fashioned.

I leave with you an appeal for higher education. You owe it to that girl to do all in your power to place her on a higher plane in life, and to make of her a useful vessel in the service of the Lord. Education does help. It helps the girl. It broadens her field of influence, makes her a more efficient worker in God's kingdom. It gives her a finer life here, and better service to Him here means a greater reward in eternity.

Remember, "pray always" was the Master's instruction. Prayer is the key that unlocks the storehouse of God's blessings. Let us use the key.

MAUD LANCASTER MCCOMB.

JOPLIN, MISSOURI.

### Prophecy.

GIVEN THROUGH SISTER BUSH, AT LAMONI, IOWA, SUNDAY,  
APRIL 13, 1913.

Verily, thus saith the Lord unto you, oh, my people: I am well pleased with many things that you have done since you have met in this conference. But there are many things yet—things of great importance that will be settled during this conference. And I say unto you, oh, my people, if you will come before me in fasting and in prayer, you shall receive the light that you need. You shall be guided and directed by my Spirit, and I will bless you: yea, with greater blessings than you have received before.

Oh, my people, saith the Spirit, draw near unto me, for verily I say unto you, Except ye draw near unto me, there

shall be greater darkness come over you than you have known in this church. Oh, I say unto you, Hear the things that have been given unto you; do not turn away; do not let them come before you lightly, but remember the many times that you have been told and admonished to come nearer unto me—thus saith the Spirit unto you, oh, my people!

### General Conference Hymn.

SUNG IN THE SPIRIT, AT A PRAYER MEETING, SUNDAY AFTERNOON,  
APRIL 13, 1913, BY ELDER JOSEPH LUFF. TUNE, "NEARER,  
MY GOD, TO THEE."

Nearer, my Saints, to me,  
Nearer to me,  
Dost thou, in verity,  
Desire to be?  
Hail'st thou, with joy, the cross;  
Pain, grief, or worldly loss,  
If they but purge thy dross  
And lead to me?

Though be thy pilgrimage  
Dreary and lone,  
And here thy heritage  
To joy unknown;  
Content by these t'ascend,  
Wilt thou to me commend  
Thy course, and to the end  
Trust me alone?

Wilt thou, to nearer be,  
Pleasures forego?  
And give thy store t' relieve  
Another's woe?  
Spend not for laughter brief  
What may thy neighbor's grief  
Assuage, and sweet relief  
In gladness sow?

Daily I speak, but few  
My voice have learned.  
I stand within thy view,  
Yet undiscerned.  
Each human tear and plea  
That asks relief from thee,  
Invites thee near to me,  
As thou hast yearned.

Pillows of down or stone  
Lead not to me;  
Nor deeds, nor gifts alone,  
But charity.  
What'er, where'er thou art,  
Wealth, want, or woe, thy part,  
If love but rule thy heart,  
Thou'rt near to me.

No station, rank, or gift,  
More than is thine,  
Need'st thou, thy life to lift  
Nearer to mine.  
From every state and sphere  
Ascending steps appear;  
To sight by love made clear,  
Steps all divine.

Each, by the store he hath,  
Time, wealth or skill;—  
Rugged, or smooth his path,  
On plane, or hill—  
May, in his service, be  
Close, always close, to me,  
And my companion be,  
Eternally.

### Appointments.

(Continued from page 400.)

14. Leitch, Thomas, North Dakota.
15. Marshall, Elmer, Eastern Michigan District.
16. Mills, A. H., Colorado.
17. Pierce, H. N., Pottawattamie District.
18. Rushfelt, H. L., Eastern Mission.
19. Winegar, H. E., Montana.
20. Dexter, W. R., Southeastern Illinois District.

Very respectfully submitted,  
FREDERICK A. SMITH, *Secretary of the Twelve.*

## Miscellaneous Department

### Conference Notices.

Seminnual conference of the Southern Indiana District will convene with the Louisville (Kentucky) Branch on Saturday, May 17, 1913. Business session opens at 10 a. m. A good attendance is desired, also reports from all branches and members of the priesthood. Come with a desire to work for the Master. Charles H. Fish, secretary, 645 West Twentyninth Street, Indianapolis, Indiana.

### Notice.

The following persons are enrolled with the Pleasant View Branch, whose whereabouts are not known: William S. Scammon; Elizabeth E. Gilkey, Nancy J. Gilkey, Louisa L. Gilkey, Emma Gorley, James Maddox, Richard W. Duncan, Meda J. Duncan, Anis A. Elder, James A. Elder, Elizabeth Sheehan, George W. Marvis, Ben J. Combs, Lucinda McDowell, Scott Elder, Dellen Elder, Henry J. Elder. Any information as to the addresses or whereabouts of any of the above persons would be gratefully received by the undersigned.

ARTHUR M. DAVIS, *Branch Clerk.*

PITTSBURG, KANSAS, R. F. D. 5.

### Married.

At the home of B. D. Fleet, Lamoni, Iowa, April 16, 1913, 5 p. m., Brother Eben Miller, of Cleveland, Ohio, and Sister Jennie Muir, of Valley Center, Michigan, by Elder G. A. Smith; Elder Richard Baldwin being best man and Sister Edith Fleet bridesmaid. Prayer was offered by H. J. Davison. Both these parties are well known and a host of friends join in congratulations. W. A. Hopkins took the bride and groom to Togo to catch the eastbound train.

**KELLEY-DANIELSON.**—March 25, 1913, at the home of M. J. Danielson, three miles from Lamoni, Iowa, occurred the marriage, at 8.30 p. m., of their second daughter, Pearl Gladys, to Leander G. Kelley, youngest son of Elder William H. Kelley. A brother of the groom, Elder James E. Kelley, was the officiating minister. Both bride and groom are members of the Latter Day Saints' Church, and enter the matrimonial road of life with bright prospects for a full and useful life.

### Died.

**BROWN.**—Mrs. Clara A. Rogers Brown was born at Canton, Missouri, January 3, 1881; was married to James R. Allcot September 28, 1898. To them was born one son September 2, 1899, who died February 15, 1902. March 18, 1906, she was married to Harry M. Brown. To this union were born two children, Robert V. and Cordelia Myrtle. She was bap-

tized October 9, 1904, by J. B. Wildermuth and confirmed by J. W. Peterson and J. B. Wildermuth at Fort Madison, Iowa. She passed to her rest March 18, 1913, about 6 a. m. She was a faithful Saint. She leaves to mourn, a husband, two children, father, mother, and a host of relatives and friends. Prayer by Bishop George P. Lambert; sermon by O. R. Miller, Friday afternoon at 2.30, March 21, 1913, at the Saints' church, Fort Madison, Iowa.

**HICKMAN.**—Amelia Hickman was born November 22, 1838, in Knox County, Tennessee. She was married to Andrew P. Callison May 14, 1854. In 1855 she left her native State, removing with her husband to the State of Iowa, where she remained until her death. In May, 1863, her husband died, leaving her a widow with four children, three boys and one girl, one child, a boy having passed away in infancy. She was again married in December, 1866, to Brother John C. Hickman, who survives her. To this latter union two children were born, one boy, Brother Frank Hickman, who lives to mourn her departure, and a girl who died in infancy. She died March 21, 1913, aged 76 years, 3 months and 26 days. She always led a religious life, being identified with some religious movement or church nearly all her life. She united with the Reorganized Church in 1898, being baptized by E. B. Morgan, to which covenant she remained faithful until death. The funeral services were held in the Congregational church at Baxter, Iowa, March 23, 1913, where the pastor, Reverend Hoffman, assisted by his church choir, rendered hymns and music appropriate to the occasion, which was very much appreciated. The sermon was delivered by E. O. Clark, of the Des Moines Branch.

**COLLIN.**—Sister Jane Ann Collin died at her home in Steubenville, Ohio, March 9, 1913, of angina pectoris. Her death was very sudden and caused great grief and sorrow in the home and branch. She was born at Llanbardon Carmarthen County, Wales, February 10, 1849; baptized October 16, 1877, at Llanelly, Carmarthen County, Wales, by Alma N. Bishop. She and her children came to America November 24, 1907, and located in Steubenville, Ohio. Funeral services at the home, conducted by William Richards. Sermon by Adolphus H. D. Edwards.

**TALLMAN.**—At Port Townsend, Washington, March 19, 1913, Brother Claude E. Tallman, son of Mr. and Sister S. B. Tallman, aged 21 years, 5 months, 27 days. He was a militia man in the Pacific Coast Artillery, and during some trouble was killed, whether accidentally or otherwise is not yet known. The body was brought to the home of his parents in Lamoni on March 26, and all of his four sisters and two brothers came to mourn with their father and mother. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

**BALLINGER.**—At the Saints' Home, Lamoni, Iowa, March 27, 1913, Sister Abigail Ballinger, aged 89 years, 7 months, 28 days. Her maiden name was Luffin, and in 1847 she married James Sisson. He died at Omaha, in 1884; also their three children died. She married William Ballinger in 1893. He died in 1897 and she came in 1898 to the Saints' Home to live. In 1893 she was baptized by G. M. L. Whitman. Service at the home in charge of A. S. Cochran; sermon by H. A. Stebbins.

**TILLMAN.**—Glen McLain Tillman, son of Elder Oscar O. and Sister Hulda Tillman, was born November 13, 1909; died February 21, 1913, at Theodore, Alabama, aged 3 years, 3 months, and 7 days. Funeral services from the Baptist church; sermon by Frank Stiner.

**MADISON.**—Brother Martin Madison was born May 10, 1867, in Aalborg, Denmark; baptized May 6, 1882, at Aalborg, Denmark by Peter M. Brix. He came to America in October, 1882; married Marie Larson August 15, 1893, and to this union were born six children. All remain with their mother to mourn their loss. He died March 31, 1913. Funeral in charge of H. N. Hansen; sermon by Joshua Carlile.

**GALLAND.**—Maria L. Galland was born in Cincinnati, Ohio, January 11, 1829, and died at her home, Deloit, Iowa, September 1, 1912. She was the daughter of Charles and Elizabeth Allen. With her parents she came to Iowa in 1846, and was married to Benjamin F. Galland in 1850. Six children were born to this union: Jerusha A. Nelson, Charles A., Eliza J., Able W., Abram N., and David F. The husband and son Able died some years ago. She was baptized by Charles Derry, June 13, 1869, and has been a faithful member of the church ever since. She leaves 5 children, 17 grandchildren, and 7 great-grandchildren to mourn. She was a kind and loving mother, and taught her children carefully and wisely. Funeral services were conducted at the Saints' church, Deloit, Iowa, September 3, by Charles E. Butterworth.

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**THE SAINTS' HERALD**

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**TRUMAN.**—Sister Ann, wife of Thomas Truman, died at her home at Woodhaven, Long Island, New York, March 24, 1913. She leaves her companion, one daughter, and two sons to mourn. She was one of the oldest members of the Brooklyn, New York, Branch. Her age was 64 years, 4 months, 14 days. She was greatly loved by all the Saints and was anxious to depart. Funeral at her home, conducted by W. E. LaRue assisted by George Potts and George Baty.

mations that might profitably be made by those who are interested in a more spiritual type of consciousness.  
 Finally—To see the beautiful world, to breathe the fragrant air, to hear accordant sounds, to feel, to be,—this is not life! There is a larger view, there is a deeper breath, there is a finer touch, and a diviner sound, than sense can ever reveal. To see the glory in the infinite, to feel the breath of the Almighty, to hear the voice of the I Am,—this is to live.—William Arch McKeever.

**A Symphony.**

To see the goodness in other people, and to help them to find it in themselves; to be tolerant of the opinions of others, giving them credit whenever possible for sincerity of purpose; to be frank and open-hearted and honest in my dealings with others, showing a willingness to accord even a competitor a fair opportunity in the race of life; to deal fairly and affectionately with those who are in any sense criminal in their acts or tendencies, and to rebuke and criticize only in love; to respect and care for my body as a fit temple of the soul by temperance in eating and drinking, and to work hard enough to appreciate rest and recreation; to refuse utterly to worry unnecessarily about anything, but to strive at all times to entertain only pure and ennobling thoughts; to get good and to give good everywhere; making somebody glad of my presence;—these are some of the affir-

**Heroes in Whom All Believe.**

The Greeks surpass all men till they face the Romans, when Roman character prevails over Greek genius. Whilst degrees of intellect interest only classes of men who pursue the same studies, as chemists or astronomers, mathematicians, or linguists, and have no attraction for the crowd, there are always men who have a more catholic genius, are really great as men and inspire universal enthusiasm. A great style of hero draws equally all classes, all the extremes of society, till we say the very dogs believe in him. We have had such examples in this country, in Daniel Webster, Henry Clay, and in the seamen's preacher, Father Taylor; in England, Charles James Fox; in Scotland, Robert Burns; and in France, though it is less intelligible to us, Voltaire. Abraham Lincoln is perhaps the most remarkable example of this class we have seen. His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Emerson.

**Teacher's Notice.**

M. F. Laughlin, Weiser, Idaho, Principal of graded school, wants position as Superintendent, Principal of high school, graded school, ward school, supervisor or special teacher, where there are members of the Reorganized Church L. D. S. Please report details of vacancies in United States. 15-4t

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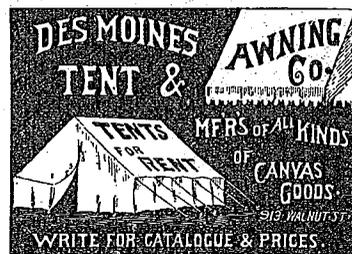
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, APRIL 30, 1913

NUMBER 18

## Editorial

### AN INDIAN MEDICINE MAN IS DEAD.

This might be the heading of an announcement appearing in some daily newspaper where respects to those prominent in terrestrial affairs only are paid, but to the readers of the HERALD a more significant heading should be used for the announcement of the passing of Elder Leonard Tyler, the spiritual advisor, and in reality the leading and most influential man of the Cheyenne tribe of Lamanites. Those who knew him personally at once classed him with Alma, Nephi, Moroni, and others, whose character when compared to theirs was similar in quality, though not developed by years of service and experience. He did not depart from this bourne without a testimony to people that will be of as much service to his brothers as his life would have been.

Just before his death he called to him the other leading men of the tribe and said: "I am going to die; I am ready; I have found the true church and have entered it. The Spirit has borne witness of that fact to me. I want you men to take up the work where I leave it off and devote your life to the establishing this gospel among our people."

Brother Tyler united with the church about eight months previous to his death. He requested Elder A. W. Sanders to conduct the funeral services, also Latter Day Saints were the pallbearers. Was buried at Darlington, Oklahoma, April 5, 1913. Other details than these are lacking.

Thus has passed one of the first to realize the promises of the Lord to the Nephite fathers, and no doubt he is now rejoicing with some of those ancient, just men.

### "GREAT IS TRUTH AND IT SHALL PREVAIL."

We call attention to a condition of affairs which is confronting us. From Utah we have an attack upon "Mormonism," made by Bishop F. S. Spaulding, of the Episcopal Church. While in the East there is a bitter and prolonged effort put forth by the quasi-Christian associations, led by the women's societies, and largely working under the influence of R. B.

Neal, of Kentucky, who publishes the *Sword of Laban*. These societies are very active in the East and Southeast, reaching quite well down to the Gulf.

Quite lately one of the young missionaries, B. McKim, who has been in the field in western Iowa and elsewhere in Iowa, in connection with Brother Griffiths and others, came in with a work lately launched upon the notice of the public by a Reverend Kenney, of the Presbyterian Church, also making a bitter attack upon "Mormonism"; but very warily stating at the beginning that nothing contained in his work must be construed "necessarily" as applying to the Reorganized Church of Jesus Christ of Latter Day Saints, commonly called "Josephites," but is leveled at "Mormonism," whatever that may be, abstract and concrete—an hypothesis that the whole plant should be torn up and its influence forever destroyed.

The writer admits cheerfully that the members of the Reorganized Church are good citizens, upright and law-abiding, and thus gives credit at least to the better part of the philosophy he is attempting to destroy.

It is not a little strange that there should just now be such accumulated activity and venom in the attacks made upon the doctrine of the Savior, as presented by the Reorganized Church, and its advocates, unless it is because of the activities of the eldership in the fields where they are at work assuming the character of aggressiveness from the credit they have received as to their continuing good citizenship and well-being in character, in society, together with the progress that they are making in the field in securing hearers and advocates to the faith such as we have mentioned heretofore, and may mention again. For instance, following the effort of Brethren J. F. Curtis and William Lewis, at Holden, Missouri, some twenty-two or twenty-three baptisms occurred, and following a discussion at Joplin, Missouri, by Brother Curtis with an oldtime Baptist adversary met in other fields by other brethren, some eleven baptisms occurred, and the return statement of Brother F. M. Slover in regard to the work in the Southeastern Mission, that seventy-six had been baptized during the last year, together with similar re-

ports coming from other places in the field of activity show that the Spirit of the Master is still upon the people and follows the efforts made by those who are making an active demonstration of the truths which they have to present.

There is no need for discouragement; there is, however, need for a general rally everywhere throughout the church that we do not become disintegrated from undue agitation from within and family dissension, here or there, in any of the fields occupied by the Saints. It will be remembered that the angelic account in the Book of Mormon of what the writer beheld when the country was moved by the Spirit moving among the people, causing them to make inquiry of each other, agrees with this idea. Brethren returning from their fields in the Northwest report excellent progress and openings for preaching that are very favorable. Brother J. W. Peterson, coming down from Winnipeg, indicates that there are opportunities up there. Also from the field where Brother E. E. Long is at work, and the far Northwest, Vancouver, where Brother Daniel Macgregor has been passing a part of his time in the field work there.

Of course there are some things in the field that we would prefer to be otherwise, but we hope that wise counsel will prevail, and that the caption of this article may not be forgotten by the Christian soldiers worthy to bear the name of Christian gentlemen. "Great is truth and it will prevail."

It is not needful for any of us to become frightened because of this vigorous renewal of attack of antagonism in disguise. It is the same spirit and motive that has ruled in every book and paper published against the doctrines of the church since Doctor D. P. Hurlbut issued his screed in 1834.

There is in addition to those named above a book published in 1911, we think called, *The Mormon Menace*, ostensibly named, *Confessions of John D. Lee*. It is no part or counterpart of the confessions of John D. Lee as written by John H. Howard or J. H. Beadles, written long ago, soon after the confession of John D. Lee to complicity in the Mountain Meadow Massacre. The writer of that "Menace" may have read the *Confessions of John D. Lee* and attempted to weave in some things Lee wrote, but it was so carelessly done that he even misnames individuals and misplaces by name the localities where events in the lifetime of Joseph Smith took place. It is but a clumsy attempt of some "pencil shaver" to foist a popular-selling book on the market, out of which to make a little money. The old proverb still seems to be true: "Of the making of many books there is no end," and the contemplation of such multiplicity should not beget fear in those who are conscious of having the truth as their "Magna Charta," in the religions of the world.

## A BRIEF REVIEW OF THE LATE GENERAL CONFERENCE.

After the closing of a General Conference the query is frequently heard, "Well, what kind of a conference did you have?" The answer may perhaps be determined by the viewpoint of the one who undertakes to reply to this question, and that viewpoint may be influenced or colored by his spiritual and physical condition. A confirmed pessimist seldom attends a good conference. A constitutional optimist seldom attends one that is a total failure. The general impressions of the majority of the normal men and women in attendance would furnish a more correct guide to a true conclusion; and prevailing sentiments of the body of the people can be estimated in this case only as we get the "feeling that is in the air," as the expression goes.

Since the close of the late General Conference, numbers of members, of mature and apparently normal judgment, who have attended many conferences, have declared that the conference of 1913 was the biggest, the best, and the most important that the church has ever held. Others may be inclined to modify this statement; but probably the majority of those in attendance would admit that it was *one* of the most important that we have ever held, as well as one of the best, and in point of size perhaps the largest.

### OPENED WITH FASTING AND PRAYER.

We may note some of the distinguishing features of this important conference. To begin with, the opening day fell upon Sunday, something that rarely occurs. The day was observed as a day of fasting and prayer, and thus those in attendance were attuned to the spiritual conditions that should obtain at such a gathering. The joint prayer service of the various quorums and orders of the Melchisedec priesthood held in the lower auditorium on that day was especially efficacious in that regard. Here were men who in solitude had lifted their voices to their God in supplication in many distant fields, from Maine to California, from Canada to Florida, as well as in Australia and Jerusalem; here they were privileged to join their voices in united and fervent prayer. Surely there were none so dull or heavy as to fail to respond to the quickening influence of such an assembly. Here was an objective presentation of the army of the Lord. And the Lord was there with his presence, too, recognizing and leading his army.

### IMPORTANT CHANGES IN THE QUORUMS.

It had been feared by many that President Joseph Smith would not be able to attend this conference; but all were rejoiced when it was learned that he was there. He gained in health and vigor during the entire time of the conference; and the Lord was pleased to speak to the people through him yet once again.

The revelation indicated important changes in the quorums, particularly in the Quorum of Twelve; and these changes, when effected, as indicated, could not fail to leave an impress upon the body. According to the terms of the revelation, four new members came into the Quorum of Twelve, to replace those who were released. These are young men of excellent repute among the membership; we may hope, with a degree of assurance, that they will do a good work and leave a record as bright as that which was made by those members who preceded them, and who were released on account of age or physical infirmities, or to assume other responsibilities of importance. These young men are: Paul M. Hanson, James E. Kelley, James A. Gillen, and William M. Aylor.

By the terms of the revelation Frederick A. Smith was set aside and ordained as Presiding Patriarch and head of the Order of Evangelists, to succeed his father, Alexander H. Smith, who passed to his reward some years ago. This relieved Brother Joseph R. Lambert of responsibilities, which he has borne as acting president of this order, which were too heavy for his failing strength, but which he has carried with the conscientious devotion to duty that has ever marked his work. Presiding Patriarch Frederick A. Smith enters upon an important work, and should receive the support of the Saints. The patriarchal work of the order has been well developed; and while it will not lose in importance, it is probable that as the years go by the evangelical work of this department will gain in importance, as the work of "evangelists" and "revivalists" (Doctrine and Covenants 125:3) is more fully developed, and is more fully understood by the church at large.

In harmony with the revelation, Elder E. A. Blakeslee was ordained bishop, to continue to assist the Presiding Bishop, E. L. Kelley, and in time to occupy as did his father before him. The active service of Bishop Blakeslee can not fail to strengthen the Presiding Bishopric, and the ordination met with general approval. I. N. White and J. W. Wight were set apart as evangelists and patriarchs. These men have served in the Quorum of Twelve since 1897, both having been called to that position by the revelation of that year.

Brother W. H. Kelley has occupied in the Quorum of Twelve since 1873, having been called by that memorable revelation in which W. W. Blair and David H. Smith were called to the Presidency, and W. H. Kelley, T. W. Smith, James Caffall, John Lake, A. H. Smith, Z. H. Gurley, and J. R. Lambert to the Twelve; and E. C. Brand, C. W. Wandell, Duncan Campbell, Glaud Rodger, and others to the Seventy. So it will be seen that he has occupied in his quorum for exactly forty years. This is a unique record, not paralleled, so far as we are aware,—that a man

should serve forty years as an apostle, and then go out of the quorum as his son comes in.

#### THE PREACHING OF THE CONFERENCE.

The preaching of the conference is said to have been of a high order, and the prayer meetings excellent and spiritual. The members of leading quorums have little opportunity to judge of these things, being kept busy in quorum meetings so continuously that no time is left to attend such services, excepting on Sunday, and then the fatigue consequent upon long continued mental strain leaves them in poor condition to enjoy the services. We will hail the day when our conferences may be arranged in some way so that the "grind" may be lessened and the men of the leading quorums be privileged to meet with the people more frequently.

#### LAMANITES IN THE JOINT COUNCIL.

Many little variations from the beaten path enlivened this conference. The presence of several of the Lamanite brethren, as before noted, was an interesting feature. The meeting of Philip Cook, "medicine man," and Chief Three Fingers, both men of native ability and tribal influence, in council with the First Presidency, Twelve, and Presiding Bishopric was a unique occurrence that will not be forgotten by those who took part in this council, at which time the welfare of the Indian mission was discussed and an attempt made to get at the Indian viewpoint by questioning Brethren Cook and Three Fingers. During the conference these men craved and received a special blessing under the hands of President Joseph Smith and Patriarch Frederick A. Smith.

#### BROTHER HOXIE AND THE CHOIR.

We must not forget the musical features of the conference. One hundred and twenty-five singers, under the able leadership of the general chorister of the church, Brother A. N. Hoxie, jr., made the songs of Zion swell and roll forth with a sweetness and volume indescribable. Brother Hoxie seems to have found a mission to which he is devoted, and who shall say that it is not a consecrated mission? He is fortunate in combining musical ability with the knack of getting into the hearts of his musical adherents, so that jealousy and friction are avoided. Not content with singing in the church, these worthy musicians visited the Saints' Homes, and the homes of various church members in the city, making the starry night jubilant with their bravely chanted hymns. The writer was aroused from his couch on one occasion by the sound of marching feet, and looking out saw some ninety-five of these musicians assembled in the bright moonlight under his window. As their voices swung into a well-loved hymn, we brushed away a furtive tear and exclaimed, "It is worth while, after all, to live in Zion and be one with this people."

We are glad to see the development of the musical department of church work, and hope that it will continue to remain consecrated, Spirit-inspired, and genuine, as at present, never becoming formal, worldly, and artificial. Like all gospel work, it must pulse with inspiration and devotion, or it is worthless. The words of Jesus are of quite general application: "Without me you can do nothing."

God has set his approval upon the service of song when the Spirit and the understanding prevail. He says:

Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph.

During some of the evening services songs by the "missionary chorus" were illustrated by stereopticon views, including pictures of well known church members. This feature was under the direction of Brother Rudolph Etzenhouser, and seemed to be much appreciated.

#### BACK TO THE MISSION FIELDS.

All experiences must terminate. We pass speedily from phase to phase of this earth life, and thus on to the half-glimpsed and partially realized experiences that await us "over on the other side." So this conference closed, and immediately began the work of the conference year. From quorum session to distant mission field the busy workers went, singing, "I'll go where you want me to go, dear Lord."

Being unexpectedly required to pronounce the parting benediction, we were moved upon by the Spirit, as we believe, to pray after this manner: "With hearts filled with tenderness and solemnity, dear Lord, we ask at thy hands a parting benediction. Some of us are to labor in the stakes of Zion, and some in far away Jerusalem; some in Australia, some under the sunny skies of the South, and some among the storms of the North; but wherever we are, dear Lord, be there to bless and strengthen. It is easy for us to stand here, shoulder to shoulder. It is hard for us to stand alone. Strengthen us, Lord, that we may stand. Though some may die, grant that not one may be lost because of transgression. Remember the families of the elders. When the husband and father is gone from the home, may the Lord from on high send another Comforter and Protector. Bless the men who remain to toil in the affairs of business, and to accumulate wealth. Grant that they,

too, may understand the sacredness of their calling, and realize that it is their duty to sustain the work of the Lord financially, and to support the families of those who go forth to preach the gospel. May the peace and power and the benediction of thy Spirit be with us during this year, in Jesus' name. Amen."

ELBERT A. SMITH.

#### EDITORIAL SELECTION.

##### TERMINUS.

It is time to be old,  
To take in sail:  
The god of bounds,  
Who sets to seas a shore,  
Came to me in his fatal rounds,  
And said: "No more!  
No farther shoot  
Thy broad ambitious branches, and thy root.  
Fancy departs; no more invent;  
Contract thy firmament  
To compass of a tent.  
There's not enough for this and that,  
Make thy option which of two;  
Economize the failing river,  
Not the less revere the Giver,  
Leave the many and hold the few.  
Timely wise accept the terms,  
Soften the fall with wary foot;  
A little while  
Still plan and smile,  
And—fault of novel germs—  
Mature the unfallen fruit,  
Curse, if thou wilt, thy sires,  
Bad husbands of their fires,  
Who, when they gave thee breath,  
Failed to bequeath  
The needful sinew stark as once,  
The Baresark marrow to thy bones  
But left a legacy of ebbing verse,  
Inconstant heat and nerveless veins,  
Amid the Muses, left thee deaf and dumb,  
Amid the gladiators, halt and numb."  
As the bird trims her to the gale,  
I trim myself to the storm of time,  
I man the rudder, reef the sail,  
Obey the voice at eve obeyed at prime:  
"Lowly faithful, banish fear,  
Right onward drive unharmed;  
The port, well worth the cruise, is near,  
And every wave is charmed."

—Ralph Waldo Emerson.

#### NOTES AND COMMENTS.

Elder M. A. McConley writes from Honolulu announcing the death of Brother Joseph M. Poepoe. Besides being active in church work, translator of numerous church publications into the native language, and teacher of the Hawaiian classes in Sunday school and Religio, he was prominent in local public matters, being a member of the Territorial Legislature. The funeral services were held in the Capital Building. Elder McConley preached the funeral sermon and explained the religious position of the departed brother to the edification of two thousand people, according to the newspaper reports. Further particulars will appear in our next issue.

## Original Articles

### THE DUTY OF THE PRIEST.

#### NUMBER 7.—“DUTIES OF OFFICERS” SERIES..

(This will be followed by an article on the duty of the teacher, by Elder G. E. Harrington, president of the Independence Stake, and later by articles on the work of the pastor, by various authors.—EDITORS.)

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

In Church History, volume 1, chapter 6, page 67, in relation to the above, the Prophet says, “And among many other things of the kind, we obtained of him the following, by the Spirit of prophecy and revelation,” then follows section 17; so that this office, with others, is according to the revealed will of God to the church.

The first duty named is to preach. Webster says to preach is “To proclaim or publish tidings; specifically, to proclaim the gospel; to discourse publicly on a religious subject, or from a text of scripture; to deliver a sermon.”

Psalms 40: 9: “I have *preached* righteousness in the great congregation.” So says David. Luke 4: 18: “The Spirit of the Lord is upon me, because he hath anointed me to *preach* the gospel to the poor.”—Jesus. Second.—To “teach,” that is, to instruct, to inform. Mark 9: 31, Jesus “taught his disciples.” Third.—“Expound.” To explain, to make clear, Mark 4: 34, Jesus “*expounded* all things to his disciples.” Luke 24: 27, “He *expounded* unto them in all the Scriptures.” Acts 11: 4, Peter “*expounded* it by order unto them.” Fourth.—“Exhort,” to encourage, to advise. Acts 2: 40, Peter, “And with many other words did he testify and exhort.” Acts 27: 22, Paul: “And now I *exhort* you to be of good cheer.”

#### IN PREACHING.

They are to observe the rule given by the Lord to the church in Doctrine and Covenants 42: 5:

The . . . *priests* . . . shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the *prayer of faith*, and if ye receive not the Spirit ye shall not teach.

#### MISSIONARY WORK.

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

Therefore take with you those who are ordained unto the *lesser priesthood*, and send them before you to make appointments.—Doctrine and Covenants 83: 20.

#### HE CAN BAPTIZE.

There are, in the church, two priesthoods; namely: the Melchisedec, and the *Aaronic*, including the *Levitical priesthood*. . . . All other authorities, or offices in the church are appendages to this priesthood; but there are two divisions, or grand heads—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood. . . . The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances. . . . The power and authority of the *lesser*, or Aaronic priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins (agreeably to the covenants and commandments.—Doctrine and Covenants 104: 1, 2, 8, 10.

#### ADMINISTER THE SACRAMENT.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder or *priest shall* administer it.—Doctrine and Covenants 17: 22.

#### “VISIT THE HOUSE OF EACH MEMBER.”

The ruling of the church in this is that the “elder, priest, teacher, and deacon” mentioned here refers to the presiding officers of branches, from elder to deacon, and all others who may be appointed to assist them by vote of the branch, and by virtue of this appointment it becomes his *duty* to “visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties.” A priest performing these duties in his own home will be blessed in teaching others to do likewise.

No one in the church should assume to teach what he does not believe or practice himself. The Lord evidently intended to be understood when he gave this revelation for he tells what these duties are a second time in the same paragraph.

Every person that is ordained a *priest* should be willing to work and offer his services to the branch where he resides, because he was ordained to be a worker, and a willing one and, not to stand a landmark like a guidepost that shows the way but never goes. In every branch in the church where the Saints are visited in their homes according to this duty regularly, you may find spiritual activity on the increase.

Branches are not limited to one priest in a branch if they have work for more and more can be found. In the Rules of Order and Debate, page 3, paragraph 6:

Complete Branch Organization.—A branch is said to be fully organized when it has a presiding elder, a *priest*, a teacher, and a deacon. If necessity requires, two or more

priests, and teachers, and deacons, or two or more of either of the officers of these three grades may be chosen.

Who Preside, by Right.—The officers of the church recognized by these meetings as having a right to preside, are: A presiding elder who has been regularly chosen by vote of the branch; a *priest or priests*, also regularly chosen by vote of the branch.—Rules of Order and Debate. p. 100, par. 161.

In the following paragraph, on page 101, they are called "associate priests"; that is, they are associated with the presiding elder and the presiding priest in the work of the branch. There is no need of any priest saying there is nothing for him to do.

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

In answer to question from Runnells, Iowa, Branch: Where there is no elder in a branch, and several priests, can one priest be sustained or chosen as president of the branch, another as priest of the branch, or would the two be of equal authority? That such action of the branch, the priest so chosen would be the priest of the branch, and preside, and the second priest so chosen would be his assistant priest.—General Conference Resolution number 521.

And it came to pass that Alma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God.—Book of Mormon, Mosiah 9: 51, Authorized Edition.

In Doctrine and Covenants 17: 10, it says "he may ordain other priests, teachers, and deacons." When requested by proper authority "he may" ordain according to the above statement.

#### QUORUM OF PRIESTS.

He should also seek to become a member of the priests' quorum, (Doctrine and Covenants 104: 40) which consists of "forty-eight priests," and it is the "duty of the president of the" quorum to "sit in council with them, to teach them the duties of their office as given in the covenants."

He should attend the meetings of the quorum when he can, for it is in these meetings that he is to be taught his "duties," and this seems to be the prime object of quorum organization, and the intent and purpose is that he may become for efficient in church work.

Wherefore, now let every man learn *his duty*, and to act in the office in which he is *appointed*, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.—Doctrine and Covenants 104: 44.

The Lord expects results from all men, especially from those who are ordained, and none are exempt from that earnestness and devotion of faith and purpose that the Lord delights to bless.

I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with *his might*, with the labor of his hands, to prepare and accomplish the things which I have commanded.—Doctrine and Covenants 38: 9.

In the effort to *learn* our duty the Lord says:

But treasure up in your minds *continually the words of*

*life*, and it shall be given you in the very hour that portion that shall be meted unto every man.—Doctrine and Covenants 83: 14.

The Lord requires of all earnest and persistent study so that we may be successful in our labor and service for him, and such the Lord will bless.

The Reorganized Church realized in an early day the necessity of earnest and devoted labor on the part of all its officers. See General Conference Resolutions, adopted October 7, 1868, number 97: "That this conference expects all the *official members* of the church to do their duties to the utmost of their abilities."

Brethren, are we all doing our best with the "talent" that the Lord has given to us? If not, why not?

JOHN SMITH, *President Lamoni Stake.*

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#### PROPOSITIONS FOR DEBATE.

"METHODS AND TACTICS" SERIES.

I am informed by the managing editor of the SAINTS' HERALD, that the "subject of debate (upon which I am asked to write, as suggested by the above caption) has been assigned to five or six writers," each one, of course, having his particular part. Therefore I will confine myself as closely as is found to be practicable, to the particular topic assigned me, lest I trespass on others' ground.

#### PRELIMINARY CONSIDERATIONS.

If it is right for ministers of the gospel to engage in public and joint discussion (and we believe that it sometimes is), then it follows that it is gospel work, and should be entered into carefully, conscientiously, and intelligently. Do not misunderstand. All our work, both in business and labor, done by employer and employee, should be entered into and performed in the same way; but because of existing conditions (some of which I regret), and because there is so much at stake in this matter, I write as I do.

That debating, when necessary, is important gospel work, is evident from the following word of instruction to Joseph Smith and Sidney Rigdon, given by Him who had called them to be ministers of the word of life:

Call upon the inhabitants of the earth, and prepare the way for the commandments and revelations which are to come. Now, behold, this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord.—Doctrine and Covenants 71: 2.

I call special attention to the words, "*Inasmuch as ye are faithful.*" How much does this statement mean?

The true purpose of a joint discussion is not simply to vanquish an opponent, much less to show our great ability in defending the truth; but, rather, to serve the interests of *truth* and *right*, as revealed in the gospel. Therefore, as ministers for Christ, with the precious message of the gospel given to us, *in trust*, and the salvation of souls at stake, we are required to deport ourselves as we would in any other gospel work.

Permit me to emphasize by repetition. We are more than mere disputants. We are ministers for God, with the message of eternal truth to tell to the people. That is, we are "workers together with God" and for God. It is evident, therefore, that while working for God, we can not "walk in crooked paths," neither "turn to the right hand nor to the left," nor "vary from that which he [God] hath said," for "his paths are straight and his course is one eternal round."

The truth never requires evasion, prevarication, deception, or any kind of crooked work in order to sustain it. Or, in other words, we can not build up the cause of truth, or vindicate the right, except by doing straight, gospel work.

#### WORDING OF PROPOSITIONS.

It follows, therefore, that as the propositions are rightly presumed to correctly represent the issues at stake, too much care can not be used in formulating and wording them, especially the propositions which we affirm.

When our opponents come properly indorsed by the churches or religious societies to which they belong, or whose faith they claim to represent, we must, of course, concede that it is their right to formulate their own propositions; but if they are so worded as to prevent us from denying their well-established faith, covered by the issue, or issues, named in the propositions, or to compromise us to any extent with error, it is our right and duty to object. But, of course, we must accord the same right to our opponents.

Three things, at least, are important: First, our proposition should cover our faith *in full*, concerning any given part of our belief. Second, it should not affirm anything more than what we believe, according to the standard books of the church. Third, our propositions should express as clearly and definitely as possible that which we desire to affirm. In wording them, the greatest possible degree of freedom from ambiguity and equivocation should be sought and secured.

To go before the people obligated to affirm more or less than we believe, is to place us in a very embarrassing and unenviable position. We are left to choose between two evils: Either make an effort to keep our agreement at the sacrifice of placing our-

selves in a false light, misrepresenting our faith, and, as results, unfitting ourselves for true service, and misleading and deceiving the people: all this we must do or, on the other hand, try to make the people believe that the proposition does not mean what it says; that is, indulge in prevarication and evasion, which would be equally wrong, and sooner or later, disastrous to the cause of truth.

There is another way in which undue advantage is usually sought by our opponents. They are anxious that the most unpopular parts of our faith should be made the most prominent, and by the wording of the propositions and the order in which they are to be debated, they seek to bind us to this policy. This should be carefully watched and guarded against; and should it become necessary, at any time, to accede to their requests, we should, at least, and in the same way, require them to affirm those facts of their faith which we regard as the most absurd and contrary to the teachings of the Bible. The order in which propositions are debated is sometimes very important. Permit me to illustrate:

In 1877, at New Jefferson, Iowa, the writer engaged in public debate with P. F. Willoughby, a minister of the Christian Adventist Church. This was the first time he had met, in debate, an Adventist minister. The propositions agreed upon were as follows:

First, "Resolved, That man is conscious between death and the resurrection."

Second, "Resolved, That the Book of Mormon is a true record and contains a revelation of God's will to man."

After the propositions had been agreed upon the writer asked Mr. Willoughby if he had any choice as to the order in which the propositions were debated. He answered No; he had no choice, but presumed the writer would want to debate the Book of Mormon proposition first. To this the writer replied, "No; I prefer to debate the other proposition first."

The elder seemed to be greatly astonished, and said in reply, that he would bring forth evidence on the first proposition which would be very damaging to the teachings of the Book of Mormon. The reply to this was, in substance, "I don't mind that, but prefer to be before the people a while before attempting to defend the unpopular claims which we make for the Book of Mormon."

Well, the sequel showed that it worked like a charm. On the first proposition the writer had the popular side. The people were pleased with his work, and when the Book of Mormon proposition was debated, they were in a very much better condition to properly weigh the evidence. Fifteen voted that the writer had won both propositions, while

there were only five negative votes, including Elder Willoughby's wife. Most of the people refused to vote at all.

#### OBSERVATION AND EXPERIENCE.

"But what will you do," it may be asked, "if our opponent refuses to debate fairly and properly worded propositions?" Defend the work and expose his unfairness in some other way. Debate, or joint discussion, is not the only means of defense. It may, possibly, be necessary, under peculiar and exceptional conditions, to accept propositions which are not fairly worded, but all my experience and observation are against it.

Some twenty years ago, or more, (I am not good on dates) Elder Clark Braden of the "Church of Christ," advertised that he would deliver some lectures in the Fremont District, near Thurman, Iowa. Elder Braden, in his usual way, affirmed, on his posters, that the Latter Day Saints were afraid to meet him in debate. That he had backed out E. L. Kelley, Joseph Luff, J. R. Lambert, I. N. White, and I think some others.

The excitement ran high. Our brethren in the Fremont District became very anxious for debate. They wrote me concerning the matter (I was missionary in charge), and I replied that we would meet Mr. Braden in debate, if he would debate propositions which were fair, but up to date he would not do it. This was in the fall.

I was watching the interests of the work, to the best of my ability, and pursuing the course which I thought to be the wisest and safest. Meanwhile I wrote up and selected matter intended for a poster in reply to Elder Braden's false statements, under the heading of "FRAUD." In this bill I quoted from correspondence between Elder Braden and myself in 1884, and published in the SAINTS' HERALD of February, 1885, showing what propositions I offered to debate, at that time, not one of which Elder Braden would accept. I also stated that the offer was still open for acceptance.

In a short time, the people of Thurman and vicinity were notified by Elder Braden that he could not come at the time stated on his bills, but would come at a later date. Sometime in the following spring, or early summer, the time was set for one Sunday in June, when Elder Braden was to deliver his famous lectures, which were to be the death-blow to "Mormonism" in that region of country. The brethren became more anxious and more excited than ever.

About this time, I think it was, the good and anxious brethren of Thurman and vicinity concluded to temporarily drop the missionary in charge (though they gave him no formal notice of it), and go elsewhere for advice and help. They wrote to Bishop E. L. Kelley, who was then residing at Kirt-

land, Ohio. As I was afterwards informed by the brethren themselves, Brother Kelley advised them to have a debate, even if they could not get propositions just to suit them. The right way was to get before the people and educate them.

So, in line with this progressive (?) movement, they asked Brother Kelley if he would meet Elder Braden in debate. He replied that he would if his work would permit.

Meanwhile, I had gone to spend a few weeks at the Lineville mineral springs, as I was in very poor health. And as the time for Elder Braden to put in an appearance approached, Brother Kelley notified the anxious brethren at Thurman that he could not fulfill his conditional promise. But they must have somebody, for the matter was very urgent, and the work was in danger—so they thought.

The next move was an effort to secure the services of Elder Mark H. Forscutt, of Nebraska City, Nebraska. This also failed. He could not go.

The dreaded time was now dangerously near and, apparently, the danger becoming still more imminent. "Dreaded time" and dangerous, because they could not get anyone to meet Elder Braden, at that time and place.

About this time, President W. W. Blair passed through McPaul (the nearest railroad station to Thurman), and some of the brethren met him, and put in the time while the train was stopped in describing the extreme embarrassment of their situation; but he could not stop and help them out.

On Friday, about four o'clock in the afternoon, at the mineral springs, near Lineville, Iowa, I received a letter from Brother Blair, calling my attention to the situation as related to him by the brethren. I read the letter and then retired to the woods to pray before reaching any positive decision. I returned with my mind fully made up to reach Thurman by Sunday morning, if at all possible, notwithstanding my physical weakness. My conclusion was based on the following reasons:

First; I was so impressed by what I clearly understood to be the Spirit of God.

Second; the interests of the great gospel cause, which are dearer than life itself, seemed to require my presence on the battle ground.

Third; I thought it would be an opportune time, with my presence, for the brethren to learn a valuable lesson, if they would, and I did not doubt their ability, nor their willingness to learn it.

It would be somewhat interesting to relate the details of the hurried trip, but space forbids. Suffice it to say, as Nephi would probably have put it, I reached the grounds early Sunday morning. The brethren, both ministers and nonministers, seemed to be very glad to see me, but were as much astonished as pleased.

Elder Braden had advertised two lectures on his bills, but after learning that I was present, they announced a third, to be delivered in "Roberts' Hall," in the town of Thurman, and at night. By this means I was shut out entirely; that is, for the day.

Just before the morning lecture a paper was read, presuming to deal with the issues between the Church of Christ and the Latter Day Saints. It contained a number of preambles and resolutions in which it said, "We, the people of Thurman and vicinity, in mass meeting assembled, desire to have discussed," etc. The chairman of the meeting coolly informed the people that all would have the privilege of voting, "except the Mormons and their immediate sympathizers." So, of course, the paper was indorsed.

Up to this time, as the sequel proved, Elder Braden did not know that I was on the grounds. He announced that in the afternoon lecture, he would pay his "special respects to Elder J. R. Lambert." But instead of doing so, we were treated with another characteristic paper, which, like the other one, must be made the property of "the citizens of Thurman and vicinity, in mass meeting assembled," the Mormons and their immediate sympathizers not being permitted to vote. Just before the vote was called I asked permission to speak, but was peremptorily and promptly denied the privilege.

By this time, Brother William Leeka, with whom I was staying, had become thoroughly discouraged. He said it seemed like everything was against us, and in their favor. I told him it was too soon to render a decision. "The battle is not over." Not being acquainted with Mr. Roberts, the owner of the hall, I finally prevailed on Brother Leeka to go with me to the night lecture, early, and see Mr. Roberts before the opening of the meeting, secure the hall for Monday and Tuesday nights, report to me, and I would see that our meetings were advertised.

Well, we went early, met one of Brother Leeka's friends at the door (a man in whose judgment he had confidence), who was engaged in conversation with others, and speaking of the much-talked of debate, he made this statement: "I don't see why Mr. Lambert don't accept Braden's propositions. They seem to be fair." This was too much for Brother Leeka. His countenance changed at once. He took his seat and made no further effort to see Mr. Roberts.

I took my seat, too, and seriously pondered over the situation. I said in my soul, "I still believe that my course was right, and that I was divinely impressed to come here at this time. I will continue to exercise faith in God, and await results."

Near the close of Elder Braden's lecture, he made a bitter and personal attack on "Elder J. R. Lambert." I decided to try it again. I rose and ad-

dressed the chair kindly, but in a tone that everyone in the hall could hear what I said:

"Mr. Chairman, may I have about five or ten minutes in order to reply to Mr. Braden's personal attack on me?"

"No, sir!" came the reply. I stood a few moments, held my hand over the audience and said: "You see how I have been treated all day." "You sit down," said the chairman. "All right, I will," and down I went.

Just as I sat down another thought darted into my mind. I arose at once and said: "Mr. Chairman, may I make an announcement to this people?"

"Yes, sir," said the chairman. I then said, "Is Mr. Roberts, the owner of this hall, in the audience?" The chairman replied, "He is just ahead of you, to your left." At this juncture, Mr. Roberts turned around and looked at me, and I said to him, "Mr. Roberts, can we have this hall for Monday and Tuesday nights in which to reply to Mr. Braden's three lectures?" "Yes, sir," was the reply, and I then added, "Thank you. You are all invited to attend."

At this time Elder Braden was gathering up his books, and when he saw what was done (and there was none took it in more quickly than he), he was evidently greatly displeased. The way in which he slammed his books and moved about on the rostrum, was really amusing.

On our way home, that is, to Brother Leeka's, all was quiet, till I broke the silence by saying, "Brother Leeka, I rather got ahead of you on your part tonight." "Oh, Brother Lambert, I don't know what we would have done if you had not come," was his reply. So it is evident that some most excellent men in times of peace, are not so good (I mean useful), in times of war.

Some time after this, several years I think, I met Brother Leeka again. He told me that he was now convinced that a debate was not always necessary when the people clamored for one. He said the effect of our work at Thurman was most excellent, and far-reaching. "Why," said he, "all the better part of the people, who had been misled into their nefarious work, are ashamed of it, and are glad to keep still. The effect is wonderful." (I have used quotation marks here, though I would not vouch for the correctness of all the words, but can vouch for the exact sentiment expressed.)

Some of the important lessons I was so anxious these brethren should learn had been impressed very deeply; namely: It is seldom, if ever, necessary to meet a popular clamor for debate unless you can do so by giving the best cause on earth its just due, which is a fair chance and an even start with its opponents; and if the ministers of God's church are respected and relied upon for the work which belongs to their office and calling, the cause we love

will not come to grief, nor will those who are required to stand in the breach suffer defeat. The triumph may not come in the manner we might choose when left to ourselves, and to our human wisdom. Last, but not least, a battle is not won by bluster and unfair methods, even though prejudice against us should be a strong factor, for as a rule, the people love justice and fair play, and God, the infinite One, is always on the side of truth and right. Let God's servants and people be "very courageous," but not rash, egotistical, or careless, and all good and noble-minded men and women will leave an unjust cause and espouse a just one. The way in which an unjust cause triumphs, even temporarily, is by our failure to give the truth an even start, or to be truly humble, watchful, and prayerful, or by permitting error to place us under a handicap, as can easily be done by attempting to affirm or deny unfair or misrepresentative propositions. In this, as in other things, "eternal vigilance is the price of our liberty."

Some may wonder how we disabused the minds of the people of the impression that Mr. Braden's propositions were fair and right. This was the way:

I wrote a letter to Mr. Braden, addressing him in care of W. D. McClure, so he would be sure to get it. I also made a copy of the letter. I then told Brother Leeka that I wanted two witnesses, one of them outside of the church. He suggested the Thurman postmaster, and I chose Brother Leeka for the other. Early in the evening, before beginning my reply, we drove to the office and, fortunately, found the postmaster at leisure and alone.

I handed him the copy, requesting him to watch closely while I read the original. He did so, saying, when I was through reading, "It is correct, word for word all the way through." I then sealed up the original and dropped it in his mail box in the presence of these witnesses. At night, I read the letter to my audience, in which I had called Elder Braden's attention to the fairness of the offer I had previously made, and the *unfairness* of some of his propositions. Then I added the following:

"But if you are not willing to accept my offer, which is fair, and more than fair, I am willing to leave our differences on propositions to a committee of three, one to be chosen by you, one by me, and they two to choose a third, who shall not be a member of any church," etc.

The people could see that this test offer was fair, and Brother Leeka's friend, who had discouraged him so badly, by his remarks at the door, when we came in, was among the first, if not *the first*, to announce its fairness, and affirm that if Braden will not accept this offer, it is because he does not want to meet them in debate.

My purpose in rehearsing this matter is to show one of the ways in which we can defend the work,

and at the same time refuse to meet a rough and unfair man on a set of unfair propositions.

When I started to Thurman on this brief but important mission, I knew that it would be a failure unless I received, from God, wisdom, strength, and the Holy Spirit. I tried to keep myself in that glorious element of prayer and feel my dependence. I trusted in God and he did not disappoint me.

J. R. LAMBERT.

## Of General Interest

### HOLD OPTIMISTIC IDEALS.

Hold to optimistic ideals, and you will drive out pessimism, the great breeder of disease, failure and misery.

When you feel the "blues" coming on, concentrate your mind vigorously upon the very opposite qualities, hold the ideals of cheerfulness, confidence, gratitude, good-will towards everybody, and you will be surprised to see how quickly the enemies which were dogging your steps and making your life miserable will disappear.

A tremendous power permeates the life and solidifies the character from holding perpetually the life-thought, the true-thought, the optimistic-thought, and the beauty-thought. The one who has the secret takes hold of the very fundamental principles of the universe, gets down to the verity of things, and lives in reality itself. A sense of security, of power, of calmness and repose comes to those who are conscious of being enveloped in the very center of truth and reality which can never come to those who live on the surface of things.

If you are dissatisfied with your condition, if you feel that life has been hard and fates cruel, if you are a complainer of your lot, you will probably find that, whatever your condition may be, in your home or business or social life, it is the legitimate offspring of your own thought, your own ideals, and that you have nobody to blame but yourself.

Right thinking will produce right living; clean thinking, a clean life; and a prosperous, generous thought followed up by intelligent endeavor to make your thoughts and your ideals real will produce corresponding results.—Orison Swett Marden in *Nauticus Magazine*.

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### THE AUTHORIZED VERSION.

"The Bible is the greatest book of all," says Mayor Gaynor, and throughout the Christian world he will hear few dissenting voices. He adds:

The philosophy, the poetry, the imagery, the elevation of thought of the Old Testament have never been approached. No one has since come into the world capable of writing the twenty third Psalm, for instance.

In our admiration and reverence for the Bible as a monument of Hebrew poetry and wisdom, however, we are apt to forget our debt to those who have made its English version as beautiful and authoritative and final in our eyes as any original could ever be. Nor does the verdict rest wholly upon faith or moral teaching. To English speaking people, for example, the mayor might have said with equal truth: "The English Bible is the greatest book of English."

Almost without exception, the famous writers and speakers of our language, even those farthest removed from moral or theological dogma, have for ten generations and more worshiped the Bible as a sacred font of pure English. No child grows up in an English speaking country without breathing in its influence. More than any other heritage of written English the Bible and Shakespeare permeate the style and thought and imagination of everyone who writes and speaks the language for any purpose, exalted or commonplace.

Admiring the English Bible as a sheer masterpiece of translation, how many people know anything of the careful, conscientious scholarship and toil that went into the making of it? A few of us may have read the dedication of the famous Authorized Version of King James I, and wondered at the fulsome adulation, so strange to our ears, with which the worthy translators address their royal patron. But who has ever sought their names?

Yet they were a noble list of scholars in their day—forty-seven of them. At their head stood Doctor Launcelot Andrewes, Dean of Westminster, "who knew Hebrew, Chaldee, Syriac, Greek, Latin and at least ten other languages." The rest were men of similar stamp. They began their work in January, 1604, when James I called a great conference at Hampton Court for the purpose of determining "things pretended to be amiss in the church." The final results were not published until 1611.

These translators took up their task with zeal and thoroughness. They divided their number into companies of six or eight each, and assigned a special part of the Bible to each company. They drew up fifteen elaborate rules to guide them in their work. The eighth well illustrates their industry:

"(8) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand."

They had plenty of earlier translations to adopt or amend. Wycliffe and his followers in the fourteenth century, Tyndale in the sixteenth, and later a house of bishops in Elizabeth's time had each and all bravely toiled to provide a Bible in the common language for the use of the English people. Tyndale's

version was a fine work, faithful and scholarly, yet simple and popular in phrase. The King James translators owed much to it. They determined to keep their new text as close and familiar as possible to the hearts and older associations of the people.

One of the forty-seven, Doctor Miles Smith, bishop of Gloucester, finely displays the spirit of his fellow workers and himself in a preface to one of the first editions:

"Neither did we run over the worke with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventie-two dayes. This worke has cost the worke-men, as light as it seemeth, the paines of twice seven times seventie-two dayes and more. Truly, good Christian Reader, we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against. To that purpose there were many chosen, that were greater in other men's eyes than in their owne, and that sought the truth rather than their own praise. . . . Neither did wee thinke much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greeke or Latine, no mor the Spanish, French, Italian or Dutch (German); neither did we disdain to revise that which we had done and to bring back to the anvill that which we had hammered; but having and using as great helps as were needfull, and fearing no reproach for slowness, nor coveting praise for expedition, wee have at length, through the good hand of the Lord upon us, brought the worke to that passe that you see."

The actual labor of revision occupied about two years and nine months. After another nine months of preparation for the press, the Authorized Version appeared in 1611. Ever since, despite many attempts at improvement, it has been the dominant Bible text for the English speaking world.

In 1870 the Convocation of Canterbury began the well-known Revised Version in which the churches of England and America were invited to join. Only the Roman Catholic Church refused to take part. The New Testament was finished in 1881, after ten years' work, while the Old Testament was not published until 1884.

The Revised Version was not welcomed. The changes were denounced as petty and silly, tending "to spoil the familiar, sonorous style of the Authorized Version." Nevertheless its claims to a more up-to-date scholarship have steadily won favor for the Revised Version, until now it has replaced the Authorized Version in many churches.

It may be doubted, however, whether English literature and English speech will ever change its in-

stinctive allegiance to the simplicity, the dignity, the dearly remembered cadence and benignity of the King James text.—*New York Evening World.*

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### HAPPINESS IS HARD TO GRASP.

Happiness is the bluebird which ever lures man on, elusive, escaping, always beyond his grasp. Joy, content, pleasure, these are his as a mood or a moment, again and again in his human experience. But happiness, which means a permanent condition or state, is not his, nor intended to be. When he finds the good or the beautiful dear and desirable, it is because he recognizes it as fleeting, a thing that beckons him onward, a lure toward perfection, not of earth, or at least not as present on earth. Thus beauty, of whatever kind, is a promise of happiness and holiness; not a state to be completely realized, but a splendid ideal to be striven for, with the hope of a final destination where only the holy shall abide.

Stevenson, in a letter to a friend, declared that he had known many a delight, that joy had often been his—he learned the great lesson, too, that “the spirit of delight comes on small wings”—yet he affirmed he had never grasped happiness. These are significant words, coming from a man who, conspicuous in his generation, loved life, enjoyed it to the full and in all his writings cried up the idea that it was richly worth while. His remark, therefore, was not pessimistic or cynical, although superficially it might be taken as the expression of disillusionment. It was rather his philosophic reminder that life was so constituted, and happiness, in the scheme of things, a desideratum, a dream.—Richard Benton in the *Bellman*.

## Hymns and Poems

### Selected and Original

#### Songs Used During General Conference.

During the progress of the afternoon prayer service at Independence, Sunday, January 5, the congregation sang the last verse of hymn number 361 in Saints' Hymnal, immediately after which Elder Joseph Luff sang by the Spirit the following with the same tune: “Shall we gather home to Zion?”

Gathered where I have appointed—  
Fed and nourished by my hand—  
Chosen, planted, and anointed—  
Blessed people! favored land!  
What to you shall mean this token?  
What the fruitage of my grace?  
My word kept—shall yours be broken  
And my covenant efface?

*Chorus:*

Will ye make of this my Zion,  
Whence my glory forth may shine?  
All my promises rely on  
And henceforth be only mine?

Henceforth, till the consummation  
Of my purpose, who with me  
Will in glad cooperation  
Work, till they my glory see?  
Will ye 'bide when peace hath taken  
From the earth its lasting flight?  
Will ye stand, nor e'er be shaken,  
'Mid the gloom of lingering night?

*Chorus:*

Will ye—good for ill returning—  
Enemies befriend and bless—  
True discipleship discerning,  
And the seal of righteousness?

Who, though death or dire disaster  
Threaten every hope, will cling  
To my counsel, firmer, faster,  
Whatso'er that trust may bring?  
Will ye pain esteem as pleasure,  
And each sacrifice as gain,  
If thereby ye may the measure  
Of your Master's stature gain?

*Chorus:*

By these tokens faith hath voicing,  
Love hath exhibition clear:  
These in heaven shall cause rejoicing,  
And proclaim my Zion here.

Wist ye not when praying often  
That my will on earth be done,  
Grace must first your spirits soften  
And in service make you one?  
One in sweet self-abnegation,  
One in fellowship of love;  
Without marks of wealth or station,  
Save those mirrored from above.

*Chorus:*

One with me, in which blest union  
God and angels will combine;  
Zion's light, by such communion  
Will in glorious luster shine.

ADMONITION.

Given by the Spirit through Elder Joseph Luff. Tune: “I Will Sing of My Redeemer.”

Oh, my people, saith the Spirit,  
Hear the word of God to-day;  
Be not slothful, but obedient;  
'Tis the world's momentous day!  
Unto honor I have called you—  
Honor great as angels know;  
Heed ye, then, a Father's counsel,  
And by deeds your purpose show.

Be ye not deceived! Remember,  
I have sworn to execute  
All my purpose—naught can hinder—  
Vain what man may institute.  
Take ye, then, my hand extended—  
Let me lead you where I will;  
Peace and safety, light and glory,  
Crown the crest of Zion's hill.

I have spoken! Few have heeded!  
 What remains for me to do?  
 Warnings old wait vindication!  
 Man must learn that God is true.  
 The restraining gates my mercy  
 Led me oft to interpose,  
 Shall the devastating currents,  
 Fraught with woe—no more oppose.

Time is ripe! my work must hasten!  
 Whoso will may bide the hour.  
 Naught can harm whom God protecteth—  
 Elements confess his power.  
 Up ye then, to the high places  
 I have bid you occupy!  
 Peril waits upon the heedless!  
 Grace upon the souls who try.

Whoso lusteth after pleasure,  
 High estate or mammon's store—  
 Envious or proud remaineth—  
 Though he gain the world, is poor.  
 If you would be rich, be holy!  
 Would you dwell all heights above?  
 Heed ye, then this admonition:  
 Climb to atmosphere of love.

Love ye me and love all people—  
 Love as I have loved you;  
 This your calling—this my purpose—  
 Thus be my disciples true.  
 Then in this exalted station  
 Your companion I will be;  
 Every promise of my Scriptures  
 Will be verified in thee.

Get ye up, then, to your mountain!  
 Zion of this closing day!  
 For the glory of my coming  
 Waits to break upon your way!  
 Forth from thence your testimony  
 Shall to trembling nations go,  
 And the world confess that with you  
 God has residence below.

SONG IN THE SPIRIT BY JOSEPH LUFF.

Given Sunday, June 25, 1911, to the tune: "Lead, Kindly Light."

Sweet unto me the voice of supplication  
 From hearts sinceré.  
 Sweet to my ear the humble adoration  
 That greets me here.  
 Be glad of heart; let not thy faith decline,  
 I still am near and thou art ever mine.  
 Walk in the light that on thy path now shineth—  
 Church of my choice—  
 And whatso'er to me thy heart inclineth,  
 Heed as my voice.  
 Talk not of night, nor give to sadness room—  
 I am thy God; for e'er dismiss thy gloom.

Whoso in love my counsel shall obey,  
 No fear need know;  
 My hand shall guide their feet and guard their way  
 'Gainst every foe.  
 Yea, I will lead; thou shalt not plead in vain;  
 My covenant with Zion shall remain.

Lift up thine eyes! thy skies are now aglow  
 With rays divine!  
 I am thy light! and o'er thy course below  
 For e'er will shine.  
 My Spirit shall thy daily portion be,  
 And thou art safe if thou'lt abide in me.

SONG OF INTERROGATION.

At the afternoon social meeting in the basement of the church at Independence, Missouri, Sunday afternoon, October 25, 1908, the Saints had just finished singing the first verse of that familiar hymn, "Jesus, I my Cross Have Taken," to the tune: "My Redeemer," when Elder Joseph Luff arose and sang in the same tune, the following:

I have listened and recorded—  
 Every word before me lies,  
 Like the incense of mine altars  
 Doth your testimonies rise;  
 For mine eyes behold among you  
 Some whose words and works agree;  
 But not all who "Abba Father"  
 Call me, sing in verity.

Have you really—have you truly  
 All things left to follow me?  
 Have you, without reservation,  
 Consecrated all to me?  
 Lingers there no old ambition—  
 Love of place or power or gain?  
 Seek ye now no longer pleasure  
 'Mid the scenes impure or vain?

As you've lived, so now make answer;  
 As you've labored sing to-day;  
 Add no whit to fill the measure—  
 Add no words for vain display.  
 For the virtue of your service  
 Must in righteousness be shown,  
 And your songs are good or evil  
 As your lives to me are known.

If in song ye would me worship,  
 And my favor thus secure,  
 Sing in truth and sing in Spirit—  
 Thus be comely—thus be pure.  
 For the lips that praise me vainly  
 Yield no honor to my name;  
 Lips and songs are holy only  
 When with truth and love aflame.

## Letter Department

IPSWICH, QUEENSLAND, AUSTRALIA, April 3, 1913.

*Editor Herald:* In HERALD under date of January 15 is an article signed Alice R. Corson, entitled, "Why I am what I am." In perusing the article I notice that the third paragraph, first column, begins, "The word *grace* means *favor*," etc. As this is a favorite doctrine of a sect known as Plymouth Brethren. Will some one of the priesthood kindly explain to me through columns of HERALD what is the literal rendition and correct meaning of Ephesians 2: 8, 9, Inspired Translation. *Grace*, we are told, means undeserved favor, and to me God's *love* is so great that I fail to see where we can find room for favor. An explanation of above will oblige.

Your brother in Christ,

F. EDGWORTH.

SOUTH EDMONTON, ALBERTA, CANADA, March 18, 1913.

*Editor Herald:* We as a band of God's Saints are still alive and striving to do the Master's will by upholding the banner of King Immanuel as best we can, and we feel that the victory will be ours if we follow in the straight and narrow path that our Master trod.

At present we feel quite lonesome without our aged and esteemed Brother J. C. Crabb, who is attending General Conference. I can assure him his presence and fatherly advice will be missed by many, as our esteemed and well beloved Brother J. L. Mortimer was, and who is still missed by many of us. We hold meetings in Odd Fellows Hall, corner Griesbaugh and Namayo Avenue, Edmonton proper.

Yours in gospel bonds,

J. N. BALDWIN.

#### INDEPENDENCE, MISSOURI.

*Editors Herald:* We wish to express our sincerest thanks to all those who so kindly assisted us by applying the "Golden Rule" after our sad loss of our house and household goods and clothing by fire, and feel glad to know the Lord notes and rewards every act or deed done for good.

Sincerely,

MR. AND MRS. A. A. CHRESTENSEN.

KNOX, INDIANA, March 9, 1913.

*Saints' Herald:* I feel this beautiful Sunday afternoon like writing to the HERALD and letting your readers know how we are getting along at this place. We are trying to do our duty, as no doubt all the Saints are in every place. We are a little band struggling to keep the gospel work on the move. We think as the Bible says, that we should "seek first to build up the kingdom of God and his righteousness," and sometimes I study this saying and I don't believe we realize just what is meant; for how natural it is for us to say, "If I get this or that done, I will study my Sunday school and Religio lessons"; or "If I have time, I will do so and so for the church." I do not believe it is right to put off our church duties until everything else is done. I believe we ought to so plan our work that our church work will be a part of it, and that it should be attended to the same as anything else, and even come first, or according to the Bible we are not seeking to first build up God's kingdom.

I have often noticed that I have more strength for church work than for household duties. At times I will feel almost too tired to do anything at all; but knowing that some church work must be done, I go right ahead and do it and actually feel rested when it is done.

We ought to take God's word just as it is, and when it says to seek first to do a thing, that is what we should do or we are not doing as God wants us to, and we can not expect his blessings to as great a degree as we can if we do just as he says.

Two young men have recently been baptized here. One is now janitor and the other lives too far away to meet with us very often. We feel that we need more help here. That is, we need brethren to take the lead; and our prayer is, that before many days some will be raised up or sent here to help us. And as this is God's work, why won't the necessary help be raised up to carry on the work? We believe if we are faithful it will be so, for the promise was made to this branch that if the few who were trying to carry on the work would be faithful, many would be added to our number. Let us be faithful and prove God, as he has said we should.

We dreamed not long ago of going to Sunday school and on the north side of our church were about a dozen people of different ages looking in at the windows to see what was going on inside. Once in a while they would look at each

other and smile, but were not making fun. After a while they all went into the building and sat down by themselves, as a class. I followed them in and saw besides them another new class of girls; so I, being the superintendent, began to look around for some one to teach the new classes; but there was not a soul to teach them, as all of our people had their own work to do, and each was in her place doing her work. So I decided that I would have to teach the new class of girls; but who would teach the other new class? I looked around to see what they were doing, and they were trying to teach each other, as they appeared to be in earnest and wanted to know what was in the lesson. When the school was dismissed I started toward the door and met one of our elders coming in, and I stopped him and said, "Now, didn't I tell you we needed help?"

Your readers no doubt read in the HERALD of February 26, of the work done here through the efforts of Elder S. W. L. Scott, and we shall endeavor to keep the good work going. In April sometime Elder Scott expects to return, and then under his management the Religio here expects to give a program, and the main feature will be the cantata of the ten virgins. Such programs, if given in the right spirit, sometimes accomplish more good than preaching services.

I have a sister in Denver, Colorado, who was sent there by the doctors for her health. I hope if the Denver Saints see this they will call on her, as she is very lonely at times. Her name and address are Mrs. Mae Vaillancour, 2300 Champa Street.

In the faith,

MISS B. E. LOHSE.

#### MEDIA, ILLINOIS.

*Editor Herald:* We love to read the many letters from the various writers throughout the world, so thought perhaps your many readers might enjoy reading a few lines from this part of the Lord's vineyard.

We can not report great progress, neither can we boast of great ingatherings. At the present time there is not much effort being made to advance the Lord's work, for we are few in number, and scattered so that there are not many that can attend the meetings. We have had no preaching or work in our branch for over a year, but we are trying to let our light shine the best we can in our weak way. However, we are glad that we have been permitted to enjoy many great and marvelous blessings from God.

There comes to mind one special and marvelous manifestation of God's power: There was one of the sisters of the branch that had been sorely afflicted and had lost her voice. She called for the elders, and we held a special prayer meeting. While there the Spirit came to the meeting in great and marvelous power, and during the administration we heard the voice of angels also pleading in behalf of the sister. This was marvelous, and oh, such influence as was there! Even the children marveled at what they saw and heard, for as soon as the elder withdrew his hands, she arose, spoke, and praised God. This, with many other blessings, has given us courage to fight the fight of faith. But we find, as I suppose all other Saints find, that our path is not all flowery beds of ease, for God has said he would have a tried people.

On the 3d of December, 1911, I was walking across the floor of my home and I suddenly became very dizzy and fell. The next day I lost my hearing and have been entirely deaf ever since, and for about ten days I was dizzy and confined to my bed and could not walk. I was in the best of health so far as I know.

I have consulted several specialists and none of them seem to know just what caused it or what to do for me. I am hopeful that the Great Physician will see fit to restore my hearing again, for I find it a great loss. This has hindered

our work considerable, for I was presiding officer of the branch, and it has left us without anyone to hold the banner aloft.

The adversary of all righteousness has tried hard to overthrow us in our faith, but I can thank God that I am stronger than I ever was, and can look back and see where my sad loss and trial has brought many lessons that I could not have learned any other way. I was very active in the Lord's work, and never felt better than when engaged in the work.

Several of the Saints and friends have invited me to write for the church publications, but I never have had any experience along this line. My education is limited, and feeling that the church has more able writers, I have hesitated. If I can do any good writing I certainly am willing to do what I can, as I love the work. It has been a severe trial to be taken out of the work so suddenly.

I believe the priesthood (while they are teaching the Saints faith) should teach patience very strongly, for we may have faith to be healed, but if we have not the patience we will deprive ourselves of the blessing sought for.

God has said, as recorded in Doctrine and Covenants 119: 9: "Be clean, be frugal, cease to complain of pain and sickness and distress of body." This statement calls for patience, and I believe it should be taught among the Saints. We are hopeful that the near future may hold the blessing of my hearing, so I can again take my place in the Lord's work, and spend my life, talent, and strength in God's service.

Our prayer is for the upbuilding of God's church and kingdom, and the final triumph of Zion.

F. A. WINDERS.

#### CLEBURNE, TEXAS.

*Dear Herald:* About two years ago I sent a notice to the HERALD for the Saints to send me some of their old HERALDS, *Ensigns*, and *Autumn Leaves*, and I would give them out to the people to read. I received 1,370 HERALDS, 442 *Ensigns*, and 285 *Autumn Leaves*, all of which I gave out, with the exception of a few that I saved for myself and the other Saints that are living in Mobile.

I thank all that sent me papers. I truly hope that seed was sown that will bear fruit for good.

Now, as some are still sending papers, and as I am not in Alabama at all, I would request that they send no more, as it takes a considerable amount of postage to bring them on to me.

Pray for me that I may do good at all times and at all places.

ALBERT VANCELAWE.

#### Extracts from Letters.

Sister Sadie Long, Loveland, Iowa: "I wish to acknowledge the good I have received from the HERALD as it comes each week, a silent messenger in my home. It is a great comfort to me. Brother H. N. Pierce, of Bartlett, Iowa, has just closed a series of meetings at this place, with the result that six precious souls were led into the waters and buried with Christ in baptism, and others are ready for the kingdom. Brother Pierce is a mighty man of God, and doing a wonderful work, as he is filled with the Spirit and power of God, and interested in putting the work before the people in so plain a manner that a little child might understand."

Sister Ethel Gideons, Robertsedale, Alabama: "We haven't had any elders to visit us in quite awhile, but we still live in hope that they will be around soon. My sister and I have been baptized not quite a year, and have never regretted the step. I enjoy reading your HERALD as it helps me to think more about this great latter day work. I ask all who read this to remember me in their prayers."

Sister Sadie Burch, Ute, Iowa: "I do love to read your dear pages, and I get much comfort reading the letters and articles from others, and pondering over the ideas of each of you as regards the near approach of our Savior."

Sister Della Hogue Watson, Avant, Oklahoma: "I ask the prayers of all the dear, faithful Saints that if it be the dear Master's will I might be healed."

Sister A. M. Lambert, Erie, Pennsylvania: "The HERALD is a great pleasure to us. We love to read the dear letters. We have met but one Saint in our city. If any elder ever comes to our city, he will find our home welcome to him."

Sister Emeline J. Davidson, Milford, Utah: "I live nine miles from Milford and have been a shut-in since last December with throat trouble. Brethren Stubbart and Christensen gave us a short call last week, which was very much appreciated. I also appreciate the HERALD and *Ensign*, as through them I hear from friends and branches of long ago."

Sister Ira Mullin, Exline, Iowa: "I am glad to receive the HERALD from week to week and to read its contents, so full of love and words of cheer to its many readers. I feel proud to know that I have been privileged to know and accept this glorious gospel and feel the best when I can hear the gospel preached by God's chosen servants. I have tried to help open the way for others to hear the message. Brethren Wells, Morgan, Salyards, and Slye have all preached in the communities where I have lived. Also must mention Brethren Boden and Taylor of our local force at Centerville, so the people have had a chance to hear the good work and none have accepted it yet but I think a favorable impression was left with the most of the people."

Sister Viola Mizell, Escatawpa, Mississippi: "It has been only a few short years since I came into this glorious latter day work, and I find it very interesting work indeed. It has been only six months since my dear father passed away, and ever since it has been my earnest desire to take a deeper interest than I had been taking. We live in a very lonely place, and the branch of the church here has almost gone down. On the 6th of this coming July I will be thirteen years old."

Brother R. N. Burwell, Blue Island, Illinois: "We are still alive. We are holding a series of meetings, Brother David Dowker, our Chicago missionary, being the speaker. So far, just a few outsiders have attended, but we feel that we are giving the people an opportunity to hear the gospel if they will but come. There are no Saints in this place that I know of. If any one knows of any living here let us know and we will hunt them up. Should any Saints know of members of the church living in West Pullman, Pullman, or Rosland, please give me their addresses and we will hunt them up."

Sister Nettie Clarissa Shepherdson, New Liskeard, Ontario: "I for one feel that we are one of the weakest branches of God's church. Satan has been striving daily for the last three months to throw us all off the narrow path; which God has placed for his children to walk in. But I am thankful to say, however, that a few of us are still trying to keep the camp fire burning. We are going to try this summer to build a church. We have paid seventy-five dollars. My father is drawing the plan for the church. I would like if we could arrange to have a two-day meeting, for the opening and dedication of the church. The sisters of this branch have started a prayer union, and I feel and know that there is much good can be done through it. We hold it from house to house every Thursday afternoon at three o'clock. We have had a portion of God's Spirit felt in each of our meetings."

Sister A. B. Hawley, Houghton Lake, Michigan: "There are but two of us here that claim the name of Saint or Josephite: myself and Brother Charles Brooks. We are of

the scattered ones from the Britman Branch, and we would like to hear some one preach, but as Brother C. Brooks is a widower and has no home for himself and I would not know when my husband could be at home so we could say come to our house and stay, we can not write to any of the elders to come and preach, but if any of them have the courage to come and risk finding lodging I know there can be good done here."

## News from Missions

### Utah.

Two and one half years have been devoted to the consideration of this peculiar environment, and to the particular problem we have to solve. While in contact with our own membership here and with that of the dominant church somewhat, the opportunity for study at first hand has been appreciated and improved to some extent. I have formed my conclusions as to some things. A recent experience has had something to do with one conclusion. Not long ago a Mormon cottage meeting was held at the house of one of our members, Brother A. G. Mathis, who, being asked this privilege, very properly granted it. Other meetings had been held in the neighborhood by the same elders. I attended this one, and behaved myself very well I think, while the Reorganization was under fire by Elder O. K. Hansen, one of the Brighamite elders, who caused our Heman C. Smith to turn pale at Lamoni, or so reported. At the close of his sermon, I announced to reply to it, and invited all present to attend. The date agreed upon was the 11th. The attendance was about fifty, double the number of the first meeting.

Elder Hansen had stated in his meeting that at our conference of 1899, Elder W. H. Kelley received a revelation directing or commanding the appointment of a committee from the Reorganized and the Hedrickite churches to confer with the presidency of the Mormon Church with reference to the building of the temple at Independence, for the time had come. Elder Hansen said that the committee was appointed, came to Utah and conferred with the presidency and the twelve in the temple. But President Joseph F. Smith's decision was, that the mission of the committee could not be entertained; that when the time comes for the building of the temple, "we think we will know it." Said committee returned and reported to the Lamoni conference of 1900, at which Elder Hansen was present. He had traveled extensively over historic trails, fields, and places of the early days; had been among the Strangites, Hedrickites and Josephites; had been entertained by President Joseph Smith, etc. Thus his opportunities had been good for informing himself according to his desires.

Well, while not denying Elder Hansen's statements in regard to said revelation, committee, etc., *in toto*, I challenged them, giving my understanding and recollections in reference to a committee appointed by the Reorganized Church to confer with the Church of Christ exclusively, but not in regard to building the temple. I wrote immediately to Brother W. H. Kelley, who replied that there was no truth whatever in Elder Hansen's statement concerning said revelation or committee. I broke this gently as a prelude to my meeting. Elder Hansen had consulted his notes meantime, or refreshed his memory, and found that it was Alexander H. Smith who received the revelation, but he knew the committee was appointed as he stated, and reported at the conference of 1900, for he was present and heard with his own ears, so he did not relish being called a liar, which however he was not.

Brother A. M. Chase consulted the HERALD files at the Mor-

mon Historian's office and found the report of a committee appointed to confer with the Hedrickite brethren as I had stated, but no report of the other matters, as Elder Hansen testified. If the editors of the HERALD will kindly publish Patriarch Alexander H. Smith's revelation to the Church of Christ, it will be a sufficient answer to Elder Hansen's revised misstatement or mistake.

Elder Hansen covered considerable ground in his talk on the differences from his standpoint and methods of reasoning. I will not attempt to report his subject matter or my own, but will criticize myself for trying to get over so much territory, and give the conclusion that this meeting was in part responsible for, as aforesaid. It is one thing, however, to have a theory or faith, and another to put it in practice; one thing to take a text and another to stick to it. My argument or talk on the differences was satisfactory to myself, at least in part, if Elder Hansen was disappointed. If disappointed with Heman C., why shouldn't he be with my lesser oratorical and debating powers? My conclusion is this, that it is better generalship in meeting our Brighamite opponents (and I am willing they should know my plan of warfare) to assault and batter down their defenses as we go, not leave an Adrianople in our rear, a strong and key point, to attack others of minor importance, or to attack too many points feebly.

I will try to make myself understood, for any advantage that might accrue to any who are or may be engaged in the warfare. I received this latter day gospel as the "old gospel restored and sustained by the ancient order of things," according to the desire of Alexander Campbell and others who saw such a need. It was no new gospel then that Latter Day Saints received through the instrumentality of Joseph Smith. The Book of Mormon contained the fullness of the gospel as delivered to the ancient inhabitants of America. It is the new covenant, being directly revealed to us and translated for us. The revelations given in connection with it, as well as its own witness, certify that it was to "bring to light the only true points of my [Christ's] doctrine, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention."—Doctrine and Covenants 3: 15; Utah Edition 10:62. But Brigham Young and his successors have virtually, or in reality repudiated this book as a standard. Hear Orson F. Whitney, General Conference, Salt Lake City, October 7, 1910: "We are not governed by the gospel to the Nephites." He is one of the prophets, seers and revelators, sustained as such at every general conference at Salt Lake City. Much of a like character has been said by his associates or predecessors as far back as Brigham Young, or much stronger, touching all three books, in regard to which the original revelation was: "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in which is the fullness of the gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit."

The elders have access to the various sayings of the modern seers, repudiating the standards in terms. How then shall the contentions be laid down, the differences settled? We must decide in our discussions upon the differences, what the standard of appeal or argument shall be; if upon the gospel as restored through Joseph Smith and contained in the three books, one of which when published was to be the Inspired Translation. If there is a refusal to accept as a basis for enmity or as a means of reaching a unity, the originally accepted standards of all Latter Day Saints, the war is endless; the controversy can never be settled, and who wants war or contention for its own sake? The battle for the original stand-

ards should be fought until it is won or lost; until our opponents are forced to deny them, or accept them.

The United States, according to the latest news, has received an ultimatum from foreign powers, bearing on the Mexican situation, viz: "That the Monroe Doctrine must be either maintained or repudiated." Even so our ultimatum to the Brighamites should be: "The original standards must be accepted or denied." The Book of Abraham, or *Pearl of Great Price*, does not come into the question of the original standards, or the gospel as restored through Joseph Smith. But why not, as enjoined upon the church in the first revelations, accept the Seer's translation of the Bible? If Joseph Smith delivered the gospel to the church, then as the records show, another gospel has been substituted. Utah Doctrine and Covenants 132 must necessarily displace as it did, the section on marriage (in all the old editions number 109; in ours, 111), and be in conflict with sections 42 and 49. The Brighamites do not like the "old dope" of polygamy, Adam God, and blood atonement in the new standards upon which the church here is organized. They would rather not give up this holy city of Adrianople. They want us to leave it in the rear and background and go on with endless contention. To return to the old standards or agree upon these as a basis of enmity and peace, is to concede or give up their whole empire, their organization. They must, to be logical and true to Joseph Smith and his revelation, accept his standards, or the standards of the church in his day. Fight the battle to a finish on this line I say. Make them either own or disown Joseph Smith and the original standards which were to be the law to govern the church. If they accept them, they concede all. If they refuse them, they have begged the whole question of "Mormonism." No use of endless and unlimited controversy. This is in brief or in outline as I see it.

There are some good indications and developments here of which I will not write at length. There are a number of Armenian Mormons who are spoiled for Brighamites at least. They are studying and praying over the Reorganized Church, but have been so disappointed and hoaxed in the Utah Zion and people, that it is hard to displace distrust, with confidence in anyone or anything. I am by no means discouraged in the great conflict for right. I will resist the encroachments of Satan as I discern them at any and every point where I am called to occupy and give battle. No compromise with evil or wrong principle need be made. Be good to men, but resist the Devil inside or outside the church, and see that he does not get us through any of his allurements or devices. It is a great work to rescue any individual from the power and devices of the Evil One. "Charity suffereth long and is kind," and I would remark is patient and persistent, because of a persistent foe. Those who have the watchcare of souls in the church, as well as outside, need to take it to heart. Never give anyone up to Satan unless Satan has absolutely captured and obtained entire dominion over that one. This is God's policy as I understand it, and it means work, spiritual work, not only for the elders, but the priests and teachers of the church, and the words are applicable, "Wherefore, labor ye, labor ye in my vineyard for the last time."—Doctrine and Covenants 43:7. It is an exacting work, but it gives not only joy in heaven over the sinner that repents, but great compensation on earth to the faithful, patient laborer.

We have had another cottage meeting since those referred to above. Brother J. C. Christensen was present at the last one, and still the Mormon sisters are not satisfied. One wants it finished at her home. The priesthood were mostly at the weekly priesthood meeting. While we are hoping to furnish work in Utah shortly, I hope we will not get into it

so much that we can not let go. It is as hard sometimes to say, I'll stay where you want me to stay, as "I'll go where you want me to go." In my dreams I had a hint not to run away, which was not lost on me, and I have also remembered my fault in not staying the time out at Atchison and Topeka, for which I now ask forgiveness. Patience did not have its perfect work with me there. Perhaps I have made it up here, and am ready to graduate. With good will to all.

Your brother,

M. F. GOWELL.

PROVO, UTAH, 210 West Fourth South Street.

### Arizona.

While our little church here held their accustomed services, only ten miles away the closing scenes of the six-day battle was being enacted at Naco, resulting in the escape of the remnant of Ojeda's little band to the protection of our troops, to whom they surrendered. They were leaving all the forenoon in trenches under a withering fire directed on all who exposed themselves, General Ojed being near the last to make his escape. The death toll reaches into the hundreds, but is not fully known. This leaves the posts of entry into Sonora all in the hands of state troops.

Some of the Saints are preparing to move upon claims located this spring, which will deplete the church force here in Bisbee materially, but they expect to continue the usual services. Sunday school, Religio, and two preaching services from 2 to 10 p. m., Sunday, and prayer meetings Wednesday nights. We try to keep an interest at a new opening we have made eighteen miles distant, but were prevailed upon to cancel it yesterday to occupy here.

Some are near the water but procrastination is so convenient.

In bonds,

BISBEE, ARIZONA.

S. D. CONDIT.

### Australia.

I again pen you a few lines after a long silence, and though it is somewhat late, I wish you a very happy and prosperous New Year. Your pages have wonderfully enlightened my mind, and also conveyed to me some deep truths and useful knowledge, and you have become a dear and welcome visitor to my home.

I am the only Saint in this city, with the nearest Saints some twenty-eight miles distant. Through your pages I have realized that when we are bound to our dear Father in heaven, and to each other by the hand of charity, we can be with one another in Spirit, no matter though great seas divide. Since you have been a constant visitor here, Zion has become dearer to my heart day by day, and I am earnestly trying, by our heavenly Father's help, to keep the celestial law here, so I shall be able to abide the laws of Zion should I be permitted to gather there. I thank my heavenly Father for all his blessings to me and mine through the year that has gone, and I can fully trust him for all that is to come.

Sunday, March 2, I visited and worshiped with Saints in South Brisbane. It was sacrament meeting in the afternoon, and a real blessed time it was to me, proving a real spiritual feast, with a good portion of the Spirit of the Lord present. One thing made me feel sad. Quite a number of the Saints declined to testify and I wondered why, as I thought surely the least we could say to our dear Father in heaven was, Thanks for all thy mercies.

We experienced some very hot and trying weather a few days ago, yet our dear Father brought us safely through it all. How wonderful is the Father's love, and how great the ingratitude and unthankfulness of some of his people. I

pray that we may be imbued more and more with the spirit of thankfulness and praise to him who is the giver of all good, and that all through the changing scenes of this year we may cling to him and live day by day in the enjoyment of his blessings. Ever praying for the welfare of Zion, and hoping to some day gather there,

Your brother in Christ,  
IPSWICH, QUEENSLAND. F. EDGEWORTH.

### Maine.

When last I wrote you I was at Washburn, Maine, where we have a church building, but the Saints who once lived there are gone, with the exception of four in Washburn, and one sister a short distance from town. There are also a few others in the surrounding towns. I believe there about ten Saints in Aroostook County. I found a pleasant home at Sister Elizabeth Foot's, who is a real mother in Israel.

After a week of meetings in Washburn, I went to the "Robert Foot Schoolhouse," preaching there during the week and at Washburn on Sundays. Then I went to the "Dun Town Schoolhouse," where Brother Calvin Rich and others had preached some years before. The interest in these places was fairly good, and I found that Brother Calvin Rich was held in high esteem by the people. Brother "Dolph" Brewer was a good assistant to the writer in many ways.

On November 20 Brother Brewer met with a sad accident while working in a sawmill, losing two of his fingers and splitting a third. After the hand was dressed, and while in severe pain, Brother Brewer received a blessing<sup>r</sup> through prayer by the writer, the pain stopped instantly and never pained him at all again.

I continued preaching in Washburn, Dun Town, Param, and Dead Water. Sister Foot, who held a mortgage on the church building in Washburn, decided to turn over the amount owed her to the general church, and have the local church free of debt. This was done and all we need now is good people to fill the church.

There is much prejudice existing there, but a persistent effort will bring good results. I spent a few days at Christmas time at home. Preached for the Attleboro Saints on December 29.

January 5 found me in Brockton where an enjoyable day was had. Next day I went to Wareham and held service in the home of Sister Sears. The Saints are all so kind to me that I would have to mention all of them if I mentioned any in this connection. I preached one sermon at Tremont at the residence of Mr. Gault, who has kindly opened his house for services.

January 12 was "District Presidency Day," so assisted in Providence, where the exercises were held.

January 17 found me in Portland and at home with Brother Thomas Summerfield. We tried to get the few Saints together that are here in the city of Portland and held a few interesting services.

Monday (27th) found me at Brunswick, at the home of Brother and Sister Young. Left Brunswick Friday for Stonington, where I was requested to join Brother Francis Ebeling. Arriving in Rockland I took passage on the little *Vinal Haven* for Deer Isle. The wind blew, oh, how it blew, but what of that! Brother U. W. Greene was safe on land somewhere and I was glad he was. It was grand. The little steamer tried to bring her nose in the sea and then like a New Foundland dog shake her head free from the spray while she took another leap across the crest of a green monster. It was not a long voyage, but a little exciting while it lasted.

I found a home with Brother Henry Eaton and assisted Brother Ebeling in the services he was holding. Good in-

terest was manifested on the part of the Saints and friends, so we continued the services. Brother Ebeling led three souls into the water, and according to previous arrangement left for his home while the writer remained.

On February 17, Brother Joseph Eaton kindly took the writer in his wagon to Little Deer Isle, where he found a home with Brother John Billings, an old gospel warrior, firm in the faith, and still active at the ripe age of seventy-three. He is a branch president and active Sunday school worker. It was good to be with him. Services held at Little Deer Isle were interesting.

On Sunday, February 23, crossed the "Reach" in company with "Uncle John" and found a welcome at Brother and Sister Robins' and a home at Sister Black's. I remained there at Sargentville for a week, holding services every night. The men were working hard on the ice, so the services were not so well attended as they would have been otherwise. However, there is a good interest and some are near the door.

March 1 I landed at the head of Deer Isle in a rainstorm and found a home at Brother Lafayette Thompson's. Next day we all went to Little Deer Isle and had a nice meeting. Monday a ride of twelve miles brought me to Stonington, where the Saints were holding a public dinner, the proceeds of which were later given to the writer by vote. I continued holding services at Stonington until the 17th, when in company with Brother Moody Eaton and Lewis Eaton I left for Rockland where we found a home at Brother Hardy's. We held two services there and left for Portland. Arrived here yesterday and led one into the cold water of the old ocean, Sister Mattie Woods, who will be a good worker for the Master.

Yours as ever,  
THORNTON, RHODE ISLAND. GEO. W. ROBLEY.

## News from Branches

### Bennington Heights Branch.

It has been some time since I have contributed anything to your valuable columns, and I hope you will not think me presumptuous in doing so now.

My wife and I were baptized by Elders J. F. Curtis and J. D. Curtis about five years ago in Pueblo, Colorado, and since that time the dear old HERALD has always occupied a conspicuous place in our home, and I assure you it has been read with pleasure.

Our branch is located in the eastern part of Kansas City, on Thirteenth and Bennington, just two blocks from the car line.

Under the direction of Brother C. A. Selbe, our branch president, ably assisted by quite a number of the local priesthood, our branch is on the upward move.

The Saints of this branch have started a cooperative bakery and confectionery, and I think it is going to prove a success.

Sister Wilburton, formerly of Colorado Springs, Colorado, has moved into our vicinity.

Last Sunday many of the Saints here were fasting and in prayer for the conference at Lamoni, Iowa.

May God's Spirit comfort all the Saints, and truth in its fullest be established among the children of men in the prayer of your brother in gospel bonds,

APRIL 8, 1913

C. A. LAYTON.

### Chicago, Illinois.

#### FIRST BRANCH.

Our Sabbath services to-day were held under exceptionally fine weather conditions. The air was clear and dry, and the sun shone beautifully, animating all nature—both plant and animal life. This, together with many other advantages we

now possess, would have made us abundantly happy, but our hearts are carrying a heavy load, due to the fact that Elder David Dowker and his devoted wife have just lost their youngest child, after a severe illness of long duration. But this is not all—one of our cradle roll members, Alma Sly, the son of Brother and Sister Frank Sly, has also received a call from the "great beyond."

We deeply mourn the loss of these little ones, and sympathize with our dear friends and coworkers; and may the hand of our great God of Israel overshadow and comfort them.

Should you ask, "How are you all getting along in the work?" we would answer, "Quite well."

The branch officers are engaged in their service with unabated vigor and earnestness, and the auxiliary societies are doing good work.

The Hope of Israel Sunday School is aiming to reach a high point of efficiency, and bids fair to succeed.

FRANK F. WIPPER.

1518 SOUTH TRUMBULL AVENUE.

### Philadelphia, Pennsylvania.

The corner stone of the Second Philadelphia, Pennsylvania, Church (better known as the Beacon Light Chapel) was laid on April 6, 1913. A large concourse of Saints and friends witnessed the ceremony. Bishop John Zimmermann, of Philadelphia, Pennsylvania, in charge of the services. Addresses were made by Elders Benjamin R. McGuire, of Brooklyn, New York, and Walter W. Smith, of Philadelphia, Pennsylvania. Elders Daniel T. Shaw, A. D. Angus, and E. B. Hull assisted in the service. It is expected that the basement will be ready for occupancy about the first of June; in the meantime services will continue at the mission building, 1824 East Cambria Street.

### Cleveland, Ohio.

This city has not suffered much on account of the Ohio floods. Some of our visiting Saints told of damage done to church property, but we have not yet heard of any Saints being injured personally.

We had a good gathering here last Sunday, the 6th, to celebrate our day of freedom and liberty, the birthday of the church.

We still have only one place of meeting in this large city. We have plenty of priesthood, but not sufficient council and cooperative action as to warning our neighbors: but as that is no excuse for individual effort, we will mention what has been done in that line. Recently our president divided the city into sections, making each of the priesthood a kind of lookout committee for his neighborhood. We do not know what the others have done, but will make a report of our own efforts. We are correspondent for the branch by election. We have a store in the east end; we have used one corner of the store window for notices of meetings; we have put marked copies of the HERALD, *Ensign*, *Autumn Leaves*, and many other of the church publications on view, including Evans's Sermons Old Jerusalem Gospel, etc.; we have had writings and illustrations of our own. This has given us lots of opportunity to make our neighbors and customers acquainted with our belief. We have made our position known amongst the local preachers, one of which read Old Jerusalem Gospel; we have loaned out copies of Book of Mormon; have given away tracts; took one preacher out to see and hear Brother Etzenhouser's illustrated lecture on Book of Mormon; saw the local editor and had him insert an article showing our position in the world, which was a good deal of free advertising and attracted extra attention to our window display. We have agreed to let anyone who thinks they know

of anything better than we have, to present their side of the question in our window. We have not received any opposition worth mentioning, the sustaining power of the truth has been with us in our efforts for good.

We had Brother C. Ed Miller with us at the church Sunday evening with his lantern and lecture on 'The American Indian. A good sized crowd out, who enjoyed his lecture, illustrated to advantage by a brilliant electric lantern and lots of views.

We are entertaining plans to improve the front of our church building.

CORRESPONDENT.

## Miscellaneous Department

### Conference Minutes.

**NORTHERN NEBRASKA.**—The regular quarterly conference convened at Omaha, Nebraska, February 8, at 9 a. m., for prayer service; business session began at 10 a. m. A motion prevailed that we request General Conference to give us permission to change the name of our district to Northeastern Nebraska instead of Northern Nebraska District. A motion also prevailed that we purchase a district tent provided sufficient missionary help be given us to operate same. Officers elected for the ensuing year were as follows: J. M. Baker, president; M. A. Peterson, associate president; Anna Hicks, secretary and treasurer; Alice C. Schwartz, member library board; Paul N. Craig, chorister. Those elected as delegates to General Conference are as follows: Mr. and Mrs. Paul N. Craig, J. M. Baker, Alta Butts, Mr. and Mrs. George Murie, Mr. and Mrs. C. C. Coffeen, H. A. Scott, Anna Hicks, Mr. and Mrs. W. T. Lowe, A. E. Stoff, H. S. Lytle Martin Case, Elizabeth Watkins, L. Marteeny, J. L. Parker, J. E. Butts, A. C. Schwartz. Delegates present were instructed to cast the majority and minority vote in case of division. Conference adjourned to meet at Decatur, Nebraska, May 31, 1913, at 9 a. m. for prayer service. Anna Hicks, district secretary, 2805 North Twenty-Fifth Street, Omaha, Nebraska.

**SEATTLE AND BRITISH COLUMBIA.**—Semiannual conference convened with the Seattle Branch February 8, 1913, President William Johnson and Vice President P. W. Premo presiding; Secretary F. W. Holman at the desk, Leonard S. Rhodes assisting. Branches reporting: Seattle 220 members; New Westminster 33, gain 3; Chilliwack 41, gain 5; Centralia 78, gain 8, aggregating 372. This, with the enrollment of the disorganized branches, Tacoma, Castle Rock, and Nanaimo, numbering 25, 29, and 7 respectively, makes a total of 433 for the district, a net gain of 14. Bishop's agent, William Johnson, of 3618 Evanston Avenue, Seattle Washington, reported on hand last report, \$675.62; with receipts, after an expenditure of \$1,989.87, to leave a balance of \$501.45 on hand February 1, 1913. District book agent, Leonard S. Rhodes, of Centralia, Washington, reported \$21.85 received from the sale of books for the past six months. Ministry reporting as follows: Elders: S. P. Cox, P. T. Plumb, P. W. Premo, Henry Stade, I. S. McMullen, Samuel Pope, and F. W. Holman. Priests: Leonard S. Rhodes and Norris Heading. Officers elected: William Johnson, president; P. W. Premo, vice president; F. W. Holman, secretary; Bertha S. Emslie, member of library board. Evan E. Insee was elected director of the district choir movement, to work together, and in harmony with the new general movement. In accordance with previous arrangements a reunion should be held jointly with the Portland District at Vancouver, Washington, sometime during the coming August. A measure was adopted that the summer conference would convene at Centralia, Washington, three days prior to the opening of said reunion. Delegates elected to General Conference were: William Johnson, Daniel Macgregor, F. M. Sheehy, R. J. Farthing, P. T. Plumb, George W. Thorburn, Evan Insee, and Sisters Macgregor, Irene Emslie, and Lizzie Fisher. A petition was ordered sent to the First Presidency and Quorum of Twelve that George W. Thorburn might be returned to the district the coming conference year. A petition from the Roslyn Branch to be reinstated in the district was granted, subject to the ratification of General Conference. The usual preaching services were held on Sunday, also a sacrament service in the afternoon wherein a goodly degree of the Holy Spirit was manifest. At this meeting Leonard S. Rhodes was ordained to the office of elder, in compliance with a petition

from his home (Centralia) branch, under the hands of William Johnson, P. T. Plumb, and S. P. Cox. Let all whose names are enrolled upon the records of disorganized branches, Tacoma, Castle Rock, and Nanaimo, remember they may obtain letters of removal when desired, by applying to the undersigned, stating what branch they wish to join. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

**NORTHEASTERN KANSAS.**—District met at Atchison, 10.30 a. m., February 22, 1913, Frank G. Hedrick and Fred A. Cool presiding. Mrs. Florence McNichols, secretary pro tem. Ministerial reports were read from W. A. Brooner, R. T. Walters, Frank G. Hedrick, Mahlon Smith, J. D. Shower, W. P. Bootman, E. T. Lucas, W. H. Bivens, G. H. Robinson, Charles Jacobson, H. C. Shriner, Ben C. Shriner. Branch statistical reports: Topeka 54, Blue Rapids 150, Atchison 87, Fanning 121, Scranton 101, Centralia 32, Netawaka and Idylwild not reporting. Report of John Cairns, bishop's agent, audited and found correct. Twenty-five delegates elected to represent the district at General Conference. Rules for the governing of the district were presented and adopted. Election of officers resulted as follows: President, Frank G. Hedrick; vice president, Fred A. Cool; secretary and treasurer, Mrs. F. G. Hedrick; chorister, Mrs. F. G. McNichols; librarian, Mrs. Elmyra Miller. Blue Rapids was selected as place for next conference. Preaching Saturday evening by W. P. Bootman, prayer and sacrament Sunday afternoon in charge of James Bailie and Fred Cool. At this service Edward T. Lucas was ordained an elder by R. T. Walters and D. Macgregor. Ben C. Shriner a priest by D. Macgregor and R. T. Walters; Joseph S. Norman a teacher by Frank G. Hedrick and D. Macgregor. Preaching at 7.30 by Daniel Macgregor. Emma Hedrick, secretary.

**WINNIPEG.**—Annual conference was held at Winnipeg on February 15 and 16, 1913, President Nelson Wilson, assisted by T. R. Seaton and J. W. Peterson, presided at meetings. Sister W. Pugsley and W. I. Arnold acted as secretaries. Reports of officers read. All financial reports were found correct by auditors. The election of officers resulted as follows: President, Nelson Wilson; first and second vice presidents, T. R. Seaton and W. I. Arnold; secretary, Sister W. J. Pugsley; librarian, Sister N. Wilson; treasurer and bishop's agent, W. I. Arnold. The delegates appointed to General Conference were: N. Wilson, J. W. Peterson, W. J. Pugsley, Brother McMillian, E. E. Long, Sister N. Wilson, Sister Pugsley, Sister Vashbinder, Sister McMillian, Sister W. Wilson. Delegates were authorized to cast majority and minority vote. Prayer service on Sunday morning in charge of T. R. Seaton, assisted by W. J. Pugsley and O. L. D'Arcy. Preaching at 11 by N. Wilson assisted by W. I. Arnold and Brother Clark. At the evening service at 7 T. R. Seaton baptized two sisters: Emma Hadath and Hazel Wilson; 7.30 preaching by J. W. Peterson, assisted by N. Wilson. W. J. Pugsley, press committee.

**EASTERN COLORADO.**—Semiannual conference assembled at Denver, Colorado, March 1, 1913. Prayer services at 9 a. m., business session at 10, President Samuel Twombly presiding. Branches reporting: Denver, 258; Trinidad, 54; Highland, 23; California Mesa, 25; Delta, 51; Colorado Springs, 124; Wray, 149; total, 684. Baptisms, 16. Ministerial reports were received from the following: High priests: B. J. Scott, Samuel Twombly. Elders: E. J. Clarke, J. I. Young, George W. Beebe, S. J. Howery, Josephus Hubbard, E. D. Bullard, A. E. Tabor, T. B. Nerron, Charles E. Everett, M. W. Sampson, E. J. Williams, M. L. Schmid, T. Cheney. Priests: Hobart W. Berry, T. A. Park, B. H. Blowers, Don A. Harris, F. R. Brown, Clyde W. Baker, J. W. Hupp. Teachers: Lyman L. Hubbard. Deacons: J. Leroy Park, W. S. McBurney, W. E. Boyd. The following is a summary of their labors: Pastoral visits and fireside talks, 122; sick calls, 85; whole number of services, 522; sermons preached, 163; assisted and in charge, 191; baptisms, 6; confirmations, 5; children blessed, 6; ordinations, 2; administered to sick, 87; marriages, 1; official visits, 13; new openings, 4; new organizations—branches, 1; Religio, 1. Reports from the following were received too late for tabulation: High priest, E. F. Shupe, Elders: J. E. Lalonde, F. B. Shumate, A. E. Tabor. Priests: I. C. Edwards, Fenner Bullard, George F. Bullard. Teachers: Homer Shupe, Coral Willis, F. E. Bullard. Bishop's agent, Charles E. Everett reported: Receipts from tithes and offerings, \$1,184.16; cash on hand last report, \$13.60; notes on hand last report, \$116.51; total, \$1,314.27; expenditures, \$993.55; balance due church, \$320.72. District secretary's financial report: Balance on hand last report, \$4.62; quarterly collections, \$14.58. Expended for postage, \$1.07; statistical reports, 80 cents; total, \$1.87;

balance on hand, \$12.71. The Highland Branch was declared disorganized, and the district secretary was authorized to issue letters of removal to all resident members to the Wray Branch. The following were elected delegates to General Conference: Samuel Twombly, B. J. Scott, L. G. Holloway, O. B. Thomas, Frank Russell, Sister N. A. Tabor, Ellen Tabor. Delegates present empowered to cast full delegate vote, and in case of division, majority and minority vote. Owing to the fact that he is compelled to be away from home the greater part of the time, Charles E. Everett resigned as bishop's agent, and the conference recommended the appointment of B. J. Scott to fill the vacancy. A resolution was passed requesting the return to this field of B. J. Scott, with Denver as objective point. The attention of the members of the priesthood of the Eastern Colorado District is called to the following resolutions passed by the conference: "Resolved, That it is the judgment of this conference that the proper construction to be placed upon sections 4 and 5 of the by-laws of the district is that all members of the priesthood residing in the district shall report to the district secretary as provided." "Resolved, That the reports of the different members of the district priesthood shall be presented to the district conference only in the secretary's tabulated report." Conference adjourned to meet at Wray, Colorado, the first Saturday and Sunday in September, 1913. E. J. Williams, secretary, 1210 South High Street, Denver, Colorado.

**KENTUCKY AND TENNESSEE.**—District conference convened with the High Hill Branch, March 1, 1913, at 10.45 a. m. President J. R. McLain presided over the conference. Officers reported as follows: Elders: W. S. Shupe, J. R. McClain, W. L. McClain, S. E. Dickson. Priests: H. R. Shupe. Teachers: G. E. Jones, J. K. Powers, J. R. Cook. Branches reported as follows: Liberty Hill 74, Farmington 152, Foundry Hill 174, High Hill 110. Bishop's agent reported as follows: Receipts, \$421.30; paid out, \$421.30. The books were audited and found correct. Delegates chosen to General Conference as follows: H. E. Moler, J. R. McClain, S. E. Dickson, J. H. Ketton, W. L. McClain, J. A. Roberts, W. S. Shupe. Conference adjourned to meet with the Bethel Saints at call of president. S. E. Dickson, secretary.

**NORTHERN CALIFORNIA.**—Conference convened on March 1, 1913, at Chico, California. Called to order at 10 a. m., by District President J. M. Terry. Permanent organization as follows: F. M. Sheehy, president; J. M. Terry and C. A. Parkin, associates, H. J. Davison, secretary; Sister L. Day, assistant secretary; Sister B. Holling, chorister; Sister H. Blohm, pianist. The secretary presented a credential report which was accepted. Statistical reports were received from the following branches: Ukiah, Chico, Santa Rosa, Tulare, Stockton, San Jose, Oakland, San Francisco, Sacramento, and Fresno. Ministry reporting: J. M. Terry, C. A. Parkin, J. D. Stead, C. W. Hawkins, J. R. Carmichael, C. W. Deuel, C. E. Crumley, George Daley, H. A. Hintz, J. S. Hommes, George S. Lincoln, A. M. Starkey, Mahlon Cannon. Priests: F. H. Lawn, W. H. Dawson, E. A. Opsal. Teachers: Lytle E. White. Bishop C. A. Parkin's financial report accepted as follows: Total receipts, \$5,611.53; total expenditures, \$4,554.19; balance due church, \$1,057.34. Reunion committee reported that the next reunion will be held at Irvington, from August 15 to 23, inclusive. J. D. Stead submitted an itemized report showing all receipts and expenditures in connection with tent work in the district. The conference declared in favor of a uniform system of ministerial reports, and J. M. Terry, C. A. Parkin, and J. A. Saxe were appointed a committee to prepare regular reporting blanks for ministers' reports to district conference. All of the present officers were reelected. Delegates elected to General Conference: Brother and Sister C. A. Parkin, Brother and Sister W. A. Page, Brother and Sister J. M. Terry, H. J. Davison, C. E. Crumley, J. D. Stead, E. R. Chambers, and J. C. Cady. Instructed to cast majority and minority vote in case of division. Next conference to be held at Irvington. A vote of thanks extended to Chico Saints for hospitality. On Sunday the Chico church was dedicated. Sermon by F. M. Sheehy. J. A. Lawn, secretary.

### Convention Minutes.

**SOUTHWESTERN TEXAS.**—District Sunday school convention was held at this place March 16. Convention met at 3 p. m. in business session. Everything seemed to be in perfect working order from the start. After a few remarks by our worthy superintendent, Glaude R. Kuykendall, officers for the ensuing term were elected as follows: Glaude R. Kuyken-

dall, superintendent; Carl Wheeler, assistant superintendent; H. H. Davenport, secretary and treasurer; Eleanor Smith, librarian; Hulda Hought, superintendent of home department. At 7.30 p. m. a program had been arranged, which was a grand success, and was very heartily enjoyed by all present. At the close of the program the superintendent made remarks for the good of the association and then declared the convention closed. The association is in better condition than it has been, and we believe that the good work is only a beginning. H. H. Davenport, secretary.

**NORTHERN CALIFORNIA.**—Zion's Religio-Literary Society met in convention at Chico, February 28, 1913, at 10 a. m. district officers presiding. Reports show 342 members, 7 live locals, 2 inactive ones, and 85 home class members. District home class superintendent was authorized to draw five dollars semiannually to assist in defraying the expenses of home class supplies. The district officers elected were: President, William H. Dawson; vice president, Earl A. Opsal; secretary, Pauline O. Napier; treasurer, Minnie Bates; home class superintendent, Sister C. B. Landrum; library commissioner, H. V. Bates; gospel literature superintendent, Sister L. Chalmers. There were twelve delegates elected to the General Conference. An entertainment held in the evening was enjoyed by all. Pauline O. Napier, secretary.

**PITTSBURG.**—The Sunday school convention of the Pittsburg District met in the Saints' church in Wheeling, West Virginia, at 3.45 February 21, 1913, President J. A. Jaques in charge. Invocation by R. C. Russell. During the retirement of the credential committee a talk was heard by J. A. Becker. After the credential report the convention was turned into a mass convention, and all visiting Sunday school workers were given voice and vote. It was decided to proceed with institute work and leave business until evening. The evening session was opened at 7.35, and after the hearing of reports, the following officers were elected: Superintendent, J. A. Jaques; assistant superintendent, John C. Ashton; secretary-treasurer, Samuel A. Martin; home department superintendent, Mae B. Martin; librarian, Myron E. Thomas. The following delegates to the General Convention were elected: R. C. Russell, J. A. Becker, Leon Burdick, Eben Miller, Brother and Sister G. T. Griffiths, F. J. Ebeling, R. Baldwin, J. C. McConaughy. One of the most important items of business was the decision to hold fall conventions devoted principally to institute work. The secretary's report showed a gain of 46 in membership for the year. Promptly at 9.15 a. m. the Sunday session opened in charge of the district officers, opening prayer by local superintendent, O. L. Martin. There were 92 present during the study period but many more came in before dismissal. Talks were heard from R. C. Russell and L. F. P. Curry. All the business was dispatched rapidly and the convention was intensely interesting from opening to closing. We expect to continue to advance. Samuel A. Martin, secretary.

**WINNIPEG.**—District Sunday school association met in convention on February 14, 1913, at Winnipeg, Manitoba, district superintendent Sister N. Wilson, assisted by Brother N. Wilson, presided over sessions. Sister Pugsley acted as secretary; J. W. Peterson, chorister; Sister A. C. Carlton, organist; election of officers for the year resulted as follows: District superintendent, Sister Nelson Wilson; assistant superintendent, Estella Hayward; secretary, Sister W. J. Pugsley; treasurer, W. J. Pugsley; librarian, Pearl Ringland; home department superintendent, Sister O. L. D'Arcy. Sister Pugsley, secretary.

**WINNIPEG.**—Religio convention of district held at Winnipeg February 13, 1913. Called to order by District President Nelson Wilson. A motion prevailed that J. W. Peterson assisted by the district president preside over the convention. The reports from various officers showed some improvement in the district. The officers elected for the ensuing term were as follows: President, N. Wilson; vice president, Estella Hayward; secretary, W. I. Arnold; treasurer, W. J. Pugsley; librarian, Wellington Wilson; home class superintendent, Helen Carleton. A feature of the convention was the briskness and harmony with which all the business was done. A paper called the *Winnitoba Gazette*, edited by Sister N. Wilson, bristling with good thoughts and suggestions, was another good feature of the convention. It was decided to hold a joint session with the Sunday school on Friday evening, when a splendid program was rendered. The next convention will be held two days prior to and at the same place as the district conference. W. I. Arnold, secretary.

### Conference Notices.

Conference of the Western Maine District will be held at Stonington, May 17, 18. Brother U. W. Greene will be in attendance before going to Jerusalem. A large attendance is looked for. F. J. Ebeling, district president.

Eastern Iowa district conference will convene at Saints' chapel, 311 South Third Street, Clinton, Iowa, June 15 and 16, 1913. The chapel will be dedicated during some of the sessions. Program will be arranged. Send all reports to local pastor, E. W. Voelpel, 518 Third Avenue, Clinton, Iowa, in due time for conference.

### Convention Notices.

Sunday school association of the Southern Indiana District will meet in convention at Louisville, Kentucky, Friday evening, May 16, 1913, at 3 o'clock, according to previous resolution. A good attendance is desired and a profitable time hoped for. Ollie M. Ford, secretary, R. R. 1, Wirt, Indiana.

Montana district Sunday school convention will convene at Bozeman, Friday, May 30, 1913. We want every school in the district represented if possible. Secretaries please forward your reports at least one week previous. William J. Murray, district secretary, Bozeman.

The joint session of the Massachusetts district Sunday school and Religio associations will convene in Attleboro, Massachusetts, Saints' church at 2.30 p. m., Saturday, May 10, 1913, continuing over Sunday. Ora Viola Holmes, secretary, Diamond Hill, Rhode Island; Calvin Sears, 15 Sycamore Street, Winter Hill, Massachusetts.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of the Seattle and British Columbia District;*  
*Greeting:* We are entering into another conference year. It is due to us that we take a view of the year that has just passed, with this thought, that it has not gone not to appear again, but, that it is on file to be called for at the appointed time, when the books are to be opened and each one is to be judged by that which is written in the books.

There has been committed unto us the custody of the plan of redemption, and strange though true, our responsibilities begin when we learn what our duties are. What are they? may be asked with all propriety. Can we recall with what feelings of joy we entered into covenant relationship with our heavenly Father through the ordinance of baptism, and is it not a fact we wanted everyone to know and taste of the joy we experienced by obedience to the word of God? There was nothing that seemed too hard for us to do that we might please him. It was then we received that Spirit that filled us with the ambition to do something for the Master.

It is a high and holy calling to be associated with God in the redemption of our fellows. How wonderfully it has been arranged that we may share the joys if we are willing to share the responsibilities and the sacrifices. Some are called upon to leave home and loved ones for years of service, with only an occasional parole. Is it a sacrifice? Try it. What was the first sacrifice? Earthly attainments. What was the prospect now for this world's goods? Others are called upon to make the sacrifice in another way, but it is much pleasanter, to the writer's mind, to remain at home and pay to the Lord that which the law provides.

"And, again, thus saith the Lord unto you, Oh ye elders of my church, who have given your names that you may know his will concerning you; behold, I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world; wherefore, I, the Lord, give unto you this commandment that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts."—Doctrine and Covenants 75: 4.

The following is as emphatic as the command to be baptized: "Behold, now it is called to-day (until the coming of the Son of Man,) and verily it is a day of sacrifice and a day of the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up; for I am the Lord of hosts; and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day."—Doctrine and Covenants 64: 5.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

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A great many have no tithing, but all of us have a little offering. If it is only a mite each month it will be acceptable to the Lord and it will be as much to your credit as though it were more, providing it is given with willingness. Let it be with cheerfulness and with love for God and his work. "Behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their free will, and bring about much righteousness, for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned."—Doctrine and Covenants 58: 6.

I appeal to you. Send your tithes and offerings every month, whether it be much or little. Let us be as prompt with our heavenly Father as we are with our earthly obligations. You will be duly receipted if it is only fifty cents. Remember the address. WM. JOHNSON.  
SEATTLE, WASHINGTON, 3618 Evanston Avenue.

Requests for Prayer.

Sister Velma Addlph, of the Michigan Fremont Branch, requests the prayers of the Saints in her behalf, that God may have mercy on her in her affliction, and shield her from the powers of disease. She looks to God for strength and resigns herself to the will of God.

Died.

BERG.—Bertha Berg was baptized at or near Red Lake Falls, Minnesota, about eight or nine years ago, by George Day on the 12th or 13th of April; died [date not given] at Lake City, Iowa.

THARP.—At Flora Vista, New Mexico, March 12, 1913, Sister Annie Tharp, wife of Edward Tharp, and the youngest daughter of Sister Estella Gribble Tharp. Sister Annie was nineteen years old the day she was buried. She was a member of the church, being baptized by Brother Farley about five years ago. She leaves a dear little baby girl two days old, husband, father, mother, grandfather, grandmother, one sister, and two brothers and many relatives and friends to mourn their loss. Funeral by Reverend Bunday, of Aztec, New Mexico. Interment in Aztec Cemetery.

LINQUEST.—Bernice Izetta, infant daughter of Brother and Sister Linquest, died January 7, 1913, after a brief illness. She was 14 months old at death, lacking 6 days. She was the only child and was unusually bright for her age. Funeral services were held in the home and the address was made by Elder F. M. Cooper, of Plano, Illinois. The gospel hope of immortality is the only parental solace to these grief stricken young people.

GLAUNER.—Sarah E. Glauner died April 8, 1913, at Hagerman, Idaho, aged 67 years, 11 months, 16 days. Baptized by J. D. Stead February 27, 1906, at Soda Springs, Idaho. She leaves 5 children and 29 grandchildren to mourn their loss, Brother Glauner preceding her to the great beyond. Sermon by New Madden. A host of friends attended the services, showing the high esteem in which she was held. It is an enjoyment to hold up such a character as a type of true motherhood and Christian devotion. We are assured that her reward is sure.

Teacher's Notice.

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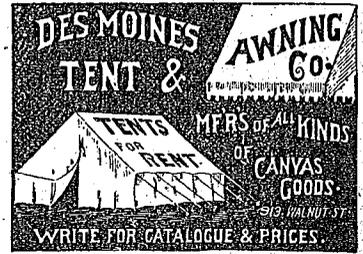
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 60

LAMONI, IOWA, MAY 7, 1913

NUMBER 19

## Editorial

### THE LINE OF ATTACK AND OF DEFENSE.

In our great controversy with the world, relative to the "latter day work," there is a pretty well-defined line of attack, and an equally well-defined line of defense. The line of attack is an old one, and is quite clearly set forth in the following scripture, which needs the change of only a single word to fit more modern conditions:

*Then said they, Come, and let us devise devices against Jeremiah. . . . Come, and let us smite him with the tongue, and let us not give heed to any of his words.*—Jeremiah 18: 18.

#### THE GREAT "ANTI-JEREMIAH LEAGUE."

Latter Day Saints will understand why we quote this language. They can see the application. Experience has made them wise. They have frequently suffered from conduct and a policy similar to that set forth in this scriptural reading.

There was Jeremiah, representing the will and word of God. And there were the representatives of the old order, particularly the priests and ministers, the "clergy" of those days, the "orthodox ones," the "ministerial alliance," of Jeremiah's times.

They could not meet Jeremiah in argument. He had the truth, and the Scriptures were back of him. They were not willing to accept that truth, for had they not position at stake? Were they not priests? Were they not wise? So they said, "The law shall not perish from the priest, nor counsel from the wise."

And in their extremity they formed this conclusion: "Let us devise devices against Jeremiah. . . . Come, let us smite him with the tongue, and let us not give heed to any of his words."

#### A DEAD WITNESS IN COURT.

We always think of this passage of scripture when we attend one of the usual popular lectures on "Mormonism," such as are always recurring at irregular intervals in almost every community. The usual stock in trade consists of a tirade against the char-

acter of Joseph Smith, his ancestors, and his followers. The most absurd and false stories are told. We hear how Joseph Smith dug for money, stole sheep, drank whisky, had forty wives, etc. Usually we hear the old Solomon Spalding Romance story, to the effect that Joseph Smith manufactured the Book of Mormon out of an old romance written by one Solomon Spalding. It does not matter that the Spalding Romance has come to light and is now in the library of Oberlin College, Oberlin, Ohio, and that a comparison shows that it could never have served as a basis for the Book of Mormon. Despite all this the old fossil is resurrected from time to time. And we are reminded of the anecdote of the witness who failed to appear in court. The judge said, Does anyone know of any good reason why John Jones should not appear in court?"

After the query had been repeated, an old man in the rear of the room arose and said, "Your honor, I know of two good reasons why John Jones can not appear in court to-day. First, he died yesterday; second, he is still dead."

This old Spalding Romance story died several years ago, it is still dead, and should not be dragged into court.

#### DO NOT LISTEN, DO NOT READ, DO NOT THINK.

Inevitably when listening to this method of attack, this text comes to mind: "Come, and let us smite him with the tongue." And the man who is doing the smiting is like those of old. He does not intend to give any chance for a fair rebuttal. The right to correct false statements is almost invariably denied. If there are exceptions, they but prove the rule. For inseparably joined to this policy is that other: "And let us not give heed to any of his words."

That was what a learned, dignified, and pompous clergyman said some years ago, when we had listened to his attacks on Joseph Smith, and at the close had been refused the right to reply. He said, "Do not talk with these men. If they come to your house do not listen to anything they may have to say. And do not read anything they may give you." How nicely he carried out the old policy of the Anti-Jeremiah League.

That is the policy of many so-called pastors. After filling the minds of the people with prejudice, as a result of their activity in smiting with the tongue, they say, "Don't go to hear these people. Don't talk with them. Don't read their literature."

Now we admit that such a policy when carried out offers quite effectual resistance. It is the safest policy that our opponents can adopt. Opposition we can overcome, when given the opportunity; but when people will not hear and will not read, it is difficult to set ourselves right before them.

#### COWARD'S TACTICS.

Such methods are effectual, we say; but they are coward's tactics. When a pastor gives his people such advice, he virtually says, "Do not read, do not listen, do not think. You have not brains enough to know the truth when you hear it. Your only safe course is to shut your ears to everyone but me, and let *me* do your thinking for you." Either such is the case, or else he knows that the message which he has given to them will not bear comparison with the message that we have, and so takes this way to prevent a comparison.

That was the policy of the Catholic priests in the dark ages of the past. They said that the laity could not think for themselves; that the priests must read the Bible and do the thinking, and the members must accept their decisions. But Luther and others of the great reformers protested against this policy, and declared that men and women had a right to listen and read and think and weigh the message of any man. It ill becomes Protestants to-day to revert to the methods of the Catholic priesthood of a darker age.

#### SLANDER PREPARES THE WAY FOR MURDER.

Practically every one of the old prophets had an experience similar to that which came to Jeremiah. Jesus challenged the Jews to name one of the prophets that their fathers had not killed. But the tongue of slander always did its work before more violent attacks were made. Thus was created a public sentiment that would permit murder to be done in the name of religion. History repeats itself.

In a lesser degree the reformers suffered in like manner. These who could not meet Wesley, Luther, Fox, Rodger Williams, and other such men, because of the degree of truth that they had, and who were not willing to accept that truth, said, "Come now, let us get up a device against these men. Let us smite them with the tongue." And it was so. Just as evil stories were told against John Wesley by his old neighbors as ever were told against Joseph Smith. The Methodists were mobbed, the Quakers were hanged, as a result of just such a work of slander.

Then came Joseph Smith. Like Jeremiah, he had the word and will of God to teach to the people. But many of them, especially the clergy, the priests of the existing order, were not willing to accept that truth, and they could not meet it, so they said, "Come, and let us devise devices against Joseph Smith. Come, and let us smite him with the tongue, and let us not give heed to any of his words."

They were quite successful in carrying out their "devices." Men of the type of Doctor Hurlbut, disgruntled adulterers who had been expelled from the church because of their iniquities, were ready and anxious to take revenge and help to accumulate and exaggerate evil stores born of religious intolerance, and perpetuate them in book form in those early exposes. And these in turn furnished a basis and material for later works of the kind, and found their way into encyclopedias, and are still at hand to help the man who is doing the smiting with his tongue,—for it is an old adage, that "a lie will travel around the earth while the truth is getting its boots on."

And in this way the same old public sentiment was created, so that when Joseph Smith was cruelly murdered while under the "protection" of the governor of Illinois, many were well pleased, and few indeed had the courage to resent such an outrage on the modern spirit of liberty and justice. His murderers were never brought to justice. Their trial was a farce. And that is evidence of the thorough work that the tongue of slander can do in assassinating a man's reputation and preparing the way for the actual assassination of his body.

"Anti-Mormon" leagues and associations and alliances still carry on the work. They are still saying to each other, "Come, let us devise devices. Let us get up a conspiracy. Let us accumulate a lot of stuff, and go out and smite these people with the tongue. And above all things let us not give any heed to their words of defense."

#### JUDGE HIM BY HIS WORKS, NOT BY THE STORIES TOLD BY HIS ENEMIES.

Once in a while we meet with an opponent who passes by all this evil mass of falsehood, so ready at his hand, and follows the true policy of examining the real work of Joseph Smith. A man should be judged by his works, and not by the evil stories told about him by rabid enemies. This should be self-evident. We are not afraid to meet the issue. Let Joseph Smith be judged by the Book of Mormon, which he gave to the world, by his revelations (as published by him during his lifetime) by the church that he organized, and by his teaching as set forth in standard church works. We will hail the day when such a policy is generally adopted. In that day Joseph Smith will stand forth in his true character,

—like Jeremiah, far superior to the little minds that conceived a conspiracy and devised against him.

Our line of defense is based on the teachings of the Master, "By their fruits shall ye know them."

ELBERT A. SMITH.

### NOTES AND COMMENTS.

**HOMEWARD BOUND.**—Letter from Brother A. C. Barmore informs us that he and Sister Barmore were to leave Australia April 19, expecting to arrive at San Francisco May 15. They were to be accompanied by Brother James Cornelius and family, who, also, are coming to America. Brother and Sister F. G. Pitt were expected to join the party at Papeete.

**SUNDAY SCHOOL DEVELOPMENT.**—Brother M. A. McConley writes from Honolulu, stating that on April 2, a Sunday school convention was held there, the first ever held in the mission. A district organization was effected, the constitution of the General Association being adopted.

**SAINT HONORED.**—By clipping from *The Carson Weekly* we note that Brother David R. Jones, aged eighty-two, and said to be the oldest pioneer resident of Nevada, was recently honored by the Nevada state assembly. By invitation he sat at the right hand of the speaker of the assembly, and also addressed the house. His remarks were "roundly applauded."

**FAVORABLE MENTION.**—*The Sacramento Valley Union*, of March 4, makes favorable mention of the dedication of the new church there. Cuts of the church and of Brothers H. A. Hintz, J. M. Terry, and F. M. Sheehy accompany the writeup. From the article we quote: "The handsome new church was paid for in record time, and the indebtedness has been liquidated in less time than that on any other church building in this section."

**FAVOR JEWS.**—Nearly eight thousand Levantine Jewish refugees have been granted naturalization in Spain. It was Spain that with such merciless severity expelled the Jews in the fifteenth century. Slowly but surely are conditions shaping themselves for that time when "Jacob shall not now be ashamed, neither shall his face now wax pale."

**J. PIERPONT MORGAN.**—The following paragraph is quoted from the will of J. Pierpont Morgan: "I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

**MISSIONARY WITHDRAWS.**—With the passing of the conference we note with mingled sadness and joy the changes that have been wrought. For many years the name of James Moler appeared in the list of appointments, but this year, by his own request, it is missing. Increasing years and home conditions made it impossible for him to fill his appointment to his satisfaction. He has made a good record, served the church long and well, and now retires to the ranks of the local workers, where we are assured that he will do all his strength and circumstances will allow. We commend Brother Moler for his faithfulness, and pray that the Lord may bless him to the end.

In our advertising columns will be found an advertisement offering for sale two second-hand boilers by the Electric Light Department of the Herald Publishing House. The business of the Electric Light Department has grown until it becomes necessary to buy boilers of much greater capacity than those now in use so that the present equipment will be sold at a sacrifice. Anyone interested should write at once to F. B. Blair, manager of the Electric Light Department.

### EDITORIAL SELECTION.

EVERYBODY IS.

Way down deep within their hearts

Everybody's lonesome.

Far within their secret parts

Everybody's lonesome.

Makes no difference how they smile,

How they live or what their style;

Once in every little while

Everybody's lonesome.

People first in big affairs—

Even they are lonesome.

Maybe like to put on airs;

Just the same they're lonesome.

Men for whom existence blends

Every good; who gain all ends,

Still reach out their hands for friends;

Everybody's lonesome.

Women, silk-clad, jeweled fine,

Yes, they too, are lonesome.

When their gems the brightest shine,

They are just as lonesome.

Some must serve and some command;

All still seek with groping hand,

Love, and friends who understand.

Everybody's lonesome.

Though your gift of friendship's small,

Everybody's lonesome.

It may answer someone's call;

Someone's who is lonesome.

Give and give with might and main,

Give your hands and join the chain;

And your gift will be your gain.

Sometime when you're lonesome.

—*Detroit News.*

## Original Articles

### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART 1.

BY E. E. LONG.

ORIGIN.

In the study and examination of the reformatory efforts of Thomas and Alexander Campbell, we wish to give them and their admirers every advantage of telling the story in their own way as we find it recorded in their numerous publications; our object being to show the weakness of their position in contrast with the church of Christ of the New Testament.

In the estimation of their followers their work as reformers comprises one of the most important chapters in church history. They not only teach a reformation but a restoration of the primitive faith in all its essential elements. This alone entitles them to more than ordinary consideration. If they have succeeded in their efforts to restore the Christianity of Christ, the glad hand should be extended to them by all people of whatever persuasion.

From the Introduction of a little work entitled, *Concerning the Disciples*, we excerpt the following:

No chapter in American church history, none, we may truly say, in universal church history is more fascinating than that of the work inaugurated by the Campbells and their collaborators. No religious movement of the century has been more important and wide-reaching in its purpose, none has had in its early struggles and progress more of the heroic element, none has been more effective if we view its results. Its origin, genius and growth are more and more attracting the attention and even the wonder of thoughtful people.

Their claim to have restored the apostolic church is an important one and *should* attract thoughtful people; and since so much importance is attributed to the movement, and in order to get the clearest possible understanding of it, we will commence at the very beginning of the early influences that led to its inauguration.

Thomas Campbell was a Presbyterian minister of the Seceder sect, and he educated his son Alexander in the Westminster Confession of Faith. Desiring that his son should enter the ministry, he sent him to the University of Glasgow, where he first imbibed his reformation ideas.

From the *Life of Alexander Campbell*, by T. W. Grafton, we read:

But the religious atmosphere of Glasgow began at once to exert a modifying influence upon his views, and was destined to work an entire revolution in his convictions and feelings with respect to existing denominations. . . . Among the circumstances which contributed to this change was the meeting with Greville Ewing, pastor of an independent

church in Glasgow, to whom he brought a letter of introduction. This meeting was a fortunate one for the young student. An acquaintance sprung up between them which ripened into intimacy, and brought Alexander into touch with a group of earnest men, who were at that time making themselves felt as a religious power, not only in Glasgow, but throughout Scotland. Taking a deep interest in young Campbell, Mr. Ewing often invited him to tea at his home. On these pleasant occasions he frequently met Romert and James Haldane, two brothers of wealth and influence who were devoting their fortunes to the establishment of a better religious condition in Scotland. In their zeal for the revival of the Lord's work, these brothers began to search the word of God for a remedy for the religious deadness of the times. They soon discovered a wide discrepancy between the religious practices of the churches of their acquaintance and that authorized by the Scriptures. Believing this to be the chief cause of religious dearth, they became the heralds of a return to the gospel requirements. . . . Everywhere this movement, which for a time spread rapidly, was characterized by renewed devotion to the Scriptures; and many changes were made from existing practices in order to bring their obedience into a closer conformity to the New Testament model. For example, while the Scottish Church celebrated the Lord's supper only twice a year, Mr. Ewing was the first to introduce the custom of celebrating it every Lord's Day, as more in harmony with the Scriptures. Later still, this movement led its adherents to abandon infant baptism as unscriptural, and finally to submit to immersion as the only authorized form of baptism. While Alexander was in the midst of his studies, this agitation was at its height; and his warm friendliness for its chief promoters caused him the more earnestly to investigate the truth of their claim. Cherishing as he did the feeling of religious unrest, he listened the more readily to men, who, like himself, were longing for some better way than the old beaten paths of tradition. Though not as yet accepting their peculiar views, a profound impression was made upon his mind, and the defense of the principles which they advocated, in a modified form, was destined to become the ruling passion of his life and ministry.—Pages 37-40.

From the foregoing it is plain to be seen that the "current reformation" is not a purely American institution, having as it does its taproot in a foreign soil; but coming to America soon after, Mr. Campbell found a fertile field in which to develop the embryo. We will have occasion to refer to these "profound impressions" later on.

From another historian we read:

There was dissatisfaction also in the Methodist Church and a desire for larger liberty. The Reverend James O'Kelly, of Virginia, was a member of the General Conference in 1792. He made an ineffectual effort to secure a modification of the power of the bishops in the appointment of preachers. He and his friends left the body. At first they were called "Republican Methodists"; but later the name "*Christianian*" was taken and the Bible alone was received as the only book of authority.

A man named Jones—Abner Jones—member of a regular Baptist church, in Vermont, "had a peculiar travail in mind in regard to sectarian names and human creeds." In the year 1800 he gathered a small church in the town of Lyndon, Vermont, on the general principles named above. In 1802 a congregation was organized in Bradford, Vermont, on the Bible alone. In 1803 a similar organization came into existence in Piermont, New Hampshire. A Baptist church in

Portsmouth, same State, adopted similar views on the subject of creeds and names. In many parts of New England, New York, New Jersey, and Pennsylvania, human names and creeds were abandoned for the name "Christian" and the word of the Lord alone.

Influences were meantime at work on the other side of the Atlantic destined to be powerful in the New World in aiding to secure a better faith and more Christlike life. Thomas Campbell was a minister in the Presbyterian Church in Ireland. He was grieved by the divisions in the church of his choice in Ireland and Scotland. He made earnest, but ineffectual, efforts to bring about union. His health failed and in 1807 he came to the United States. Here he found the sectarian spirit against which he had contended in Europe. Desiring to bring about cooperation in caring for the people in their spiritual destitution he organized "The Christian Association, of Washington, Pennsylvania." It failed to accomplish the purpose of its organization. Alexander Campbell came to America in 1809. He knew something of the grief of his father because of the division of the Presbyterian Church in Ireland and Scotland. For a year before he came to the United States, he had been in contact with and under the influence of the Haldanes and others, in Scotland, who were dissatisfied with the sectarian divisions in the church and were earnestly seeking for "a more excellent way." He was, therefore, prepared to sympathize with and enter into cooperation with his father in an effort to find a basis of peace and union for the children of God.—Concerning the Disciples, pp. 19, 20.

We refer to these reformers to show that there was a movement in both Europe and America antagonistic to sectarianism before the Campbells came upon the stage of action.

Arriving in America, the Campbells found the party spirit rampant. We will allow the historian, Rowe, to describe the situation.

Thomas Campbell came from Scotland to the United States in May, 1807, and his son Alexander landed in New York, September 9, 1809. They both settled in Washington County, Pennsylvania. When Thomas Campbell landed in Philadelphia, he found the Seceder synod in session, and upon presenting his credentials, he was cordially received and at once assigned by this synod to the Presbytery of Chartiers in Western Pennsylvania. Both father and son were educated from childhood in the Westminster Confession of Faith. When the Campbells landed on the shores of America, they found the various denominations in a deplorable condition, and the Presbyterian "branches" were, if anything, more powerless, as spiritual agencies, than any other "branch of the church." All around, as they viewed the religious horizon, and as they gazed upon the broken ranks of fiery zealots, they saw nothing but dissension and disunion. Bigotry, party intolerance, and sectarian selfishness, were everywhere phenomenal of divided churches and of distracted members. Infidelity—gross infidelity—was fattening and waxing wanton on the spoils of an inglorious conquest. The aspect of religious affairs was dark and gloomy in the extreme. The great soul of Thomas Campbell was moved within him when he saw the whole land given over to the idolatrous worship of opinions, speculative theology, scholastic dogmas and manmade creeds and to visions and dreams and to mysticism and dreary superstition. He saw that where there is no "vision"—no divine revelation—the people "perish" for the want of spiritual food. In the fearfully distracted condition of things, he saw the immediate necessity of providing an antidote, and that antidote was to be found in pleading for

Christian union, in making an effort to remove all barriers, and in a determination to unite all hearts, if possible, upon the word of God, as the only solvent of an intolerable evil.—Reformatory Movements, by John F. Rowe, pp. 127, 128.

Acting upon the hypothesis that there had been grave departures from the simplicity of the ancient gospel, and that humble souls were being neglected; he set about to correct the "evil," with the result that charges were laid against him and he was "censured" for transcending the bounds of his ecclesiastical authority. His first efforts were an attempt at a reformation within the ranks of the Seceder Church wherein he was born and cradled. As noted above, his effort resulted in failure.

Again we read:

There was a pandemonium of sectism at the time the Campbells attempted a reformation of the Seceder Church, in the Presbytery of Chartiers; the Bible was a dead letter and inoperative among the people; the consciences of church communicants were fettered with creeds and confessions of faith; the masses were ignorant of the word of God; the clergy seemed to be absolutely ignorant of the rules of Bible interpretation; the various sects were quarreling and fighting over party shibboleths, and ungodly rivalry existed among the Protestant denominations; a line of distinction was clearly marked between the "clergy and the laity"; the denominations were all lost to the apostolic order of things.—Ibid., p. 129.

According to the above observations of Campbell and son, the great reformation under Luther, Wesley, Calvin, and others, was a failure in the restoration of the apostolic order of things; and if the historian Rowe, gives them proper credit, the Protestant denominations were no better than the Mother Church.

Disappointed in his efforts to reform the Seceder Church, Mr. Campbell withdrew from them, renouncing their authority, and continued to labor in schoolhouses, groves, and other places where he could get a hearing. Calling a special meeting for the purpose of presenting his views, he announced the following "rule" by which he purposed to be governed, and which has become the slogan of Campbellism to the present day. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

Acting upon the foregoing "rule" they set about to restore primitive, apostolic Christianity, "in letter, and spirit, principle and practice."

The first piece that was written on the subject of the great position appeared from the pen of Thomas Campbell, senior, in the year 1809. An association was formed that year for the dissemination of the principles of reformation; and the piece alluded to was styled "The Declaration and Address of the Christian Association of Washington, Pennsylvania." The constitutional principle of this "Christian association" and its object are clearly expressed in the following resolution: "That its society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only as exhibit a manifest conformity to the *Original Standard*,

in conversation and doctrine, in zeal and diligence; only such as reduce to practice the *simple original* form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian church; or anything as matter of *Christian faith* or *duty* for which there can not be produced a "*Thus saith the Lord*," either in expressed terms or by approved precedent.—Christian System, p. 8.

The "Christian Association" was organized August 17, 1809, and marks the actual beginning of their "restoration." (?)

At a meeting held on the headwaters of Buffalo Creek on the 17th day of August, 1809, it was decided that they would formally unite themselves into a regular body under the name of the Christian Association of Washington,—the place being in Washington County. This act and this date may be regarded as the actual beginning of our reformation in an organized form.—Reformation of the Nineteenth Century, p. 38.

This movement, which took on, in 1809, the public form of a voluntary Christian association, finally developed into the organization of churches to restore, as it was then expressed, in letter and in spirit, in principle and in practice, the faith and discipline of apostolic times.—Ibid., p. 360.

The next year Thomas Campbell presented the association he had formed to the Presbyterian Synod, but it was promptly rejected, and they who composed the new movement found they were compelled to stand alone.

It was at this juncture that young Alexander came prominently into view in defense of his father's position.

Thomas Grafton, in his *Life of Alexander Campbell*, page 57, says:

On this new and rising wave of religious feeling came this young prophet of God, commissioned to speak burning words of fire against the bitter hatred of sectarianism, and to call men's attention to the old landmarks which had been hidden beneath the theological rubbish for centuries.

He preached his first discourse July 15, 1810. (Reformation of the Nineteenth Century, p. 44; *Christian Baptist*, p. 92.) Now, they have found the sects "all lost to the apostolic order of things, seceded from the Seceders, organized their first church or association, and under the leadership of the young "polemic" they begin their war on the sects, which has since characterized their "current reformation."

Remember they have started out to *restore* primitive Christianity, "in letter and in spirit, in principle and in practice," to be governed by the rule, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," and to make no move without a "thus saith the Lord either in express terms or by approved precedent"; because it is by those rules, and by the Scriptures, that we purpose to measure their work and determine their success or failure. We read:

In his protest against religious error, he was not simply a reformer, he was more than a reformer; instead of trying

to put a new piece of cloth into the old, worn-out garment of theology, he cast it aside altogether for one which, though ancient, was without rent, and as strong and beautiful as when first wrought out by the hand of God. Instead of reformation he attempted restoration,—to replant in the fertile soil of the nineteenth century the church of the first century.—Life of A. Campbell, p. 230.

He saw plainly that the church when considered from the New Testament point of view, had gradually gone into an apostasy, and that the movement in which he was engaged had for its object the restoration of the primitive gospel and order of things.—Reformation of the Nineteenth Century, p. 204.

Mr. Campbell, himself, wrote:

Besides, do not the experiences of all the religious—the observations of the intelligent—the practical results of all creeds, reformations and improvements—and the expectations and longings of society—warrant the conclusion that either some new revelation, or some new development of the revelation of God must be made, before the hopes and expectations of all true Christians can be realized, or Christianity save and reform the nations of this world? We want the *old gospel back, and sustained by the ancient order of things*.—Christian System, p. 250.

With the lofty aspiration expressed in the sentiment, "We want the old gospel back, and sustained by the ancient order of things," no fault is to be found; and we certainly agree that a new revelation was necessary to bring order out of chaos—but we call in question the method of procedure as employed by Mr. Campbell.

As touching these matters he wrote as follows:

In endeavoring to use our feeble efforts for these glorious objects, we have found it necessary, among other things, to attempt to dethrone the reigning popular clergy from their high and lofty seat, which they have for ages been building for themselves.—Christian Baptist, p. 32.

They not only tried to rebuild, but they undertook to demolish everything in sight; because, as Mr. Campbell wrote in the *Christian Baptist*, "All sectarianism is the offspring of hell." (Page 238.)

The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome.—*Millennial Harbinger*, vol. 3, p. 362.

Every party in Christendom, without respect to any of its tenets, opinions, or practices, is a *heresy*, a schism—unless there be such a party as stands exactly upon the apostles' ground. Then, in that case, it is a sect just in the same sense of the old sect of the Nazarenes, afterwards called *Christians*, and all others are guilty before the Lord, and must be condemned for their opposition to Christ's own party; whose party we are, provided we hold fast all, and only all, the apostolic traditions, and build upon the Bible, the whole Bible, and nothing but the Bible.—Christian System, p. 111.

An era is just at the door, which will be known as *The Regeneration* for a thousand years to come. The Lord Jesus will judge the adulterous brood, and give them over to the burning flames, who have broken the covenant, and formed alliances with the governments of the earth.—Ibid., p. 310.

At the risk of being tedious we will give two more quotations to show their aniquus toward others.

If not ecclesiastically under the power of the "Mother Church," they are religiously and spiritually of the same affinities. None of these creeds, whether Catholic or Protestant, tells a man how to become a Christian. They tell a man how he may become a Catholic, a Lutheran, a Reformer, an Episcopalian, a Presbyterian, a Methodist, a Baptist, perchance. There is not a confession of faith in existence that ever saved a soul. As human compositions, one is just as full of light and knowledge as another, and just as efficacious in the salvation of the soul. They all originated in the councils of men; they were digested in the heat of human passion; they were concocted and planned by envious and rival theologians; they became the symbols—the insignia—of rival princes; they have always engendered strife, hatred, malice, bigotry, intolerance and persecution, and will continue to do so until the end of time. There is no Christian love in them. There is nothing in them that will unite the people of God and make them one people. The mind of God is not found in them, and the Spirit of Christ does not breathe through them. . . . All creeds must be crushed under the weight of divine authority.—Reformation Movement, pp. 51, 52.

A reformation of popery was attempted in Europe full three centuries ago. It ended in a *Protestant hierarchy*, and *swarms of dissenters*. Protestantism has been reformed, into Presbyterianism,—that into Congregationalism,—and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these have begun at the right place. All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are, at best, but a reformation of popery, and only reformation in part. . . . All creeds are mere theories of Christian doctrine, discipline, and government, exhibited as a basis of church union. Being speculative, they have always proved themselves to be "apples or discord" or "roots of bitterness" amongst the Christian profession. They have, in days of yore, *erected pillories, founded prisons, provoked wars, kindled fires, consecrated autos da fe*, instituted star chambers, courts of high commission, and horrible tribunals of papal inquisition. Exile, banishment, confiscation of goods, lands, and tenements, and martyrdom, have been their convincing logic, their persuasive rhetoric, and their tender mercies.—Campbell's *Christian Baptist*, pp. 15, 16.

We might multiply the foregoing indefinitely, and we will refer to some other caustic remarks ere we are through; but enough has been presented to show that all parties were condemned without reserve and the boastful claim made that "we are the party," "set for the defense of the gospel of the Son of God."

Now we purpose to examine their "restoration" critically, and see just how well they succeeded in getting the old gospel back, "in letter, and in spirit; in principle and practice." They tell us they intend to speak where the Scriptures speak, and to have a "thus saith the Lord" for every move.

As noted above, the first step was the organization of the "Christian Association." We pause to inquire: Did they have a "thus saith the Lord" for such action? No; because Mr. Campbell said:

We want no new message from the skies—no embassadors from Christ. In short, there is no need to have among us

men professing to be called and sent by God.—*Christian Baptist*, p. 21.

Again, we ask, where did they find an "approved precedent"? Surely not in the Bible, because He who founded the primitive church "spake as one having authority," and "no man taketh this honor to himself but he that is called of God as was Aaron," (Hebrews 5:4) was a fundamental principle with God in all ages. So Campbell and company had no authority to act from the fact that they denied all divine authority and repudiated all human authority.

In the creation of the physical "body" it required a miracle to infuse life, and so the apostle finds a simile for the "body of Christ." In the physical creation means were provided for the propagation and perpetuation of life so long as the body contained life within itself; but when the body dies it has no power to transmit or beget life. The same principle governs the spiritual "body of Christ"—the church.

As we have seen, the Campbells condemned everybody as "lost to the apostolic order of things," the "harlot daughters of the old scarlet mother"; "the offspring of hell," etc., and as such they certainly could not beget nor transmit that which they did not possess—life. The old "body" was dead, and disintegrated, so there was no life to be had from that source. It required supernatural power to create the first "spiritual body" or church; and to work according to "approved precedent" there must be supernatural power to create a new body when the old one has become dead. So that we discover in the very first step they violated their own rule. But their inconsistency will become more glaring as we proceed.

July 15, 1810, Mr. Campbell started out as a preacher of the gospel, and he states that he "pronounced one hundred and six orations" during the year. (*Christian Baptist*, p. 92.)

He has renounced and denounced all existing parties and denied Almighty God the right to be heard by saying, "We want no new message from the skies"; and yet he proposed to create a new spiritual body when he himself was as dead as the deadest of all. He says:

Christians must learn that the conversion of the world is the honorable employment to which the Lord has called them, and that they may have the *whole honor* of this great work. He has sent *neither apostles, prophets nor angels* to assist them since the establishment of the church in the world.—*Millennial Harbinger*, vol. 1, p. 271.

That there were apostles, prophets, and angels engaged in the establishment of the primitive church is admitted,—the only "approved precedent" on record,—but that church ceased to exist, so far as her relation to Christ is concerned. Listen:

As we have shown, corruption, division and apostasy has done their evil work; and his church which his apostles left pure, undivided and uncorrupted, wearing his name alone,

and observing his ordinances, worship and commandments, has apostatized from him, left her first love, and become an abominable sectarian organization called the Roman Catholic Church, full of loathsome corruptions, cruelties, evils and abominations, and has persecuted and tortured, and evil entreated and put to death his faithful followers, until their blood has flowed in rivers and oceans, and cried to heaven for vengeance upon this apostate church! Nor is this all. She has committed fornication with the kings of the earth, and has by this illicit intercourse, played the harlot and become the mother of a numerous progeny of illegitimate daughters, wearing other names than that of Christ, as "Episcopal Church," etc., full of the spirit and corruption of the old scarlet "mother and mistress of all." Such "churches," and these daughters have "played the harlot" too, and produced a brood of illegitimate granddaughters to the old mother, as the "Episcopal Methodist Church," and others in the same category. The blood of the grandmother is in their veins, and full of her spirit, traditions and corruptions. Hence the Lord Jesus Christ, when he comes the second time to be united to his bride—the church, will disown everyone of these corrupt, unauthorized religious organizations remaining—will reject everyone of them, and will recognize but the one true church, wearing his name to the exclusion of all others.—J. R. Howard, in *Sketch and Writings of Benjamin Franklin*, pp. 218, 219.

Thus we see, in their attempt to "restore" the church they depended entirely upon their own wisdom, without any authority from God, either by transmission or revelation. They were a *part* of this "corrupt" institution until their separation and were as destitute of spiritual "life" as any other part of it. Like begets like, hence it was utterly impossible for them to beget a "body" having more life than they were in possession of themselves, since they denied the only means by which the life could be obtained.

(To be continued.)

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### THE LESSON OF EVIL.

(Read before Men's League and Department of Sociology and Political Economy, Independence, Missouri.)

Now I hope that each of you will take into consideration this fact, that as we start into this work (I say work, because active study means work to us) in the study of political economy, and combining this with sociology, we must have a beginning; and that is why I have selected this subject, entitled, "The lesson of evil." In order to attain to success we must first observe this one great truth in the study of the problem confronting us, and that is that to come to a definite conclusion we must learn that success means absolute control of the body politic. Then to reverse this and educate ourselves to absolute obedience. I mean in this that when we choose those whom we would have to lead we are free to know that we have the power of recall and at the same time we are in duty bound to sustain, and to submit ourselves into absolute obedience while so sustaining.

Remember that unrest and pain and sorrow are

the shadows of life. There is no heart in all the world that has not felt the sting of pain; no mind that has not been tossed upon the dark waters of trouble; no eye that has not wept the hot, blinding tears of unspeakable anguish. There is no household where the great destroyers, disease and sorrow, have not entered, severing heart from heart, and casting over all the dark pall of gloom. In the strong and apparently indestructible meshes of evil all are more or less securely caught; and pain, unhappiness, and misfortune wait upon mankind.

With the object of escaping or in some way mitigating this overshadowing gloom, men and women rush blindly into innumerable devices; upon pathways by which they fondly hope to enter into happiness which will not pass away. Such are the drunkard and the harlot, who revel in sensual excitements; such is the exclusive aesthete, who shuts himself out from the sorrows of the world, and surrounds himself with enervating luxuries; such is he who thirsts for wealth or fame, and subordinates all things to the achievement of that object; and such are they who seek consolation in the performance of religious rites, rather than religious duties.

To all these the happiness sought seems to come; their souls, for a time, are lulled into a sweet security, and an intoxicating forgetfulness of the existence of evil; but the day of disease comes at last, or some great sorrow, temptation, or misfortune breaks suddenly in on the unfortified spirit, and the fabric of its fancied happiness is torn to shreds.

So over the head of every personal joy hangs the Damocletian sword of pain, ready at any moment to fall and crush the soul of him who is unprotected by knowledge.

The child cries to be a man or a woman; the man and the woman sigh for the lost felicity of childhood. The poor man chafes under the chains of poverty by which he is bound, and the rich man often lives in fear of poverty, or scours the world in search of the elusive shadow he calls happiness. Sometimes the soul feels that it has found a secure peace and happiness in adopting a certain religion, in embracing a mental philosophy, or in building up an intellectual or artistic ideal; but some overpowering temptation proves the religion to be inadequate or insufficient; the theoretical philosophy is found to be a useless prop; or in a moment, the idealistic stature upon which the devotee has for years been laboring is shattered into fragments at his feet.

Is there, then, no way of escape from pain and sorrow? Are there no means by which the bonds of evil—error—may be broken? Are permanent happiness, secure prosperity, and abiding peace foolish dreams? No; there is a way, and I speak it with gladness, by which evil can be slain for ever; there is a process by which disease, poverty, or any ad-

verse condition or circumstance can be put on one side never to return; there is a method by which a permanent prosperity can be secured, free from all fear of the return of adversity; and there is a practice by which unbroken and unending peace and bliss can be partaken of and realized. And the beginning of the way which leads to this glorious realization is *the acquirement of a right understanding of the nature of evil.*

It is not sufficient to deny or ignore evil; it must be understood. It is not enough to pray to God to remove the evil; you must find out why it is there, and what lesson it has for you. It is of no avail to fret and fume and chafe at the chains that bind you; you must know why and how you are bound. Therefore, get outside yourself, and begin to examine and understand yourself. Cease to be a disobedient child in the school of experience, and begin to learn, with humility and patience, the lessons set for your edification and ultimate perfection; for evil, when rightly understood, is found to be not an unlimited power or principle in the universe, but a passing phase of human experience; it therefore becomes a teacher to those who are willing to learn. Evil is not an abstract something outside yourself; it is an experience; it therefore becomes a teacher to those who are willing to learn. Evil is an experience in your own heart, and by patiently examining and rectifying your heart you will be led gradually into the discovery of the origin and the nature of evil, which will necessarily be followed by its complete eradication.

All evil is corrective and is therefore not permanent. It is rooted in ignorance, ignorance of the true nature and relation of things; so long as we remain in that state of ignorance, we remain subject to evil. There is no evil in the universe that is not the result of ignorance, and that would not, if we were ready and willing to learn its lesson, lead us to higher wisdom, and then vanish. But men remain in evil; and it does not pass away because men are not willing or prepared to learn the lesson it came to teach them.

There was a child who every night when its mother took it to bed cried to be allowed to play with the candle; and one night, when the mother was off her guard for a moment, the child took hold of the candle; the inevitable result followed, and the child never again wished to play with the candle. By its one foolish act it learned, and learned perfectly, the lesson of obedience, and entered into the knowledge that fire burns. This incident is a complete illustration of the nature, meaning, and ultimate result of all sin and evil. As the child suffered through its own ignorance of the real nature of fire, so children of a larger growth suffer through their ignorance of the real nature of the things that they

weep for and strive after, and that harm them when they are secured; the only difference being that in the latter case the ignorance and the evil are more deeply rooted and obscure.

Evil has always been symbolized by darkness; good by light,—and hidden within the symbol is contained the perfect interpretation, the reality; for, just as light always floods the universe, and darkness is only a mere speck or shadow cast by a small body intercepting a few rays of the illimitable light, so the light of the supreme good is the positive and life-giving power that floods the universe, and evil the insignificant shadow cast by the self that intercepts and shuts off the illuminating rays that strive for entrance. When night folds the world in its black, impenetrable mantle, no matter how dense the darkness, it covers only the small space of half our little planet, while the whole universe is ablaze with living light, and every soul knows that it will awake in the light of morning. Know, then, that when the dark night of sorrow, pain, or misfortune settles down upon your soul, as you stumble along with weary and uncertain steps, you are merely interposing your mere personal desires between yourself and the boundless light of joy and bliss, and that the dark shadow covering you is cast by none and nothing but yourself. Just as the darkness without is a mere negative shadow, and unreality coming from nowhere, going nowhither, and without permanent abiding place, so the darkness within is equally a negative shadow over the evolving and light-born soul.

“But,” some one may say, “why pass through the darkness of evil at all?” Because, by ignorance, you have chosen to do so, and because, through doing so, you may come to understand both good and evil, and may the better appreciate the light by having passed through the darkness. As evil is the direct outcome of ignorance, so, when the lessons of evil are fully learned, ignorance passes away, and wisdom takes its place. But as a disobedient child refuses to learn its lessons at school, so is it possible to refuse to learn the lessons of experience, and thus remain in continual darkness, suffering continually recurring punishments in the form of disease, disappointment, and sorrow. He, therefore, who would shake himself free of the evil that encompasses him, must be willing and ready to learn, and must be prepared to undergo that disciplinary process without which no gain of wisdom or abiding happiness and peace can be secured.

A man may shut himself up in a dark room and deny that the light exists, but it is everywhere without, and darkness exists only in his own little room. So you may shut out the light of truth, or you may begin to pull down the walls of prejudice, self-seek-

ing, and error that you have built around yourself, and thus let in the glorious and omnipresent light.

By earnest self-examination strive to realize, and not merely hold as a theory, that evil is a passing phase, a self-created shadow; that all your pains, sorrows, and misfortunes have come to you by a process of undeviating and absolutely perfect law—have come to you because you deserve and require them; and that by first enduring, and then understanding them, you may be made stronger, wiser, nobler. When you have fully entered into this realization, you will be in a position to mold your own circumstances, to transmute all evil into good, and to weave, with a master hand, the fabric of your destiny.

I trust that we may in the further study of our work be enabled to grasp the beginning thoughts contained herein.

JOHN ZAHND.

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### ERROR OF CHRISTIAN SCIENCE PHILOSOPHY.

Christian Science assumes that God is omnipresent in the sense that by his immediate presence he is at all times as much in one place as another. Public lecturers of the Christian Science persuasion denounce the idea that God has an individual personality and specific habitation as being grotesque and ridiculous; yet what can be more grotesque than a God literally occupying every inch of space everywhere, authorizing Jesus, his representative, to say: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." "I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God, and your God."

Then, again, this God who is literally spread all over and filtered all through everything—absolutely everything—where flowers bloom and where putrid filth abounds, where holy ambitions find expression in righteous behavior, and where lewd and fiendish propensities delight in everything that is base,—this indiscriminately expanded God, gave man his word, saying: "My Spirit will not dwell in unholy temples."

If the Christian Science philosophy about God being everywhere be true, then the prayer which Jesus taught his disciples to pray should be revised to read: "Our Father who art everywhere, hallowed be thy name"; and what a false idea it was indeed for Christ to leave in the minds of his followers, when he taught them to pray: "Our Father which art in heaven, Hallowed be thy name; Thy kingdom come. Thy will be done in earth, as it is in heaven."

It is a curious state of affairs, to say the least, where in this present world evil actually predominates above the good, as observation proves, and

Christ himself testifies, when he says that the many walk the broad way and few find the straight and narrow way—it is a strange state of affairs if all these wicked people are actually walking about in God; and all this avalanche of wickedness is literally perpetrated in Him!

Then, since the character of every substance, thing, or principle is to be determined by the quality of its component parts, there is no escape from the conclusion that if the foregoing idea of the veritable expansiveness of God is correct, then so far as God's presence in this world is concerned, he would be made up of more evil than good, because evil predominates here; he would be more devil than angel, because Satan is the "Prince and power of the air," at present, and "Prince of this world," as Christ said.

Thus in the immediate presence of God, himself, there would be more hell than heaven, because sin brings its victims in touch with hell's conditions, and this kind of a God would really embrace all, in his closest presence; and every conglomeration of good, bad, and indifferent would be squarely in God and hence a part of God.

No wonder some Christian Scientists have arrived at the place where they say: "Nothing is of itself evil; but only as the human mind makes it so," and that the very origin of sin is in the human mind.

The whole Christian Science philosophy tends in that same direction—that there is no personal, individual God, having a specific habitation,—puts darkness for light and calls it "Absolute Truth,—contradicts reason, and annuls and reverses the plainest teachings of the Holy Scriptures.

Paul said concerning God that Jesus was the express image of his person.—Hebrews 1: 1, 3. Also that he upheld all things "by the word of his power," not presence. Also that Jesus went to sit down at the right hand of his Majesty on high. It would be a desperate undertaking for any, men or angels, to attempt to sit at the right hand on high of a being that had no right hand, left hand, nor any other bodily member, nor any place of habitation, either high or low. The Lord looketh from heaven; he beareth all the sons of men. From the place of his habitation, he looketh upon all the inhabitants of the earth.—Psalm 33: 13, 14. For God is in heaven, and thou upon earth.—Ecclesiastes 5: 2.

If Satan can counterfeit some of the Lord's miracles, as he did before Pharaoh, and as the Bible says he will do before the Lord's coming, (see 2 Thessalonians 2: 8, 9; also Revelation 13: 13), and can get people to believe there is no personal God, the next step for his Satanic Majesty is easy, namely: persuade people to believe there is no personal Beelzebub, no Evil Prince of this world—no Devil at all.

Satan is very willing to bottle up most any kind

of a soothing concoction and put a pleasing label upon it, if by its administration he can lead men duped before the screen which hides himself.

The Christian Science banner reads: No personal God; no personal Devil.

God's own banner reads: God, the Father, dwelling in heaven; Christ, his Son, *sent* to earth and now *returned* to his Father; and the Holy Ghost delegation *sent* to minister unto men—sent from God's governmental headquarters, to execute the will of God among the righteous, and to minister to those who are heirs of salvation.—John 14; Hebrews 1: 14.

The warning finger upon God's banner also points out Lucifer as a fallen angel, Isaiah 14, Beelzebub the prince of devils, Matthew 12: 24, and informs us that they are individualities abroad exerting their power to deceive.

It is unsafe for men to ignore or distort these plain scriptural bases. Without a correct idea of God every religious concept is maimed or distorted, for the knowledge of God, or acquaintance with him, must form the very foundation for devotion and service to him.

Thus Christian Science begins wrong at the very foundation, which makes it absolutely certain that their theological building can not from such a basis be reared correctly, although many valuable building stones of real truth be used in the structure; for they are nearly all mislaid, poorly jointed, and are bedded in "untempered mortar," (Ezekiel 13: 15).

So we are not surprised to see the Christian Science philosophers building upon the God everywhere theory, with such faulty material as the following: "The Bible account of the creation of man from the dust of the earth in Genesis 2 is *merely an allegory*." "The earthly substance which composes the body which we say dies is not of God, for God creates no dead thing." "Our physical senses can not be relied on; these bodies are not the expression of any *truth*, they are entirely a false concept of human or lower mind, and *Divine Mind is all!*" When man evolves out of the mortal mind (by the path Mrs. Eddy blazed out) into the allness of Divine Mind, he may *here and now* have complete dominion over every sickness, trouble and death."

But the Scriptures teach that *all* they who will live godly in Christ Jesus *shall suffer*. (2 Timothy 3: 12.) Christian Science says: *Man need not die*. The Bible says: It is appointed unto man once to die, but after this the judgment. (Hebrews 9: 27.)

So, with all due respect for the honest, intelligent, and refined people who adhere to Mrs. Eddy's creed, and with careful consideration, and, using the word of God for our measuring rod, we discover that so-called Christian Science is extremely *unscientific*, though in some respects a neat imitation; and the

time will come when those who have embraced it as the divine expression of "absolute truth" shall discover that it was indeed a poor substitute for the truth.

JAMES E. YATES.

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### TRIUMPH OVER DEATH.

(Synopsis of funeral sermon of Mrs. Clara Brown, delivered by O. R. Miller, at Fort Madison, Iowa, March 21, 1913.)

O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.—Isaiah 54: 11, 12.

In this world the reign of death is as universal as it is appalling. The young in their beauty and loveliness, and the old in their maturity and wisdom are borne down and swept away. About one week ago I preached the funeral sermon of one who had lived more than her allotted time on the earth. She had passed her ninety-sixth summer. But to-day I recognize the form which lies here was cut down in the bloom of youth. It reminds us that life, here, is uncertain.

I can do the departed no good. She is in the hands of a just God. To know that she has been an active, faithful member of the Church of Jesus Christ should assure you more comfort than all the cold words that might be spoken by human lips. I know, my friends, that human words are poor vehicles to convey comfort to the harrowed mind and torn breast. But the words of God will soothe the pierced soul as the balm of Gilead will the torn flesh.

I find that the good old man Simeon who blessed Jesus and then expressed a willingness to depart in peace also told the virgin Mary that a sword should pierce her soul. I know you have wondered why Clara should not have been spared to comfort the home and loved ones. I perceive that you can not understand why she was taken in her youth; but, my friends, glance back over the pages of sacred history and view the scene at Calvary,—a young man, the very Son of God, who did nothing but good. Not a shadow of sin had ever dimmed his fair countenance, yet he was abused, cursed, and finally crucified. On the rugged cross he hangs, too pure for earth, and not ready for heaven. His work was not completed. I can scarcely control my feelings when I view the picture of his mother prostrated at the foot of the cross. The words of Simeon were being fulfilled. Her soul was being pierced, her heart-strings bleeding. She could not understand. He was but a youth. His mission had, seemingly, just begun. But it is God's way; so, can we not revive and say as the Master of men, "Father, thy will be done"?

Once I heard a song of sweetness as it cleft the morning air,  
Sounding in its blest completeness like a tender, pleading  
prayer;

And I sought to find the singer whence the wondrous song  
was borne,  
And I found a bird sore wounded, pinioned by a cruel thorn.

I have seen a soul in sadness, while its wings with pain were  
furled,  
Giving hope, and cheer, and gladness, that should bless a  
weeping world;  
And I know a life of sweetness was of pain and sorrow born;  
And a stricken soul was singing with its breast against a  
thorn.

Ye are told of One who loved you, of a Savior crucified;  
Ye are told of nails that pinioned, and a spear that pierced  
his side;  
Ye are told of cruel scourging, of a Savior bearing scorn;  
And he died for your salvation with his brow against a thorn.

Ye are not above the Master; will you breathe a sweet re-  
frain?  
And his grace will be sufficient, when your heart is pierced  
with pain;  
Will you live to bless his loved ones, though your life be  
bruised and torn,  
Like the bird that sang so sweetly with its breast against  
a thorn?

Many of the writers of the Old Testament gave  
vent to their feelings of doubt. Death was the hor-  
ror of horrors to them. But, thank God, since the  
Son of Man came and broke the bands of death and  
hell, the parting from this life should be passed upon  
with joy!

Especially should we be the most free and happy  
people on the earth, for amid the thunderings and  
blackness of the Dark Ages came a lightning flash  
from the heavens. Behold it was an angel clothed  
in the glory of the Infinite. With solemnity, the  
open ears of the boy prophet listened. The gospel in  
its purity was again being restored. With anger  
the black clouds of ignorance and superstition began  
to retreat. Not only does its brilliant rays lighten  
the earth, but it has found its way into the deep and  
dark abyss. The afflicted minds which once gave  
birth to nightmares of a brimstone hell are rapidly  
being healed. The zephyr of God's love is daily car-  
rying to earth, on its wings, the aroma of enlighten-  
ment. A burning hell is being transformed into a  
school of correction. The "one heaven theory" is  
being changed into "a house of many mansions"  
which reveals to the mind the fact that God will  
judge and reward every man according to his works.

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#### REDEEMING LOVE.

I often contemplate with delight and never-failing  
wonder the mystery of redeeming love. How great  
must have been the Father's love for his children,  
to have devised for them so great a salvation. In  
these words the apostle speaks of this matter:

"Herein is love, not that we loved God, but that he  
loved us, and sent his Son to be a propitiation for  
our sins."

Christ's love seems to us a golden chain that  
binds humanity to the infinite heart of God, and  
the more we feel the influence of his love, the more  
Christlike we become.

In love God sent his only begotten Son to die for  
us; in love the Savior came that he might draw all  
men unto himself. He said to his disciples on one  
occasion, "Greater love hath no man than this, that  
a man lay down his life for his friend."

I like to think that everyone who is born of the  
Spirit is as fully known and loved of the Father as  
if he were the only one for whom Christ died, and  
that the trials and sorrows of each one of God's  
children touch his great heart of love, and their cry  
for aid receives a ready response from him whose  
love is everlasting, and surpasseth that of a mother.

Our temptations are known to him also, and our  
shortcomings, and weaknesses. He knows, too,  
the indwelling evil which we have to contend with  
through life; but he remembers, too, that we are  
dust, and in love he bears with us, and strives to  
draw us back to the fold. He invites us to fly to  
Christ our refuge, and cast on him all our burden  
of care, assuring us that upon Christ hath been laid  
the iniquity of us all, and with his stripes we are  
healed.

Said Jesus, "As the Father hath loved me, so have  
I loved you; continue ye in my love."

It is our privilege to rest in his love. Human love  
may change, grow cold, and fail us; or circumstances  
may separate us from those we love. Then how  
sweet and heart-cheering is the thought that God's  
love changeth not. He is the same, yesterday, to-day,  
and for ever, and of his kingdom there shall be no  
end.

When Christ was here in the flesh, he foresaw the  
future of his disciples that were then with him.  
One he saw brought to the scaffold; one to suffer  
death on a cross; one to banishment on the lonely,  
rockbound Isle of Patmos; others of them to various  
kinds of persecutions and death. Probably the Sav-  
ior talked with them about it, to encourage and  
strengthen them for the trying ordeal, for we read  
in the Scriptures that he promised them that he  
would never leave or forsake them, but in every trial  
would be with them; and as a final word said, "Lo,  
I am with you alway, even unto the end of the  
world."

How comforting to us is the thought that those  
precious promises have lost none of their force in  
our day; but that the dear Lord knows all about his  
faithful servants who suffer for his sake, whether  
they are in prison, or in exile, or are slandered, re-

viled, and persecuted for his sake. He will not forget them in the day of recompense.

Dear Saints, let us, his chosen people, stand firm; faithfully, cheerfully, doing the Master's will. We can not tell beforehand what winds of adversity may overtake us; or, through what dangerous paths we may be called to pass; but this we do know, God is faithful to his promises, and the promise is, "Lo, I am with you alway."

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

IANTHA B. STILLWAGON.

## Of General Interest

### Antiquity of American Civilization.

Back, since ages at whose birth we can only guess, but which in all human probability go deeper into the past than the reign of Arab in Yemen or Kirghis in Turkestan, the wild red man has roamed these wastes: back into that dark night which hangs for ever over all we know or shall know of early America. "The time before the white man came," what a measureless eternity lies hidden under the words! This prairie was here when the stones of the pyramids were unhewn, and the site of Babylon was a river meadow—here as it is to-day, treeless, desolate, and storm-swept. But where and whence came the wild denizens of the waste? Who shall say? Fifty writers have broached their various theories, a hundred solutions have been offered. The missionary claims them as the lost tribes of Israel, one ethnologist finds in them a likeness to the Tartar, another sees the Celtic eye, another the Roman nose, another traces them back to Japan, or China, or Australia; the old world is scarcely large enough to give them room for their speculations. And what say we? Nothing; or if aught, a conjecture perhaps more vague and shadowy than the rest. It has seemed to us when watching this strange wild hunter, this keen, untutored scholar of nature, this human creature that sickens beneath our civilization, and dies midst our prosperity—it has seemed to us that he was of a race older and more remote than our own, a stock coeval with a shadowy age,—a remnant, perchance, of an earlier creation which has vanished from the earth, preserved here in these wilds—a waif flung by the surge of time to these later ages of our own.

This new world is older than our old one. Its thirty thousand feet in depth of Azoiic rock tell us of an age when naught of living form moved over the iron earth. And here, probably first of all, the molten sands rose above the boiling floods, and cooled and crusted into a chaotic continent.

These are but idle speculations; still the antiquity of the Indian race rests upon other foundations. Far to the south, where the prairies rise into the lofty plateau of New Mexico, ruined monuments, weed-grown, and hidden beneath ivy and trailing parasites, stand like specters from the tomb of time. Before these moldering, rock-hewn cities conjecture halts; the past has drawn over them a veil that no research can pierce, no learning solve. Inscrutable as the vestiges of an earlier earth they stand, the lonely, ruined wrecks of the red man's race.—Butler, in *The Wild North Land*.

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### "The Changing Armaments of Europe."

What is the net result of the pace Germany has set in the competition of armaments? Relatively the result is nil. The instantaneous counter-strokes of France and Russia leave Germany, so far as her two chief antagonists are concerned,

precisely as she was. But her action has produced or seems likely to produce other and less negative consequences. Absorbed once more in her military problem, it is probable that she will be obliged to slacken off in her naval rivalry with Great Britain. Whether that will relieve the United Kingdom from participating in the gigantic increase of military armaments to which all Europe is now committed is a question that threatens to precipitate a sharp controversy among British statesmen and publicists; and, indeed, the whole position of Great Britain, an island State, safeguarded by an apparently invincible navy, no longer capable of playing any very effective part in a Continental land war, but at the same time bound both to France and to Russia by somewhat indefinite ties of mutual interest and keenly apprehensive of all that a German victory over either power would mean for herself, is one of singular and arresting anomalies. Meanwhile the piling up of armaments on this colossal and unprecedented scale fills all minds with a tense foreboding that they may prove as much an incentive to war as a preventive of it. Well over \$1,500,000,000 is now being spent by the leading nations of Europe on preparations to wage war or avert it; and peace itself is in danger of becoming a luxury too expensive to be borne. That is an amazing commentary on the madness of the world in which we live, on the persistence of force in the midst of what we are pleased to call our civilization, and on the inexorable influence over the minds and actions of mankind which is still exercised by the idea of nationality. Americans, I imagine, viewing the spectacle which Europe presents to-day, would hardly for one moment be tempted to exchange their happy and remote security for the imminent contentions and the intolerable and wasteful burdens that oppress the older world.—Sydney Brooks, in the May number of *The North American Review*.

## Letter Department

JERUSALEM, PALESTINE, February 27, 1913.

*Editors Herald:* A sister from Ashland, Wisconsin, has sent to this mission a copy of the Book of Mormon. The wrapper was so mutilated that her name was entirely illegible, so I take this means to thank her for her kindness and to inform her that,

The Book of Mormon that she sent  
Is now in Bethlehem;  
For on a mission there it went,  
To teach the truth to them  
Who dwell to-day where David did,  
And where the Christ was born;  
And thus the light long since been hid  
Once more to them is born.

If the sister will please write us a card, we shall be very thankful.

I am glad to say that the prospects are brightening. Notwithstanding the searing influence of our Christian friends, there are some investigating. The Book of Mormon seems to be most in demand. It is so vehemently attacked by the Christian missionaries as an addition to the word of God, that curiosity is aroused with regard to it. The future prosperity of the work is assured; but we have yet much to do. We need the Book of Mormon, Voice of Warning, and a few of our tracts translated into Hebrew and Arabic. The Hebrew language is being revived and all Hebrews coming to this land are required to learn it.

We read with much interest the request, "To the Prayer Union" in behalf of the work in this land, which as I have said, is assuming a much more encouraging aspect.

The war, however, is causing much suffering and distress.

Ever since the Turko-Italian war began provisions have gradually been advancing, but about two months ago, metallics from Tripoli and Asia Minor began to pour in here, and in about two weeks they were sold at the rate of about one hundred and sixty piastres or more for twenty francs. Storekeepers began to refuse metallics altogether. This action caused much suffering among the poor, and the local Government was appealed to. The Pasha sent out an order to all the stores that the metallic must be honored as a legal tender. No doubt this order would have had the desired effect had it not been that the Government itself refused the metallics. But, under these circumstances, the storekeepers replied to the order that if the Government would honor the metallics they would. To this the Government replied that all stores refusing metallics would be closed. The storekeepers' reply to this mandate was closed stores.

The whole city was thrown into a confusion verging on pandemonium. The bakeries refused to bake and bread could not be bought for gold. The starving multitude gathered at the Jaffa gate and demanded bread, enforcing their demand by breaking into some of the bakeries in the neighborhood. The repeated appeals of the Pasha for order were met by, "We are starving; give us bread to eat!" So the Government ordered bread from the bakeries. After a few hours it was delivered, the Government paying for it in gold and silver and selling for metallics.

The Government at Constantinople, also, at first, refused to take any notice of the situation; but it finally relented and called in the surplus metallics, so that at present the metallic is at its old value—seventeen and one cubac to a franc. But the Government at Constantinople seems hard pressed financially, and it is feared that the metallics will again depreciate in value.

In the midst of all this confusion, everything went up to famine price, and remained there! so that the suffering in Jerusalem is beyond description; and it would seem to me that Satan himself can not help but weep at the sight! We hear of the "horrors of war"; "ravages and woe." But words, mere words, can never depict the abject condition and utter destitution and wretched misery of the poor, forlorn victims of the misrule of modern Pharaohs and Cæsars. It was bad enough here before the war began, but now, alas, who can fathom poverty's profound, or turn a ray of light into this dismal, woeful, and death-stricken realm: this bottomless pit!

Well did Isaiah speak, when, foreshadowing the coming of the Holy One: "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified,"—Isaiah 61: 1-3.

None but Omnipotence can do the work. Nothing short of charity—(*agapeen*) i. e., "love to God and to man for God's sake"—can ever accomplish the task. "Though I speak with the tongues of men and of angels and have not charity," (or in other words have not love to God and to man for God's sake), "I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not charity, I am nothing."

Charity is the dynamic power by which the whole world

must be brought to a condition to be prepared for its regeneration. No church, therefore, separated from God, can ever bring to pass the purposes of God in man; for in order to have love toward God and toward man for God's sake, we must make the purposes of God our own. We must become coworkers with him. But we can cooperate with him only in the proportion that we work righteousness.

The gospel of Jesus Christ is the power of God unto salvation, because it reveals to man the righteousness of God. The application of that righteousness to our lives makes us coworkers with him. Being coworkers with him, we partake of the divine nature; and our work begins to become the work of love, and is then acceptable to God. But if on the other hand, we fail to discharge our duties in accordance with the spirit of the law of the celestial kingdom, it will be to our eternal loss; for when He who descended below all things and fathomed the dismal depths comes, and, "with righteousness . . . judge the poor, and reprove with equity for the meek of the earth," and "recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man," we shall learn that it matters not how slight nor how sleight the injustice done or the wrong inflicted, it will have to be remedied, in one way or another, before forgiveness can be obtained. For the great laws of the spiritual universe . . . are what they are, of themselves, of necessity. Moral good and moral evil are immutable, and never were and never can be other than they are, in the slightest degree. Veracity, fidelity, rectitude, purity, lovingness, are for ever good, and their opposites are for ever bad. To all rightly constituted moral beings, everywhere and always, they are unchangeably the same." There is no middle ground here that we can occupy. We either must be clean or unclean. And so long as we will have pleasure in unrighteousness we can not be justified by law, mercy, justice, nor judgment.

We were glad to have Brethren Davis and Robertson with us for a few days. Their stay was very short. While they were here Brother Frederick Roos was ordained to the office of elder. He accompanied them to the several places of interest in and around Jerusalem; also to the Dead Sea, Jordan, and Jericho. While at the last we visited the ruins of ancient Jericho and Elisha's Spring. The corner of the wall of Rahab's house was pointed out to us. However, we have grave doubts of even the ruins themselves being the actual ruins of ancient Jericho, which may be many yards beneath the present ones. The pointing out of the wall of Rahab's house will serve for an example of what one can hear here with regard to the incidents of the past. Even Adam was buried, or at least his bones were brought to Jerusalem and buried here. And Melchisedec was the man that did it! And the Roman Catholic Church is the church that says it.

We have had quite a long winter. The early rains began on October 17—much earlier than the year before—and have continued more or less ever since until this morning. It is now clearing up for better weather, and, perhaps, though we hope not, we have seen the last rains until next October or November. The rains have not been very heavy, but the benefit to the land has been increased by its long continuance and gradual downfall. It is quite evident the land is being prepared for the return of the rightful heirs.

Reverting to the matter of the war, will say that we know nothing about it. The Government has stopped the publication of any telegrams and ordered all papers not to comment on the war in any way. There are various rumors afloat. Some say that Adrianople has fallen; others say that so far as provision is concerned, it can stand the siege for another eight months. Now we hear that the war has

ceased on account of snowstorms. We also hear that both sides are getting tired of it; both sides being financially handicapped. But the fact that the Government has prohibited the publication of telegrams and, also, all comments on the war, is interpreted as indicating that Turkey is getting the "worst of it." So we do not know what may happen here any day. But so far as our personal safety is concerned, we feel sure the Lord will take care of us. We ask an interest in the prayers of the Saints.

In gospel bonds,  
 BOX 91, French Post. REES JENKINS.

BRADFORD, ENGLAND.

*Dear Herald:* I have been blessed through reading your pages, and I feel I should add my testimony. It is twenty years next September since my husband and I entered the church, and in that time we have had many testimonies, and also many answers to our prayers. We have also been blessed in basket and in store.

We have four sons in the church, two active ministers. Our youngest son is in South Africa and, according to his letters, is bearing his testimony in that country. Though six thousand miles away from home and loved ones, he finds that his experiences are as happy there as they would be at home, through trying to serve God, who is the same in all lands.

I will tell you of an experience I had with a man representing the British and Foreign Bible Society. He wanted to sell me a Bible. When I told him I had one he wanted me to buy a story book. I told him I had recently purchased one, handing him Brother Evans's book. After reading a little, he remarked that Bishop Evans did not believe in sprinkling, nor did he, the agent. In answer to the question of what church the elder represented I told him the Church of Christ, which he said was all right. He then inquired what the members of the church called themselves. When told Latter Day Saints, he raised his hands and poured out a storm of abuse. I asked him what he knew about these people. He said, "There are two bodies, but they are all a bad lot." When told I was one of the Reorganized Church, he picked up his bag and left, not even saying good-day.

I have been very deaf since I was fourteen. I am now sixty-one, and of late my hearing is not so good as formerly. Will my brethren and sisters pray for me that my hearing might be restored? With love to all,

35 BARLOW STREET. SISTER SCHOFIELD.

MANCHESTER, ENGLAND, February 2, 1918.

*Dear Herald:* While sitting before the fire this afternoon, and wondering what I could do to forward this great and marvelous work, the thought came to my mind, "Why not write to the HERALD?" During this last week I read with very great interest the experiences of two sisters, who, like myself, had a hard struggle to separate themselves from the church to which they formerly belonged, and the associations that were so dear to them.

This morning our lesson was taken from the fourth section of Doctrine and Covenants, and we read there the qualifications one requires for the work, viz, "faith, hope, charity, and love, with an eye single to the glory of God"; and, again, "If ye have desires to serve God, ye are called to the work."

These words impressed me very much, and I thought, although we as sisters in the church are not called to preach, there are many ways in which we can serve God if the desire is really within our hearts.

I became a member of the Reorganized Church three years ago last December, and will try by the help of God's Spirit

to show how I became a Latter Day Saint, and the experience I passed through at that time.

I had been a member of the Church of England all my life; but circumstances arose in my associations with that church which caused me great sorrow, and for several weeks I felt compelled to stay at home instead of following my usual course on the Sunday, although at the time I had no intention of leaving altogether.

Why these circumstances arose I never could tell, but I felt like one who was being persecuted for righteousness' sake, not being able to trace them to any other source. I tried to endure like a good soldier for the Master's sake and return good for evil, although this persecution went on at intervals for about three years.

Sometimes I would get anonymous letters, then again insulting post cards, until at last I thought the Lord must be wanting me to work in another part of his vineyard. I made up my mind to rest for a time and wait and see the results.

For months I had prayed most earnestly, "Open thou mine eyes that I may behold the wondrous things out of thy law." Oh, how I did long to know if I understood the Scriptures properly, and prayed that God would teach me what he wished me to know; for at times I felt a need that nothing could satisfy.

I had worked up to this time very zealously according to the light that I possessed, for my desire had been to serve the Master to the best of my ability and try to influence the minds of the young who were under my care so that they might grow up in the likeness of Christ. I taught a class in the Sunday school of between thirty and forty young girls, and had become very much attached to them. I think it was my greatest trouble to have to give up that class and not be able to return and teach them the gospel as I now understand it.

During the interval of rest, while my mind was so disturbed by what had taken place, this latter day gospel was brought to me by two of the elders of the Reorganized Church, viz, William Newton and William R. Armstrong. I had previously heard this gospel through Brother Armstrong, about ten years before, but took no interest in it, nor had any desire for it just then.

On this second occasion Elder William Newton was the first to renew the subject, and he is one who does not beat about the bush, but makes straight for the point. After a little conversation about the doctrine of the Church of England, he told me I did not know God, which aroused within me somewhat angry feelings and caused me to contradict him. He then referred me to 1 John 2:4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Needless to say, I did not finish the verse, but stopped very abruptly. We had been speaking of baptism, and I had not understood until then that it was a commandment of the Lord's. I was sprinkled in the usual way when an infant, and thought I had fulfilled all the requirements necessary to salvation; and yet I was never quite satisfied, when reading John 3 that I had been born again, and wished many times I could say so definitely.

I decided to study the question of baptism, but nowhere in my Bible could I find a case of infant baptism. The little children who were brought to Jesus, I found were blessed, not baptized, and every case of baptism was preceded by repentance and faith in God. It was quite clear to me that some knowledge of the gospel was required before baptism could be performed, and as this sacred rite was for the remission of sins, it could not have been meant for babies or young children who were not capable of understanding.

I found our Lord's command to the apostles was to teach

and preach first of all, and to baptize only those who believed on their words, and repented of their sins.

These points had been quite overlooked by me, but I read my Bible now with a desire to know the truth, and it was wonderful what I had failed to see hitherto.

I wrote to the rector of the church to which I belonged, stating that I was not quite satisfied with the teachings of the church and asking if baptism by immersion for the remission of sins was essential to salvation, why it was not taught in the Church of England? He replied that he would like to have an interview with me. Accordingly a time was fixed and I expected he would bring his Bible and try to prove his teachings were in accord with it. I was very much in earnest, for it was a matter of life or death to me; but he treated the subject so lightly, and answered my questions upon baptism in such a way that it gave me no satisfaction whatever.

He said it did not matter at all whether one was baptized or not; but if that were all I wanted, he could baptize me. "It could not possibly make any difference either way," said he, considering the many thousands of good people who were not baptized, and he did not believe for one minute that God intended they should be lost. I would have referred him to several passages of scripture, but his manner prevented my doing so.

He said by reading the Bible a certain way, he could prove to me there was no God. It just depended upon how one read it. That was the impression he gave me, if not the exact words. He asked me no questions, but mentioned several religious bodies, among whom were the Latter Day Saints, of whom he said, "They will not bear investigation." He left, promising to call again, but that proved to be his last visit.

Brother Armstrong had called many times previous to the rector's visit, and set forth the principles of the doctrine of Christ in such a way as I had never seen before. We had many conversations upon the gospel and every question was answered by the Bible itself. He never once put his own interpretation upon any single question that was asked.

I read the Voice of Warning, also the Book of Mormon, as well as other church publications, and was finally quite convinced that the Reorganized Church of Latter Day Saints was the true church of Jesus Christ; that its teachings were wholly in accord with the gospel; and much as I would have liked at that time to find a loophole to escape, I could not do so, for the truth met me at every turn, and I felt bound to acknowledge it. Such a struggle commenced within me as I never wish to experience again. It was as if the two powers were contending with each other for the mastery.

How could I separate myself from the large congregation with whom I had been accustomed to worship for so long, leave my scholars, and join myself to that poor, despised sect known as Latter Day Saints! "The scum of the earth," as they were represented to me. What would my friends and relatives say? Could I bear their reproach, or the severance of their friendship?

Then the words of Jesus came to me, "He that loveth father or mother more than me is not worthy of me."—Matthew 10: 37; "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple."—Luke 14: 26; "He that taketh not his cross, and followeth after me, is not worthy of me."—Matthew 10: 38. Oh, how hard it was, and yet I felt it must be done, or I stood condemned.

I held the position of infant mistress in a church school, and I knew even my means of livelihood might be taken from me, should the church authorities get to know; for in

England there is the greatest possible prejudice toward Latter Day Saints.

Again, the good Spirit whispered, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It seemed to me the Lord was clearing every obstacle out of the way, and I felt that no sacrifice was too great to make for the One who had sacrificed himself for me, and if I did what was right he would take care of the consequences. Like Saint Paul, "I counted all things but loss, that I might win Christ." I determined in my own mind to end the struggle which had been going on for about three months. Many a time I was on the point of yielding to the wrong power, but the day came when I felt I must decide one way or the other, for the conflict was too great to bear longer. That was the crisis of my life, and my eternal destiny depended upon my choice. The good Spirit prevailed, and I chose "affliction with the people of God."

October 29, 1909—I shall ever remember the date, not because of any spiritual manifestation, vision, or dream, which some receive as a witness to the truth, but "the peace that passeth all understanding" filled my heart and soul, in place of the continual strife—which was clear testimony to me that I had pleased God by accepting his word and ceasing to contend for my own way.

From this time I have attended the services of the East Manchester Branch, and was baptized December 17, 1909, by Brother Maddock and confirmed December 26, 1909, by Brethren Henry Greenwood, John W. Green, and William R. Armstrong.

Many times have I thanked God for bringing me out of darkness into his marvelous light, and out of error into truth. I feel that his hand has guided me step by step, and led me all the way, until he finally brought me into his kingdom. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." "He shall fulfill the desires of them that fear him."

God knew my desires, and that was why he sent his servants along with a message. Although at first I was "slow of heart to believe," yet in the end I am thankful to say the message was not in vain, and I accepted the gospel as presented by them.

Then began the greatest opposition I ever met with in my life. All the bad things that possibly could be said about Latter Day Saints were poured into my ears. It did not matter what I said about the two distinct churches, I was classed as a "Mormon," and a "Mormon" I am still in the eyes of a great many.

One said I had gone "right out of my head"; another told me he was surprised that I could be so easily led away; a friend whom I had known and loved for twenty years has become an enemy, and will have nothing to say to "a Mormon." I have been despised and ridiculed, as well, but I am not discouraged. No; if ten thousand were against me, they could not take away the testimony that I have of the truthfulness of this latter day work.

Saint Paul said of Moses: "He considered the reproach of Christ greater riches than the treasures of Egypt, for he endured as seeing him who is invisible."

God has given me the grace to endure. I feel I have something that will help me along in this life, and bring joy and happiness throughout eternity.

This gospel of the kingdom, known as the restored gospel, is the only gospel that has satisfied my soul. I find in it everything I need, for it embraces and teaches all the truth, while other churches teach only part of it, leaving the soul unsatisfied and uncertain.

Our Lord said when he sent out his disciples: "Teach them to observe all things whatsoever I have commanded you.

The true servants of God will obey the Lord's command, and it is our duty to judge between the false and the true, between the commandments of men and the commandments of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

Again Jesus said: "He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him."—John 3: 34. How necessary it is, then, that we should apply ourselves to the word of God, and try the spirits whether they be of God. We are told by Saint Peter, "There shall be false teachers among us." I believe that if we seek the Lord with all our heart we shall find him in spite of all the false teaching that exists in the world. "My sheep hear my voice," said Jesus, "and I know them and they follow me."

There are many good, honest-hearted men and women who have yet to hear his voice, and who will recognize it and obey his command when he says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"The humble soul He guides;  
Teaches the meek His way;  
Kindness and truth He shows to all  
Who His just laws obey."

I have met with many disappointments when telling this gospel story. Some whom I expected would receive it gladly treated it almost as a fairy tale, while others were afraid to listen for fear their minds would be disturbed.

Nothing gives me greater pleasure than to write or tell of this "great and marvelous work," and I believe if we sow the seed God will give the increase.

I am only young in this work as yet, and feel as one who is just beginning to walk, but I thank God for the knowledge he has already given me. It is wonderful how the Spirit guides into all truth, and teaches us little by little. I pray that God may help me to use that little for his honor and glory.

His command is that we should warn others, when we have been warned ourselves. Although the warning is not always heeded, yet we shall have the satisfaction of knowing we have tried to fulfill our part, and God will bless us.

My earnest prayer is that God will give me wisdom and patience to speak and to act so that I may not bring discredit upon his name, but be the means of helping forward this great work.

Let me state here, before concluding, The Lord has been true to his promise, and what I have lost by sacrifice, he has more than made up in blessing. If I remain steadfast unto the end I know I shall meet him when he returns to gather together his saints, and shall reign with him a thousand years and throughout the ages of eternity.

I pray that God's blessing may attend these few words, and that he will fill us with renewed zeal to go on laboring for the Master in every possible way; and amidst discouragements, disappointments, and misunderstandings, to still go on, knowing that God's word shall not return to him void, but accomplish that wherunto he sends it.

Your sister in Christ,

ALICE M. ARMSTRONG.

OTTAWA, KANSAS, February 2, 1913.

*Editors Herald:* I am glad I am a Latter Day Saint. I was baptized in 1907 by Brother James Yates, and have never been sorry I took the step.

I have not been where I could hear much preaching, but I have heard enough to satisfy me that we have the truth. I have much to be thankful for. When I read the articles

and letters in the HERALD, written by brethren I have heard preach, it makes my heart rejoice, and I long to be with Saints. We are isolated here. I take comfort in that my companion understands the gospel so well and can explain it to his family.

He was called on recently to preach for the Brethren Church in Ottawa, their minister being sick. I rejoiced to hear the latter day gospel preached once more. It had been about a year since we had heard any of our brethren.

I ask the prayers of the Saints that I may grow in grace, and may have faith and courage to pass through the dark storms of life.

MRS. MABEL WRIGHT.

EVANSVILLE, WISCONSIN, February 23, 1913.

*Dear Herald:* When I read the letters from the Saints of different parts of the world, I feel that I ought to add my testimony. I have been baptized a little over a year; and I must confess that this is the true and only true gospel of our Lord and Savior Jesus Christ.

When I first heard this gospel I did not pay much attention to it, for I was a member of the German Lutheran Church, and I thought that one church was just as good as another, so long as one did the best he could. I always had a desire to do good. I really did not care very much for any church. Nevertheless, I believed that there was a God, as I was taught in school in Germany.

Brother J. O. Dutton was the first elder I heard preach. Later I heard Brother Flint. I became interested, especially in the apostasy of the primitive church. My mother was the first of the family baptized. When I heard of it I told her they would never get me in the creek, but later I followed.

Pray for me, Saints, that I may be faithful.

RICHARD GRASSHOF.

JERUSALEM, PALESTINE, February 22, 1913.

*Editors Herald:* Since my last letter I have undergone the greatest trial of my life. I trust that I have passed through the worst of it. Only faith in Jesus Christ and his everlasting gospel, and the encouragement of the dear Saints here, upheld me. I have at times been very weak and discouraged.

The latter part of January we had with us Brethren E. F. Robertson and J. W. Davis, who were on their return from the Australian Mission, coming to the General Conference. They were with us only a week, visiting from here the most important places of the Holy Land. Their only too short stay brought to us many blessings and much encouragement.

Through their instrumentality and that of Brother Rees Jenkins, I realized the fulfillment of a dream which I formerly had. In this dream I was very much surprised to see myself with Brother Jenkins and two others of the brethren occupying as an elder. This dream had its literal fulfillment. The "modern Diogenes," as an elder of the Reorganized Church of Jesus Christ of Latter Day Saints, without the lamp formerly carried, desires now to let shine the light of the everlasting gospel into hearts and minds of honest people, to the glory of God.

Nevertheless, I would like to emphasize as with a burning lamp the necessity and importance of sanctification, not only of the spirit, but of body,—the habitation of the spirit. *Mens sana in corpore sano;* this old Latin phrase, which means, A sound, healthy mind, in a sound, healthy body, is now as true as in olden times. If we keep our blood and body pure, we help in a great measure the development of our mind and spirit, and I am sure that the Spirit of God does not abide in an unclean temple, in an impure vessel. Since the spirit is bound to the body, the relationship between both, the influence of each upon the other, have an effect one upon the other. Impure thoughts, immorality, passions, such as hatred, envy, covetousness, have their effect upon the body,

and vice versa, the condition of the physical being has its effect upon the spirit.

Many temptations we might easily forego if in addition to earnest prayer for strength and help from the Lord, we, ourselves would do our part through a pure bodily life, to strengthen our nervous systems, cleanse our blood, and regulate the circulation thereof. Is it not expecting too much of our Lord when we every day through unclean food and drink, unsuitable clothing, neglect of fresh air, irritate the blood and nerves and create in our bodies the seed of disease, is it not asking too much of our heavenly Father, to at once remove from us the results of unrighteous living, we ourselves continuing in the old way? Every cause has a certain effect, and the justice and mercy of the living God finds its most complete expression when we forsake our evil ways and live righteously before him, spiritually and bodily.

Therefore, we should do what we can, with the help of the Lord, to cleanse our temples so that the Spirit of God may enter, to abide, ruling more and more over the whole man, forming us more and more into His likeness. What we can do, the Lord will never do; but when we make our best efforts, the Lord will do the rest and show us more and more what we can and should do. The sanctification of the body must be continued, although we are growing more and more in spirituality and climbing to higher altitudes; the same as a child has to practice, yet in the higher school, the principles learned in the primary school.

As we are called Saints, we should be saints according to the body as well as according to the spirit. And we should be in the forefront in all movements which seek to bring about a more simple, natural life, through the medium of food, clothing, healthy homes and occupations, avoiding the evil influences of the modern, unnatural culture.

We have in the Bible much counsel, not only for our spiritual, but also for our bodily welfare. And in the restoration of the everlasting gospel, we have the "word of wisdom." This kind of advice we should observe very closely, to preserve us from sickness, sin, and misery. In the light of these revelations we should not be thoughtless machines, but should ponder over the word of God, going out and coming in, rising and retiring, using the intelligence the Lord has given us. We should consider the word of wisdom a fundamental upon which to build, a leading principle, not being satisfied to observe these principles more or less, and allow ourselves many other things which the Lord has not named in his revelation, and Satan has introduced to poison humanity. Neither should we wait for new revelations in this line, after having the directing principles; we should not ask for more details, for instance how to cook, how to dress, etc.; because the Lord wishes that we study and subdue the earth, and acknowledge the good wherever we find it.

As I had observed the word of wisdom, without knowing it, for more than ten years, and the hygienic principles of the Bible nine years before I came into the church, about seven months ago, and as I have worked during these years in this line for the sanctification of body and spirit, together with my wife, who had given twenty years of her life to work along the same line, I would like to join any movement in our church which works for the uplifting of the hygienic principles of the Bible and the word of wisdom. I would like to see the members of the church come more and more to the front, not only in spiritual but also in bodily health and strength, and set an example to the whole world.

If we would help bring about the state of things prophesied for the millennial reign, we have need to rid ourselves of bodily weaknesses and diseases through a holy spiritual and bodily life. We need to strengthen our nervous systems through all religious means, so as to be able to fight the last

spiritual battles just before us. Satan is doing his best to weaken us bodily, so as to overcome us easier spiritually. Let us therefore sacrifice our petty lusts and bad habits, and prepare ourselves bodily and spiritually for the trials and battles which are yet before us, that we may stand ready when our Lord Jesus Christ comes to set up his millennial reign of justice and peace. A pure life will help towards a pure heart, and only those pure in heart may inherit Zion.

Your brother in Christ Jesus,

F. L. T. Roos.

### Extracts from Letters.

Mrs. E. G. Davis, Deckerville, Michigan: "We are few in number, being only three families, but are striving to do what we can. We had a Sunday school started, but had to close on account of sickness; hope if it is the Lord's will, we can start it again this year. I think if some good elder would come here there could be good done. As my health is not very good, I would ask the Saints to pray for me, that if it is God's will I may get strong."

Brother Levi Dungan, Kennebec, South Dakota: "We want to come to Missouri as soon as we can sell our property. There are no Saints in this part of the country, that we know of. We have not heard a sermon preached for about ten years. We have two sons who wish to be baptized, but there is no one here who has the authority to do it. Can you give us aid?"

Sister Ida Hall, Lamar, Nebraska: "There is no branch near here and only a few scattered Saints. Brother Prettyman preaches at Lamar about twice a year. There is a little band of Saints in Colorado. They have a nice little Sunday school, and are going to start prayer meeting soon."

Brother J. P. Weddle, Memphis, Tennessee: "There will be two Utah elders to see me to-morrow. I am going to put all my trust in the true and living God, that he may enable me to withstand the powers of Satan. It is my desire to let my light shine, and with a strong arm to help rescue those who are in the dark. I ask the prayers of the Saints."

Brother E. T. Rodwell, Burgesville, Ontario: "As we are few in number and living in a neighborhood which is very much opposed to our faith, we have to be very careful how we walk, for I believe we are watched on every hand. I love this latter day work. Our heavenly Father has blessed us many times in the past. My desire is to discharge my duty at all times, that I may live worthy of the name I bear. We have had two-day meetings in our grove and expect to try again this coming summer. We have had large crowds and we hope that some seed may have lodged in good ground and that we will have a branch in this part before long."

Brother Joseph Powell, Ravenwood, Missouri: "I have oft-times been encouraged by reading our church papers, and I am made to rejoice when I read of the progress of this work. I notice here in the Nodaway District nearly all the landmarks are gone over to their reward, and the work now rests upon the younger ones. I am glad to say that they are going forth in faith, trying to carry on the work which they have learned to love."

Brother J. M. Taylor, Big Fork, Arkansas: "There have been some Utah elders through this country. One of them stopped with us a few nights ago. I learned from him that they have twelve elders in this State, and from his tactics I suppose they are doing what they can to tear down the Reorganized Church."

Brother W. R. Rush, Boicourt, Kansas: "We should strive to become useful servants; not be idle in any way, nor be found talking about others, but striving to keep ourselves in the line of our whole duty. Thus will our lives be better sermons than we can preach by word of mouth. We are the

light of the world, and we should strive to let all the light we have shine out to saint and sinner. Let us do what we can to prove the truth of the restored gospel."

## News from Missions

### Southern Missouri.

I have just closed one of the most successful meetings here that has ever been held in the branch. Held forth in the Saints' chapel, preaching fourteen sermons, baptizing eight dear souls into the kingdom, organized Sunday school, and established a prayer meeting. Closed last night with a full house and as fine interest as we could think of creating. Five more have said that they are going to be baptized in a little while. This will make about twenty new members for this little branch in a short time. Brother Grant Burgin has been doing a good work here, of late, having baptized four.

The Saints of the Southern Missouri District may look for a conference and big reunion with the Ava Branch this summer. We want all to begin now to get ready to come and stay until the close of these meetings.

The conference has just closed, and I see by my notebook that in the year that has past, I have preached one hundred seventy-two times, baptized twenty-seven, confirmed eighteen, assisted in eighteen meetings, sick calls, ten; held one debate, organized one Sunday school and made three good new openings.

May the Lord bless his Saints.

J. T. DAVIS.

### Ohio.

I came to this part of my field after the holidays, deeming it wise to do so. Brother Jesse Hardin of Uniopolis accompanied me, it being his virgin effort in missionary work.

Arriving at Oak Harbor we found the Saints and friends busy in the effort to build a church. The rent for the Grange Hall used by them had been increased more than double, so they concluded to build. They set to work, appointed a building committee, got several hundred dollars subscribed, and all the help wanted to put up the building. Mr. J. M. Floro donated the land, also contributed some money. A friend, a carpenter, made out the bill for materials, size of the building, twenty-eight by forty, with fourteen-foot walls.

When we reached there, the foundation was laid, the frame up, and some of the sheathing on. We remained till it was closed in and ready for plastering. In the course of two weeks it was ready for the casings.

During this time, I was called to Conneautville, also to Sharon, doing labor at both places. When I returned I helped put the casings on, and finished the woodwork inside, doing some of the painting, also making a pulpit. In a month or six weeks seats are expected to be installed, and the building ready for occupancy.

The Saints and friends may now worship in a nice place of their own, without the friction incidental to the use of halls, or denominational buildings. The neighbors and friends have done well, both with their means and labor, for which we feel grateful. Long may this building stand to unfurl the banner of King Immanuel.

Your colaborer,

SAMUEL BROWN.

### Honolulu.

Under separate cover I am sending you marked copies of the *Honolulu Star Bulletin* and the *Pacific Commercial Advertiser*, in which an account is given of the funeral of Brother Joseph M. Poepoe, which took place Sunday, April 13, 1913. On account of the prominent part which the departed brother

took in the development of our work in Hawaii, I thought it fitting that his death should receive special notice in the *HERALD*.

Joseph Mokuohai Poepoe was born on March 27, 1852, at North Kohala, Hawaii. He was educated in the Royal School and at Ahuimanu. He taught school for about two years, and then took up the study of law, which profession he followed until death, being licensed to practice before all courts in these islands.

As a scholar, he has been equaled by few Hawaiians. Besides being fluent in both English and Hawaiian, he was well versed in French, Latin, and Hebrew. He was recognized as one of the best living authorities on the Hawaiian language, customs, etc. And, in fact, was one of the grand old men among the Hawaiians, of whom there are but few left. The deceased was a close friend to the late King Kalakaua, and other members of the royal family.

He was the second man to be baptized into our church in these islands, which event took place April 3, 1891, Elder Albert Haws officiating. He began at once to act as an interpreter in the church, and on August 16, 1891, he was ordained a priest. On September 17, 1892, he was ordained an elder, which office he held until April, 1894, when he resigned from the priesthood.

Following is a list of the most important translations done by the brother: In 1891, a tract on succession in the office of prophet and president of the church, and also one on baptism were printed in Hawaiian, and a small paper was also published for a time called the *Gospel Messenger (Elele Eumanelio)*.

March 6, 1893, arrangement was made to translate the Doctrine and Covenants, which was completed and printed in September, 1895, Elder Clapp assisting.

November 9, 1898, the Hawaiian edition of the Book of Mormon was printed, the translation up to and including the third chapter of Alma, being the work of Brother Poepoe. He also translated articles of interest from the church papers which were printed in the Hawaiian newspapers here from time to time.

At the time of his death he was the teacher of the Hawaiian class at both Sunday school and Religio. He was serving his first term in the Hawaiian territorial legislature as a representative from the fifth district, island of Oahu. He was sick only a short time, having been at his desk in the legislature on Monday and Tuesday. Wednesday he was confined to his bed with what was supposed to be la grippe, and being worse on Thursday, Elder Barrett and I were called to administer to him, which we did about one o'clock p. m. He received benefit and after we left was up and around the house. He had an attack later which the doctor pronounced heart trouble, and passed away about fifteen minutes to four. After he realized that he was going he counseled the family to stay by the church.

In life he had espoused a cause which was not popular, yet few people receive the honors he did at death. The house of representatives took charge and gave him a state funeral. His body lay in state in the capital building from six p. m. Saturday until Sunday at three p. m. This building was the royal palace in the days of the monarchy, and the room where the services were held was the throne room.

In delivering the funeral address I stood directly in front of the platform upon which the throne originally sat, and as all the high officials of the territory and city were present, including the governor and mayor, it was rather a trying event for us all. We were wishing Elder Waller were here.

In the brief time given we did not have time to tell them very much, but I gave them to understand that the deceased was not a Utah Mormon, as many thought, and I explained

how there were two churches, giving briefly their difference, and showing that the Book of Mormon condemned polygamy.

One of the senators present was a leading Utah Mormon, and I suppose there were many of them in the crowd, and they did not like it. It also makes some of the other so-called Christians feel bad to find we are in favor of morality and virtue. It was the first and will probably be the last time that I will have such an audience. I hope it may have been of profit to some.

We are doing what we can to spread the work here in Honolulu during Brother Waller's absence, and are anxiously waiting for news from conventions and conference.

With best wishes and kind regards from all the mission force.

In gospel bonds,

M. A. McCONLEY.

HONOLULU, TERRITORY OF HAWAII, April 15, 1913.

"Nearly 2,000 persons gathered at the capital building yesterday to witness the funeral services over the body of the late Representative J. M. Poepoe and nearly one hundred vehicles formed the procession that followed the remains to their last resting place at Nuuanu Cemetery. In the crowd that witnessed the service and paid homage to the memory of the departed were the representative territorial and county officials, including the governor, the territorial secretary, the mayor and the entire membership of both branches of the legislature.

"Outside the building the Royal Hawaiian Band played mournful airs; in the old throne room, where the casket reposed in state, a choir of the Reorganized Church of Latter Day Saints, of which Mr. Poepoe had been a member and leader, sang hymnals appropriate to the occasion.

"Chaplain Akaiko Akana, of the house of representatives, offered prayer and read a scriptural selection; Miss Bernice Kakanamoku sang the solo, "One sweetly solemn thought," and Elder M. A. McConley spoke, narrating the religious activities of Poepoe's life. In the course of his talk Elder McConley took occasion to explain wherein the sect to which the representative belonged, differs from the Mormon Church of Utah, stating the Reorganized Church does not believe in plural marriage.

"The service ended with a prayer by Elder Barrett, after which the casket was moved to the hearse and the procession formed, moving up King Street and out Nuuanu Street to the cemetery.

"Senators Judd, Baker, and Pali, and Representatives Sheldon, Paele, and Paxson served as honorary pallbearers. The band led the procession from the cemetery gate to the grave, where interment was given and the little mound heaped high with the floral offerings of the scores of friends of the deceased and his family."—*Honolulu Star-Bulletin*, April 14, 1913.

### Utah.

My last was dated January 7, hence will begin just where I left off. On the 9th, Elder J. M. Stubbart joined me at Elsinore, and on the following morning, cold, bright, and early, we moved on southward, close behind our gospel team. Landed in Joseph City, and through the kindness of Bishop Christensen we were permitted the use of both their ward house and schoolhouse during the week. Were kindly cared for by a Mr. William Shelton, and others.

On the 13th, we speeded on southward, over mountain and dale, looping the loop, and twisting the twist,—got lost twice in a wilderness, without a house or soul in sight, regained our course, passed through, and over the seemingly impos-

sible, winding the wind; and just as night was about to overtake us, we pulled up at the home of a Mr. Nels Rasmussen, where we were kindly entertained.

After exchanging thoughts along gospel lines a day or two, we moved on in our "ought-to-go-billy" to Marysville. Here no one would keep us for love or money, except at an inn. We hired a bed at fifty cents per night, and took our meals from a shoe box,—a lunch put up by Sister Lorenson a few days before (bless her soul). Hunger made our meals taste just fine, although frozen dry and hard.

While here I formed the acquaintance of a Mr. Jeremiah Dennis, a brother of Sister Frank Young, of Lamoni, Iowa. On learning who we were and from where we came he at once handed a full wheel to the landlady of the Grand Hotel, and remarked: "Give these men their dinner," which she did, but no more. May God reward the giver, who invited us to his home three and one half miles out of town. While here we had the use of the Methodist Episcopal church. About six attended the first night, and one the next. The following morning fifty cents was the charge for six cold, doughy biscuits, buttered, and two cups of water. The lady, I was informed, was a Brighamite, and she told me that she boarded and gave lodging to the Mormon missionaries free of charge; but of course we were not of that dye.

Our next stop was at Kingston. Here Bishop R. A. Allen granted us the use of the ward house, but after the first night requested that one or more of their elders should review us each night. Nothing would have suited us better, only it was hardly fair play for us to be in the lead all the time; but it was either that or nothing, hence we waded in, followed by Doctor A. M. Blanchard, M. D. Allen, and William J. Luke. We continued about one week, when the bishop cried enough. However, Bishop Allen acted the part of a gentleman throughout. In one of these reviews, M. D. Allen gave the quotation wherein Brigham Young made the statement that the Bible, Book of Mormon, and Doctrine and Covenants were not worth their ashes, as compared with the living oracles. We were thankful for that admission, as we have been charged with manufacturing that statement out of whole cloth (as a church). Here we were kindly entertained by A. C. Peterson and T. F. Young and their families.

From thence to Circleville, where we have one lone sister, Mrs. Thomas, (formerly Miss Barton of Greenville). Here we applied to Bishop Peterson for their ward house, and were told that we might use it one night if we would agree not to tear down their church. As that would prevent us from quoting from the Bible, Book of Mormon, Doctrine and Covenants, and the *Pearl of Great Price*, to which they lay claim as their standards, (but in claim only, seemingly), we refused to be bridled, and secured the use of the schoolhouse. We held forth three nights, attendance quite small; not on account of abusing their church or any other denomination, however. We do not believe in abuse, unless facts are abuse. Facts are facts, and that is what hurts. A church that can not stand that pressure must fall sooner or later; the church we represent included. We need have no fear whatever of being tried by the books, history included; and we will not bridle our opponents, either. Let them fire away; our fortifications are impregnable.

Our next stop was at Panguitch, where we were made welcome by Mr. Thomas Haycock and family, and treated with great courtesy. They are members of the Brighamite Church, but he does not work at the trade. Here we obtained the use of the courthouse. Called on Mr. Fred E. Eldridge, editor of the *Panguitch Progress*, who printed handbills, and notice of our meetings in his paper, free of charge. However, and notwithstanding the fact that the town had been so well billed, only a few attended the meetings, while at the same

time the skating rink, theater, picture shows, etc., were well patronized. The pleasures of this world were hindrances at Circleville, also.

I should have stated that while at Circleville we were kindly cared for by Mr. George Horton and J. C. Whitticar. Panguitch was the home and hiding place of the much married John D. Lee, of Mountain Meadow fame, and his perforated body is here numbered in the city of the dead.

Our next move was across the mountain to Greenville, where we were hospitably cared for by Mr. Daniel Barton and others. Held a few meetings at Mr. P. Jack Barton's. From thence to Milford, where we put up at Hugh J. Barton's. Chances for holding meetings there were not inviting, so we went to the Red Warrior, a mining camp, to the home of Sister E. J. Davidson and her sons, Grant and V. M. Here we held a few meetings in a tent schoolhouse, with few in attendance. Thence to Deseret, where I again left my collaborer, and went to Provo. Held a number of well-attended meetings at the home of Brother and Sister J. H. Carter, thence to Salt Lake City, to attend district conference. That over, I went to Malad City, Idaho, where I followed Elder A. M. Chase in holding a series of very interesting meetings, notwithstanding the rain, snow, and mud. It was talk, talk, talk, day and night—the joy of my life. My next stop was Logan; from there I went to Pocatello, Idaho, by request, and held meetings at the home of Mr. and Mrs. J. M. Daniels. Thence to Ogden and Salt Lake City, where I packed my trunk and departed for Denver, Colorado.

Here I visited my brother, N. Chrestensen and wife; had not seen him for over thirty years. Thence to Lincoln, Nebraska, where I called on another brother that I had not met for about the same length of time. At both the last named places I was called on to break the bread of life to noble bands of Saints, the latter remembering the needs of the missionary from a financial standpoint.

Let me say in conclusion, that the Saints and friends in my mission have been very kind to me in every respect. There will ever be a warm feeling in my heart for them. With reluctance I gave them the parting hand; but took comfort in the thought that I carried the good will of the Saints with me. So ends my labors for another conference year.

I trust that God will accept my feeble efforts.

Yours in gospel bonds,

J. C. CHRESTENSEN.

## Miscellaneous Department

### Conference Notices.

Montana district conference will convene at Bozeman, Saturday, May 31, at 10 a. m. In making out branch reports, don't fail to give number absent from the branch. Maggie J. Reese, Secretary.

The Northeastern Nebraska District will convene in conference at Decatur, Nebraska, May 31, at 9 a. m. We expect James A. Gillen, minister in charge, to be present. It will be necessary at this conference to elect a district president. All expecting to attend notify J. E. Butts, Decatur, in time so you will be met at Tekamah, Nebraska, or Onawa, Iowa. Be sure to notify him which place, and when you will be there. J. M. Baker, district president.

Conference of the Nodaway District will convene with the Sweet Home Branch, near Ravenwood, Missouri, June 21, at 10 a. m. Branches are expected to send their reports. All are invited to come, and bring the good Spirit. T. A. Ivie, district president.

Conference of the Southern Wisconsin District will be held at the Wheatville Branch, three miles south of Soldiers Grove, Crawford County, Wisconsin, June 14 and 15, 1913.

All branches and all holding the priesthood are requested to send reports to W. A. McDowell, Soldiers Grove, Wisconsin, not later than June 12. Those expecting to come by train, drop a card to Phil Davenport, Soldiers Grove, Wisconsin, and he will meet you at depot. W. A. McDowell, district president.

Kentucky and Tennessee districts will convene in conference at Bethel, near Cottage Grove, Tennessee, June 7, 1913. The missionaries appointed to this field are invited, and expected to attend, as well as the local force. Full reports from branches and local officers are requested. District officers are to be elected. Provision will be made for a priesthood meeting, if wisdom directs. A large attendance is expected. J. R. McClain, district president.

### Convention Notice.

Northeastern Nebraska district Sunday school and Religio associations will meet in convention at Decatur, Nebraska, May 29, and 30, 1913. Mrs. M. A. Peterson, secretary district Sunday school association.

### Reunion Notice.

The Eastern and Central Michigan districts will hold their annual reunion at Port Huron, Michigan, June 13 to 22 inclusive, in the grove at west end of Thomas Street, four blocks west of Pine Grove Depot. Tents may be had for the ten days as follows: 10 by 12, \$2.50; 12 by 14, \$2.75; 14 by 16, \$3.50; and 14 by 21, 6 foot wall tent, divided into five rooms, \$6.00. Springs, 25 cents per set; mattresses, 25 cents each; straw for ticks, 25 cents. Send all orders for tents to Arthur Allen, 1197 Fourth Avenue, Detroit, Michigan, before June 1. Meals will be served at the dining tent at 20 cents each, or six meals for a dollar; children under eight half price. Elder Heman C. Smith, Church Historian, and Patriarch J. W. Wight, of Lamoni, Iowa, will be the principal speakers. We also expect to have with us all the missionaries of both Eastern and Central Michigan districts. Services through the day, and every evening at eight o'clock, local time. All are invited to join with us and have an enjoyable time.

Northern Wisconsin District will hold its annual reunion June 27 to July 7, on its grounds in the city of Chetek. The new buildings will all be complete. Tents must be ordered before June 5. Rental price will be \$1.50 for ten by twelve, and \$2.00 for twelve by fourteen. Bed springs, double, 50 cents; single, 25 cents. Anyone wanting to buy tents can have ten by twelve at \$9.50, twelve by fourteen at \$13.00. A patriarch will be present. Further announcements later. Leroy Colbert, secretary.

### Notices.

*To Sunday School and Religio District Officers and Reunion Committees:* The superintendent of the Sunday school, and the president of the Religio would like all those desiring their assistance in arranging for work in these departments at the various reunions, institutes, or conventions, to write us at their earliest convenience, so that the routes of the field workers may be made up as soon as practicable. By making your wants known at once, you will facilitate matters materially. Address Daniel Macgregor, Saint Clair, Michigan, superintendent, and J. A. Gunsolley, Lamoni, Iowa, president.

### Pastoral.

*To the Ministry and Saints of Mission Number 13, comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida:* Having been placed in charge of the gospel work in the above States, I take this means to address you. I consider we are intrusted with the greatest work on earth, that of assisting in building up the kingdom of God.

I enter upon our work this year with great hope and confidence in the assurance that if we do our part God will not forsake us. Jesus said, "Without me you can do nothing"; also in Doctrine and Covenants we read: "Behold I speak unto you and also to all those who have desire to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care." Remember these injunctions are still in force. I hope we will have these qualifications; if so, our work will be effectual.

I select the following brethren to assist me in charge: Hubert Case, Western Oklahoma; B. F. Renfro, Central Oklahoma; W. P. Bootman, Eastern Oklahoma; J. T. Riley, Arkansas and Louisiana; F. M. Slover, Georgia, Mississippi, Alabama, and Florida. The brethren laboring in the above districts and States may report to the men in charge; those in Texas may report direct to me. Reporting dates are, July 1, October 1, January 1, and March 1.

The financial arm of the church is not in as good condition as it should be. One reason for this is, some have not done their part in paying their tithing, and consecrations. I believe the fault is to some extent with the ministry; they have been too backward in teaching this subject. Let us see to it that this part of the work does not lag.

I think in our preaching we ought to avoid personal attacks on other denominations. Preach our gospel in the affirmative,—tell the people what we have and why we have it. In this way we will make more friends, and convert more people. If we are attacked we have the right to defend; but let us work on the defensive. We will then have the sympathy of the people, and do more for the cause we represent. Also, I think we should preach more sermons in a place where we have an interest, and do less traveling, thus saving expenses. Our missionary work takes on the form of visiting too much sometimes.

Those who have their families in the field should not count the time spent at home as in the field. When our year's work is done, I hope we can look over the reports and say of all, They have done well.

My home address will be Independence, Missouri, 824 South Crysler Street. Mail sent there any time will be forwarded to me.

APRIL 29, 1913.

W. M. AYLER.

*To the Saints of Mission Number 11, the Great Lakes Mission, comprising Ontario, Quebec, Wisconsin, Michigan North-eastern Illinois, and Northern Indiana; Greeting:* It has pleased the appointing powers to place me as minister in charge of this field for this year, and I hope that I shall have the cooperation of both the ministry and the Saints. The gospel work is intrusted to us all. All can assist in some way or other. I hope that those of the local ministry will assist as much as possible to move the work along by getting out appointments where you live and filling them, so that the work near you may not suffer, while the missionary force is pushing out into new places as much as possible.

The conference just closed was a good one, indeed, causing us to take fresh courage for the work before us. No doubt the Master will assist us if we do our part well. Do what you can, and all you can, to build up the work of God. The church needs your help, both spiritual and financial. Help while you can, where you can, and the future will find you rejoicing over the work accomplished.

I desire that the following brethren should assist me as helpers in taking charge of the following fields:

O. E. Sade, in charge of Kewanee, Illinois, District, assisted by C. E. Willey and John R. Grice.

J. O. Dutton, in charge of Northeastern Illinois District, assisted by C. H. Burr, W. A. McDowell, David Dowker, and J. A. Bronson.

E. J. Goodenough, in charge of Southern Wisconsin District, assisted by L. O. Wildermuth and A. E. Gratz.

A. L. Whiteaker, in charge of Northern Wisconsin District, assisted by Leonard Houghton and B. C. Flint.

Clyde Ellis, in charge of Southern Michigan and Northern Indiana Districts, assisted by S. W. L. Scott, R. D. Davis, Byron Doty, and William Dowker.

E. N. Burt, in charge of Western Michigan District, assisted by Fred Brackenbury, James Davis, and W. R. Kapnich.

William Davis, in charge of Northern Michigan District, assisted by Alvin R. Ellis, A. E. Burr, J. C. Goodman, and George E. Burt.

George W. Burt, in charge of Central Michigan District, assisted by O. J. Hawn, and S. T. Pendleton.

Arthur Allen, in charge of Eastern Michigan District, assisted by William Grice, Otto Fetting, and Elmer Marshall.

Brethren H. E. C. Muir, R. D. Weaver, and John Shields will labor in both the Chatham and London Districts.

Arthur Leverton will labor in the Chatham District.

R. C. Longhurst will labor in the London District.

Brethren James Pycoc, W. D. Ellis, G. C. Tomlinson, and S. G. St. John will labor in the Toronto District. J. T. Thompson will labor in the Toronto District after October 1.

S. O. Foss will labor on Manitoulin Island.

Reports should be made to me and sent to my home address,

426 South River Boulevard, Independence, Missouri, at reporting times, which are July 1, October 1, January 1, and March 1. Secure your blanks on which to report at the Herald Publishing House, Lamoni, Iowa. Please report promptly, as it will greatly assist me in making my report to the First Presidency.

I hope that all will feel free to write me when necessary, as I desire to keep in touch with the work in the different parts of the field.

Hoping that our works may be approved of the Master whom we seek to serve, and our labors together be in the spirit of brotherly kindness and charity,

I remain in gospel bonds.

APRIL 30, 1913.

J. F. CURTIS.

### The Bishopric.

*To the Saints of Spring River and Central Oklahoma Districts; Greeting:* Having just closed one of the most important and far-reaching conferences that has ever come to the church, I feel to congratulate you as the people of God, and assure you that our work was never on a more prosperous and permanent basis.

As our noble ministry for Christ go out to their appointed work, leaving home and loved ones, I hope and firmly believe our hearty cooperation with them and God will not be wanting, but that a keen sense of personal responsibility will be felt, and a faithful, loving effort to assist in the redemption of mankind will stimulate us all to renewed diligence and service.

Let us not forget our duty in tithes and offerings, so that the work will not be hindered; and let the watchword be one of courage and on to the victory.

Your brother in Christ,

ELLIS SHORT, Bishop of Districts.

### Address.

J. E. Wildermuth, 12 Fourteenth Street South, Fargo, North Dakota.

### Correction—"Exponent."

Please note the following and mark it in your *Exponent*, current quarter:

On page 71, lesson 1, under caption, "Whom God loves he proves," this question occurs: "If God intended that Abraham should kill Isaac why did he not tell him to offer him as a sacrifice?"

The *not* is in the wrong place. It should read: "If God did not intend Abraham should kill Isaac why did he tell him to offer him as a sacrifice?"

Again on page 74, lesson 7, May 18, the "aim" is given thus: "To show God's people *may* be governed by law." It should read, "Aim: To show God's people *must* be governed by law."

These errors crept in when the typist copied the editor's manuscript and were printed as submitted.

EDITOR OF *Exponent*.

### Died.

**Souders.**—At Newby, Oklahoma, of pneumonia, Alfred A. Souders, aged 52 years, 8 days. Brother Souders was ordained an elder about 5 years ago by Elder Arthur Baker, near Licking, Missouri, where Brother Souders had lived a number of years. Shortly before his death he was administered to with some relief. Toward the last he seemingly passed away, and briefly returning said to his wife, "Don't you see that pretty gold?" A wife, four children, a brother and a sister survive him. A baby boy preceded him to paradise. Interment at Bristow, Oklahoma, funeral remarks by a Christian preacher.

**Norton.**—M. C. Norton died January 28, 1913, at the hospital of the National Soldiers Home of California, and was buried in the Home Cemetery.

**Barrows.**—Sister Hazel Barrows (nee McKean). Sister Barrows was born at Lamoni, Iowa, April 9, 1893, died at Seattle, Washington, March 29, 1913. She leaves husband, babe, parents, three sisters, and one brother to mourn. She was a continuous resident of Lamoni for sixteen years, then moving to Saint Joseph, Missouri, where she resided two years, and for two years past has lived in Seattle, Washington. Interment in Lake View Cemetery; sermon by William Johnson.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.  
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All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

SMITH.—Carrie A. Smith was born February 23, 1855, at Bainbridge, Ohio. At the age of four years she came with her parents to Michigan. June 18, 1882, she married Andrew A. Larkin. February 23, 1897, she was baptized into the church; died at her home, 511 South Logan Street, Lansing, Michigan, April 16, 1913, after a lingering illness. She was a very devoted member and will be greatly missed by her associates in church work. A short service was held at the home and the remains were taken to Hopkins, where funeral services were held in the Methodist Episcopal church, and interment made in the Hopkins Cemetery. Deceased leaves to mourn, a husband, sister, and three brothers, besides many friends. Sermon by W. D. Ellis.

BECKMAN.—Elder John A. Beckman was born October 6, 1853, at Washington, Tazwell County, Illinois; married to Mercy Diggle, September 2, 1880, at Unionburg, Harrison County, Iowa; baptized July 31, 1887; ordained a priest September 1, 1888, ordained an elder June 11, 1891. He moved with his family to Saskatoon, Saskatchewan, in March, 1904. Was president of the Iowa Branch, near Saskatoon, from its organization until his death; also bishop's agent of Saskatchewan District since July, 1910. Died April 20, 1913, at his home near Saskatoon, Saskatchewan, aged 59 years, 6 months, 14 days. Besides his wife he leaves six children living, John R., S. Arthur, J. Alvin, Lester R., Etta E., and Myron G. Four of his sons and two nephews acted as pallbearers. Laid to rest in Floral Cemetery, April 22, 1913. William Leroy Land in charge. Funeral sermon was preached in Floral Methodist Church, by J. L. Mortimer, to a large attendance of sympathizing friends and relatives.

"Tis hard to break the tender cord,  
When love has bound the heart;  
'Tis hard, so hard to speak the words:  
'Must we for ever part?'  
Dearest loved one, we must lay thee  
In the peaceful grave's embrace  
But thy memory will be cherished  
Till we see thy heavenly face."

RASMUSSEN.—S. P. Rasmussen was born in Denmark, May 8, 1837, and died March 20, 1913. He married Miss Annie Mickleson May 17, 1861. To this union ten children were born, four surviving: Michael, Mrs. Charles Schuler, Fred and Alex Rasmussen. He had twenty-two grandchildren and eight great-grandchildren.

CARNEY.—Ammon R., son of Albert J. and Nancy L. Carney, was born at Blue Rapids, Kansas, May 24, 1909, died at Independence Sanitarium, April 5, 1913, of scarlet fever, followed by the gripple and inflammatory rheumatism. Funeral at the Saints' church, Sunday, 4 p. m., conducted by Fred Cool, of Atchison, Kansas. Interment in Fairmont Cemetery.

DAVIS.—Nancy A., wife of B. H. Davis, at Parsons, Kansas, February 17, 1913. She was born at Knox, Ohio, September 30, 1845, baptized by F. C. Keck, at Angola, Kansas, November 21, 1897. Funeral sermon by A. C. Silvers. Interment in Parsons Cemetery.

SMITH.—Henry W. Smith was born November 25, 1835, in Kentucky; died at Independence Sanitarium April 18, 1913. He served as a soldier in the Civil War. Was baptized at Ross Grove, Missouri. He leaves five sons and three daughters. Funeral service at C. D. Carson's undertaking rooms; sermon by J. C. Foss, assisted by J. W. Metcalf.

Teacher's Notice.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MAY 14, 1913

NUMBER 20

## Editorial

### THE CHURCH AND SOCIAL SERVICE.

During the past decade the popular Protestant churches have awakened to a keener sense of the fact that Christianity should be of practical benefit to humanity. They have laid increasing stress upon that which they termed "social service." Whether or not this is to be a great saving element that will stay the decline and dissolution of Protestantism; long predicted by Catholics, or merely a passing fad, it is too early to determine. Time tests all movements among men. The ephemeral pass away, the permanent remain. Let us trust that this particular movement, so commendable in its essence, will prove to be permanent.

This change is due, first, to an awakening sense of the brotherhood of man among a considerable class of people, who are honestly desirous of helping those who most need their help, thus following in the footsteps of their Master; and second, to a spirit of self-preservation, which is somewhat selfish in its desires. It has been evident for a number of years that the Protestant churches are losing their hold on the common people. A great problem that has confronted pastors has been how to hold the laboring man. The failure to solve this problem has resulted in rapidly emptying churches, sustained by a small class of wealthy or well-to-do people.

The average man has begun to think that he can find in fraternal orders, trade unions, insurance societies, political parties, and clubs, all the benefits that he requires in this world,—and his interest in the world to come seems to have lessened. Consequently he looks to institutions outside of the churches for fellowship, and for benefits, both material and mental or spiritual.

Viewing this situation with alarm, many church members have set themselves to the task of making the church more effectual as an agent in bestowing social benefits, with the intent to attract this dissatisfied element, so that the churches may rehabilitate themselves and regain their former prestige and power in the community.

It must be evident to the thoughtful that conditions in the world are such that there is a broad field where men and women may serve humanity in the name of the Man of Galilee. Ritualism and dogmatism have served their day. The churches are on trial. The demand of the age is for practical Christianity, and if it is demonstrated that Protestantism is not practical, its doom is sealed.

It would be but natural that any organization formed by man, with purely human wisdom, should be taken by surprise, as it were, by changing conditions in the world, and its adherents find themselves obliged to change their structural plan in order to perform tasks for which their organic structure was not originally fitted. But in a church founded by divine direction, we may expect to find provision made for changing conditions, and a certain complexity of organism that will enable the church to perform its labors under changing conditions from century to century.

We believe that we find in the Church of Jesus Christ of Latter Day Saints, evidence that God was fully aware of modern needs long before they developed.

The church is organically fitted to perform many functions of "social service," and provision is made in the divine law so that work along that line may be elaborated to any degree necessary.

The preaching of the gospel is the first and greatest act of social service. This is true from a theological standpoint and also from a philosophical standpoint. Theologically, the preaching of the gospel is the means by which men and women are saved from eternal loss and misery in the world to come, and are brought into a condition of everlasting happiness and peace. This is the thought that has inspired missionaries to make untold sacrifices and endure great hardships in all ages of the world.

But there is another phase of this question that justifies the preacher in the thought that he is performing a great service to society as well as to the individual. The teachings of Jesus Christ are of a nature to make men and women better citizens here and now. They contain the antidote for every known social poison that is corrupting the social system.

The teachings of Jesus strike at the immorality, the greed, the dishonesty, the reckless atheism, and the cruelty of this age. And those who go out preaching the gospel, which is the power of God unto salvation, here and hereafter, are helping to reform *individuals*, thus aiding in building up a *social structure* composed of *units* having virtue and merit. Humanity can not be reformed in the mass.

You may talk of reformations, of the economic plan,  
That shall stem the social evil in its course,  
But the ancient sin of nations must be got at in the man,  
If you want to cleanse a river, seek the source.  
—Ella Wheeler Wilcox.

The church is divinely organized to carry out its work of preaching the gospel. No other organization or church whatsoever, so far as we have knowledge, was ever so well equipped and organized to carry on its propaganda. It is not necessary to enumerate the divisions of the priesthood, the Twelve, the Seventy, high priests, elders, evangelists, and others, whose duty it is to preach the word, not only to the stranger and the unconverted, in new territory and in old, but also to strengthen and build up the membership in local organizations.

In addition to this, we have those officers whose duty it is to labor from house to house. Of the priest it is said, "The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties."—Doctrine and Covenants 17: 10.

This is intimate and personal work in the homes of the people; such work, in one sense, as is performed by "social settlement workers" who move from house to house working among the people, trying to lift them to higher planes of living. These officers are set in the church to visit the homes of all members, exhorting them to attend to all family duties, keeping themselves upright and honorable. This is splendid work in the interests of good citizenship. When properly done, it will surely equal in thoroughness and usefulness any arrangement of bureaus or committees that men could devise.

Then there are those other men who are officers set in the church, whose duty it is to look after the poor and needy. While all persons are enjoined to feed the hungry and clothe the naked, visit the fatherless and the widow, God recognizes that sporadic charity is not sufficient. There must be organized distribution of material benefits among the people, and an intelligent effort to help men and women to a position where they can become self-sustaining. The presiding bishop, with his counselors, and the bishops, with their counselors, and the bishop's agents, are a great working force throughout the church, engaging in "social service," seeking out the poor, and helping those who need

advice, counsel, or material assistance, caring for the fatherless, and aiding and assisting the widow.

This division of labor meets a need that was discovered in the days of the apostles. While in the early days of the church it was said that all things were laid at the apostles' feet (Acts 4:35), there came a time when these men concluded that it was not meet for them to "serve tables" when there was such great demand for missionary work in all the world (Acts 6:2), so others were set apart to engage in the ministering of material things, while these men prosecuted their spiritual labor. And so to this day there continues a line, at times rather indistinctly drawn, between the department of spiritual things, and the department of temporalities, so called, though it is true that the two overlap, and men engaged in either department constantly perform labor calculated to assist those engaged in the other department.

Nor is this all. There is a provision in the law under which the people may be organized to any degree desired to engage in any form of "social service" that changing times and changing social and industrial conditions may require. Section 101:2 of Doctrine and Covenants says: "It is wisdom in me; therefore, a commandment I give unto you, that ye shall *organize yourselves*, and appoint every man his stewardship." While in section 128:1 we read: "The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together, and the necessity existing for the obtaining places for settlement in the regions round about, under the existing laws of the United States, and especially the State of Missouri, requires that the bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlements may be made and may lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church when organized."

In the sixth paragraph of this same revelation we read: "The great variety of callings, avocations, and professions will present difficulties precluding the practicability of all settling and living in near proximity to each other. It is therefore within the province of those upon whom the burden of organization may rest to provide for other organizations or associations than those simply pastoral or agricultural. Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand."

It will be discovered from reading this paragraph that all sorts of organizations may be developed in

time among workmen of different callings and vocations, so that the spirit of the gospel may permeate every corner of the social structure within the church, and the spirit of mutual helpfulness be given practical form among all classes of people.

This editorial does not attempt to cover all lines of thought suggested by our topic, but enough is brought to mind to convince us that provision is made within the church for many forms of "social service" among members of the church, and even among those who are not numbered with us, following the injunction of the Apostle Paul to do good unto *all* men, but *especially* unto those of the household of faith.

Nor has the Lord forbidden us to cooperate to an extent with other denominations, or with people not of any denomination, who may be engaged in the service of humanity, providing we do not become allied with any organization that is forbidden in the law, or neglect our first great work of building up the kingdom. The extent to which we may cooperate with our neighbors not of the church must be determined by our own judgment, assisted by such good counsel as we may secure, and by the Spirit that is promised to guide and direct us in all of our efforts in the search after truth.

The Lord tells us that the Saints "can not withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be free from intercommunication with them." But he assures us that in this intercommunication we should continue to be, in our character and dealings, those of whom it may be said that they are in the world but not of the world.

In the past we have not always been permitted to labor with others in social service, even when we have been willing to do so. Some of our men have been denied membership in ministerial alliances wherein they have thought that they could assist others in securing civic reforms, and our delegates were denied entrance into the councils of the federation of Protestant churches in America, some years ago. But these prejudices are breaking down in some sections, and there will probably be many opportunities for men and women of the church to cooperate with other people not of the church in securing needed reforms in the city or State, or even the Nation at large. And we find no provision in the law forbidding them engaging in such work; in fact, the spirit of the law would certainly uphold them in such activities.

Some of the services required by humanity are now performed by the Government, and are involved more or less in political activities. It is not the function of the church to enter the political arena, nor should the members become involved in partisan strife and bitterness; but they, as individuals, are

left free to support any party that in their opinion justly claims their allegiance, with the injunction found in Doctrine and Covenants 95:2: "And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."

There are those who contend that we should have a "government of laws" instead of a "government of men," meaning that certain great principles of law should continue to govern in the affairs of the Nation, unchanged from generation to generation, while men shall come and go.

There are others who habitually look for some great and strong man to arise as a leader, solve all problems, impress his personality upon his era, and lead the people on to higher ground.

Whether we advocate the one idea, or the other, or a wise commingling of the two, we are left free under this law to sustain and support all good legislation which is constitutional, and to seek after and sustain those men in office who are honest, wise, and good. And this is as great a liberty as we could ask for in reason.

So, while the church as a body may seldom express itself on any particular question of legislation calculated to be of service to humanity, individuals are left free to sustain and support such measures as may appeal to them as being of service to society at large. Whether proposed legislation is really calculated to be of social benefit, remains for the individual to decide when he exercises his right of franchise, either directly for or against the proposed legislation, or indirectly in choosing legislators who favor or oppose it.

From this rather hasty review of the situation we conclude that the church is organized to perform many and valuable functions of social service, and individual members are left free to engage in many functions of like nature, cooperating with other citizens in seeking such limited reforms as may be secured by legislation, for we hold that legislation of a remedial nature has its definite limitations,

beyond which it can accomplish nothing, and agree with Lyman Abbott, when he says: "Law can do something. But law can not make a humane community out of cruel men, nor a catholic community out of intolerant men, nor a great age out of sordid men."

While we heartily support those legislative measures that aid good men and restrain bad men, we recognize that in this matter men are of supreme importance, and pure laws on the statute books of a rotten people count for little. So we revert to the thought that the preaching of the gospel, and the "follow-up" work of practical Christianity among those who have accepted the gospel, is of primary importance, as this is the work that gives society her pillars and foundation stones,—regenerated men and women. This is the specific work of the church, and men divinely called and set apart for that work can not well afford to neglect it for anything else, no matter how urgent the appeal may seem to be.

The work of the organizations previously mentioned, as contemplated in the law, includes the securing of employment (a stewardship), and a home (an inheritance), for every worthy man, and support for the widow and the fatherless, as well as the helpless. Surely this is "social service" of a high order, and in this, as in other things, if we but awake to our privileges, we need not sit at the knees of others to learn, but will be among those sent out to teach, and not to be taught. The extent to which such a work may be developed under the provisions of the law can not by any means be judged by that which has been accomplished. Our success in the future will be measured by our willingness, and will not be limited by any structural weakness in the organization, or lack of divine forethought and provision to equip the church for the needs of the Twentieth Century.

ELBERT A. SMITH.

#### NOTES AND COMMENTS.

**WORK AGAINST VICE.**—According to reports that seem authoritative a school is to be opened at Washington, District of Columbia, for the purpose of instructing men and women in the best methods of working against the white slave traffic, and for the reclaiming of abandoned girls and women. Similar schools are expected to be organized elsewhere. In the light of the investigations of recent years which reveal the fact that there are in the United States thousands of men and women making a business of securing girls and women for immoral purposes, and that there are in the country hundreds of thousands of women and girls in houses of disorder; the need of such schools, and of organized effort is immediately apparent.

**REPRESENTATIVES AT PEACE CONGRESS.**—At the late American Peace Congress, held at Saint Louis, the church was represented by Brethren F. M. Sheehy and J. W. Rushton, of the Quorum of Twelve, and T. J. Elliott and Russell Archibald, of Saint Louis.

**BUSINESS EXPANDS.**—The Electrical Department of the Herald Publishing House is materially extending its facilities. The two sixty horse-power boilers now in use are to be disposed of to make way for two new boilers of two hundred horsepower each. A new boiler room is to be built, and the one now in use to be reserved for additional engine room. A new engine of two hundred and fifty horsepower will be installed. Besides furnishing light and power for the Herald Publishing House, the electrical department furnishes light and power for Lamoni, Kellerton, Iowa, twelve miles away; and for Davis City, Iowa, eight miles away. The management contemplates extending electrical lines to other neighboring towns. A new ice plant is under construction, and Lamoni will soon be using ice manufactured under Herald Publishing House management.

#### EDITORIAL SELECTION.

##### THE RECESSIONAL.

God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called, our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not thee in awe—  
Such boasting as the Gentiles use,  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust  
And guarding, calls not thee to guard,  
For frantic boast and foolish word,  
Thy mercy on thy people, Lord!

—Rudyard Kipling.

## Original Articles

### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART 2.

BY E. E. LONG.

#### THE BRUSH RUN CHURCH ORGANIZED.

The Christian Association was a failure, and the next important step was to further perfect their organization, when on May 4, 1811, the association was organized into the "Brush Run Church," with twenty-nine members. (Sketches of Our Pioneers, pp. 26 and 37.)

From Grafton we read:

Upon the failure of this well-meant effort, nothing remained for the members of the association in their desire for church fellowship, but to resolve themselves into an independent church. Thomas Campbell, with great reluctance, finally gave his consent that steps should be taken to effect such an organization, and a meeting for this purpose was appointed for May 4, 1811. At this meeting it was proposed that admission to membership should be granted to those who gave satisfactory answer to the question, "What is the meritorious cause of a sinner's acceptance with God?" To this test question, which was never again propounded, thirty gave satisfactory answers, and were enrolled as the members of the new church. Thomas Campbell, the originator and leader of the movement, was selected as the elder, four deacons were chosen, and Alexander Campbell, whose great talents were now recognized, was licensed to preach the gospel. Thus was formally organized a distinct religious communion, known as the "Brush Run Church," a veritable church in the wilderness.—Life of A. Campbell, pp. 78, 79.

And so we have a church organized with an elder and four deacons, and another man licensed to preach the gospel, but not yet ordained. What about that "approved precedent"? Where did they find it? In the Bible? Nay, verily! We have heard them vehemently deny, in public discussion, that the Campbells ever started or founded a church, but in their writings they affirm that they did.

So far as we have been able to learn, Thomas Campbell, the leader to date, had neither license nor ordination other than that which he received in the Seceder Church, and we are gravely told that they were restoring the primitive church after the apostolic pattern!

Turning to Luke 6: 12, 13, we read:

And it came to pass in those days, that he went out into a mountain to pray, and he continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

Mark 3: 14 says:

And he *ordained* twelve, that they should be with him, and that he might send them forth to preach.

Jesus, himself, said:

Ye have not chosen me, but I have chosen you, and *ordained* you, that ye should go forth and bring forth fruit, and that your fruit should remain.—John 15: 16.

Here we have the "apostolic pattern," as given by the Master. Later when men were placed in office the pattern was scrupulously followed.

Now there were in the church that was at Antioch certain prophets and teachers; . . . as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts 13: 1-3.

The call and ordination of men in the apostolic church was something more than a mere assumption on the part of those set apart. How different the initial steps in the "current reformation." However, Alexander undertook a step in advance of his father. We read:

Having first convinced himself of the scripturalness of his position, he was ordained to the ministry upon the recommendation of the Brush Run Church on the first day of the new year, 1812. He had already, as we have seen, been doing acceptable work as a preacher, but he felt that the time had come that his life must be irrevocably dedicated to religious work. He did not regard the ceremony of ordination as conferring any authority which he did not already possess, but as a public testimony that the person ordained possessed the necessary authority.—Grafton, p. 84.

So Mr. Campbell *assumed* the right to exercise divine prerogatives, and when he was finally ordained it was simply upon the recommendation of the "body" he had helped to create, and of which he was a part. What did such an ordination, if it may be called such, amount to? Indeed, he recognized the fact that no authority was conferred. Then the whole thing was mere mimicry. A farce. *Where* is the evidence that his position was scriptural? Can any man among his followers point to a single precedent?

So now we have it. He begins to preach, gets a license, is ordained, but *not yet baptized*. It would seem from the foregoing scriptures that the Campbells got the cart before the horse in their efforts at "restoration" of the apostolic faith. If their "self-evolved efforts" were faulty as to the origin of their movement, we need not be surprised to find the thread running the entire length of the fabric.

Mr. Grafton continues:

The new church was to be a beacon-light calling the attention of the world to the prayer of the Master that "They all may be one." Farther than this it did not, at this time, seem prepared to go. Its members had not even stopped to consider the logical conclusions to which their own principles would lead them. The plan of salvation, the form and meaning of baptism, and many other questions that were dividing the religious world, had not as yet claimed their serious attention.—P. 80.

It was but a short time after, however, until their "attention" was claimed by some of them coming to realize the fact that there was something lacking. Thomas Campbell undertook to supply the deficiency resulting in the following "episode," as recorded by Mr. Grafton.

## THE FIRST BAPTISM.

An episode occurred at this first meeting which soon led to important changes in the practice of this infant church. It was resolved that the Lord's Supper should be celebrated weekly in conformity with the example of the primitive church; but at the first communion service it was observed that several who were regarded as members did not partake of the emblems. On inquiry, it was discovered that they did not consider themselves scriptural subjects, as they had not been baptized. Upon further inquiry it was learned that they would be satisfied with nothing but immersion as scriptural baptism. Though Thomas Campbell had himself been sprinkled in infancy, and did not as yet question the validity of his baptism, he did not scruple to accede to the demands of those members, since they had never been baptized. So they were taken to a pool in Buffalo Creek, and with due ceremony immersed.—P. 82.

But listen:

It is curious to observe the manner of this first immersion in the new church which would now scarcely be regarded as befitting the solemnity of the occasion. He requested the candidates to wade out into the pool, to the depth of their shoulders, while he climbed out on an overhanging root and bent their heads beneath the water, repeating as he did the baptismal formula.—P. 83.

Where do you suppose they found a precedent for that? At the outset they announced, "Where the Scriptures speak, we speak"; but when we search the Scriptures for a "precedent" for the above procedure we search in vain. The scriptural precedent was this: "And they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8: 38. And nowhere do we find a man baptizing others without a commission from God when he himself had not been baptized. Remember that from this incipency we have the wonderful restoration (?) of which they boast so much. How unlike the establishment of the first church by the lowly Nazarene!

But to continue:

As soon as the Campbells and their associates had reached the correct conclusion on baptism, in prompt obedience to divine law they were baptized in the primitive, scriptural way, and on a simple profession of faith in Christ. Elder Matthias Luce, the Baptist preacher to whom application was made to administer the ordinance, at first hesitated because it was not according to Baptist usage to baptize candidates without a previous satisfactory experience; but finally he yielded, believing that the proper conditions were present. The Campbells and others with them were immersed by Elder Luce in June, 1812.—Reformation of the Nineteenth Century, p. 52.

Mr. Campbell himself wrote, "I was accordingly baptized by Elder Luce, who was accompanied by Elder Henry Spears, on the 12th day of June, 1812."—*Christian Baptist*, p. 92.

Now notice the conditions to date: He begins to preach July 15, 1810; he is licensed to preach the gospel May 4, 1811; he is ordained to preach January 1, 1812; and was baptized June 12, 1812; and in the face of the declaration that "where the Scriptures speak, we speak."—"A thus saith the Lord,"

or an approved precedent would have directed him to be baptized, called of God, ordained, receive a license, before he could preach authoritatively. But the picture becomes darker the closer we scrutinize it. Elder Luce, the administrator, was a member of one of those "corrupt," "abominable," "loathsome," "illegitimate," daughters of the old scarlet mother," and as such he had no right to baptize anyone. Besides, it was not a scriptural baptism any more than where Thomas Campbell immersed the candidates from the overhanging root, because:

Now if our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism, as much as bathing for health is different from a Jewish ablution for local uncleanness or impurity. The action has a meaning and a design; and it must be received in that meaning and for that design, else it is another baptism.—Campbell-Rice Debate, p. 439.

The "design" of baptism was and is for the "remission of sins," (Acts 2: 38); but the Campbells had no such ideas in mind when they were immersed by Elder Luce, and, indeed, they never "discovered" that truth until 1827, as we will show later; so that Mr. Campbell, according to his own argument, *never* had a scriptural baptism. It was the "mode," and not the "design" that led them into the water. The "meaning" of the "action" had never dawned upon their darkened vision at that date.

Baptism is the means of pardon, and no one is a child of God until the conditions are complied with, (Galatians 3: 27-29) so the Campbells were preaching, and immersing people when they themselves were "foreigners" and "aliens" to the commonwealth of Israel; and their whole "restoration" movement hangs upon an assumption without a parallel in all the pages of divine law.

In order to evade the force of the facts so plainly apparent, we are asked to accept the following logical (?) deductions:

What is "sect-baptism"? That depends on the meaning of the word "sect," and the meaning of the word "baptism." But if we admit that the word "baptism" means "immersion," then what is meant by the expression "sect-baptism"? That is then determined simply by the meaning of the word "sect." By examination of the Greek text of the New Testament we find that the Greek word translated "sect" is the same as that translated heresy, and it means "choice, option, hence, a sect, faction; by implication, discord, contention." According to this definition of the word translated "sect" it becomes evident that what is called "sect baptism" is nothing more or less than *choice immersion*, or immersion that originated in *human choice*. . . . Whence comes the authority for calling single immersion "sect baptism" when performed in connection with certain sectarian errors? There is no authority for so doing either in divine revelation or in right human reasoning. . . . Is the preaching of immersion by certain sectarians a matter of choice? No. Those who preach immersion do so because they believe it to be of *divine authority*. How is it with those sectarians who do not advocate immersion, but only give persons the choice of immersion? Such sectarians regard immersion as a matter of choice, but those under their teaching who insist upon being im-

mersed do so, with very few exceptions, because they believe that Christ requires it. Thus while the preachers among such sectarians have the idea of "choice" in their minds, yet those under their teaching who decide to be immersed generally do so because they wish to do *what divine authority requires*. Their immersion is not sect-immersion because it is not choice-immersion, but it is authority immersion. Moreover, their immersion is not *faction-immersion*, when measured by the New Testament, and therefore it is not sect-baptism, and is *faction-baptism, which makes a faction in the Church of Christ*.—Sectarianism Analyzed and Exposed, published by Daniel Sommer, Indianapolis, Indiana, pp. 30, 31, 32.

Thus, in order to shield themselves and make it appear that their illustrious progenitors were scripturally baptized, after the apostolic order, they are forced to take the ridiculously absurd position outlined above. Now notice the application: A is a sectarian preacher. B and C are candidates for baptism. A gives them their choice of mode. Both choose "single immersion." B does so because he believes it is "an outward sign of inward grace." According to the above logic (?) it is "sect-immersion" and not valid, because he didn't properly comprehend the meaning. C chooses "single immersion," *at the hands of the same administrator*, and it is O. K., and passes at par value, because, forsooth, the candidate had the proper conception of the "design," though the preacher may be destitute of *moral character, religious character, and official character*. (Ibid., p. 39.) The "approved precedent" for such philosophy would certainly be interesting reading. But more about their baptism a little later.

Here was an effort not so much for the reformation of the church as was that of Luther and Calvin, but for its complete restoration at once to its primitive purity and perfection.—Sketches of Our Pioneers, p. 35.

This great enterprise to restore in spirit and form in doctrine and life, apostolic Christianity was conceived and projected in its principles by Thomas Campbell.—Reformation of the Nineteenth Century, p. 41.

Instead of reformation he attempted restoration, to replant in the fertile soil of the nineteenth century the church of the first century.—Grafton, p. 230.

From the above excerpts it is plainly set forth just what they started out to do. To us the strange and inconsistent feature of the whole matter is that, recognizing as they did, an apostasy, and the necessity for a restoration of the gospel, they should deny the *only possible means* by which such a work could be accomplished; namely, divine revelation.

Now notice:

All the extraordinary gifts vouchsafed to Moses and to the apostles and prophets of the gospel institution, ceased when these institutions were fully developed and established.—Christian System, p. 82.

During the present administration of the reign of heaven, no change is to be expected; no new mission is to be originated, no new order of preachers is to be instituted.—Ibid., p. 82.

All the supernatural attestations of divinity ceased with the "full development of the perfect revela-

tion"—the Bible—about 100 A. D., nevermore to be enjoyed by the people of God; and yet they proposed to "*replant*, in the fertile soil of the nineteenth century, *the church of the first century*." In all candor, how could they give us the "church of the first century," and eliminate the major portion of that which constituted the church of the first century? Would it be the "church of the first century" with any portion of it lacking? It is admitted that *that church has been "lost" for ages; buried under the "theological rubbish" of the Dark Ages for centuries*. Now Campbell and company come along and present us with an institution which *they* call the Church of Christ, claiming it to be the church of the first century; but when we compare it with that institution as described in the New Testament, we find but very little resemblance. But before we criticize them too severely, we will allow them ample time to perfect their work in its various departments.

#### UNDER THE BAPTIST FLAG.

Shortly after their baptism in 1812 they began to negotiate with the Baptists with the result that a union was effected. An opportunity as a "passport to favor" was offered them and they were quick to seize it. We will allow them to tell the story:

After a more particular acquaintance with some of the members and ministers of that connection the church of Brush Run did finally agree to unite with that association on the ground that no terms of union or communion other than the Holy Scriptures should be required. On this ground, . . . we united with the Redstone Association in the fall of 1813.—*Christian Baptist*, p. 92.

A new situation now confronted Mr. Campbell and his followers. The course which brought them into disfavor with Pedo-baptists secured their acceptance with Baptists. Since they had become immersionists, the latter began to manifest a friendly interest in them, and urged them to become members of the Redstone Association, which embraced all the Baptist churches of that region. The matter was laid before the members of the Brush Run Church in the autumn of 1813. After much hesitation and prayerful consideration, it was decided to enter the association, on condition that its members should be independent of all human creeds, and should enjoy the privilege of preaching whatever they learned from the Holy Scriptures, "regardless of any creed or formula in Christendom." Upon these terms they were received, and a union was formed which for several years furnished a home for this infant church.—Grafton, pp. 91, 92.

So now they are Baptists, in name at least, and the idea of *restoration* seems to have been abandoned and *reformation* the object aimed at, or they were surreptitiously acting under disguise. In either case their tranquility was of short duration.

Mr. Grafton continues:

The situation in which Mr. Campbell found himself, soon after his connection with the Redstone Association of the Baptist churches, was far from inviting. The originality of his method in dealing with the Scriptures, and his utter disregard for customs, however time-honored, which were not sanctioned by primitive precept or example, awakened the suspicion of the more narrow-minded of the Baptist min-

isters, who were not slow in manifesting their disapproval. His popularity among the churches of the association, no doubt added to their displeasure, and at every opportunity he was made to feel the sting of their resentment.—P. 94.

What else could be expected when the young "polemic" was everlastingly lambasting their creed? It is but natural to conclude that the Baptist ministers would resent it sooner or later. Mr. Campbell could feel the "sting of their resentment," but he could not appreciate the effects of his attacks.

The Redstone Association met at Cross Creek in August, 1816, and among others young Alexander was appointed to address the association. He preached his famous "sermon on the law" which, in Campbellite parlance, was the "sudden explosion in the Baptist camp of an apostolic bombshell," and the mask was removed.

Subsequent to this unanswerable address, the Baptist Association for several consecutive years by means of self-constituted ecclesiastical courts, brought charges of heretical teachings against Thomas and Alexander Campbell. . . . The two Campbells foreseeing that it was the fixed intention of their mischievous persecutors to gain a majority of votes in favor of their excommunication, severed their connection, and withdrew from the Redstone Baptist Association.—Reformation Movements, p. 173.

At last, wearied by the continued hostility of his enemies, Mr. Campbell determined to place himself beyond the bounds of their jurisdiction. He had received a cordial invitation to become a member of the Mahoning Association, which embraced the Baptist churches of eastern Ohio, and as he had already been cordially received by the preachers and churches of that region, he determined to accept. In order to make the change with as little friction as possible, he took a letter from the Brush Run Church, and with thirty others organized a new church at Wellsburg, Virginia, which applied for membership, and was at once received into the Mahoning Association. Thus, in the month of August, 1823, was organized the second church of the Reformation, and by this means Alexander Campbell escaped excommunication from the Baptist Church, which would certainly have been his fate had he longer remained a member of the Redstone Association.—Grafton, pp. 104, 105.

Sometime in 1826 Mr. Campbell expressed himself as follows:

I and the church with which I am connected are in full communion with the Mahoning Baptist Association, Ohio; and through them, with the whole Baptist society in the United States; and I do intend to continue in connection with this people as long as they permit me to say what I believe, to teach what I am assured of, and to censure what is amiss in their views or practices.—*Christian Baptist*, p. 217.

Again we ask, Was it possible to "replant" the church of the first century through the instrumentality of one of the "harlot daughters" of the "old scarlet mother"? Had they lost sight of their "approved precedent"? The church of the first century was not established in that manner. The "old bottles" were not considered fit receptacles for the "new wine." But Mr. Campbell's hopes of a continuance in the Baptist Church were soon "blasted."

A series of events now transpired which changed the religious situation, blasted Mr. Campbell's hopes of a continued

reformation within the borders of the Baptist Church, and set him adrift with a large following but without denominational ties. . . . He was denounced as a breeder of heresy and sedition, and undeserving of fellowship or recognition among Baptist churches.—Grafton, p. 122.

The principles taught by the Campbells were now widespread, especially among the Baptists, and in 1827 the Baptist associations began to declare nonfellowship with the brethren of the reformation. From this time we may date the rise of the people known as the Disciples of Christ.—Sketches of Our Pioneers, p. 43.

This marked the formal separation from the Baptists. Up to this time the association was a Baptist body, though many of their Baptist peculiarities had been abandoned.—*Ibid.*, p. 59.

We can hardly blame the Baptist people for their action in seeking to sever connection with the "reformers" when we remember how they were attempting to "dethrone the reigning popular clergy." By playing the wolf-in-sheep's-clothing-game for fifteen years the Campbells had succeeded in drawing off quite a following. Mr. Campbell had climbed into "Moses's seat," having been ordained a bishop in 1823, the highest office in their church, and was now the recognized leader of the movement. Indeed, 1823 is an important date in their history. A church—the second church of the reformation—was organized at Wellsburg, Virginia, Mr. Campbell was appointed bishop, founded the *Christian Baptist*, and held a public discussion.

Having been denied fellowship among the Baptists, Mr. Campbell once more found himself alone and was compelled to seek new fields of operation.

We pause here long enough to reflect on the probable results had not the Baptists disfellowshipped them. Where would their so-called "restoration" come in? For fifteen years they had been sailing under false colors merely as a "passport to favor" (See *Millennial Harbinger*, N. S. vol. 3, p. 338); had accomplished nothing in the way of practical results that would entitle them to the distinction of "restorers." As a reformer among the Baptists Mr. Campbell was a failure.

The failure of Alexander Campbell's endeavors, and those of his father, to secure the adoption of reform principles within existing parties, for a time limited his aim, and caused him to despair of seeing any change in religious society. So far from assuming the position of a public reformer, he abandoned all expectation of achieving more than the formation of a single congregation, with which he could enjoy the exercise of gospel privileges, as he conceived them in the New Testament.—Grafton, p. 100.

What have they accomplished in the discovery of divine truth that some of the reformers preceding them did not find? Mr. Campbell claims to have discovered the "true meaning and design" of baptism as early as 1823. Giving him the full benefit of 1823 as the date of that important discovery and what does it avail him? He, himself, was immersed eleven years preceding his "discovery" without understanding the "meaning or design" of the institution which,

according to his own deductions, was not baptism at all. On page 521 of the *Christian Baptist* he informs us that unless we have the proper conception of baptism "immersion is as empty as a blasted nut"; and when he tells us that he, in debate, promulgated the true meaning and design of baptism for the first time in 1823, he admits that he did not have the proper conception of it in 1812 when he was immersed by Elder Luce; and, per consequence, he never had a scriptural baptism.



### THE CHURCH AND SOCIAL SERVICE.

(Read by John C. Grainger before the Men's League of the First Independence Branch, February 9, 1913.)

Sociology formulates the conditions of social welfare. Life itself, the nature of the universe, ultimately determines what is good for mankind; but the sociologist surveys the totality of human relations and conditions, and thus determines what is to be declared good, what is to be sought by all available means. The race preserving instincts and the ethical impulses are the earlier formulations of duty, and sometimes these are wiser than the results of elaborate calculation. But all reflective men seek to consider the sum of forces and relations with reference to the best possible arrangement in a community, at least the conduct which is tolerable and consistent with general order and happiness. All this lies deeper than legislation. The conduct which becomes illegal must first be recognized as evil or hurtful to the people. Social conditions are changing; there are new standards, new evils, new methods of business, which must affect the statute books and decisions of courts. The discovery of the new factors in life is made by direct study of society, not by study of law books.

Thus sociology rationally formulates standards for defining and judging antisocial conduct. Ordinarily the more thoughtful men of experience do this work of criticism without consideration of any particular science, simply by applying traditional moral maxims to the situation. But there is need of an intermediate stage of reflection; there is need of a science of society which will test even the ethical sentiments themselves by the standard of facts, at the points where those sentiments seem to demand concrete actions, habits, or customs.

Sociology, having made a general survey of the institutions of society, assigns the task of each institution. The reaction of a community against antisocial persons and its system of defense are far wider than the mechanism of penal law. Many of the arrangements and devices of business and industry are made to check egoistic conduct, as books, accounts, auditors, securities, private watchmen, detectives, supervisors, and foremen. In every residence the citizen introduces protective devices, as

bolts, bars, locks. There is social censorship, ostracism, repulsion, and a thousand nameless ways of inflicting punishment on disagreeable and selfish or cruel men. There are voluntary associations which act with and even before criminal law, as citizens' leagues, law and order leagues, social service commissions of religious organizations, and legally authorized commissions and boards of public welfare, the purposes of which are to secure improved legislation, to enforce laws, and bring offenders to justice, to educate public sentiment, to study the phenomena of crime and vice, and apply the teachings of science to institutions of law and charity.

Government naturally assumes the most obvious and conscious functions in relation to antisocial conduct in commerce, industry, and society; but family, church, school, and many other forms of association must carry part of the burden, and do for the community what the ponderous machinery of government can not accomplish.

In this paper I will attempt to sketch the duty of the church in regard to greater activity in social service; suggest practical methods of interesting and organizing church members for effective social service activities; and give a brief review of the work accomplished and in progress by other churches.

The Saints would do well to study and "obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion" (Doctrine and Covenants 90:12). The idea that the Lord will remove all evil from this world in some mysterious way, and without intelligent effort by his people, is not supported by any authorized doctrine of his church.

The doctrine of social service was made prominent by the divine Author of our faith on November 1, 1827, when he spoke to the people of this church through his Prophet Joseph Smith, saying:

The Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Eighty-five years ago Latter Day Saints were teaching that "service for mankind is service for God." The height of virtue is service for mankind.

At the present time we see this doctrine recognized in a very forceful way by the many churches and other organizations carrying on effective work for the moral, social, physical, and industrial betterment of men, women, and children. This activity among the churches shows that they do not believe in the doctrine: "By *faith alone* are you saved *and not by works.*" But it shows they believe that, "Every man shall be rewarded according to his faith and works."

Confessions of faith and creeds are not strictly adhered to since the gospel of the new dispensation has been heard. Good works are a means of grace;

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Latter Day Saints should cooperate with other organizations for promoting public welfare.

In the "Men and Religion Messages," volume on social service, the chapter headed "The church organized for social service," contains many pertinent and stimulating statements of facts and conditions which should arouse those who have not already awakened to their opportunities for social service.

Quoting from this chapter, I read:

It was not many years ago, not many months, indeed, that the phrase "social service," in the minds of most church members, was a vague and meaningless term. One pillar of the church, when it was mentioned in the prayer meeting, said: "I want to hear no more about it; we have too many socials now." Another wistfully ventured on a definition: "I suppose it's getting people to stand near the church door and welcome strangers." Still another, at a preliminary meeting of a Men and Religion campaign, rather angrily asked, "Do I understand that this thing is going in for social service?" And when told that this undoubtedly was, he took his hat and bolted, saying: "Then I'll have nothing to do with it." The opinion largely prevailed not long ago, in many religious circles, that "this social service business" was something closely akin to infidelity; that the people who professed to be interested in it would bear watching. This judgment was partly a survival of the notion that a religion which emphasized "good works" was defective; it was partly the product of a reasonable fear that such an emphasis might make some folks comfortable. . . .

The one great thing which the Men and Religion Forward Movement has done for the American churches is to set blazing before them the truth and the tasks which are suggested by this phrase "social service." This truth they can never again deny, these tasks they can never again evade, without the consciousness of apostasy. The tremendous work that is waiting for them is in plain sight, and they can not without deadly injury to themselves, turn away from it to the formalities and fervors of an individualistic pietism. Religion will either mean a great deal more in America in the next ten years than it has ever meant before, or it will find itself, before the end of that time, in the way of meaning nothing at all.

The business of these churches is to fill the community with the life of the spirit, which is the life of good will, the life of brotherhood—to Christianize the whole of it. Their success is measured not by counting the list of their communicants or by reckoning up their pew rents or their missionary contributions, but by estimating the tendencies of the social life around about them; by finding out whether the people of their neighborhood are living healthy, contented, peaceable, thrifty, virtuous, happy lives. The test of a political system is in the men it produces. The test of an industrial system is in the men it produces—those who organize the work and those who do the work. The test of a religious system is in the men it produces.

Reverend Henry Sloane Coffin, of the Madison Avenue Presbyterian Church, New York, answers the question: What is social service? in the same volume, by saying:

What is social service, or, rather, what is Christian social service? for in Christ everything becomes new, and has a distinctive meaning. It is everything that men plan and do to accomplish the purpose of God in Jesus Christ for any man,

woman or child—for any group of persons—for the whole world. It includes evangelism, for the saving of a man is the chief social service that can be rendered him. It embraces missions, for the bringing of the gospel to any village where it is unknown is the highest social service it can receive; it comprehends church unity, for the correlation of the Christian forces in any community is unquestionably a great social service.

Social service means repentance from dead works, it refers to saved baseball, redeemed penitentiaries, regenerated government, sanctified tenements, to business born again. It recognizes the importance of the house in which a man lives, the food he eats, the conditions under which he works, the forms of recreation he takes, the system of political authority by which he is ruled—above all, the ideals of the home, of industry, of amusement, of government which control his conscience, shape his soul, and affect his eternal destiny. A home enervated by self-indulgent luxury or cramped by squalid poverty or wrecked by domestic discord can not nurture a child in Christlikeness. An industrial world dominated by unbrotherly competition, moved by selfish gain-seeking, and permitting the irresponsible private ownership of great public utilities, can not form its workers into the image of the Son of man. Pleasures so unequally distributed that some have no play, and others do nothing but play, so debased by the commercial instinct that games do not afford sufficient interest of themselves but must be made exciting by gambling, so connected with the liquor traffic that they can not be indulged in without hazard to morals, can not be recreations for Christians. Politics which do not enlist the activities of the most conscientious citizens, an administration of justice which punishes the theft of a loaf of bread with a jail sentence, but lets the looters of a street railway system go free, prisons which degrade the characters of those committed to them, international relations inspired by mutual jealousy and the peace of the world inspired by mutual fear—these can not give us a government which will mold the governed into the mind and heart of Christ. Our aim has been to hold up the vision of Christianized social institutions, because these are creators of Christian men.

Reverend A. Herbert Gray, of Glasgow, Scotland, says:

Religion that stops at feeling is always a poor and counterfeit affair. It is especially true of men that they feel that they are being made fools of if they are made to feel intensely and are not at the same time offered some way in which they can express their feelings by action. The whole spirit of our day demands that religion express itself in action, or in other words in service.

Mr. Graham Taylor, of the editorial staff of *The Survey*, of New York, speaking of the church and the community, says:

Among many signs of better times coming is the growth of the common ground upon which church workers and social workers meet, mingle and exchange values.

That religion and society, the church and the community, have values to exchange becomes clearer in the consciousness of those working for each. Indeed it becomes more and more evident that work truly done for one serves the other. Though not identical in aim or method the church and community can not be separated.

If the community fails the church can not succeed.

If the church fails the community is not successful.

Reciprocity is more and more sought by each. The church needs the social spirit and method of the best work for the community. And social work no less needs the spiritual

ideals, sanctions and passion which religion only can give to any and every kind of service.

The common ground upon which this religious consciousness in social work and this social consciousness in religious work are being born anew is growing under the feet of those most actively and effectively at work for their fellow men. The National Conference of Charities and Correction, with Roman Catholic, Jewish, Protestant, and Ethical Culture members equally interested and active, is a new kind of "Ecumenical Council," which broadens the ideal and scope of the service which the early church sought to render when it was one in all the world. Church assemblies and missionary conferences, congresses of social workers and gatherings of specialists vie with each other in laying both the religious and social emphasis upon the same aspect of human life.

Mr. Taylor's philosophy teaches us that while sometimes it is necessary to be negative, it is stronger to be positive and affirmative.

The growing cooperation of Protestant churches is nowhere faced with greater or more practical opportunities than through the Commission on the Church and Social Service, through which the Federal Council of the Churches of Christ in America seeks to fulfill its social function.

The commission has brought out a very useful volume on the Social Creed of the Churches. It contains sixteen planks, as follows:

The churches must stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
8. For the conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
11. For suitable provision for the old age of the workers, and for those incapacitated by injury.
12. For the right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.
13. For a release from employment one day in seven.
14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. For a new emphasis of Christian principles to the acquisition and use of property and for the most equitable division of the product of industry that can ultimately be devised.

To those who test this federation by their aspirations for the organic unity of the churches, little advance toward that goal will seem to have been made. But organic unity is not and never has been the aspiration of those constituting this federation. And it is claimed that the basis for cooperative unity has been reached not by minimizing differing tenets and polity to the lowest terms in an attempt to reach colorless uniformities upon which there could be no disagreement, but by magnifying the spirit and loyalty which all held who owe allegiance to the one supreme Leader and Lord.

There are cheering signs all along the horizon that both the churches and the body politic are recognizing the public function of religion, and are depending, as never before, upon its fulfillment for the support and progress of state and church. This indicates no reversion to any organic union between church and state. More and more, in other lands, as always in America, the state-church and the church-state are realized to be disadvantageous alike to civil and ecclesiastical interests.

But signs multiply that the churches are reawakening to their quasi-public functions and their semi-official status, and that the body politic is increasingly aware of its dependence upon the religion of the churches for its stability and progress.

No intelligent student of church history will question the statement that the Latter Day Saints have been largely instrumental in bringing about this emphasis on "good works." But are we living up to our own theories and doctrines? The men of our church should seek cooperation with the men of other churches in every good cause. We quote:

The sins of the age are in larger part industrial and commercial. Should not salvation be as directly applied to commerce and industry? The fratricidal strifes of the age, and even its international wars, are industrial and economic struggles for commercial advantage. Has the church no gospel of industrial peace to offer? The very diseases and death rates of the age are occupational and due to industrial causes. Are there no leaves from the tree of life for the healing of the nations? The personal and class injustices are almost wholly industrial. Has Christianity lost its Amos-like prophets? The political corruptions which shame and menace the states of William Penn and Abraham Lincoln are—as everywhere else,—due to commercial corruption. The very vices which debauch our youth and sell our maidens are artificially increased, perpetuated and protected by being commercialized for the profit that is to be made off the loss of souls. Is there no arm to save, stretched out far enough to prevent the loss of the many as the prey of the few?

The legislation of the age is industrial. Has the gospel no law for the church to apply to protect life and limb in the peaceful pursuits of labor, to prevent the exploitation of childhood's right to play and learn, to limit the hours and conditions of women's work for the sake of girlhood, wifehood and motherhood? Have the dead and disabled soldiers in our vast armies of industry and navies of commerce no claims upon the church to induce or compel the industries by which they lose life and livelihood to recognize them as the "pensioners of peace"? The captaincy of the age and

its greatest achievements are industrial, attracting men and women of the choicest powers and capacities. Do they not need the incentive and restraints of the gospel and the claims of the church upon their social service for the community?

You will all agree that they do.

The present industrial system produces and promotes selfishness. The ideal society is one where people are governed by the most indirect appeal.

The ideal system of distributing the products of industry, is according to each one's needs. This ideal condition can be obtained only by cooperation of forces with like ambitions for the accomplishment of liberty, equality, grace, and service. These principles are all summed up in the one word, "*Brotherhood.*"

Interest in this direction can be accomplished by pastors, presidents, superintendents, and members, presenting the subject in sermons and talks at meetings, and by those not definitely assigned to official duties taking it up as a special vocation. The men's league of this branch could appoint a social service committee. Manifest your faith by your works.

Agitation prevents stagnation. Progressive activity will eliminate the necessity for negative statements against false charges relative to our attitude in regard to public morals and social conduct.

The question has been asked by the men's league, How can we interest the young people of the church in social service?

Provision should be made for training young people in our church for social service.

The matter of interesting and organizing young people of small congregations in local social service is being considered by not only our own church, but also by the social service and educational agencies of other communions. As yet, however, I am aware of no systematic attempt to relate young people in the churches to community service, with the exception of a plan which is being treated in the Disciples School in Boston.

An important factor in holding the interest of the young people in our church is organization for social service. It is true that the note of service is clearly sounded in young people's meetings of all denominations, but rarely with a steadiness of tone to command constant attention and response. Spasmodic efforts have no place in the church school, which at best can secure comparatively small allotments of time for its various activities. Efficiency in social service requires well-considered plans for progressive and related effort. The subject of morals is so intimately connected with that of service that the importance of efficiency as an ideal is clear. There should be careful organization from the youngest groups of children to the oldest, not only for the sake of the good cause to be served, but for the distinct purpose of arousing and sustaining in young people an interest in the world outside of self.

A department or commission of social service should be appointed and sustained by General Conference, for the purpose of promoting social service for the betterment of mankind in all the world. This proposed commission should cooperate with similar agencies everywhere.

JOHN C. GRAINGER.

## Mothers' Home Column

EDITED BY FRANCES.

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

### The Prayer Union.

In this issue of our column we give place to a dream, together with its interpretation, which was given to Sister Kearney some time since. This dream has relation to the revival or reestablishment of the Prayer Union, which not many years since had a flourishing existence in many branches of the church, but which was diverted from its original object, and lost, to a great extent, its life-giving vitality and power. Recently, however, there has been in many directions an awakening interest in the subject, and as memory recalls to some of the faithful ones the blessings brought to them through setting apart and sacredly observing this hour of prayer, a strong desire seems to have arisen that it should be revived. Nor is this all, the Spirit of the Lord seems to have been moving very strongly upon the heart and mind of Sister Kearney to lead out in reestablishing the union. That this movement is needful and comes none too soon, we will give some of our reasons for believing in the next issue of the column.

EDITOR.

### A Dream.

It seemed that I went to a Latter Day Saint church, and as I entered I saw a very young woman seated near the door; she seemed to be little more than a half-grown girl. She held in her arms an infant which she handled awkwardly like one inexperienced. There appeared to be something wrong with the child; it seemed to be suffering. I felt such pity for it that I lifted it from her arms, then I found what was wrong with it. The child had no backbone. I exclaimed, "Why, its back is broken!" I got a pillow and placed it on the seat by the woman, laying the baby on it. I told the woman that she was hurting it in handling it: to let it lie on the pillow. Again I dreamed I went to church at the same place. I

took a seat at one side about two-thirds of the distance from the door. Soon after I saw three men enter; one was carrying an infant wrapped in a woman's skirt. All three walked straight to me. The one carrying the child placed it on my lap, and with a wave of his hand towards it said, "You take care of it." He appeared like Brother Hilliard.

I looked at the child and said, "It's that same baby I saw before." They all three nodded their heads, and the speaker repeated, "You take care of it."

It was not spoken like a request; he did not ask if I was willing, nor did it seem like a command, rather a demand. It did not occur to me whether I wanted to care for it or not.

I took off the woman's skirt which was of peculiar make and color, but clean. The child was dressed just as I had seen it in the first dream, in a dark calico slip very much soiled. I went and got some new material of white goods and made some clothes. I washed the baby and dressed it in the new clothes. It began to grow strong in my hands. Its backbone grew so that it could raise itself up and sit up. As I sat holding it the man returned. He looked at it in a satisfied way, saying, "It's much improved." Then I awoke and found it morning.

ELEANOR.

INTERPRETATION.

Later, as I thought over the details of the dream, the following was received, which appears to me to be the interpretation:

The child as I first saw it represented the Prayer Union in its present disorganized state, shown by the absence of backbone, and in the hands of those who do not understand it or its aims.

In the second dream by some authority I was required to reorganize it, which I did, shown by the new backbone. The new white clothes were the reestablishment of its original purpose, which was prayer and the study of the three books in connection with the subjects for which prayer is offered.

ELEANOR.

To the Prayer Union.

*Dear Sisters:* After presenting the matter to the consideration of the First Presidency of the church, have decided to reorganize the Prayer Union on the lines approved by them in their letters to me, hoping thus to avoid entirely the errors into which the union formerly fell.

First. It is that those taking part will do so in their own individual homes, either alone, or with their children as in family prayer.

Second. That there should be no assembling together for this purpose. The object being to study the scripture lessons, and to offer concerted prayers for the subjects provided. This is the way that was first intended, but at the request of many the sisters began meeting together, where they assembled to exercise the gifts, bearing testimony, etc. These things are objectionable outside of the regular prayer meetings provided over by the proper church authorities. So to avoid these errors we are to return to first principles, namely: to observe the hour alone at home.

Our union is not a *society* in the accepted term, therefore, there is no need of officers. The sole object, other than those set forth in the prayer subjects, is an increased growth in faith and spirituality. To lay aside all cares of the mind, all temporal pursuits, to devote ourselves to spiritual concerns. The question of Christ to his world-weary followers, "Could ye not watch with me one hour?" should be our motto. To give the time thus employed to Him alone. The scripture lessons selected are intended as a guide to the study of the subjects and prayer. All three of the standard books will be used.

There are many prophecies in all of them, that are beginning to be fulfilled, and with study and prayer we shall be more alert in watching their fulfillment. They must all be fulfilled before the coming of the Lord. So, as we see them come, they will be like the spring that foretells the coming summer and we will not be caught asleep or without oil in our vessels.

The auxiliary departments of the church furnish scope enough for raising all the financial aid needed that is not provided for in the temporal law of tithes and offerings. Therefore, we do not think it desirable to associate the Prayer Union with any aid society work.

As will be seen, we have changed the subjects somewhat from the old program to meet more nearly what seems to be present requirements.

The time set apart is from two to three p. m. But where there is unavoidable hindrance for this hour, any other hour of the afternoon or evening will be right. We can see no objection to the father of a family taking part if he is a member of the church and is present at the time.

This new plan may be a disappointment to some who prefer to meet together, but it will also be a relief to the mothers of young children, and I am quite convinced that it will accomplish more real good as here outlined and approved by the authorities.

With love,

Your sister,

ELEANOR WALDORF KEARNEY.

Subjects of Prayer for the Prayer Union.

First Thursday in June. The church, its priesthood and lay members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but regard the reputation of our brother or sister as we regard our own.

That greater power may be had in the healing of the sick. See John 17: 11, 21, 22; Zechariah 8: 16, 17.

Explanatory.

Being at Pittsburg, Pennsylvania, at time of the business sessions of Woman's Auxiliary, April, 1912, I could not then report the donations received by me after my report of March 25, 1912, until April 11, 1912; so reported the balance to the April meeting of 1913, though I turned over the amount to our new General Treasurer after my return home last year.

The following are the donations to the Children's Home fund from March 25, 1912, until April 11, 1912:

Sarah J. Ross, Gilroy, California.....	\$2.50
Woman's Auxiliary, Seattle, Washington.....	4.05
Branch and friends, Omaha, Nebraska.....	6.45
Provo Sunday school, Utah.....	5.00
Cheerful Workers, Unity Branch, Piper City, Illinois... 1.00	

MRS. M. E. HULMES,

General Treasurer until April 1, 1912.

INDEPENDENCE, MISSOURI, May 1, 1913.

Excelsior.

"One prize achieved, ahead then glows the next,  
 He who would win must make the further quest,  
 Success is his, who, wearied and perplexed,  
 Still ever onward to new goals has pressed,  
 Who sees each day more misty heights to climb;  
 Who feels each day new thrillings in his breast;  
 Who does not count the loss of thought or time  
 Which brings him step by step up to his best."

## Letter Department

WILBURTON, OKLAHOMA, March 15, 1913.

*Dear Herald:* God has recognized us here in days that are past. It was here that God gave me to understand that this work was true. I was baptized by Elder S. W. Simmons four years ago. When I was confirmed a member of the church I was given to know of its divinity. In July following I was ordained an elder, and have been trying ever since to tell the gospel story.

I have learned much since I came into this church, and have found ample room for employment; yet oftentimes the clouds appear dark and lowering, and it seems as if everything has gone wrong. Upon these occasions I look back to the time when I did not know God in the forgiveness of my sins; and then comes the thought, What have I to fear? For Jesus said, If I am for you who can be against you? Then I look beyond the vale of tears, and meditate upon the glorious day when Jesus Christ shall come. If faithful unto the end, I know that I shall meet him.

The work in this district is doing fairly well, so far as I know. There are many openings here for preaching. I have not been out much on account of bad weather, but intend to labor as I can, as soon as spring opens up. We have had some good meetings in the past, and are looking forward to more.

Last summer I held a meeting three miles from town. There was a lady came to the meeting who said she had been living there five years and never heard of a Latter Day Saint; but she was willing to hear, and by so doing was baptized.

Christ said he that is warned should warn his neighbor. I am afraid that if we do not do our part, when the end comes, the blood of this people will be required at our hands.

May God bless his cause here and elsewhere, is the prayer of one who loves the work.

V. L. LUM.

ALTON, ILLINOIS, April 28, 1913.

*Dear Herald:* If any Latter Day Saints attend the G. A. R. convention here, May 20, 21, and 22, we would be pleased to have them look us up. Our meeting place is a storeroom at 1000 East Second Street, corner Central Avenue, and Second Street. A family of Saints live just back of this address.

We will have prayer meeting on the 20th. There are ten thousand people expected to attend the convention. There surely ought to be some Latter Day Saints among them.

Your sister in bonds,

593 EAST TWELFTH STREET.

MISS MARY McDONALD.

PERYEAR, TENNESSEE, March 16, 1913.

*Editors Herald:* Our thoughts sometimes wander back to the time when we were in darkness without God and hope in the world; we could not tell how great that darkness was until we came into the marvelous light and liberty of the true gospel.

There are no pleasures that equal those obtained through the gospel. I often am made to wonder why we so easily forget our first love, and wander away in forbidden paths—become cold and indifferent to the work that once meant so much to us.

I can not understand how and why some who have tasted of the good word of God and the powers of the world to come can deny the faith, even when they know that they have received a truthful testimony of the gospel of Christ.

We receive blessings through the gospel that we can not receive from any other source; and if we will but live for

these blessings they will increase from time to time until the theme of salvation will become our all in all.

"To be spiritual minded is life and peace." Many Latter Day Saints know personally the truthfulness of this statement. Is it not grand to be able to live in a way that we can trust our heavenly Father serenely in the hour of trouble and despair? This we can do with a faith that never wavers, if we keep all the commandments and remember our God in the time of peace and prosperity—serving him every day and every hour, whether our day be dark or bright.

We should not forget God, the giver of all the good we receive, when all is well with us, and expect him to bless us at all times, and especially in the time of distress.

Our hearts are made sad to see some of the Saints, who once stood in the front ranks of the army of the Lord, fall out of line and become careless and indifferent to the work that we so dearly love. How our hearts would rejoice to see them put on the whole gospel armor and march forth to the conflict with a desire to win.

Often many of us who are located where opposition is great, and it takes courage to keep the camp fires burning, long to go up to Zion, where the conflict is not so trying and the church is in a more prosperous condition than is found in outlying districts of the church. This desire is not vain, I hardly think, but we should be sure that we are not too much needed at the place we are leaving—the work is often seriously crippled by some moving away.

Several months ago the writer was at Kirtland, Ohio, where there is a good sized branch and the interest of both Sunday school and Religio was fairly good. There I had best of church privileges, often attending six services a week. There were plenty of Saints to carry on all the work, so I was not needed so much, yet I liked the people and the place very much.

While I was enjoying such splendid church privileges my thoughts were turned toward my home district, not so prosperous—having no Religio and very little interest in Sunday schools. I was made to realize that I was needed in Kentucky and Tennessee more than elsewhere. I felt that there was a work for me to do here and I was satisfied that it would be best to return and be of whatever aid I could.

Since returning I have found many opportunities to assist in Religio and Sunday school work. Conditions are not ideal here. There is not a local Religio in the district, and six months ago there was only one home class member in the entire district, composed of more than four hundred Saints. The Sunday schools seem to be improving some in interest, and we hope to see them continue to live up.

We often long for the good times enjoyed with a live band of Saints—the social meetings had at Kirtland, but we must be submissive to the One who doeth all things well, and be content with our surroundings for the present, and say with the poet, "I'll go where you want me to go."

I have received some very great blessings of late through dreams, which seem to strengthen and confirm me in the work.

If you will bear with me I will relate one instance. I dreamed that I was very thirsty and was wandering about in search of water—there seemed to be a drouth. I came to a place where once there had been a fine spring of pure water, but it was filled with blue mud and green moss, with about a half cup of clear water in a little sunken place in the center. I realized if the mud and moss could be removed there would be an abundance of pure water.

While I was standing looking at the spring a middle-aged man came along and asked: "What are you here for?" I replied that I was there in search of water. He said that I could not obtain any water there. I told him I was sure that I could by cleaning out the spring. He looked at me in a

scornful way and said, "What have you to clean it out with?" I replied that I had my hands and I began to roll up my sleeves. The stranger went his way, and as I was making ready to put my hands into the mud I happened to look around and lying near me was a bright, new spade. I seized it and began to remove the mud and moss.

When I had fairly begun I saw a crowd of about fifty or sixty children, ranging in age from eight to fifteen years, coming toward me. When they reached me I asked what they wanted; they said water, stating they were very thirsty. I told them there was none just then; but for them to come again, that when I had finished the spring there would be water for all. They went away. When I had finished the spring it was filled with the clearest water I ever saw. The children returned and I gave each water from the spring.

The stranger then came back and when he saw the spring filled and overflowing with sparkling water remarked that he never would have thought that water could be obtained there any more. We long to see the time when all God's people will strive to live together in love and unity, when there will be no slothful and idlers among them.

We hope the day will soon come when conditions will be better in this district—when we can have a Religio and a Sunday school at each branch. This time will come when the Saints awaken to their duties, and put forth their best efforts in carrying on the work intrusted to them.

Saints, the ministers can not perform their work and ours too. All the elders of the church might preach to you from now until the day of your death, and if you sit still and refuse to act your part you will be farther from salvation than if you had never heard an elder preach in your life.

Yes, this is a serious warfare, a battle of right against wrong. It calls for brave and fearless men who are willing to fight and not afraid to die, if need be. Let us be up and doing and strive to enter in at the straight gate; "For straight is the gate; and narrow is the way that leadeth to life and few there be that find it."

LOUISE A. WALL.

DAHINDA, ILLINOIS, March 16, 1913.

*Dear Herald:* No doubt there are some who would like to hear from the old haunts once again, who have left for other places in the last few years. Because we have been silent for so long does not mean that we are altogether dead, although there is always much room for improvement.

In the last year or two we have had considerable preaching by Elders Sade and Arber. Fifteen new members have been added to our branch in that time. Brother Arber just left this country a short time ago. Brother Sade has not been with us for some time. We are hoping he will visit us soon.

A few of the sisters here, learning what others have done to help the good cause, were anxious to do the same; so Brother Arber came last fall and organized the "Willing Workers," since which time we have been busy. Have made three comforters for the Children's Home, and other things; and have been wonderfully blessed in so doing.

On February 15, we gave a chicken-pie supper, and program at the hall, and had splendid success. This was our first effort of the kind, and certainly God was with us. A nice, quiet, orderly crowd was present, and a good time enjoyed by all. The proceeds were about forty-five dollars. We met in fasting and prayer for its success, and we know God rewarded us, and that we met with his divine approval. Even while working upon different articles we had for sale, and all through the preparations, we felt the sweet influence of God's Spirit, and knew he was with us. We mean to do more of this work, as the work of God must prosper financially as well as any other way. Brother Arber was with us and helped in many ways.

The sisters can do a noble work here as well as in other places, and with God's help we mean to be "Willing Workers!" indeed.

Work will soon begin on a brick plant to be operated in our "little burg," which will give Dahinda quite a boom, and afford work for many.

We hope some good live Saints may come among us, especially some good, live elder, as we are sorely in need of one here. We have only a priest and teacher; a good, active elder would be much help to them, and to the branch. We have a good, large church, and have been promised, if faithful, the work would grow here. Oh, may each and every one of us improve every opportunity for good, and keep strong and courageous in the work, and thus be worthy of God's blessings.

Personally, my companion and I are happier and stronger in the faith than ever. We have recently been blessed with a fine baby boy, and every day comes some new blessing to it, and ourselves. To God be all the praise.

Ever wishing for the best welfare of all God's people, I am,  
In gospel bonds,

MRS. CHARLES DAWSON.

SCAMMON, KANSAS, March 20, 1913.

*Dear Herald:* I am sure it will be interesting to all to know that the promises of God are being confirmed to some in our day.

John A. Davis came to Scammon and commenced a successful meeting, but not being able to continue, I was called to carry on the work. The interest has continued up to the present. While we have not succeeded in leading any into the water, yet some say they are ready—only waiting for companions or a more convenient time.

The Saints say this is far the best interest that was ever had here. Brother Pierce helped by scattering tracts, visiting, etc. The Saints are built up; proving, I am sure, that the visit of a missionary to a branch once in a while is a very good thing. It pleases the Lord, too, at times, to use one of his servants in blessing his children, as the following testimony will show.

Sister Hisle has suffered great bodily pain. The doctors here called it a case of chronic Bright's disease, and could give her little or no hope; they said she might be called away at any time. But she says she never lost faith in God's power. She was administered to at different times and got relief, yet she was very poorly when the writer came here. She was so bloated that she could not wear her own clothing; but in ten minutes after the writer and Brother Pierce administered to her she returned to the room smiling; dressed in the clothes she could not wear before. The power of God during the administration was beyond anything I have experienced for many a day. I received a testimony then and there that she was healed.

The Saints all rejoiced when they saw Sister Hisle at the church that evening, singing the glad songs of Zion. How much we have to be thankful for; and still how weak we are! Many times we fall short of doing our duty.

May God continue to bless his people in my prayer.

HENRY SPARLING.

EXETER, DEVON, ENGLAND.

*Dear Herald:* I have never written to you before, but I thought some of the Saints might like to know how God has helped me. I left my home and my dear mother three years ago, and came to this country to stay with some Saints until I obtained work. I had never seen them previously, and only knew them by writing.

I knew the gospel was true, and so gave myself into God's keeping; left all and went forth in obedience to his commands.

I was baptized by Elder William Newton. The Lord has blessed me more than I ever hoped for. I have had dreams and visions and manifestations of the Spirit, and God used me to bring a dear sister into the fold. The Spirit led me to write to her, which I did, explaining all about our gospel. She saw instantly it was true, and now she is an earnest Latter Day Saint. The Spirit witnessed to me three nights in succession that she would obey the gospel.

I am now contending with my own mother for the cause of the gospel, as she thinks we are Mormons. She has tried in every way to get me away from the dear Saints, but I won't leave them. I will never look back to what I left behind, for our Savior has said, He that loveth father or mother more than me, is not worthy of me. I love my mother dearly, but I love my Savior best. So I am determined, hard though it is, to fight on till the end, that I may hear his "well done."

Pray for me, dear Saints, that I may remain faithful to my promise, and so live my religion that my heavenly Father's name may be glorified.

Your sister in the one faith,

4 HAVERLY AVENUE.

FLORENCE E. WRIGHT.

FRUITLAND, NEW MEXICO, April 14, 1913.

*Dear Herald:* Thinking perhaps you might like to hear how the work of the Lord is progressing in this land of ancient ruins, I write.

We are located on our desert claim of one hundred and sixty acres in the northwestern corner of New Mexico. I can stand on my claim and look into Colorado, Utah, Arizona; also view the Mesa Verde, where all those ancient cliff ruins are found. We have three rivers running through this country, and on both sides of these rivers are ruins.

When I stand on the mountainside with my Book of Mormon in my hand and view the country o'er, I marvel that it describes this land so strikingly. It tells us that as they traveled northward they came to a land void of timber. They began to build houses of cement. This land is void of timber, and here are indications that they built with cement. I read again, how the Gadianton robbers lived in the mountains and came down into the valleys to plunder and to steal, then retreated into their strongholds; and here are the ruins, the mountains, and valleys. It is said by those who have tried that it is almost impossible to get up the mountains to these ruins.

At the south side of these mountains is a beautiful spring of very fine water. In the valley about half way between my place and the foot of the mountain is a very large, round mountain about three hundred feet high. When I visited this mountain, near the top, on the south side, I discovered that a stoneway had been built, and there I found a battle-ax; also some corn. From the appearance of the soil on top of this mountain, there seemed to have been a watch tower there.

This is a stronghold of the Utah Mormons. Sometimes I wonder what good I am doing here. Well, I have this consolation; I keep before the people that law in the Book of Mormon which says that no man shall have more than one wife. But the Mormons will not have it; they believe in polygamy as much as ever. I have a good union Sunday school organized, and am teaching the people the old Jerusalem gospel. Sometimes I regret that I am doing so little for the Master.

This is the only place in my thirty-five years in the church that I could not, by the help of the Lord, build up his church. But I see a brighter day ahead. In conversation with a Navaho Indian, I told him of the history of his forefathers, and the promises of the Lord to the Indians in these the latter days. When I handed him the Book of Mormon to read, he

said, "I thank you; I thank you." My ruling desire is to tell the people about the restored gospel.

My health is better now than it has been since I was hurt in the coal mines in Indian Territory.

May God bless his Saints.

As ever in Christ,

PETER ADAMSON.

### Extracts from Letters.

Sister Nettie Coonce, Goreville, Illinois: "I am burdened with the cares of life and responsibilities of my loved ones. This little branch needs reviving occasionally, and would welcome the elders at any time."

Sister Mary U. Morris, Saint Marys, Ohio: "I am new in this grand and glorious latter day work, but I can realize the hand of God directs it, and I am striving in my weak way to live a Christian life and advance our cause as best I can. I once belonged to the Church of Christ, but I am thankful that I have learned of this latter day gospel, and can walk beneath its banner. I was baptized last November at Uniopolis by Brother C. E. Miller. Soon after, we moved here, and while we are still faithful to that we know is right, we feel that life would be much better could we associate with our own brothers and sisters."

Sister Ellen Billings, Deer Isle, Maine: "I am thankful for the gospel. It brings comfort to those who live the best they can. We will be rewarded for every good deed, but we should keep the whole law, that we may reap the reward of the righteous. I am trying to live here so that I may come forth in the first resurrection. We are in hopes Brother F. J. Ebeling will be sent back here. The work he left in Sargeantville is still advancing."

Brother David C. Hollingsworth, Mabton, Washington: "I love to read the good letters and sermons in the HERALD, as they are all the preaching I hear. I am the only Saint around here, that I know of. If there are any Saints nearer than Spokane, I would like to hear from them. Would like the name and address of the branch president of the Omaha Branch, also of the Spokane Branch."

Brother Herbert Pugh, Transcona, Montana: "Will an elder please call on my wife, Mrs. Herbert Pugh, Simcoe Street, Lindsay, Ontario, and bless our baby. I ask the prayers of the Saints that our little son's life may be spared, as he is afflicted."

Sister Jennie Searry, Ripon, California: "Our branch is small, but we have a few tried and true Saints who are doing all in their power to advance God's work. There has been quite an interest aroused of late through the efforts of our worthy and sacrificing missionary, D. R. Chambers. He has made many friends to the cause by his forceful and eloquent sermons, which have been so plain that a child could understand them."

J. H. Lewis, Fanshawe, Oklahoma: "I have just read the magazine number of the HERALD, giving a sketch of the life and work of Joseph Smith, jr., together with letters written by him. My wife had a dream a few nights before we received this HERALD, and saw the Prophet and his brother standing before her. Hyrum pointed out Joseph to her and said: 'This is the man God sent before his latter day glory should shine out, to the glory of God, and the calling forth of his ministry. Behold him!' The HERALD came, and she recognized the pictures as those of Joseph and Hyrum. My wife has only been in the church a short time, and has complained that although she had sought a testimony of assurance she had failed to receive. She is now rejoicing in the knowledge of the restored gospel."

## News from Branches

### Toledo, Ohio.

The Toledo Branch is prospering. The Saints are all striving to come up higher, and God is good in remembering us. He has blessed us abundantly with his Spirit, and with tongues and prophecies, cheering us on in the good way and warning us of dangers.

Several are investigating the angel's message, also telling it to others. Our officers have been tracting the neighborhood around the hall, and many appear to be seeking after more light. We hope and pray honest hearts may be reached through this means.

We were glad to see the smiling face of Brother Jesse Harding, as he stopped here for a short time on his way back to Oak Harbor, where he and Brother Samuel Brown were holding forth. The Saints also had the pleasure of having Brother R. Etzenhouser lecture one evening.

Brother Hettrick was called upon to preach the funeral sermon of Sister Paul Thatcher of Mermill, who departed this life on March 4, at Bowling Green Sanitarium. Brother Hettrick had good liberty in expounding the resurrection to a house full of attentive listeners, and we hope some seed fell on good ground, which will bring forth fruit in God's own due time.

MRS. A. P. CROOKER.

### Arkansaw, Wisconsin.

The Frankfort Branch was organized nineteen years ago. Brethren H. P. Curtis, C. H. Burr, and W. A. McDowell were the first elders to bring the gospel here, and largely through their efforts a branch was organized which now has a membership of one hundred and twelve, with a Sunday school and Religio.

On February 15 and 16, the conference of the district was held here, with a good attendance. We had a splendid conference, the Spirit being present to cheer and instruct. The work is onward and the Lord is striving with his people to bring them up higher.

The Sunday school convention was held in conjunction with the conference, Brother Leroy Colbert presiding. This department of the work is progressing nicely.

There are a number sick and afflicted among us. We fasted Sunday and administered to some of those present at the afternoon meeting, with good results. We feel to praise the Lord for his goodness toward us, and the many blessings he is giving us day by day.

Your brother in Christ,

S. E. LIVINGSTON.

### Scranton, Pennsylvania.

Since last report we have been meeting in our own new church building, the opening date being March 1, when we assembled with the Saints of the New York and Philadelphia District conference. The conference was a peaceable one, and seemed to be enjoyed by all.

The corner stone of the church was laid by Bishop John Zimmermann, after being presented with a silver trowel, handed to him by Sister Irene Birch, on behalf of the Scranton Sunday school. Short speeches were given by Brethren John Zimmermann, sr., Archibald D. Angus, E. B. Hull, Willard J. Smith.

The order of branch services is as follows: Social service, 10 a. m.; Sunday school, 2.30 p. m.; preaching at 7; Religio Tuesday evenings; prayer meeting, Wednesday evenings at 7.30.

On the 21st inst., the branch choir rendered a cantata, entitled, "The great lights," repeating the same on the 22d.

Since the opening of the church five persons have been baptized. Brother W. J. Smith, of Detroit, Michigan, who has been traveling through this section, has preached many times for us.

CORRESPONDENT.

### San Bernardino, California.

Just a line to say we have been enjoying some very spiritual meetings at San Bernardino. We have just completed a baptismal font, and the writer had the blessed privilege of leading two precious souls into the watery grave, a child of eight, and a Mrs. Swinney, formerly a member of the Christian Church.

Sister Swinney is rejoicing in the Spirit and said: "When I was baptized by the Christian minister, I felt no change, no satisfaction, no joy, but now I know I have been baptized by one having authority. I am in the true church. I feel a part of the body of Christ." Blessed be the tie that binds.

Earnestly contending for the faith once delivered to the saints, I am,

Yours in bonds,

WILL A. BOREN.

### Ottumwa, Iowa.

We would like to avail ourselves of the privilege of your letter department. We have here a branch of about seventy members. We are trying to let our light so shine that our work in this place may be as is a lighthouse to the storm-tossed mariner. Our objective being perfection, as pertaining to godliness, finds us not always as we would be, on account of our limitations and weaknesses; but with God's help we desire to go onward and upward, for we know that if we follow the cause we have espoused, victory shall at last be ours.

The major portion of the branch duties are being borne by the young, and we ask an especial portion of the prayers of the Saints in their behalf, that their lives may be so lived as to draw many souls to the banner of King Immanuel. May God speed the day when our work shall be more effective.

We desire to call the attention of all those interested to the fact that this city has been chosen as next meeting place for the district conference in June. We take this means of inviting all who can possibly do so to come and be with us, that mutual good may result. We would like to see this conference the largest in attendance of any held for years; for we are believers in the theory that the greater the number of Saints assembled, the greater the benefits enjoyed. "Come ye that love the Lord, and let your joys be known" in convention assembled.

We have petitioned the proper authorities, praying that we may have a resident minister here; and hope, nothing preventing, to hear favorably from them when the routine of General Conference is over.

We realize that the measure of our reward will be as is the service we render to our fellow men; and we ask the prayers of all Saints to the end that we may truly transform our realizations into deeds, to the glory of God and to our reception among those who shall inherit the glory of the sun.

Yours in bonds,

JOHN E. BAKER.

### Saint Louis, Missouri.

Our sacrament services were well attended the past few months. The last one, on May 5, was held at 3 p. m. instead of 11 a. m., owing to our having the privilege to listen to two excellent discourses delivered by Apostles Sheehy and Rushton. They, with Brethren Archibald and T. J. Elliott, were appointed by General Conference to represent us as a

church at the Peace Congress, which was held here in Saint Louis.

Brother Sheehy spoke to us in the morning, his subject being "Other foundation can no man lay than that is laid, which is Jesus Christ." He commended our Saint Louis choir for their efforts. Brother Rushton occupied in Lansdowne in the morning, Brother Sheehy speaking for them in the evening, and Brother Rushton favored Saint Louis in the evening, his theme being "Peace." We were indeed made to rejoice because of the beautiful thoughts expressed by both of these servants of God, and trust they will continue to be blessed by God's Spirit.

Our local men have done well during the last few months. Brethren Archibald, Trowbridge, Reeves, and Bell delivered the precious word. Our prayer services, we are sorry to say, are not so well attended as they should be. We should ever remember to be in the spirit of the work. The prayer services should not be neglected. The young people's prayer services at 8.45 a. m. Sundays are reported, as a rule, to be good. The Sunday school and Religio work is progressing.

Brother Joseph Betts, of Belleville, Illinois, has been very ill and the past few weeks has been in a very serious and dangerous condition. Many sincere prayers have been offered for him, and we desire that he be remembered by God's people elsewhere, that if it is consistent with God's will he will receive a blessing. We sincerely sympathize with his family in their distress.

Your sister in Christ,

2789 GREER AVENUE.

ELIZABETH PATTERSON.

### Philadelphia, Pennsylvania.

The month of April has been a very eventful one for the Philadelphia Saints. Tuesday, the 1st, we were visited by Brother Frederick M. Smith, who stopped only a few hours for consultation with some of the brethren, but long enough to give us a little glimpse of the onward progress of the great work of the Lord. Brother Smith was returning from Washington, District of Columbia, where he had been in the interest of the church.

April 6, was celebrated by the laying of the corner stone of the Second Philadelphia Church, to be known as the Beacon Light Chapel. The day was most unpropitious—rain, snow, wind; altogether disagreeable, but notwithstanding this a fine crowd witnessed the ceremony. Bishop John Zimmermann presided; Brother Benjamin R. McGuire, of Brooklyn, New York, officiated at the laying of the stone. Brethren E. B. Hull, D. T. Shaw, Walter W. Smith, and A. D. Angus assisted.

The new church will be complete by the first Sunday in June, when we hope to occupy it for the first time. It is being just now only completed one story, a fine large building of granite 40 by 52 feet, with tower entrance outside. It will furnish a fine meeting place for the mission, now long since overcrowded. It is hoped that Brother E. B. Hull may be able to stay in Philadelphia until it is completed and occupied. His untiring labors, together with those of Sister Hull and many other loyal Saints who have helped him, have made this work possible, and we trust he may enjoy it with us ere he departs to his new charge at Brooklyn.

On the 18th, Brother B. R. McGuire returned again to Philadelphia, and preached most acceptably at the church; he was greeted by a fine gathering.

On the 20th we were greatly favored by a visit from Brother Gilbert J. Waller, of Honolulu, Hawaii Territory. Brother Waller was not very well, owing to the severity of the weather as compared with that of the "Paradise of the Pacific"; but he attended the young people's prayer service at 8 a. m., and his word of testimony was appreciated, and his heart in turn was gladdened. At 11 a. m. he gave the

Saints a most touching testimonial of God's goodness in directing the work in the islands; all enjoyed it. Brother Waller's presence is like a ray of sunshine; he is so full of faith and courage. He visited a few days, and departed, going as far as the "Hub," and returning, having visited Brooklyn on the way.

The conference news filtered through very sparingly, and it was well on toward the last of the month before we were definitely assured of the appointments and arrangements for our district and city. The Saints in Philadelphia regret the loss of Brother E. B. Hull, who joined the church in Philadelphia, and so seems to be one of us. His excellent work at the mission has endeared him to many. What is loss to Philadelphia is gain to Brooklyn. We are glad to be honored again by the choice from our number of another general church worker, in the selection of Brother A. D. Angus, as evangelical minister to labor in our district.

The Philadelphia Saints have heard, though not officially, that Brother J. A. Koehler is to be located at Philadelphia, which is very gratifying. Brother Walter W. Smith will labor again in Philadelphia, which makes ten years of service among us. We look for a very prosperous year. We are pleased to announce that four have given their names for baptism, among them Brother Jacob Wilson and wife, whom we have confidently expected for eight or ten years.

May the Lord richly bless his work.

CORRESPONDENT.

## Miscellaneous Department

### Conference Minutes.

WESTERN WALES.—Conference was held at Neath, March 1 and 2, W. H. Greenwood, president of the mission, in the chair, Fred Jones acting as usher, and T. J. Picton as chorister. Branches reporting: Pontyates, Aberaman, Perth. Missions reporting: Neath and Pontrhydyfen. Elders reporting: John G. Jenkins, Thomas J. Picton, David Thomas. Priests reporting: F. Simmonds. Committee on Llanelly Chapel reported the debt discharged, and provision made to meet any further indebtedness which may occur for some time. Treasurer's financial account was accepted. Expenses of district secretary and treasurer, and for printing hymn sheets allowed. Sunday morning W. H. Greenwood gave a stirring address. Addresses were also given by J. G. Jenkins, district president, and Elder Jones of the Eastern District. A priesthood meeting convened at 1.30 p. m., at which John Pugsley of Aberaman was approved for the office of elder. Saints' fellowship meeting held at 2.30 p. m. John Pugsley was ordained by W. H. Greenwood and J. G. Jenkins. Sacrament was administered; the manifestation of the Holy Spirit was evidenced by prophecy, tongues, and interpretations, an enjoyable meeting throughout. W. H. Greenwood was the speaker at the evening hour. The general church authorities were petitioned to reappoint W. H. Greenwood as president of the British Isles Mission. By resolution, general and local authorities of the church were sustained. Adjourned until Whitsuntide (with a view of combining with the Eastern District in conference) to the call of the district president, place to be decided upon, the financial affairs being satisfactory to meet all expenses with a balance of one shilling and four pence, or sixteen cents in hand. John Jenkins, district president; Frank Simmonds, district secretary.

MANCHESTER, ENGLAND.—Annual conference was held March 22, 23, 24, 29. W. H. Greenwood presided. Nephi Dewnsup was appointed assistant secretary pro tem. Cyril Armstrong, usher. Reports were read from secretary, treasurer, visiting committee, auditing committee, Sunday school, Religio and president of the mission. Ministerial reports received from Henry Greenwood, G. W. Leggott, J. Bailey, T. Brien, J. Harper, William Spargo, W. H. Chandler, William Worth, H. L. Griffiths, James Schofield, Ralph Lindley, S. F. Mather, George Towers, Edward Maloney, W. R. Armstrong, N. J. Weate, F. Bruton, James Spargo, James R. Baty, John Poden, F. Naden, James Waugh, George Gaydon, and Thomas

Adams. Branch spiritual reports read: Southern Manchester, Northern Manchester, Eastern Manchester, Northeastern Manchester, Farnworth, Wigan, Stockport, Denton, also a letter of excuse from Warrington. The Sunday services were excellent. The speakers for the morning were T. Brien and James Baty; evening, G. W. Leggott. The afternoon services were devoted to prayer and testimony; three were confirmed. The statistical report showed number of 1912 report: Southern Manchester 97, Northern Manchester 69, Northeastern Manchester 77, Eastern Manchester 70, Farnworth 45, Wigan 33, Warrington 24, Stockport 40, Leeds 15, Salford 30, net gain for the year 7. District Sunday school association was released from the direct control of the district, and liberty granted to rejoin the General Sunday School Association, N. J. Weate being reelected as superintendent, until the organization of the district Sunday schools be completed. District officers were elected as follows: N. J. Weate, president; G. W. Leggott and John Bailey, vice presidents; William Worth secretary, with Nephi Dewsnup as associate; James Schofield, auditor for two years and Albert Hall for three years; G. W. Leggott, missionary to the district; John Foden, musical director of the conference. Offer of the district choir to assist the district financially accepted. Retiring officers were by vote thanked for past services. Recommendations asking for ordination of Albert Hall and Robert Baty to the office of elder were referred to district presidency. Appointment of presiding elder for Denton was referred to district president. The formation of the rota plan for the guidance of the ministry was left with district presidency and mission president. General, mission, and local authorities were by vote sustained. The spirit of unity prevailed to a very marked degree, and everyone felt blessed and encouraged. We look forward to a useful year in the furtherance of the work in the Manchester District. William Worth, Nephi Dewspup, district secretaries.

**SOUTHERN MISSOURI.**—District conference convened with the Springfield Branch, March 22, 1913, J. T. Cunningham and J. T. Davis in charge, Benjamin Pearson, secretary. Branches reported as follows: Springfield, 200; Beaver, 91; Thayer, 36; Grove Springs, 48; West Plains, 53. Ministry reporting: James T. Davis, G. A. Davis, J. F. Cunningham, Grant Burgin, G. W. Anderson, Fred Moser, Benjamin Pearson, J. W. Quinly, L. M. McFadden, T. J. Simpson, John B. Scott, John B. Poert, A. T. Gray, Luke Bishop. Bishop's agent reported: Receipts \$60.91, expenditures \$72.94, balance due church \$5.74, allowances due and unpaid \$70.00. District treasurer reported: Receipts \$8.50, expenditures \$10.03, balance due treasurer, \$1.53. Officers were elected as follows: J. F. Cunningham, president; G. A. Davis, vice president; Benjamin Pearson, secretary and treasurer, J. F. Cunningham, bishop's agent. One was baptized and confirmed during the conference. Preaching was by Fred Moser, Henry Sparling and James T. Davis. Adjourned to meet with the Ava Branch at the call of the president. Benjamin Pearson, secretary.

### Convention Minutes.

**NORTHERN KANSAS.**—District Sunday school convention convened at Atchison, Kansas, February 21, 1913. The following officers were elected for the ensuing year. Florence McNichols, superintendent; B. F. Shriner, assistant superintendent; Martha Cool, secretary and treasurer; Mrs. F. G. Hedrick, library committee; Bettie Twombly, home department superintendent. General superintendent Daniel Macgregor was present, and gave good instruction along different lines. Mrs. Martha Cool, secretary.

### Conference Notices.

The Mobile district conference will convene at Bay Minette, Alabama, June 14, 1913, at 10 a. m. Election of officers and other important business. Remember reports. A. E. Warr, district president.

The Des Moines district conference will convene at Des Moines, Iowa, June 7 and 8, 1913. Let all branches and ministers report. District officers for the ensuing year will be elected. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

Eastern Oklahoma district conference will convene at Wilburton, Oklahoma, June 14 and 15, 1913. Please send reports a few days before the conference. Mrs. Nettie Bowers, box 204, Wilburton, Oklahoma.

Kewanee district conference will convene at Mathersville, Illinois, June 7 and 8. Branches are requested to forward all reports promptly to the district secretary, Mary E. Gillin, 115 Clarke Avenue, Peoria, Illinois.

The Little Sioux District will meet in conference at Pisgah, June 7 and 8. James D. Stuart, clerk.

The Pottawattamie district conference will meet for prayer service at 9.30 a. m., May 25, at Underwood, Iowa. Business session the 26th. Send all business papers to the undersigned on or before the 19th. J. Charles Jensen, secretary.

The Southern Michigan and Northern Indiana district conference will be held at Lansing, Michigan, June 7 and 8, opening on Saturday at 10 a. m. Committees will meet trains. We expect to have with us J. F. Curtis and J. W. Wight, and missionaries appointed to the district. Branches will remember collection for district and secretary's expenses, which should be taken up Sunday, May 18; forward same with reports to W. P. Buckley, district secretary, carrier route 3, Jackson, Michigan.

The Southeastern Illinois District will convene in conference at the new church near Cisne, Illinois, June 14, 1913, at 10 a. m. Reports are desired from branches and ministry. Send reports and assessments to W. E. Presnell, district clerk, Xenia, Illinois.

### Convention Notices.

Pottawattamie district Sunday school association will meet at Underwood, Iowa, May 24, 1913, at 2.30 p. m., for institute work. Make an effort to attend. Floy M. Wind, secretary.

The Mobile district Sunday school and Religio convention will be held at Bay Minette, Alabama, June 13, 1913, beginning with prayer service at 9 a. m. The local Religio will render a program at night. Come. A. E. Warr, district superintendent.

Kentucky and Tennessee Sunday School Association will convene with Bethel Saints June 7, 1913, at 7 p. m. Very important business to be transacted. We desire reports from every school sent to the undersigned by May 30. Let each school prepare to assist in a program to follow the business. Louise A. Wall, Peryear, Tennessee, district superintendent.

### Reunion Notices.

North Dakota and Minnesota Saints will meet in joint reunion at Fargo, North Dakota, June 20 to 29, 1913. What do you want us to do as a committee in preparing for your attendance? Of course you are coming. We expect plenty of good speakers, and the Spirit of God to be with us, so you should be there too. Tents for rent will be 12 by 14, \$2.50; 9 1-2 by 12, \$2.00; set up 25 cents extra. We expect to use the beautiful grounds at the edge of Grove Park. Plenty of nice trees and blue grass. We expect to furnish lunches for from 10 to 20 cents, meals from 20 to 25 cents, on the grounds. There are plenty of hotel accommodations if you prefer, and for those who have to board themselves, there is a grocery one block away. Bring your bedding; we will furnish springs. For those who do not rent tents, or who stay only part of the time a limited amount of free tent room will be furnished, for your beds. A few rooms may be obtained, but will not be as convenient as tenting on the grounds. Car line to one block of grounds. Write now and tell us your wants. Saints of South Dakota and over the line on the north are especially invited. Let us know by the fore part of June if you want a tent. J. E. Wildermuth, 12 Fourteenth Street South, Fargo, North Dakota, for the committee.

Southwestern Texas district conference and reunion will be held at Pipe Creek, Texas, beginning July 11 and running for ten days. The 11th, 12th, and 13th will be given to the conference. The district tent will be used for sleeping accommodations, with schoolhouse in case of rain. Bring bedding. A large arbor will be erected for the services. We hope to have Apostle Aylor and one of the patriarchs, also other good speakers. Hack will meet trains at Boerne, Friday and Monday. Those coming by rail should address P. Hodges, Pipe Creek, Texas. J. W. Morgan, for the committee, 3427 South Flores Street, San Antonio, Texas.

### Quorum Notices.

Members of the Ninth Quorum of Priests please take notice that my address is changed from 723 Mount Elliott Avenue to 78 Milwaukee Avenue East, Detroit, Michigan. Ray D. Bennett, secretary and treasurer of Ninth Quorum of Priests.

**Notices.****ATTENTION, GOOD LITERATURE COMMITTEES.**

With a desire to cooperate with the good literature committees, who are doing such a good work in distributing church literature, we have decided to allow them, for the balance of the year, to send subscriptions for the *Ensign* to nonmembers at 50 cents a year. This gives eight months, from the first of May till the last of December, time enough to accomplish a great work. Others can cooperate with the committees in making the work thorough, that the greatest good may be accomplished. The only restrictions are that the paper be sent to nonmember families, and not transfers from a member to a nonmember in the same family, nor must it be for parties outside the United States' possessions, where the postage alone costs 52 cents a year on each paper. Address Ensign Publishing House, Independence, Missouri.

W. H. DEAM, *Manager.*

Isolated Saints living in the Little Sioux District, where an opening can be made for our work, or where a missionary may make an effort to get the gospel before the people, please let the undersigned hear from you at once. In this way you can help me in my new field of labor, and oblige.

Yours respectfully,

ALMA BOOKER.

SIoux CITY, IOWA, 4315 Van Buren Avenue.

**The Bishopric.****AGENT'S NOTICE.**

*Dear Saints and Friends of Western Nebraska:* You are doubtless aware ere this that I have been appointed to labor this conference year in northeastern Nebraska. And as the Bishop wishes me to still look after the tithes and offerings in western Nebraska, please respond along this line as the Lord may prosper you.

I am indeed grateful for the effort you made last year to comply with this part of the gospel law. I think it is indeed a blessing God has bestowed upon us, giving all an opportunity to help roll on the great work. Paul says: "We are laborers together with God," and that "every man shall receive his own reward according to his own labor." Then, as we are "laborers together with God," let us do our best, so there will be nothing lacking on our part. May the Lord bless you in every righteous effort. Send money by check or draft to my address at Comstock, Nebraska.

Please accept my thanks for your many acts of kindness to me during the many years I was with you as an ambassador for Christ. Your loving kindness for me will only be forgotten when my knowledge of the things of this earth ceases. May the God of Israel bless you, with all his Saints.

Yours in the one faith,

C. W. PRETTYMAN.

COMSTOCK, NEBRASKA, May 8, 1913.

**Correction.**

*Editors Herald:* About ten days ago I mailed you a letter of correction as to the date of our Eastern Iowa district conference, and I noticed in the *HERALD* for April 30, that my correction was overlooked. Please make the correction in the next issue so the date will read June 14 and 15, and not 15 and 16 as per *HERALD* of April 30. Am sorry I made the mistake in the first notice, and sorry if my first correction letter did not reach you in due time.

J. B. WILDERMUTH.

OSTERDOCK, IOWA, May 5, 1913.

**Address.**

Alma Booker, 4315 Van Buren Avenue, Sioux City, Iowa.

**Pastoral.**

*To the Saints of the Little Sioux District; Greeting:* Your president will not be able to visit all the branches in the district during the current quarter, owing to circumstances beyond my control. This is a source of deep regret to me, for I would much like to meet all the Saints once more.

Our district conference convenes at Pisgah, June 7, and it is hoped that there may be a good attendance; that each branch will be represented and fully reported. Will the brethren be sure and report, no matter how much or how little you may have done? It is also hoped that the missionary in gen-

eral charge, Brother James A. Gillen, also his associate in charge, Brother W. A. Smith, will be with us.

Let us make the current conference year one of glorious results. The Lord is calling to us to move forward. Our brethren, holding aloft the missionary banner are saying, Come; everything is in our favor. Oh, then, let us make a united effort.

Four were baptized at Logan yesterday, three adults and one small boy. May God's blessing attend your efforts and assist you to speed the good work.

Your brother,

SIDNEY PITT, SR., *District President.*

*To Those Interested in Mission Number 1, Greeting:* With the object in view of obtaining the best possible results during the ensuing conference year I have arranged the following, and trust that accordingly everyone interested will put forth every legitimate effort to "build up the kingdom of God and to establish his righteousness."

Bishop J. A. Becker will have financial oversight of the three districts of Kirtland, Ohio, and Pittsburg, and will report his missionary labors to the associate minister in charge of the Kirtland District.

Richard Baldwin will act as associate minister in charge of Kirtland District, and to him Brethren Samuel Brown and Jesse Hardin will look for the necessary directions, and to him they will report. C. Edward Miller will have charge of the Kirtland Temple during the summer months, and later may travel, delivering lectures on Book of Mormon, etc.; his reports will be sent to R. Baldwin.

N. L. Booker will be my associate in charge of Ohio District, and assisting him will be John Davis, C. E. Bozarth and William C. Hidy; he will direct the labors and receive reports, etc.

Leon G. Burdick will, as my assistant in charge, direct the labors and receive reports of A. V. Closson and J. E. Bishop; he has the supervision of the Pittsburg District.

James C. McConaughy is my assistant in the Virginias, and if Fred Moser, jr., will accept the appointment to labor this year he will receive instructions relative thereto from Brother McConaughy, and I will endeavor to send more help later.

H. E. Moler is my associate in charge of Kentucky, Tennessee, and Southern Indiana and will have as his assistants Brethren J. G. Halb, J. W. Metcalf, J. A. Roberts, W. S. Shupe, S. E. Dickson and Charles Nolan. Evangelical minister F. G. Pitt, upon his return from the Australian Mission, will labor in those districts.

J. R. McLain and A. C. Barmore will labor in Southern Indiana District and I would deem it advisable to elect Brother McLain district president at the ensuing district conference.

To Brother Moler all reports will be sent, and he will direct the labors of the brethren as he may consider for the greatest good.

That the general interests of the church may be preserved, it will be necessary before final arrangements for debate are concluded that consent be had of the minister in general charge.

The increasing alertness of the enemy of our cause makes it incumbent upon us that for the general benefit of the kingdom of God we throw about the bestowal of the priesthood all the safeguards possible; therefore, that such may be more completely done, we advise that before such honorable responsibilities are bestowed upon any man consent be obtained from the minister in general charge or the district conference.

It being almost impossible for the minister in general charge to visit all the local congregations of the mission during the year, and the district conferences and reunions being the most convenient places for him to meet the scattered membership of the mission, it is advised that the setting of such days of meeting be delegated to the officials thereof and the minister in general charge, so that he or one of his assistants may be present to look after the general interests of the work.

We would encourage the mission and local authorities to make all the new openings possible, and when so made to cautiously and prayerfully advance the interests of the kingdom of God by every legitimate means.

The recent General Conference being one of marked encouragement to those within the fold, it behooves us, individually and collectively, to observe not only the revelations of past years but to become thoroughly acquainted with the instructions and admonitions of the Lord given April 14, 1913, and live by every word thus given.

The assistant ministers in charge will see that their helpers are supplied with the necessary blank forms for quarterly

and yearly reporting, and to have the work done in order the following rules should be observed: Send to the assistant minister in charge at the end of each quarter, your reports closing June 30, September 30, December 31, and February 28; and your annual March 1, 1914; who will by the fifth of the following months forward to the minister in general charge.

With a united, prayerful effort we can accomplish great good during the ensuing year, therefore, to that end let us all walk hand in hand with each other and the divine Guide, and in so doing the Lord will abundantly bless all thus engaged.

May the peace of the Holy Spirit abide with each and all.  
Your collaborer for final triumph of righteousness,

R. C. RUSSELL,

Minister in General Charge of Mission Number 4.  
CHATHAM, ONTARIO, 135 Selkirk Street.

To the Saints and Friends of Those Portions of Missouri, Kansas, and Illinois included in Mission Number 2: Greeting: Having been placed in charge of the work in this field by the church, I take this way of outlining the work for the new conference year; and also of introducing myself to you, trusting to become personally acquainted during the course of our work.

The field and its conditions are altogether strange to me, and I will therefore need your patience and help in a larger degree than if I were acquainted with the work and its needs. Though there are the same abiding principles which underlie our work everywhere, there are still the local peculiarities and color which necessarily have to be taken into consideration, and can only be appreciated by experience.

The purpose of our work in all places is to preach Christ, that souls may be saved. Everything must be subordinate to this supreme end, and nothing must be permitted to obstruct our work in this regard. We are therefore only able to justify our claims as a church in proportion as we identify ourselves with him in his ideals, spirit, and methods.

It is also important that in this portion of the field, particularly, we ever keep before us the object of our work in these latter days, which is to build up the kingdom of God, and so commence the work of bringing human society into that condition of organization which recognizes and responds to the immediate rule of God. This is of course the building up of Zion, and of all places in the world we should here at the center stake of Zion and the regions round about, be able now to give to the world an object lesson as to the practical results of our eighty years culture under the spirit and law of the restored gospel.

In this pastoral letter we therefore feel specially directed to summarize the policy which we trust will obtain among ministers and members, individually and collectively; remembering always that character is the foundation of all society, and to secure the kingdom of heaven the first demand is the heavenly character.

I call attention especially to the effort which has been decided upon this year by the Bishopric, together with the joint council of Presidency and Twelve, and that is to make a very strenuous effort to raise the extraordinary sum of \$75,000 in order to reduce the immediate pressure of debt upon the church. We earnestly invite the hearty cooperation of each individual member to make this a success by complying with the policy which the presiding bishop may advise.

The missionaries for this field will labor as herein directed for the present. It will be observed that we have discontinued the appointing of subministers in charge, as we prefer to keep in direct touch with the ministry both local and general, and shall be glad to hear from each and all and to consider any suggestion which may be offered.

We would advise that there be close and intimate cooperation between the local and missionary officers, each working together either in initiating or supplementing as circumstances may afford. Especially in the case of the Independence Stake do we advise this course, and at any time we wish the brethren to respond to calls made by the stake officers for help in such places as may be opened.

I request that all will please be prompt in reporting to me at the usual times, and request that all correspondence be directed to Independence, Missouri, 701 Cottage Street North.

Independence Stake: George Jenkins, F. L. Sawley, R. O. Self, and T. W. Chaburn.

Far West District, Missouri: B. J. Scott and W. P. Pickering; Saint Joseph: E. L. Henson and John Ely will labor in the district.

Nodaway District: J. W. A. Bailey.

Clinton District, Missouri: W. S. Macrae, A. T. Higdon, O. D. Shirk, and W. E. Reynolds.

Southern Missouri District: J. T. Davis, J. F. Cunningham, J. W. Dubose, L. M. McFadden, and H. V. Braun.

Northeastern Missouri District: D. E. Tucker and F. O. Pritchett.

Northeastern Kansas District: R. T. Walters and J. Arber, the latter concentrating in Blue Rapids.

Northwestern Kansas District: J. D. Shower and Alvin Knisley.

Southern Kansas (unorganized territory) J. A. Davis and George Edwards.

Southeastern Illinois District: S. S. Smith, L. C. Moore, and W. R. Dexter.

Central Illinois District: J. W. Paxton and R. L. Fulk.

Saint Louis District: Henry Sparling and J. A. Dowker.

Spring River District: Lee Quick, F. C. Keck, A. C. Silvers, and A. C. Martin.

William Lewis, patriarch, will labor in Central and Southeastern Illinois districts, also Saint Louis District.

Ammon White, patriarch, will by arrangement, work in the State of Oklahoma under the supervision of Brother Aylor.

Faithfully yours,

JOHN W. RUSHTON.

MAY 8, 1913.

To the Saints and Ministry in Mission Number 1, Comprising Iowa, Nebraska, North and South Dakota, Minnesota, Alberta, Manitoba, and Saskatchewan; Greeting: Inasmuch as I have been placed in charge of the above mission, I desire to make a few observations relative to the work in this part of the conference field, that I trust will be of interest to those directly concerned, and likewise conserve the interests of the body.

First, let me remind you of the statement of the Apostle Paul, wherein he declares: "I determined not to know anything among you, save Jesus Christ, and him crucified." Such fidelity to the confidence imposed in him, at once challenges our admiration, and strengthens the desire within us to emulate the example of such a noted representative of Christ.

Now, we have no other object than to represent Christ in the world as he would represent himself; in the spirit of meekness and love, forgetful of his own personal interests. If we do this, I am confident that no weapon formed against the work of the Master will ultimately triumph.

I am glad to be associated with such a body of coworkers; I am glad to be numbered as one of the many lively stones that are to form the tabernacle of God. Let us, therefore, as Saints, whether in branches or in isolated condition, remember that we are a part of the church, the body of Christ, consequently we can not afford to let the little things, so incident to life, estrange us from our brothers and sisters, or the love of the work. If we as Saints have some little differences, let them be lost in the thought: The work of the Master must move forward at the sacrifice of these little things that are neither here nor there as compared with the gospel.

I have decided not to appoint subministers, but am going to ask that all make their reports directly to me. I am sure this will be satisfactory to all; and I assure you, brethren of the ministry, that I will be glad to hear from you, and will also be pleased to give you any assistance relative to the work. I want, and shall try to merit your confidence. The best counsel I can offer is that we as ministers coordinate to the accomplishment of the great work intrusted to us.

Please observe the dates for reporting, July 1, October 1, January 1, and March 1, and get in promptly, so that I can make my report to the First Presidency.

Permanent address, 635 South Fuller Street, Independence, Missouri.

I am yours in bonds,

JAMES A. GILLEN.

### In Memoriam.

Whereas, In the providence of God it has pleased him to remove from our midst our beloved and esteemed brother, William S. Pender, after long and faithful service of devotion and sacrifice, the later years under great affliction, during which he accomplished efficiency in the Spanish language, and with Brother W. H. Mannering, opened the Mexican Mission, under Apostle F. M. Sheehy,

We regret deeply our loss and that of the church, as well as that of the bereaved ones, but we bow to the overruling

providence of him who doeth all things well, to whose grace we commend the bereaved ones, and extend to them our sympathy, in copies presented, and in suitable publication.

Yours respectfully,  
J. F. MINTUN, *Secretary of First Seventy.*

**Died.**

**COCHRAN.**—Burissa J. Tucker was born near Americus, Mississippi, May 24, 1848; died at Escatawpa, Mississippi, April 20, 1913, of typhoid pneumonia. She was first married to Alfred Roberts. After his demise she married Simeon Cochran. Three children were born to the first union, two of whom departed this life. To the latter union nine children were born, five of whom have departed. Deceased was baptized August 28, 1892, by M. M. Turpen. She has been a humble woman, and a devout Saint. Funeral sermon by A. G. Miller, service in charge of Reverend J. Carter of the Methodist Church. Interment in McMillon's Cemetery, Van-Cleave, Mississippi.

**YOUNG.**—At Lamoni, Iowa, April 10, 1913, Juanita Gertrude, daughter of Brother and Sister Samuel Young, and grandchild of Brother and Sister David D. Young and Brother and Sister John Stolberg, aged seven months and twenty-seven days. The parents reside in Faulk County, South Dakota, and the mother had come to Lamoni to visit her parents, and at their home the baby died of previous disease. The loss is made more sad because of the death of a baby boy three years ago. Funeral service at Brother Stolberg's in charge of Oscar Anderson, sermon by H. A. Stebbins.

**MARTIN.**—In Harrison County, Missouri, seven miles from Lamoni, on April 25, 1913, Brother Erasmus Martin died of locomotor ataxia and cancer, aged fifty years, two months, and twenty-four days. He was born in Denmark; came to America in 1871, and 1888 married Rebecca J. Wadley near Lamoni. She and seven children survive him. He was baptized in 1893 by T. J. Bell and lived a steadfast and worthy life. In honor of his memory, both Saints and nonmembers gathered at the funeral in Evergreen Chapel. Prayer by A. B. and D. D. Young, sermon by H. A. Stebbins.

**GAULT.**—Sister James Gault died at Reno, Nevada, April 26, 1913, aged seventy-three years. Funeral services were held in the chapel of the Perkins-Gulling Company. Reverend Brewster Adams officiating. Interment in Hillside Cemetery. She leaves companion, five sons, and one daughter.

**ATKINSON.**—Susanna Atkinson was born June 25, 1844, at Boston, Lincolnshire, England; died at Lamoni, Iowa, April 23, 1913. She was baptized April 2, 1870, at Franktown, Nevada. She was a resident of Lamoni thirty-two years. She was ever ready to help the needy when in distress; was an active member of the Mite Society, and for a time was its president. She leaves five daughters. Funeral at the Saints' church April 25, R. M. Elvin in charge, sermon by John Smith. Prayer at the house and the grave by H. A. Stebbins.

**STERRETT.**—Sister Carrie Helena Sterrett was born in Salt Lake City, Utah, September 21, 1861; died at Independence, Missouri, April 15, 1913. She was married to Brother C. E. Sterrett November 15, 1885, at Lehi, Utah. She joined the Reorganized Church soon after, and remained an ardent believer in its tenets until death. She left husband, two daughters, one son and a host of friends. Funeral in Stone Church, sermon by A. H. Parsons. Interment in Mount Grove Cemetery. "Blessed are the dead that died in the Lord."

**BATTEN.**—Sister Magrie Batten, wife of Daniel Batten, died at Rock Springs, Wyoming, April 15, 1913, aged forty-five years, four months, and eight days. Sister Batten had been sick about two years, having gone from her home in Hiteman, Iowa, to Wyoming in the hope that a change of climate would be helpful. She leaves husband, four daughters, three sons, five sisters, two brothers and other relatives. She united with the church at Bevier, Missouri, May 12, 1876, at which place the interment took place, Sunday, April 20, 1913, sermon by Fred Mussel, assisted by W. B. Richards.

**RAGSDALE.**—Sister Emma Ragsdale was born at Aurora, Ohio, April 17, 1848; died at Topeka, Kansas, May 2, 1913. She was baptized at Topeka by J. C. Foss February 18, 1902, and has been a woman of great faith. She was married to

## A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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**Herald Publishing House, Lamoni, Iowa**

**J. N. Ragsdale,** December 25, 1865. Six children were born to the family, companion and three children having preceded her. Funeral sermon by T. W. Chatburn.

**PATRICK.**—Among the first to accept the gospel in southern Alabama was John M. Patrick. He was born in Monroe County, Alabama, August 25, 1833; baptized April 15, 1866, by W. A. Litey, and later was ordained a priest, which office he held till his passing away, which occurred January 5, 1913. On his deathbed he bore a strong testimony to the power of the gospel and was "anxious to go home." Funeral sermon by I. M. Smith.

**TATTY.**—Leroy N. Tatty was born March 8, 1851, in Tennessee; died at Independence, Missouri, April 18, 1913. He leaves a wife, one son, and two daughters. He was baptized May 3, 1884, at Independence, Missouri, by Andrew Closson. Interment in city cemetery, funeral sermon by J. C. Foss, assisted by Abner Lloyd.

**ANDERSON.**—Mabel, daughter of Brother and Sister Amazon Badham, was born at Henderson, Iowa, November 23, 1876. She united with the church in early life, baptized by J. W. Gillen. On December 31, 1897, she was married to Brother Archie Anderson. The family were living in Colorado Springs at the time of her death, February 19, 1913. Father and three sisters awaited her coming to the realms of peace; husband, mother, two sisters, two brothers, and four children remain to follow her. Interment in Evergreen Cemetery, Colorado Springs; services in charge of F. A. Russell.

**AULD.**—William, was born March 20, 1837, in Waynesburg County, Pennsylvania; died April 8, 1913. Deceased was baptized January 31, 1904, by Harry Thomas. September 20, 1860, he married Sarah Jane Sanders. There survive seven children, twenty-two grandchildren, and one great-grandchild. Funeral from the home of his son-in-law, George Gray, singing by the young people of the neighborhood, sermon by V. F. Rogers.

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MIDGORDEN.—Isabelle, wife of John Midgorden, was born in Lasalle County, Illinois, October 31, 1859, passed from this life at Lamoni, Iowa, April 27, 1913. She was baptized May 11, 1874, by Thomas Hougas, confirmed by W. W. Blair and Z. H. Gurley, jr. Companion and two sons survive her, a son having preceded her in infancy. Services from Saints' church, Lamoni, in charge of John Smith, sermon by J. F. Garver, interment in Rose Hill Cemetery.

New Books.

The Century Company will publish on May 24 a new book by Bertha Runkle, author of *The Helmet of Navarre*. Miss Runkle's *The Scarlet Rider* is another story of adventure; the scene set in the Isle of Wight, with plenty of mystery to flavor the romance of the tale. The Century Company also reports a new printing of Secretary Redfield's *The New Industrial Day*, and new editions of Hero Tales from American History (the nineteenth) by Theodore Roosevelt and Henry Cabot Lodge, of John Bennett's perennial favorite, *Master Skylark*, and of Palmer Cox's *Brownies* of unflinching appeal, *The Brownies through the Union*, and *The Brownies in the Philippines*.

Laugh at Your Burden.

Most of us are bending under the burden of some great load. It may be care, it may be disappointment, it may be injustice, it may be physical pain or spiritual discouragement, but it is heavy. Often it seems heavier than we can bear and we cry out and protest. These burdens are very real, but really they are not half as big and heavy as we make them. We have had them upon our shoulders, entirely out of our sight, so long that they have been magnified by imagination or weariness or impatience, until they seem unbearable. Now, then, whatever your burden may be, however long you have been carrying it, and however proud you may have become of your self-imposed martyrdom, just take your burden down and look at it honestly, and you will be surprised how it has dwindled away while you have been magnifying it in your mind. Look at it frankly and fearlessly and in nine cases out of ten will your tears be turned to laughter and your sighing into song.—From the *Universalist Leader*.

The education of the people is not only a means, but the best means, of attaining that which all allow to be the chief end of government; and, if this be so, it passes my faculties to understand how any man can gravely contend that government has nothing to do with the education of the people.—Macaulay.

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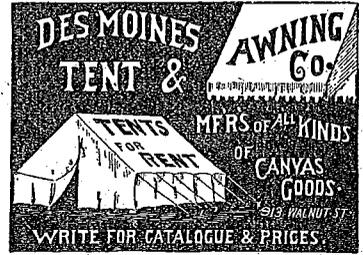
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**JOSEPH SMITH DEFENDED**, by Elder J. W. Peterson. A useful book for not only the investigator but also for the more mature student. It sweeps away many of the false ideas regarding the prophet.  
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"I'd like to go to Colorado," said a man the other day, "but it costs so much to live there that I'm afraid I—"

"Forget it," said his friend, who had spent a month last summer seeing the show-places of the Wonder State. "I had the same idea myself last year until I got that folder the Burlington gets up telling the hotel rates. And I was mightily surprised to find that, besides the hotels, which are as elaborate, as you please, there are hundreds of good, cleanly, wholesome ranch houses in Colorado, where the rates are as low as \$8.00 a week, and they give you mighty good fare."

That folder is published by the Burlington Railroad to show folks how they can enjoy a vacation in Colorado at a very reasonable expense. And I'd like to mail you a copy of it—free. It tells all about the country, gives a complete list of hotels and boarding houses, addresses, rates, conveniences, elevation and near-by attractions.

Let me send these, and if you wish I can tell you all about the trains and cost of railway tickets to the most wonderfully charming country in America.



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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MAY 21, 1913

NUMBER 21

## Editorial

### EDITORIAL COMMENT ON VARIOUS TOPICS.

#### IS THERE HOPE FOR THIS WOMAN?

There lies upon the editorial desk a letter that we have been unable to destroy. Each time we have essayed to thrust it into the wastebasket an inner impulse has stayed our hand. For written at the top of this letter are these words, "Do not throw this into the wastebasket. If there is any hope for me, let me know."

The letter is unsigned and there is no address. Yet it contains confession of a mistake that causes the soul of the author, whoever she may be, to writhe in repentance and anguish. This letter comes from a young married woman, who, blinded by the wicked advice of worldly friends, and discouraged by that poverty that seemed to compel her to choose between little children and attractive material things upon which men and women set their hearts to-day, did that unnamed thing, with the aid of a practicing physician who should hang higher than Haman, that to-day makes her feel that she is without God or hope in the world, that her prayers are unheeded, and that she has committed the "unpardonable sin." She pleads for a ray of light in this dark state, and prays that we may have divine wisdom to answer.

Awful though that deed was, who can consider her anguish without compassion? Is God less merciful to the repentant sinner than man? If Jesus were here, would he stoop and write in the sand while he considered that invitation, later to be extended the man without sin, that he might cast the first stone? Would he tell her to go and sin no more?

Was this young girl entirely accountable for what she did at that time? It seems to us that no mother not naturally depraved could have done such a deed while in full possession of all her faculties. Her repentance, now that her eyes are opened, shows that she is not a depraved criminal; but rather a weak woman who was blinded by the evil influences of wicked friends, and the pernicious philosophy of a materialistic and godless age, and became the victim of a physician who is a Judas Iscariot to his own

noble profession, a murderer so base that for a fee he kills little, unborn children.

Our advice to this girl, and as we can not give it to her by private correspondence, we seek this avenue, is to make due and full confession to her God and trust his abundant mercy and justice to consider all circumstances and pass a just judgment. Let her then go on in the fear of heaven, making such success as she can of life; and in the performance of duty in the home and service to humanity about her, make atonement, so far as is possible, seeking in these ways to secure respite from the accusing conscience. If God shall grant other children to this home, their laughter may yet drown the sad echoes in her heart. If the sinless have stones to cast at this unfortunate girl, her identity not being known, they may be cast at the editors. To our mind she is now in a fair way to begin upon a reconstructed life. Those are without hope who are willing to continue in their sins, self-blinded to the enormity of their conduct.

#### A LESSON FROM THE SHOP OF THE OLD VIOLIN MAKER.

One day a certain Great Master of the violin wandered into the shop of an old violin maker. Upon the shelves there were violins in all stages of repair, some cheap and poor and dilapidated, others of great beauty of design and finish and of almost fabulous value.

Selecting a carefully-cherished and ancient Stradivarius of soft and mellow tone, he drew the bow across the strings and began to play as he alone could play. Passers-by who knew the Great Master, and others who fancied that they knew him, paused to listen, enraptured with the music that issued from the shop of the old violin maker.

But presently the Great Master put the priceless Stradivarius away in its case and turned to an instrument of more humble origin. As he drew the bow across the strings of this instrument doubt began to appear upon the faces of some. And a little later, when he chose to play upon a warped and battered violin whose notes were sometimes harsh and discordant, one declared, "That is not the Great Master playing. That is some novice or impostor who has taken his place."

But another replied, "That is the Great Master; I know his touch on any instrument. The harsh and discordant notes are due to the imperfect instrument on which he plays, for even the Great Master expresses himself through his instruments, and if they are not perfect they mar his expression. Still it is the Great Master, and none other could do so well with a broken instrument; though in truth I prefer to hear him play upon the Stradivarius."

Thus it is with the Great Master of Men who plays upon the heartstrings of humanity, and expresses himself through men,—only in this instance volition belongs to the instrument of expression, and He will not speak through an instrument that refuses to submit to his touch.

When he speaks through a mind that is refined, talented, educated, and obedient, there is marvelous beauty of delivery and expression. But such an instrument is not always at his hand, and obedient to his will; and he may sing the same strain through the heartstrings and brain cells of another who is willing to obey but is not capable of such refined beauty of expression. When this latter occurs men should have enough of the spirit of discernment to be able to detect the touch of the Master even when it falls upon a broken instrument; and the message that comes to them, if understood and comprehended, may be as valuable as though it saluted their ears clothed with the greatest beauty of expression and emanating from a polished instrument of world renown.

The Saints of God are to be the light of the world, the Master says, and our light should never burn so low that we ourselves will be left in doubt, unenlightened, and undecided when God speaks to us.

The abrupt and unpolished Peter and the educated and refined Paul do not speak after the same manner, yet the Holy Spirit inspired the minds and hearts of both and both gave a message to the souls of men.

Many of the writers of the Book of Mormon were unpolished men, pioneers, active men of affairs and adventure, not of the *litterati*, and they apologize for the defects contained in their record, saying that they are the faults of men, and not the faults of God. The Great Master did not always play upon the Stradivarius. The Master of Men does not always speak through a silver-tongued Isaiah. At times he uses a Lehi or a Moroni, or even an unlettered boy prophet and seer of Palmyra. Nevertheless, it is the Spirit of the same Master working all in all, for the salvation of men; and those who know him best, recognize his touch on any instrument that he may choose to use and finds obedient to his touch to the extent of its limitations.

#### THE FIGHTING SPIRIT OF LATTER DAY SAINTISM.

By the term, "The Fighting Spirit of Latter Day Saintism," we do not mean to indicate any spirit of

contention which seeks trouble for the sake of trouble, but rather that spirit which the Apostle Paul had in mind when on different occasions he exhorted the Saints to contend earnestly for the faith, to prove all things, and be ready always to give an answer to every man who might ask it, presenting a sound reason for the hope that was in them.

When we consider the weight of opposition that was flung against the Church of Jesus Christ of Latter Day Saints in the early years of its history, we can readily see that but for its fighting spirit it would not now be in existence. The elders of those early days stood ready to meet all opposition, asking, but seldom being accorded the privilege of a fair opportunity to defend themselves. In a figurative sense the church was obliged to form itself into a hollow square, like the indomitable British army in the Soudan, ready to meet the attacks of religious and irreligious fanatics from every side.

Nor is this opposition abating to any perceptible degree. In fact, though it has assumed new phases, it seems to have become intensified, if such a thing were possible, during the past ten years. It is manifested in the temporarily successful effort to exclude our missionaries from Germany; in the nation-wide crusade carried on in Great Britain, which seemingly makes no distinction between the Reorganized Church and the Utah Church; and in a nation-wide, concerted campaign by various alliances and organizations in the United States, as well as in Canada. This war is waged through diplomatic circles, from the pulpit, in papers both religious and secular, by means of many tracts, pamphlets, and books, and in divers ways too numerous to mention. There seems to be a concerted and almost world-wide effort to incite the people to arise and extirpate all forms of Latter Day Saintism. Our opponents aim at nothing less than the complete crushing out of the work founded under the administration of the Seer of Palmyra.

We are pleased to note that in the church there still continues that fighting spirit which is ever ready to rally to the defense of truth. Our elders and members generally stand ready to defend their faith and are eager to crowd in wherever there is the least possible hope of an opening, to defend that which they believe to be true and to refute that which they believe to be false.

Bishop F. S. Spalding, himself author of the recently published pamphlet, Joseph Smith, jr., as a Translator, says in that pamphlet, "Those who attacked the Mormons felt moved to publish everything they could discover or invent to the discredit of 'Joe Smith' and his parents."

We can heartily agree with Bishop Spalding that our opponents have been good inventors; and the bishop further pays this tribute, "A rather careful

reading of the controversy leads this writer to the conclusion that the Latter Day Saints set an example of dignity and courtesy which their opponents rarely follow."

Among other attacks that our elders have been compelled to meet is the one previously mentioned in the *HERALD*, entitled, *Mormonism, the Islam of America*, by Bruce Kinney. This book is issued under the direction of the Council of Women for Home Missions, and is being studied all over the United States by societies of church women and young people's associations of various denominations. Wherever possible, our men have made an attempt to meet the charges set forth against Joseph Smith in the first two chapters of the book. The remaining chapters of the book are devoted to Utah Mormonism, and with them we have no concern. It has been the general rule, so far as we have been able to learn, that these societies of women, engaged in the study of this book have refused to hear the other side of the story. Brother S. W. L. Scott writes that he delivered a reply to the book in Coldwater, Michigan, but only one member of the society attended his lecture.

Brother Leonard S. Rhodes writes from Centralia, Washington, inclosing a paper written to be read before the local organization of the Ladies' Home Missionary Society of that place at their monthly class meeting, during the course of their study of Mr. Kinney's book. The ladies refused to hear the paper read, saying that they did not have the time.

Another example of the work done by our elders is an enterprise carried on by Elder U. W. Greene, who during the past year began a systematic campaign of distributing literature among lecturers representing the Evangelical Alliance of New England. He published in very neat and attractive style, "An open letter to the clergy," written by a member of the First Presidency, and mailed this in connection with a personal letter bearing his own signature. In this way he distributed something like three thousand copies, and letters received from various members of the clergy indicate that an excellent work was accomplished in explaining our position.

The fact that the opposition to our work is better organized than formerly impresses us with the thought that we ourselves must perfect the organization of our defenses. To this end the Presidency contemplates the organization of that which may in time develop into a fully-equipped "bureau of publicity," and we hope during the present year to distribute the aforementioned "Open letter to the clergy" far and wide in the United States and Canada, and possibly in foreign fields. Further

announcement along this line will probably appear in due time, providing the plans contemplated are perfected.

ELBERT A. SMITH.

#### NOTES AND COMMENTS.

**COST OF WAR.**—Since the beginning of the war in the Balkans there have been business failures in Austria amounting to over sixteen million dollars; exports to the Balkan States have fallen off twenty million in three months; and debts to the amount of over eighteen million remain unpaid because of the war. It is not surprising that Austria has wished to see the war with Turkey ended, and get back her market in Serbia, Bulgaria, and Montenegro. Aside from this monetary consideration the cost in human suffering and the loss of amity between men and nations is inestimable.

**ALERT ADVERTISING.**—Many of the elders of the church have learned the value of legitimate advertising in church work. Bishop C. J. Hunt, of Deloit, Iowa, sends us a neat four-page folder announcing the convention and conference of the Gallands Grove District to convene at Mallard, Iowa, June 12. Programs of the convention and a statement of the meetings of the conference accompany the announcement, as does also a brief though comprehensive history of the Mallard Branch. By taking advantage of such occasions the work may be brought before the world in many localities in a way to attract both attention and attendance.

**THE STAFF.**—Under the caption "The Staff" a new feature will be found in the *HERALD* of this issue. The musicians and music lovers of the church will from time to time find expression through this column, devoted to the development of the "gifts of music and of song." Those who caught the inspiration of the work of the general choir at the late General Conference will welcome every effort to advance this movement throughout the church. In the spirit of cooperation the *HERALD* columns are opened to our musicians. "The Staff," edited by Sister Audentia Anderson, will appear once a month, or at such intervals as may be deemed necessary and consistent with this feature of church work.

**INDIANS BAPTIZED.**—We learn by letter from Brother W. M. Aylor that Brother Hubert Case was to have met with a band of Indians near Clinton, Oklahoma, May 10, a number of whom were to be baptized. Brother Aylor expects to make his first stop in that part of the field and will labor for a time personally among the Indians.

**GRACELAND PRESIDENT.**—The Board of Trustees of Graceland College report the election of Elder S. A. Burgess, of Saint Louis, as President of the College. Brother Burgess is a young man of learning; he is a man of spirituality, thoroughly imbued

with the genius of the latter day work; he has the confidence of the church. With these essential qualifications he combines a rare executive ability. With the cooperation of the friends of Graceland his identification with the school should be strengthening.

**CHURCH HOME.**—By letter from Brother A. M. Chase we learn that the authorities to whom was referred at the late General Conference the matter of securing proper and adequate buildings for the work of the church at Salt Lake City have purchased what was formerly the English Lutheran church and parsonage, at 336 South Fourth East Street. This is said to be an excellent location. With this church home the Saints of Salt Lake City, as well as our official representatives there, should find the promulgation of the interests of the Reorganized Church in that city more pleasant than heretofore.

**LAMONI SCHOOLS.**—The patrons of the Lamoni, Iowa, school district, at an election held May 12, by an overwhelming majority, voted forty thousand dollar bonds with which to build a schoolhouse or houses in the town of Lamoni. This movement is made necessary on account of the inadequacy of present buildings, as to room, condition, and equipment.

**SOMEBODY CRAZY.**—Under title, "Joseph Smith vs. the Bible" one J. F. Hight in the *Christian Leader* for May 13 states, among other things: "The members of this cult are usually apostates from other religious bodies and of a mental organization to look for the silly, superstitious, and something that requires a form of insanity to believe." The tenor of this brief article reminds one of the insane man in the custody of the sheriff and on the way to an asylum, who, at every stopping place, insisted that it was the other fellow who was crazy.

## Hymns and Poems

### Selected and Original

#### Restoration.

Glorious light of the latter days,  
By prophets long foretold:  
Spirit of truth again restored  
With blessings manifold.

No more need souls who love the truth  
With doubt and myth be riven;  
For God has designed to rend the veil  
Between the earth and heaven.

As promised in the changeless word,  
Prophetical, divine,  
In many ways its writers saw,  
This light of evening time.

Marvelous work, its messengers,  
Angels from paradise!  
Yet few receive, many reject—  
Old systems all despise.

We know not why so few receive;  
So few the faith defend.  
Enough to know it is God's work,  
And Jesus is our friend.

Not by might and by power,  
Will the gospel win its way;  
But the humble, Christ-like spirit  
Lived by the Saints each day.

A SISTER.

#### At the Cross-Roads.

An old man sat at the cross-roads  
On a stone by the village street.  
He was weary and worn and travel stained  
And faint from the dust and heat,  
And his gray head drooped as he sat there  
With hunger and travel spent.  
While the noonday throng went hurrying by  
On their homeward journey bent,  
And I passed by with the others  
In that heedless current caught  
That recked nor cares for the stranger poor,  
Nor the homeless wanderer's lot.

But the picture left its image;  
I could not drive it away.  
And I thought of One who would surely have paused  
Had he been in the crowd that day.  
How his eye sought out the outcast,  
Who was barred from his fellow's door,  
How he gave his hand to the woman shamed,  
And bade her sin no more.  
I saw him kneel by the leper,  
As he shuddered and cried, "Unclean!"  
And health and joy and manhood came  
At the touch of the Nazarene.

They are waiting there at the cross-roads,  
Weary and faint—alone.  
There are many bowed with a sinner's shame  
Or a shame that is not their own.  
It may be a friendless orphan,  
Or a slave in the thrall of drink—  
Your path may lead to a happy home,  
And his to the river's brink.  
The wretched, the weak, the burdened,  
The pilgrim with wayworn feet—  
They are sitting there as the old man sat  
At the place where the cross-roads meet.

Oh, linger a bit at the wayside,  
And let your heart be heard,  
As it bids you pause by your brother man  
And give him a cheering word,  
For the life that loves is lovely  
And the soul that gives expands,  
And the heart that warms to a brother's need  
Is like to the Son of Man's,  
And the meed will be right royal,  
When he says to you and me,  
"Inasmuch as you did for the least of these  
Ye have done it unto me."

—F. C. Wellman, in the *Christian Herald*.

## Original Articles

### HISTORICAL ARTICLE UPON THE INSPIRED VERSION.

About June, 1830, Joseph Smith, directed by inspiration, began a translation of the Jewish Scriptures. He was directed to begin this work by the revelation of June, 1830. According to this revelation the Lord said unto Moses:

In a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold, I will raise up another like unto you, and they shall be had again among the children of men.—Doctrine and Covenants 22: 9.

The purpose of this inspired version was therefore to restore these lost things.

Also in the Book of Mormon, we have the statement:

For, behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have been taken away; and all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: wherefore thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles.—1 Nephi 3: 169-172.

And then we learn also from history by many authors that additions, corrections, and subtractions were made in the versions, not only by the transcribers, but also by those who set them at work. They took liberty to add, to retrench, and correct divers things. The critics have sometimes reformed the text and boldly corrected it upon a mere conjecture. The primitive Christians, persecuted by Jews and pagans, had lost the originals of their books. Any copy whatever might be relied upon as if it had been the first original, written with the hands of the apostles. Also, the Jews were sometimes careless and negligent, and lost some of the sacred books and burned and destroyed others.

Concerning the restoration of the Scriptures, we read in the Book of Mormon:

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.—2 Nephi 2: 19-23.

And again:

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them, and shall make

known to all kindreds, tongues and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved; and they must come according to the words which shall be established by the mouth of the Lamb.—1 Nephi 3: 192-194.

From all this we see that it is the purpose of the Inspired Version to restore those plain and precious things which were lost from the Scriptures.

Joseph Smith was engaged at this work as opportunity offered, and when Sidney Rigdon came into the church, he assisted him [as scribe] a great deal. While engaged in this work they received in December, 1830, by revelation, an extract from the Prophecy of Enoch. The work was finished July 2, 1833, in the twenty-eighth year of Joseph Smith's life.

In Doctrine and Covenants 42: 15 we have again a revelation about this work:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.

The manuscript of the Inspired Version, at the death of Joseph Smith, in 1844, was left in the hands of his widow, where it remained until the spring of 1866, when it was delivered to William Marks, I. L. Rogers, and W. W. Blair, a committee appointed by the annual conference of April, 1866, to procure it for publication; by them it was delivered to the Committee of Publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson. The printed Inspired Version of the Scriptures was published by these three men, according to the act of Congress, in the year 1867.

The last HERALD of the year brought to the waiting Saints the glad tidings that the Inspired Translation of the Holy Scriptures was at last ready for mailing, five hundred out of the first edition of five thousand having just been received at the Herald Office. The church has ever been willing and anxious that this translation should be criticized in comparison with other translations of the Scriptures, and then judged upon its comparative merit. The year 1867 will be remembered in the annals of the church history as an important one because of the publication of this sacred record.

F. L. J. ROOS.

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### TENT WORK.

NUMBER XI.—"METHODS AND TACTICS SERIES."

*As the season for tent work is about to open, this article may be timely. Brother Ebeling is enthusiastic, and a perusal of his article makes one wish to get out and try tent work for a while,—and probably that was exactly the effect that is was intended to have. At a little later date we will publish an article on the same topic by Brother N. L. Booker, another*

*experienced tent worker. Brethren Ebeling and Booker were companions-in-arms in a very successful campaign of tent work in Ohio some years ago and are qualified to write on this subject. No doubt they will be pleased to answer questions or give further advice to any who may be contemplating tent work for the summer.—EDITOR.*

I know of no more practical and effectual way to proselyte in the present day than by means of the canvas covered tabernacle.

In this day of the growing sentiment for a return to the simple life, tent work in preaching the gospel has a special charm. There are a large number of people who are looking for that which tends toward the romantic and dramatic, for whom the white canvas, or tented city, has a drawing power. Again, we have a large class of people who feel that the popular churches, with their mahogany pulpits, rented pews, paid choirs, and preachers, do not welcome them there. These find their congenial climate under the canvas, with pulpit made of rough lumber. And, again, we have the curious, who are always looking for that out of the ordinary, who frequently "drop in" out of curiosity. In fact, the tent may be properly termed the drag net in the sea of humanity.

Tent preaching is no longer considered the faker's or babbler's business, to which none but the "baser sort" gravitate, but in the last few years has become quite popular. Many of our leading churches in the large cities have their meetings under canvas during the hot period of summer, and find it remarkably successful. Beyond doubt there is a charm and novelty about tent service productive of much good. So much for the sentimental; now for the practical.

#### LOCATION.

The location has a great deal to do with successful tent operation. It will not do to put the tent in some dark, obscure place, or one difficult of approach; nor is it prudent to erect it in the business part of the city, where the incessant noise of the street cars, the rumble of wheels of the carriages, or the screeching yells of the street urchins drown the preacher's voice. If in a city, it should be on a nice, clean street, where the "common folks" reside, on a lot with an elevation a little above the street, giving particular attention to the cleanliness of surroundings. Scraps of paper, boxes, cans, parings, etc., will be constantly accumulating, especially where you do your own cooking. The grounds should be gone over each morning, gathering up all such accumulations. If in a village, the public school grounds is an ideal place, one of easy approach by all. If in the country, get near the crossroads, with shade trees. If you have to forego either one, let it be the crossroad, and try to get a shady grove as near the public road as possible.

#### METHOD OF LIVING.

Those operating a gospel tent should by all means eat and sleep on the grounds. There is an originality, freedom, and simplicity about this kind of life, especially during the hot summer months, that is of fascinating interest. You eat better, sleep better, and, added to all this is the independence which one can not feel in having some one else wait on them.

But the main feature of living right in the tent is that you are always there to wait upon all callers, who are not a few. On pleasant days have the side curtains raised, letting the warm sunshine and gentle summer breeze find a welcome in your tabernacle. This will often be an inducement for the tired, weary traveler to step in and spend a few hours with you, which invariably results in religious conversation.

At the beginning of the meetings don't fail to inform the people how you get your living. You are there to give them the gospel, and all you ask in return is to bring a little of whatever they can spare to feed the outer man. You will have no trouble in being abundantly supplied, in which they seem to take special delight. Don't be fastidious, it may be beans, beans, and beans; but eat them with thanksgiving,—but you will find the variety expanding the longer you remain.

#### THE PERSONNEL.

We can not emphasize too strongly the importance of having some one or two with the tent who can sing and perform on the folding organ. Good singing is the redeeming feature of tent work, if indeed tent work needs any redeeming. Throw wide open the side curtains, and about a half hour before preaching make the soft zephyrs of the evening resound with the sweet melody of song. And, like insects that crowd around the burning flame of twilight, will the eager denizens be drawn. Hand them a book, and in every way make them feel at home. I have known some to drive twelve miles to hear the singing. Good singing preceding a sermon will make the sermon seem more interesting. It is sort of a tonic for the rest of the evening.

If at all possible, let one or both of the elders have his wife with him. I know of no place in the church where the sisters can shine to better advantage than in tent service. The main feature in this will be to prevent the characteristic timidity in the gentler sex in coming to meeting where none of their kind can be seen. And, again, many privileges and considerations will be accorded a tent party if a woman is along, that would not be in her absence. Should they be blessed with the gift of song, they have a double duty to perform. Do not think you must have them along only to cook, wash dishes, and

mend your clothes. A missionary who can not or will not take pleasure in doing this had better start life over again. By all means have a sister along with you and treat her as one of the company.

#### LITERATURE.

Always have on hand a good supply of the cheaper tracts for free distribution. I would not advise going around the audience or standing at the entrance and sowing them everywhere, for many people will take a tract simply through courtesy. Announce from the stand that you have tracts on various subjects, to give gratis to all those who come forward. Thus you will get only those who are more or less interested. Also have books and higher priced tracts for sale, not neglecting to advertise our church books and papers, giving them to understand that it is not for your personal gain. In all our work we want to avoid anything that caters to the commercial. An excellent way to advertise the meetings is to take a few tracts to the houses, with the location of the tent written on or stamped on them. Don't throw them in the yards, but have the people come to the door and hand them the tract, at the same time inviting them to come. Don't get discouraged if many of those who promise to come never appear at all. You have filled one part of your mission there,—you have given them the opportunity.

#### DURATION.

As to the length of our stay in one place, let the interest entirely govern that. By all means don't leave a good interest. Stick to it if it is all summer. You may think to go back there next summer, or sooner, and possibly you may do so, but you will never find the interest you left. There is a psychological moment in all things, and more especially in appealing to the souls of men, and the psychological moment is when you have the people talking about the meetings. It is far better and more business-like to stick to one place and continue the work, although it may take an entire season, than to follow the squatter method.

#### FINANCES.

Not unlike all other active lines of work, a certain amount of money is needed to run the tent. Tell the people very frankly and kindly your needs, about once each week, Sunday being the best time. Give the people a chance to help, and by the proper appeal to their better manhood you will be surprised to see how readily they will respond.

On each Sunday you should have a basket dinner. Urge all the Saints and friends far and near to come next Sunday and bring a basket filled with good things and spend the day with you. It will be a real happy outing for them. Furnish them good

music, and the best you have in the preaching line, and in return for all this they will gladly make good all financial obligations. Many times our brethren fail to have sufficient means to carry on the work because they fail to let the people know how they are provided for. Do not get into the detestable habit of begging, hinting, by pleading poverty; but frankly and honestly let the people know how you expect to secure the necessary help.

I have frequently had people come to me and ask, "How do you people get along? You don't take up collections. We feel we would like to help a little if you will give us a chance." This has led me to believe that others feel the same way, but are too timid to express themselves. Hence the collection, preceded by an explanation, will set them at ease, and comfort the campers. In my many years with the tent, I have always ended with a nice little surplus. Others can do likewise, for the milk of human kindness still flows everywhere.

#### CARE OF THE TENT.

Too close attention can not be given to the care of the tent. In a manner it is perishable property. One putting away for the season will end its usefulness, unless it has first been thoroughly dried. Wherever there has been a drop of water not dried when folded, there will be a little hole. A tent should not be folded for the winter until along in the afternoon on a good drying day. While it may dry the canvas in less time, the ropes and sticks would be wet, and on putting up the tent next spring it would fall apart.

A tent can be made to last years longer by applying a coat of oil for that purpose. It can be secured from any mail order house in Chicago. As soon as a tear or hole is noticed in the canvas, it should be mended. Like everything else, a tent needs attention along the repair line.

#### COMFORTS OF TENT WORK.

I know of no other line of church work where more real and solid comfort can be taken than in tent work. It can be made so homelike that the neighbors will envy your method of life. You live near to nature. The pure morning air, the song of the birds, the quaint, simple life, unannoyed with the drudgery of domestic conventionalities, is a rare treat not found elsewhere. Added to this is the happy realization that you are engaged in the service of the Master in blessing humanity.

Along with the preaching tent there should be one or two small ones for sleeping and cooking, in which there may be wardrobes, bookcases, etc., improvised from dry goods boxes. Under a shade tree, the dining hall is made out of mosquito netting, which keeps out the many pestiferous visitors,—a most excellent place to enjoy your repasts and sat-

isfy the appetite made keen by the bracing morning air. Under the shade trees, a rocker or two may be placed, a hammock being where you can repose and prepare your mind for the coming service. The neighbors will be quick to seek your acquaintance and exchange visits, and be mindful of your recurring wants and take pleasure in giving. If we expect to find friends, we must make ourselves friendly. We should not charge at the people in "hammer and tongs" style, but leave the impression that we have the best thing on earth for them, and are anxious for them to share it with us.

#### CONCLUSION.

As a practical, pleasant, economical method of spreading the gospel, tent service leads. There are many places where we can not secure a building, but there are very few places where we can not get a spot of ground on which to set a tent.

Tent work, however, is not the place for the "bandbox" preacher, who may be afraid to soil his hands. There are ropes to tighten, stakes to drive, lamps to fill, cleaning up to be done, all of which will be pleasant if we enter heart and soul into our work. A certain amount of physical exercise is necessary; take it, and less apothecary dope.

Every district in the church should fit out two of their elders with a tent, and cooperate with them in taking the gospel to others. This is a peculiar opportunity for each and all to use the talent God has given them. Each district should have a tent fund, and devise methods to supply it for the use of the tent. At your reunions the tent can be used to good advantage. In my eighteen years of church work I am personally aware of hundreds having brought into the church through tent work.

F. J. EBELING.



### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH TRUTH REVEALED.—PART 3.

BY E. E. LONG.

#### BUILDING THEIR OWN HOUSE.

But now that the lines had been drawn, and he and his followers were denied fellowship with every existing religious organization, a new burden was laid upon Mr. Campbell and his collaborators, that of gathering together their followers into organized communions and instructing them in the principles of the gospel.—Grafton, p. 144.

As faithful students of the New Testament, they recognized grave departures from the teachings of Christ and his apostles and sought straightway to restore the simplicity of the gospel, so that men could understand it, receive it, obey it, and rejoice in its blessings.—Reformation of the Nineteenth Century, p. 496.

But who would have thought it remained for any so late as 1827, to restore to the world the manner—the primitive

manner—of administering to mankind the gospel of our Lord Jesus Christ!—Hayden's History of the Disciples, p. 173.

So the "restoration" actually began as a distinct movement in 1827. It was about this date that they "put to sea," when some of their boldest efforts at restoration were attempted. Prominent among their big doings were the meetings in the Western Reserve, of Ohio. Here some of the most astounding "discoveries" of the "current reformation" were made. We will let the historian, Hayden, tell the story, and in the meantime we will keep in mind their adopted "rule," "Where the Scriptures speak, we speak," and the importance of having an "approved precedent."

#### AN EVANGELIST CALLED. SETTING THE CHURCHES IN ORDER. APOSTOLIC PREROGATIVES ASSUMED.

It was apparent, no less in the wants of the people than in the light of the sacred Scriptures, that a suitable person should be selected to travel among the churches, to preach the gospel, and to set things in order according to the teachings of the primitive church. So evident had it become that this long-neglected duty must be resumed, that a petition to this end was sent to the Mahoning Association from the church at Braceville. It was understood that the church in Nelson was consulted, and that it concurred in the movement. Mr. Campbell came to the association with this same purpose in his heart. Passing through Steubenville, he called on Walter Scott, principal of the academy in that place, and persuaded him to come to New Lisbon, with the intention of securing his appointment as the evangelist of the association. On this occasion, memorable in history, the association met by regular appointment in New Lisbon, Columbiana County, August 23, 1827.—Hayden's History of the Disciples, p. 55.

There were fourteen churches represented by thirty-three "accredited messengers," besides other prominent preachers. Among other things it was:

Voted, That all the teachers of Christianity present, be a committee to nominate a person to travel and labor among the churches, and to suggest a plan for the support of the person so appointed.—Ibid., p. 57.

A committee of fifteen was appointed, including Mr. Campbell, whose unanimous report was as follows:

1. That Brother Walter Scott is a suitable person for the task, provided the association concur in his appointment, to devote his whole energies to the work.
2. That voluntary and liberal contributions be recommended to the churches for creating a fund for his support.
3. That at the direction of Brother Scott, as far as respects time and place, four quarterly meetings for public worship, be held in the bounds of the association this year; and at these meetings such contributions as have been made, in the churches in those vicinities, be handed over to Brother Scott, and an account be kept of the same to be produced at the next association; also, that at any time and in any church, when and where Brother Scott may be laboring, any contributions made to him shall be accounted for to the next association.

Voted, That the above report, in all its items, be adopted.—Ibid., p. 58.

The historian continues:

This association deserves much more than a passing note. It was the first ecclesiastical body in modern times, which, transcending the limits of its own constitutional prerogatives,

initiated a movement exactly conformed to the word of God, and utterly disentangled from all sectarian restraint. . . . Here was the appointment of an evangelist in the pure New Testament idea of that official minister, by the concurrent action of the ministry of a given district of country. In this it took upon itself the new duty of *establishing and regulating an evangelical agency, or ministry*. . . . This association assumed a new power, and with this higher prerogatives, entered upon the discharge of a far higher and wider responsibility. And what was it? Simply to revive the work laid by divine authority upon its hand at the beginning, to "preach the gospel to every creature." This pure, simple, most significant act was here for the first time performed by a body of churches assembled in delegate capacity. The selection of an evangelist to travel among the congregations of a given district, clothing him with power to set things in order, to preach the gospel, and by every means to promote the work of Christ, deserves the clearest and most emphatic statement as a direct, practical measure in restoring the apostolic order to the world. No one church assumed the grave responsibility of selecting, authorizing, and sending forth an evangelist. . . . This was a bold and untried step. It was a long step toward Mount Zion. But it was a safe step, as the Scriptures can lead no one astray; and, also, it was the *only method* of bringing about the *restoration of original Christianity* in fact, in faith, and in form, in letter, in spirit, and in practice.—Pp. 60, 61.

Now for the analysis. Here is the "call," appointment, and sending forth of a man clothed with the prerogatives of an apostle, to travel and set things in order, and not one single scripture reference is given as an "approved precedent," though it is declared that it was a "bold and untried step." No "thus saith the Lord" was announced authorizing such a step, but simply a petition from a local congregation at the "suggestion of a wise preacher." On the way to the association, Mr. Campbell, who has the same thing "in his heart," visits Walter Scott and "persuades" him to go with the understanding that he, Scott, is to get the appointment.

Remember, this is the most important "step" in the movement to date, and surely we should have something more in the nature of a divine call than we see in this event. Philip, the evangelist, was not "called" in that manner and he was in the "church of the first century" of which it is said this modern affair is the "replanting." Besides, it is nowhere recorded that Philip, or any other evangelist, was invested with the apostolic prerogative of "regulating and setting in order," the churches. To set the churches in order was a duty *primarily* belonging to the apostles (1 Corinthians 11:34), or some one immediately under their direction. (Titus 1:5.) But these men meet by appointment, select a committee to appoint a man to this important position; the committee selects one of their own number, because it was to a certain extent cut and dried beforehand, and he is sent out to demonstrate that it is the "only method of restoring apostolic Christianity." The officials of the "church of the first century" were sent out as teachers, instructors, and were to feed the flock.

#### THE GREAT DISCOVERY.

Suppose we accompany this new evangelist on his first tour of the churches. The first quarterly meeting was held at Braceville, the home of Jacob Osborne, the father of the petition asking for an "evangelist."

From Hayden's history we quote:

It was Lord's day, September 16, 1827. It was largely attended, and was prolific in important results. The principal preachers were Scott, Bentley, and Osborne.

Baptism was the absorbing topic.

A new light was dawning, and a farther glimpse into the light of the gospel was obtained at this meeting at Braceville. After the services of the day were over, Scott, Bentley, Osborne and Atwater walked out together. Conversation turned on the subject. Bentley had preached on it. He urged that it was intended to bring penitent sinners to the immediate relief they sought, by bringing them into the new covenant, whose immediate and distinguishing blessing was the actual pardon of all past sins. Osborne, turning to Scott, asked him "if he ever thought that baptism in the name of the Lord was for the remission of sins." Holding himself somewhat in reserve he intimated a desire for Osborne to proceed. "It is," said he, "certainly established for that purpose."

After discussing the subject pro and con, Scott remarked:

"It is evidently so." After a little, Mr. Osborne said to Elder Bentley, "You have christened baptism to-day." "How so?" "You termed it a remitting ordinance." Bentley replied, "I don't see how we can avoid the conclusion with the Bible in our hands."—Pp. 66, 69, 70.

Now, gentle reader, you have it. These restorers of the primitive church had been preaching and "replanting" for seventeen years, and it never dawned upon their benighted vision that baptism, one of the plainest gospel principles, was for the remission of sins until the 16th day of September, 1827. Even the evangelist, Scott, who was "regulating and setting in order" never dreamed of it before. So Mr. Campbell did not discover the true meaning and design of baptism in 1823. A little later Scott classified the elements of the gospel as, Faith, Repentance, Baptism, Remission of Sins, The Holy Spirit, and Eternal Life.

The historian remarks:

This arrangement of these themes was so plain, so manifestly in harmony with soundest reason, and so clearly correct in a metaphysical point of view, as well as sustained by the Holy Scriptures, that Scott was transported with the discovery. The key of knowledge was now in his possession. The points which before were dark or mysterious, were now luminous. . . . A new era for the gospel had dawned.—P. 71.

On page 100 we read:

It is due Brother Walter Scott to give him credit as among the first on the Continent of America, if not the very first, who took the old field notes of the apostles and run the original survey, beginning at Jerusalem. The first man I ever heard preach baptism in the name of Jesus, with its antecedents, for the remission of sins, and reduce it to practice, and from this period, 1827, it spread like fire on a prairie all over the country.

So, after all the years of reforming and restoring, they actually "discovered" that baptism was for the remission of sins, when it was right there in the Bible long before they were born, just as plain as it was in 1827.

In the casual observation of that important "discovery" we discover something else. Mr. Campbell says:

Now if our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism, as much as bathing is different from the Jewish ablution for legal uncleanness or impurity. The action has a meaning and design; and it must be received in that meaning and for that design, else it is another baptism.

Now we turn to page 168 of Reformatory Movements and read:

In 1813, as in 1809, baptism, as taught by Baptists, was not a command of Jesus Christ, made essential to the salvation of a sinner, as one of the conditions of pardon and acceptance, but it was simply made a door into the "visible church"—a door into the Baptist Church.

If Scott was the man who took the "old field notes" and run the "original survey," then the Campbells knew nothing about the "meaning and design" of baptism when they were immersed by Elder Luce in 1813; and since Baptist baptism was "not a command of Jesus Christ" the Campbells never had a scriptural baptism, and they lived and died "foreigners and aliens" to the kingdom of God.

Now listen to what Mr. Campbell has to say! "I do, indeed, contend for the restoration of the original gospel and order of things, and I do think that no sect in Christendom has the one or the other."—*Millennial Harbinger*, vol. 5, p. 251.

He says it was "lost in the Dark Ages," consequently not in existence. Can an individual, or an institution, give something which he does not possess? If "no sect in Christendom" had the ancient gospel or order of things, then Campbell's own immersion was as "empty as a blasted nut," and all this hue and cry about "sect-baptism" is a flimsy farce.

There is another feature of Scott's "discovery" that we wish to notice before we leave it. Scott classified the "elements of the gospel," as "Faith, Repentance, Baptism, Remission of Sins, Holy Spirit, and Eternal Life." The fact that the Holy Spirit was to be received *after* baptism was as much a part of the discovery as baptism, and was one of the elements of the gospel "restored." They believed in the operation of the Spirit, and, along with other principles, it became an "advocacy." There could be no mistake about the matter, because Scott had the "key of knowledge in his possession and was reducing it to practice." We pause to inquire, Why not teach it that way now? One word, "*Apostasy*," answers the question, more of which we will learn later.

Now let us compare Evangelist Scott's classifica-

tion of the elements of the gospel with the Apostle Paul's arrangement of the principles of the doctrine of Christ. Turning to Hebrews 6: 1, 2, we read:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

It will be noticed that in this apostolic classification the laying on of hands is given equal prominence with the others, and when we refer to such scriptures as Acts 8: 14-20, and 19: 1-6, and 13: 3; Luke 4: 40; Mark 10: 13-16; Acts 6: 3-6, we discover that it was reduced to practice by the ministry of the church of the first century; but it remains an undiscovered *element* with the Disciples to date.

Be it remembered that the great meetings in the Western Reserve at Braceville, Austintown, Warren, and other places, and where the great "discovery" was made, were under the auspices of the Mahoning Baptist Association; and the "current reformation" was entirely dependent upon the generosity of the Baptist people until the association had become so impregnated with the restoration ideas that it is no longer recognized as a Baptist institution. The Baptists had already taken decisive action against the Campbells in various places until they were compelled to withdraw. However, prospects were bright in the "Reserve" and great things were expected.

(To be continued.)

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#### HAS PRIESTHOOD BEEN ABOLISHED?

[Reprint from *The Gospel Standard*, published at Rozelle, New South Wales, Australia.—Error.]

A certain type of Christians who seek to combat the idea that men should be called of God by direct revelation to-day, as they were in days of old, confidently assert that the priesthood has "been done away," and by so teaching mislead many honest people. Do the Scriptures justify such an assertion? Let us examine them and see.

#### WHAT DOES THE TERM "PRIESTHOOD" MEAN?

The word *priesthood* is generally regarded as an ugly expression, and carries the Protestant mind, at once, back to the Dark Ages, when "priestcraft" dominated the Christian world. But "priestcraft" is the very opposite of "priesthood," in spirit, and can not exist where the priesthood is held as a sacred trust from God.

Webster defines *priest* thus: "One who officiates at the altar or in offering sacrifices; one who is set apart to the ministry of the gospel or who serves in a sacred office; a presbyter." Burnt offerings and sacrifices having been superseded under the gospel by the one sacrifice offered by Christ, our great high priest, the secondary definitions are the only ones

applicable to the "priest's" office now. According to Webster, *priesthood* means "the office of a priest or an order of priests." *Priestcraft*, he defines as "The management of corrupt priests to gain power, etc.; pious fraud of imposition in religious concerns." "Priestcraft" is, therefore, shown to be the corrupt use of the powers of the "priesthood" by those who have not the right to the office.

#### DOES ANY ORDER OF PRIESTS EXIST NOW?

According to Hebrews 7: 11, there are two orders of the priesthood—the Melchisedec and the Aaronic. "But," says the advocate of the abrogation of the priesthood, "the priesthood has been changed and now Christ is the only priest of the Melchisedec order." And in proof of this assertion Hebrews 7 is cited: "For the priesthood being changed, there is made, of necessity, a change also of the law." True, the priesthood is changed; but the text does not say it is abolished.

Just as there has been a change in the law, there has been a change in the priesthood. We are informed that the law "was added because of transgressions." (Galatians 3: 19.) Added to what? Why, to the gospel, of course. But, was the gospel known before the Mosaic law? Certainly. It is as old as the truth that Christ was a "Lamb slain from before the foundation of the world." The principle of divine atonement is the cardinal feature of the gospel, and with the remainder of the plan of redemption was framed before the foundation of the world. According to the King James Version of the Bible, we can at least trace the gospel back to Abraham, in proof of which read Galatians 3: 8. It was preached, also, to the Israelites by Moses (see Hebrews 4: 2—read also the preceding chapter). It contained the broad principles of the law but did not prescribe, as the latter did, what men should not do. Not being able to live in accordance with this higher law, the gospel, the Mosaic law was given to the Israelites as a schoolmaster to bring them to Christ. (See Galatians 3: 24.)

Just as the gospel contained all the principles of the law in a higher form, the Melchisedec priesthood, which was before the Aaronic, exercised all the powers and privileges contained in the Aaronic, and more. Melchisedec, after whom the order was called, was a priest-king. The Scriptures describe him as "Melchisedec, king of Salem, priest of the most high God" (see Hebrews 7: 1). His priesthood was of the highest degree, and exceeded in power the Aaronic, for the very Son of God, our great high priest, received the same priesthood. As the greater always contains the lesser, this priesthood had appertaining to it all the powers and prerogatives of the Aaronic order. When the law of Moses gave way to the higher gospel law in which all of its principles

were incorporated, the priesthood was also changed, and the Aaronic priesthood, which through the Levites, had been the administrative order under the law, now took a secondary place to the Melchisedec order.

#### DIFFERENT OFFICES IN THE PRIESTHOOD.

The Apostle Paul informs us in 1 Corinthians 12: 28, that God has set in the church the offices of apostles, prophets, and teachers, while in Ephesians 4: 11, he mentions also evangelists and pastors. Elsewhere we find elders (Acts 20: 17; 1 Peter 5: 1; etc.), bishops (1 Timothy 3: 1, 2), and other officers mentioned. Why were these officers set apart? Ephesians 4: 12 informs us that they were set apart for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is thus seen that the incumbents of the various offices were men ordained and set apart for the ministry of the gospel. What does Webster's Dictionary call such men? *Priests*, does it not? "*Priest*: One who is set apart to the ministry of the gospel."

#### THE PRIESTHOOD NOT LIMITED TO NEW TESTAMENT TIMES.

The language employed in 1 Corinthians 12: 28, "God hath set some in the church, first apostles," etc., points out the perpetuity of these offices and consequently the perpetuity of the priesthood held by the respective officers. The sun and moon were set in the firmament in the beginning and they are there yet. So with the God-appointed offices mentioned above. But Paul goes further in Ephesians 4: 13, and intimates that they would be continuous offices within the true church. He says that they were given for the purpose already mentioned, and were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." With such a multitude of churches in the world it can not be said that we are yet "in the unity of the faith," and so the offices in the priesthood mentioned above should be still in God's true church.

#### IS THERE ONLY ONE HIGH PRIEST?

Another erroneous idea is that there is only one high priest in the Christian dispensation—Christ, our mediator. This theory is based upon a misunderstanding of Hebrews 3: 1: "Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus." If the argument that Christ is the only high priest because of the language of the above text, is good, then the same language would also prove that he was the only apostle. But the latter is not correct, and so the former can not be. Christ was an apostle

as well as a high priest, and from this we reason that every apostle is, a high priest. . . .

#### HOW MEMBERS OF THE PRIESTHOOD ARE CALLED.

God is the best judge of the integrity of the hearts of men and the uprightness of their principles, and has reserved unto himself the prerogative of selecting those who are fitted to be his ministers. "No man taketh this honor unto himself, but he that is called of God as was Aaron."—Hebrews 5: 4. Aaron was called by direct revelation from God, and so all other ministers for God should be called. It was the Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2. Similarly, when a man is called to-day, the Holy Ghost should witness his call to those of the priesthood and the church.

Thousands of men claim to be ministers of God who have not received such a call. Is there any wonder that they try to make it appear that no such call is necessary, and that a God-selected ministry or priesthood is not upon earth to-day? Reader, do not be misled. God's ministers have in every age been an authorized priesthood, and so it will continue to be till the end of time. Those who would discredit the priesthood, have it not. They go out to represent God without his sanction or authority, depending altogether on their scholastic attainments and their power to "pass" a committee of their fellow men as to their fitness to be ministers.

In the true church, to-day, there are apostles, prophets, sevens, evangelists, elders, priests, teachers, bishops, deacons, etc., just as there were in the New Testament church, and each occupies in his particular office because of the degree of priesthood conferred upon him. "He whom God hath sent speaketh the words of God."—John 3: 34. Those claiming to be the ministers of God may be tested. If they speak in harmony with the Scriptures they may be the servants of Christ. If they do not so speak, they can not be his true ministers. The ministry of the church represented by this paper preach the same gospel as that taught by the Savior and his servants of New Testament times. This is a sure testimony to the fact that they have been sent of God. The doctrines they advocate differ from those preached by self-appointed teachers, for such men speak their own words and not the words of God. We are ready and able to prove these assertions at any time or place.

W. J. HAWORTH.

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Every clod feels a stir of might,  
An instinct within it that reaches and towers,  
And, grouping blindly above it for light,  
Climbs to a soul in grass and flowers.—Lowell.

## Of General Interest

### CHINESE APPEAL FOR CHRISTIAN PRAYERS.

In response to an official request from the Chinese Cabinet, special prayers for the new Republic were offered on April 27 in Christian churches throughout China, United States, and probably all nations. This unprecedented action on the part of China's new Government is generally interpreted by our religious press as at once a vindication of our missionary efforts and a spur to fresh activities. Typical of the comment in many quarters is the remark of the Portland (Maine) *Zion's Advocate* (Baptist): "China has invited her own evangelization; the missionary enterprise will henceforth stand on a very different footing in that old land." "The world has heard nothing like this before," exclaims the Chicago *Advance* (Congregational), and the Cleveland *Evangelical Messenger* (Evangelical) hails the incident as "prophetic of the coming supremacy of the principles of the Christian religion in China." The appeal, as telegraphed to the various Chinese provinces and cabled to the Department of State at Washington and to foreign mission boards, is as follows:

"Prayer is requested for the National Assembly now in session, for the new Government, for the President who is to be elected; for the Constitution of the Republic; that the Government may be recognized by the Powers; that peace may reign within our country; that strong and virtuous men may be elected to office, and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all churches in your province that April 27 has been set aside as a day of prayer for the Nation. Let all take part."

This is said to be not only the first time in the world's history that a non-Christian nation has called for the prayers of Christian peoples, but the first time that any nation about to adopt a new constitution and enter on a new order of life has asked the prayers of other nations for success. And it is little more than twelve years since the Boxer uprisings in China resulted in the martyrdom of 135 missionaries and 16,000 native converts!

Our religious papers are naturally jubilant over this recognition from so unexpected a source of the importance of Christian prayer. "Not only will this action of the Chinese Government impress the millions of its own subjects with the importance of Christianity," says the Philadelphia *Christian Instructor* (United Presbyterian), "but it should impress the so-called Christian nations with the importance of recognizing their dependence upon God, and their need of looking toward him continually for his guidance and blessing." Another Philadelphia paper, *The Catholic Standard and Times*,

also sees in this act of the Chinese Republic, "a very good example to the rest of the world." And it notes, "How different this attitude of the newest republic from that of the greatest one of Europe—France!" "The motive of China's call to prayer can only be conjectured," says the New York *Christian Advocate* (Methodist), but "the simple fact that such an appeal has been made is tremendously significant, indicating that the influence of Christian missions has extended far beyond the mere numbers of converts. It will give strength to the Christian movement in Asia and to the operations at the home base, upon which foreign missions, must depend for their maintenance and extension."—*Literary Digest*, May 10, 1913.

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### Seeking a New Continent.

The fact that the Mellville-Bryant casks have floated across from Point Barrow and Cape Bathurst to Iceland and Norway, respectively, shows that there is a northward current through the Polar Sea, but the further fact that the abundant driftwood coming from the Mackenzie River does not lodge to any extent upon the shores of Banks Island, lying to the north of the mouth of the Mackenzie, shows that this current can not be straight north from Alaska across the Pole, but must be a circuitous one, running for the first portion of its way westward nearly parallel to the coasts of Alaska and Asia—a thing which is substantiated by the known drift of the *Jeanette* after September 6, 1879, until she sank on June 12, 1881, and of the *Fram* from her freezing in on September 22, 1893, to her becoming free from the ice July 19, 1896.

Because a hypothetical land such as Harris has plotted satisfactorily explains these otherwise mysterious facts and many others, and because no other explanation is readily discernible that really does explain them, the students of tidal phenomena consider that there is land yet to be discovered in the northern ocean. But be that as it may, a successful expedition to the Beaufort Sea will either discover this land or establish the fact of its nonexistence.

The expedition will sail from a Pacific port of Canada in late May or early June. The ship is a 247-ton barkentine with steam auxiliary power which, under the name of *Karluk*, has for many years sailed the Beaufort Sea as a whaler. Although in many seasons the whalers in the Beaufort Sea find no ice to the north of them and every indication of an open ocean stretching far in the direction of the Pole, they have never had any occasion to explore to the northward because their business is to get whales, and whales, in their opinion, are not abundant farther north than a diagonal line drawn from the north end of Banks Island to Flaxman Island on the Alaska coast. Success in arctic exploration is always partly a matter of luck. If we happen to go north in a season of prevailing westerly or northwesterly winds we shall find the Beaufort Sea choked with ice and our ship will be compelled to hug the mainland closely; but if the summer of 1913 happens to be a season of easterly or southeasterly winds, such a season as we have had almost every year since 1906, we shall find the Beaufort Sea open farther north than any ship has ever tried to go and open probably to the latitude in which Harris lays down his theoretical land. The general plan is, therefore, to cruise northward from the mouth of the Mackenzie as far as it seems safe or feasible to go, and to establish a winter base on any land that may be discovered. —Viljalmur Stefansson, in *Harper's Weekly*.

### JEW'S ARE GOING HOME.

Under the above caption the *Kansas City Star* for May 3, 1913, makes reference to the work of one Joseph Colm, of New York City, a Christian Jew, who recently lectured in various Protestant churches of Kansas City. With reference to the return of the Jews to their home land this Joseph Colm, son of a converted rabbi, is quoted as saying:

The Jews are preparing plans to restore the temple of Solomon. The whole world is being stirred by a sudden and startling movement of the Jews toward their home land. Ten years ago there were only one thousand Jews in the city of Jerusalem. There are now one hundred thousand within its walls. More than two hundred thousand Jews are found in colonies established in recent years in the country of Palestine about Jerusalem. The colonies are proving very successful. Good crops are being raised where formerly all was waste.

More than twenty million dollars is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity. Rails are being laid for electric cars and interurbans. The Jews have five million dollars in a Jerusalem bank. They have purchased a large amount of land near the old mosque of Omar. They will rebuild on that land the old temple of Solomon, with modern equipment.

Until twenty years ago the land of Palestine was dry and arid. There were no rains, no crops and few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years. Jerusalem and Palestine again blossom for the first time since Titus destroyed the city. Several colonies of Jews have planted ten thousand olive trees on the hills of Samaria, a fulfilling of another prophecy.

I firmly believe Jerusalem will become as of old the market place of the Orient, and that Palestine will again be a land flowing with milk and honey. Electricity is being used more and more, while the desert tracts are being reclaimed from the sand and debris of centuries. When water has been placed on the Holy Land it will be able to maintain a population of millions of people. And there will be millions there before long. The country is being generally improved and will be an altogether different Palestine from what it has been during these centuries. The Jews are going home.

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### How the Races Jostle at the Holy Tomb.

"Room!" It is the Syrian bishop, with a long white beard, emerging from the little subterranean chapel. Then come the Greeks, with Byzantine ornaments; and the Abyssinians, with their black faces. Quick, quick, they pass in their sumptuous garb, while boys swing silver censers ahead of them, pushing aside the mob as they pass. In this sea of humanity there is a continuous roar, unending sounds of psalmodies and sacred gongs. It is so dark that everyone needs a candle in hand to find his way between the dark columns, beneath the shaded galleries, and so thousands of jets of flame follow and cross each other. Some are praying aloud, others weep bitterly, hastening from one chapel to the other, here to kiss the rock where the cross once stood, there to bow and weep for Mary and the Magdalen. Priests beckon to lead you through narrow gates to the caves of the tomb; old women, their cheeks running tears, ascend after saluting the tomb itself.—*Christian Herald*.

It is difficult to rest if you are doing nothing—Roman Proverb.

## The Staff

EDITED BY AUDENTIA ANDERSON.

### By Way of Greeting.

It was with great pleasure we looked forward to the establishment of this department, for we saw great possibilities for it—a wide sphere of usefulness.

Since being placed in charge, however, a heavy sense of responsibility has served to dim our enthusiasm slightly, for we realize that unless others rally to our assistance, it will be beyond our ability to make it a success.

However, getting around among the people at the close of conference, telling them of the plans, and soliciting their support, we really harvested an encouragingly fine crop of *promises*. May these promises speedily leave the hazy realm of thought for the tangible one of materiality.

Come, now, let us *conspire* together! Let us use this department as a medium for all things musical which can be shared or passed on! Let us feel that it belongs to each of us,—a point from which we can reach others interested in that which interests us,—a source of inspiration to which we may never turn without receiving new impetus to our endeavors, new faith and courage for all our efforts to uplift our musical standard before the world.

The door of this department is open to *you*,—please come in! Have you an idea which would be helpful to music lovers? Send it in! Have you a suggestion regarding the public song worship? We welcome it! Have you a criticism concerning popular ways and methods of using the art of music? Let us have it! Do you feel to lift your voice in warning or reproof against the prevalent abuse of this divine art? Let it be heard! Have you a musical hobby of any sort? Trot it out! Let all our effort be with one idea in view,—the building up of this branch of our service to God—in obedience to the injunction, "Let the young men and maidens cultivate the gifts of music and of song."

We expect to publish from time to time such songs as may reach us, which have been given by the Spirit. Perhaps, also, poems of merit, whose composers have expressed in that way their praise and devotion. If you run across any of these you deem worthy of reproduction, please send them in.

And for our "Notes of the Staff" column, send items of any musical activities you become aware of, either in your local district, or in the world at large, which would be of general interest.

With the hearty cooperation of all, we feel sure this department will find a corner of its own—a sphere of much usefulness in centralizing our interests; and we bespeak for it your most earnest and loyal support.

Address all communications to Audentia Anderson, 1300 West Electric Street, Independence, Missouri.

### The Conference Choir.

All who attended conference this year unite in praising the work done by the new organization known as the Conference Choir. It is a thing apart, as all local lines and interests are wiped out, and everyone loses his identity for the good of the combined effort.

Much credit is due, for this success, to the unbounded faith and energy of the General Chorister, Brother Albert N. Hoxie, jr. His vocation is such that it carries him about the country, throughout the East, and the Middle West, and he combined his business and pleasure in such a way that he

met with many local choirs in the course of the year, and trained them on these anthems for use at conference. And to him it was pleasure, for he met with hearty response; and found the choristers all over the country willing, yes, eager, to help forward this project.

His success was manifest at Lamoni, when the chorus of over one hundred voices combined to render in artistic and enthusiastic manner those splendid offerings of praise and worship. It was truly an inspiration and an eye-opener—for it is only a beginning—the pioneer work of the movement. From Lamoni there went out all over the country enthusiasts for this general choir movement, and great things are assured for the future.

Incidentally, the choir members had several occasions of sociability, when the spirit of comradeship and unity prevailed to the achievement of a "royal good time." One of these was when, on Monday evening, April 14, the members of the Lamoni choir entertained the visiting members, at the Music Studio. A program, varied in its character, but evincing, to the fullest extent, the great powers of the Lamoni people to entertain, was carried out most enthusiastically, and a bond of fellowship was woven there that night which will endure throughout the future.

On the Thursday evening following, permission having been granted by the authorities, the choir withdrew from the evening services after the anthem and special song services were rendered, and repaired in a body, first to the Saints' Home, and then to Liberty Home, at both places singing many songs of cheer and inspiration to the aged inmates.

Afterwards the party went to many different places, serenading softly with the beloved songs of Zion. The members gradually dwindled as the singers neared their homes or became weary, until finally only a crowd of twenty-six out of the original one hundred and twenty-five sang the doxology as a fitting closing offering.

The Conference Choir has come to stay! It has a power and enthusiasm about it that wins its way to all hearts.

Preparations are already under way for the work for next year, and only a constantly rising standard of excellence and acquirement will satisfy those who have it in charge.

So, all hail, the Conference Choir!

### Notes of the Staff.

General Chorister Hoxie dropped around by Independence on his way home from conference, and gathered the singers of the two local choirs together for three big rehearsals and a grand concert. The rehearsals were Thursday and Saturday nights and Sunday afternoon, and the concert Sunday night. The church building was crowded to the limit, the halls and galleries being packed with standing listeners. Four big numbers by the choir of one hundred and ten voices, vocal solos by Sister Pearl Crick and Brother Paul Craig, piano solo by Sister Marie Riggs, trio for violin, organ, and piano by Brother and Sister Hoxie and Brother Craig, organ numbers by Brethren Ralph Smith and P. Craig, and a duet by the latter and Brother Orville James were the musical features. A scripture reading and remarks by Brother Garrett and a beautiful prayer by Brother Bond, were contributory settings to a most inspiring and scholarly address by President F. M. Smith. Altogether the musical enthusiasm of the community received a pronounced impetus, and from the vast attendance of nonmembers as well as members, came one big chorus of approval and delight.

At the reception given the Conference Choir by its Lamoni members, there was developed a phrase which has apparently

become the choir slogan—because of its spirit of enthusiastic readiness. Here it is:

"All in favor—*hurry up!*"

It is suggested that the conference choir members either memorize the entire Hymnal and Zion's Praises, or else provide themselves with flashlights in order to sing intelligently while Brethren Etzenhouser, Griffiths, and others show their interesting stereopticon pictures.

Brother Hoxie was presented with a fine baton at conference. It is made of wood from the Hill Cumorah, ornamented with wood from Palestine—surely the "stick" of Judah and the "stick" of Ephraim combined in one. This was through Brother Rudolph Etzenhouser's instrumentality.

Now, please remember that every music lover in the church is on the staff of this department, and we shall expect a liberal supply of notes from each one.

Our talented young sister, Marie Riggs, of Kansas City, is to give a recital soon. Her work has won the flattering approval of Mr. L'Hivonne, the famous pianist, and he has arranged to take her for a pupil. She will go to Europe in August to begin her study with this master.

Our General Chorister, Hoxie, manages to keep alive musically wherever he goes. He met with the Saints of the South Chicago Branch on Sunday, May 4, giving them generously of his violin music, Sister Marguerite Wickes ably accompanying at the piano. Last Sunday evening he gave a recital in the Methodist church at Waterloo, Iowa. The door of opportunity is always open for a young man or woman who has made himself master of the art of music in any of its varying forms.

### The General Choir Movement.

With the joyful and triumphant strains of the "Unfold Chorus" the Conference Choir disbanded, and the exchange of farewells demonstrated that our musicians had established not alone new ideals, but had formed a closer comradeship, which was good to behold.

The service rendered was of a most pleasing character, enthusiastic, noble, uplifting, and inspirational. With one accord all responded to the call of prayer, and it ran from heart to heart, for the presence of the Spirit was beautifully manifested by peace and unity within our ranks; and from pure hearts came purified voices, which has left the impression that was so desired.

The only expressions of regret that we heard were by those who failed to respond to the call, and did not prepare for this pleasant service. We trust that through the *HERALD* and *Autumn Leaves* a greater range of publicity will be given this work. Mrs. Audentia Anderson, of Independence, Missouri, assumes the arduous task of editing musical matter. Her interest in the success of this branch of church work dates back many years, and it is with pleasure that we announce her willingness to assume this important role. Inasmuch as this department will be regularly represented in the *Autumn Leaves* from now on by articles on this subject, we urge those interested to subscribe to this worthy publication.

We have but fifty copies of books containing the seventeen anthems used by the Conference Choir this year, which we will send on application for one dollar each, plus eight cents

for postage. Quantity orders are sent by express, collect. Inasmuch as some of these anthems are to be used again, it would be well to have a copy if you are interested. Our new collection of anthems will not be placed on sale until August 15, 1913. A special announcement concerning these will be made in a later issue of this paper, and also in *Autumn Leaves*.

We are taking into consideration a further uniform work suitable for small choirs, composed of singers of limited experience. We would appreciate hearing from leaders of such choirs who would support a special edition prepared for their use. Announcement concerning district choristers and their appointment will be made an issue of separate discussion later.

May I again refer to that beloved word that means so much to a Latter Day Saint, "*consecration*"? This is the only word that can be used to emphasize the true spirit of this musical movement. My friends, keep this gift of music and song sacred, develop and use it in places of good repute, and remember that spiritual music eats into the very soul of man, and brings to mind things lovely, things beautiful, consoles and comforts him, creates good desires and prepares his heart to listen, understand, and appreciate the music that is found in the message of salvation.

Prayer and fasting are necessary requirements to bring our work to a spiritual instead of a purely physical effort. We are admonished to sing with the *Spirit* and *understanding*. How can we without spiritual preparation? Let us, therefore, prepare *now* for the days of triumph. What would those days be without music? or let us say rather, What will they be with music and by *consecrated musicians*? Trim your lamps, and keep them burning.

ALBERT N. HOXIE, JR.

PHILADELPHIA, PENNSYLVANIA, 1512 West Allegheny Ave.

### Henry IV's Apostrophe to Sleep.

O sleep, O gentle sleep,  
Nature's soft nurse, how have I frightened thee,  
That thou no more will weigh my eyelids down,  
And steep my senses in forgetfulness?  
Why rather, sleep, liest thou in smoky cribs,  
Upon uneasy pallets stretching thee,  
And hushed with buzzing night flies to thy slumber,  
Than in the perfumed chambers of the great,  
Under the canopies of costly state,  
And lulled with sound of sweetest melody?  
O thou dull god, why liest thou with the vile  
In loathsome beds, and leavest the kingly couch  
A watchcase or a common 'larum bell?  
Wilt thou upon the high and giddy mast  
Seal up the shipboy's eyes and rock his brains  
In cradle of the rude imperious surge  
And in the visitation of the winds,  
Who take the ruffian billows by the top,  
Curling their monstrous heads and hanging them  
With the deafening clamor in the slippery clouds,  
That, with the hurly, death itself awakes?  
Canst thou, O partial sleep, give thy repose  
To the wet seaboy in an hour so rude,  
And in the calmest and most stillest night,  
With all appliances and means to boot,  
Deny it to a king? Then happy low, lie down!  
Uneasy lies the head that wears a crown.—Shakespeare.

Chaste and immaculate in every thought.—Shakespeare.

# Mothers' Home Column

EDITED BY FRANCES.

## Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa; Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri; Mrs. H. A. Stebbins, Lamoni, Iowa.

## Departments.

Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha L. Donaldson, superintendent, 700 North Emporia, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

## Questions.

In our last we said that we would give a reason for believing that the revival of the Sisters' Prayer Union was timely and much needed. There are many reasons (or so it appears to us) why this is so. But for the present it now seems best that we put the matter, to which we wish especially to refer, in the form of questions, hoping in this way to elicit answers which may cause each one to stop and think for a space, and having thought, then to turn the searchlight of truth upon our most secret act and word, questioning if we are indeed guilty.

From our recent conference many of the Saints went home strengthened to renew the battle of life, having their faith in both God and man renewed. But was there ever a time when the Saints of God met together, that Satan did not come also? and of him it is written, "He was a liar from the beginning," and we have never heard of his reforming.

In her letter to the Prayer Union, Sister Kearney says: "I have changed the subjects somewhat from the old program to meet more nearly what seems to be present requirements."

One of those changes we note is this: "Pray that each member of the church may be clothed with that charity which will lead them to 'speak evil of no one,' but regard the reputation of our brother or sister as we regard our own."

That the tongue still remains all that the Apostle James described it to be, we have reason to believe, and that no one is safe from its venom we have reason to fear—we will not say know. That age and uprightness of life is no shield, neither official position, nor the reverence due to both combined.

Far back in the years, in the very inception of the Prayer Union, the following memory texts were given to Sister Kearney in answer to prayer, and she herself had no knowledge of what they were until she turned to them and read them.

The first is found in Isaiah 41: 6: "They helped everyone his neighbor, and everyone said to his brother, Be of good courage."

Question: Is not this my duty? Have I done this?

The second is found in Zechariah 8: 16, 17. "These are

the things that ye shall do: Speak every man the truth to his neighbor, execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord."

Question: Have I obeyed the former, and been careful to avoid the latter?

Zion can never prosper until her children are living in obedience to God's law. Can we be doing this if we are doing the things God hates?

## A Parting Word to Home Column Readers.

More than twenty-seven years have now passed since we first took charge of this department of our church paper. During that time many changes have taken place in our own life, and many and greater ones in the advancement of church work. How well our department has kept abreast of these latter changes, or how much it may have fallen behind, is for those who have been its readers to judge, and with them and the Father we leave it.

There is always more or less of sadness when we come to the parting of the ways, come to where the words of farewell must be spoken. And this is especially true when we realize that the work we resign is being laid down by weary hands—hands which in this life will not take any other in its place.

But in this instance the sadness is entirely overbalanced by the knowledge that we surrender it into far more capable hands—to the guardianship and care of one whose soul is fully imbued with the spirit of the great latter day work, and who will bring to this department of the Master's work the same zeal and knowledge of its needs which has characterized and made eminently successful her labors in other departments of church work. Sister Christiana Salyards, who has consented to assume charge of the Home Column, is too well known to our readers to need any introduction from our pen, and while we thank you most sincerely for your loving loyalty of these many long years, and the charity received at your hands, we do as sincerely congratulate you because of the fact that the interests of your department in our church paper passes into her hands. That many years of increasing usefulness may come, to the "Mothers' Home Column" under its new editor, is the wish of

FRANCES.

## Letter Department

CASTLEBERRY, ALABAMA, May 6, 1913.

*Dear Herald:* I see the conference appointed three hundred and forty-eight missionaries. Hope some may come this way. Brother A. G. Miller came to my place last year and preached a few sermons, baptizing a fine young man. Brother Miller is an able young man, and his wife is a great help to him.

He left my place too soon, on account of other calls. I believe that when a minister gets an interest in a place he ought to stay, if possible, till he sees that he has done all he can. Now, when Brother Miller left here I learned that there were three others who were going to unite with the church; but two of them have moved away, and they may finally lose all interest, and never come into the church. A little faith is well at times.

Some members are a great drawback to their own selves. They use tobacco and alcoholic drinks, eat bacon and beef, and drink coffee. All this gives them a spirit of don't care. They are angry a great part of the time, full of poison, aches, and pains. I do not see how they can use all these things, when the great King says they are not good for man.

There is a time to use meat, sparingly, but no time to use coffee, tobacco, or liquors.

I once used all the above, after I came into the church. I will tell you how I came to discontinue the use of whisky. I was raised to believe that we ought to have an eggnog every Christmas. Well, I ordered a gallon of whisky. I made my nog, and thought it was good. For the children who couldn't drink nog, I made a little toddy. We all drank. I sat by a good fire; it was a cold day, and I began to hum an old tune. The children were all standing about the fire, and I began to count those who had shoes; I could only count one; the other four were barefooted. I have often felt bad, but I never felt so bad before nor since. I tried to hum that good old tune, but I couldn't. I paid \$3.75 for that whisky, which would have bought the shoes the children needed. I looked at the jug, then at the children. I said to myself, "I will never buy another drop." That has been twenty years ago and I am still a sober man, and the good Lord has forgiven me for that, because I quit.

I felt good when I got so I could sing again. I thank the Lord for turning me around and starting me toward the other end of the road. May God bless those upon whom the accursed habit has fastened itself, that they may have power to overcome.

I also quit the use of coffee and tobacco. My whole body was full of pain. I was nearly blind. I was almost a total wreck; my mind was weak and I was sickly. But, dear Saints, after that poison got out of my system, I began to feel well; and could see better. That has been many years ago. I will soon be seventy-three years of age. I do not use glasses and I haven't a single pain in my body, and I feel as if life is worth living.

Now, dear Saints, I am able to advise many of you; if you want to feel well, keep the commands of the good Lord. My prayer is that our Father may encourage us to love to obey these commands.

G. H. SHELL.

R. 2, Box 43 A.

HAGERMAN, IDAHO, May 6, 1913.

*Dear Herald:* As we have just returned from Anthony, Florida, to our home in Hagerman, Idaho, I will write a few lines so our friends who have been so good as to write us while we were in a land of strangers may learn that we have reached home. We will be pleased to hear from any, and will never forget the encouraging letters received in the South.

We may sometime write and tell you all about that southern country; but I want to say right here I saw the most lovely home in Missouri, that I saw anywhere while gone.

I found the Saints here alive in the work, and pray that we may all work together for the crown that is laid up for the faithful.

When our work has been finished here may it be well with us and all Saints everywhere is my humble prayer.

FLORENCE MCKNIGHT.

INDEPENDENCE, MISSOURI, May 8, 1913.

*Editors Herald:* It has been a long time since I have written to the HERALD. For a number of years I have been passing through the furnace. I can look at myself now and think of the blessings that have come to me, and truly thank God that I have been permitted to be tried. I don't feel that I want to still taste of the fiery trials, but God knows best.

I am greatly afflicted in body, but that is the least of my trials. I am not grumbling, neither complaining; I thank my God for the gospel, and that I have a testimony to bear of his work.

A circumstance I passed through one time caused me to call upon God for his Spirit to be with me, for I knew that I could not at all times be able to keep all of his commands, except he should strengthen me, and give me wisdom. I told the Lord exactly how I felt, that I would give my life before I would do anything that would cause another to do wrong. (Oh, I would that I could always be as willing as I was at that time to give myself for others.) I asked him to forgive me of my sins, and to give me his Spirit. No sooner had I thought it than the Spirit fell upon me, and my soul exclaimed, "Lord, it's enough." My joy was full beyond expression. Surely it was a testimony that the greatest command ever given to man (love) is true.

Brothers and sisters and friends, to this day I love my bitterest enemies. Hate will spring up, but it is soon lost in love. Wrong thoughts will come, but, Saints, we can put them away, immediately, if we have learned that great commandment, love, on which hangs all the law. My soul rejoices this day that I have heard this gospel. Saints, when this love is found in us, Zion will be redeemed. We ought to love one another and help each other in every way we can.

Your brother,

W. A. WILSON.

VANSCOY, SASKATCHEWAN, March 30, 1913.

*Dear Herald Readers:* As we so seldom see anything from the writers of this locality, I thought I would send in a letter. We are, some of us, still among the living, and I trust that none of us are spiritually dead. We are trying to keep the faith, though we may be on the frontiers, far from the stakes of Zion.

I read Sister Eleanor Whiting's letter with pleasure, and am glad to know that she, too, has learned that God does hear and answer prayer, in this, our day. I was shown a few years ago that if we would not be so determined to plan for ourselves, but would trust more fully in our heavenly Father, trying to be faithful and prayerful, we would find that he was overruling all for our good; and that if we would trust to his guidance all would be well.

Our branch, Sunday school, and Religio, are all in working order. We are glad to welcome any of the missionaries who can visit this locality. Brother J. J. Cornish has been doing a good work here in the last two months. In the past year we have had the help of Brethren J. C. Crabb, Leroy Wood, G. T. Griffiths, and J. W. Peterson, all of whom gave us good sermons and good counsel.

Brother Birch Whiting has also been of much help to this branch. I wonder if he remembers a dream he related in a prayer meeting on Sunday, September 10, 1911 (if I am not mistaken), to the effect that troublous times were upon us; and that he saw that some great calamity had overtaken some cities, that seemed to be far away; and that the dead were being loaded into wagons, and on drays, wrapped in blankets, to get them out of the cities. Then it seemed that some near us were being hauled away, after the same fashion.

Perhaps I can not tell it as he did; but it was brought vividly to our minds, soon after, for on September 12, two days after he told his dream, our peaceful community was shocked by the tidings of a terrible crime, committed only a few miles from us. James Ellick murdered his young wife and both her parents, though I believe the old mother lived nearly a week after being shot. After the inquest the bodies of the young wife and her father were wrapped in blankets and hauled to Saskatoon, over twenty miles. And now we read of cities far away, where the dead are hauled in every manner out of the city, as the result of the cruel war between Turkey and the Balkan States, many of them murdered in as cruel a manner as Satan can suggest. Truly troublous times are upon us.

And now while it is hard times all over, it must be doubly so where the floods and fires, tornadoes and cyclones have been doing their work. Yet, all that we can do is to "Pray for one another," and try to keep the faith.

In the last year the greatest trial of my life has come to me. Yet, through it all, I was made to know that my God had not forsaken me. For over forty-two years we had walked together along life's pathway, and if we could have had our way, we would have greatly preferred to pass a peaceful old age together; but it was not to be. Some four or five weeks before my husband's death, the last Sunday he was able to go to church, while singing the first verse of the first hymn, I raised my eyes to my husband's face, and the impression came to me that it was the last time we would see him there. I tried to put it out of my mind, and said, "No, Lord, it can not be," but again was the impression borne in upon my spirit that the next time he came there it would be his funeral. I could sing no more all that day, and I carried a burden home with me that seemed greater than I could bear.

My husband had been gradually running down in health, but had not consulted a physician. I persuaded him to go and see a doctor, who immediately pronounced it heart disease. I had so often taken it to the Lord in prayer, but the only reply I received was to talk it all over with my husband, and for us to unite in prayer for the Lord's will to be done, and all would be well. So we prayed, asking if it could be God's will he might be healed.

Then my companion asked for the consecrated olive oil, and as I knelt by his chair, he anointed my head and prayed that the spirit of peace and perfect trust in our heavenly Father might come to us, and that I might have strength and faith to endure whatever trial I should be called upon to meet.

On May 23, 1912, my companion was called to his eternal home. Through all the trying time I felt that I was upheld by a power higher than my own.

Pray for me that I may keep the faith.

EMMA L. ANDERSON.

ASHLAND, WISCONSIN, March 25, 1913.

*Dear Herald:* I enjoy reading the letters in the church papers very much. I hope the Lord will help me by his Spirit to be able to write something that will be helpful to others. I have just finished writing a letter for the *Ensign*, and desire to treat both alike.

We have a population of about eighteen thousand, most every kind of work, churches of all denominations, except Utah Mormons (who could not get a hold), and an Indian reservation joining us. The Scandinavian Adventists drew enough converts out of the other churches to start one of their own here last summer. They had three tents and presented stereopticon views every night all last summer. I dislike to see others presenting what they call the truth, and no one here to show the people the difference between real truth and error, till they become so steeped in false doctrine that they can't be gotten out.

Oh, yes, there is no English Baptist church here, either. That went to pieces a number of years ago. I was once a member of that church. Those poor people are scattered all over the city, and I know they don't feel satisfied in other churches. I did not, though I joined another so I would have some place to call a church home, and a place to do church work.

It is fine here in summer. Boats will run between here and Duluth and Superior twice a week, and every two hours between here and Washburn, Bayfield, and LaPoint. Twice a week they make trips among the Apostle Islands.

The old church at LaPoint, built by Father Marquette, a

hundred years ago, burned a few years since, but the old mission is still remaining, and a new church stands in place of the old one. The old Indian cemetery bears very old inscriptions on the tombstones, and some very peculiar ones. Anyone wishing to preach to the Lamanites has an abundant opportunity here in summer. This is supposed to be the scene of Hiawatha's home and surroundings.

This land of the Ojibways, or Chippewas, as we call them, and the Gitchee Gumi, Shining Big Sea Water, is our lake, Lake Superior. I think that poem of Longfellow's, Hiawatha, is the most beautiful thing I ever read in that line.

I wish we might interest some one who holds the priesthood enough to come and preach all summer, or come and locate here. We will do all we can to help along if anyone wishes to come. Elder B. C. Flint might tell you of the big four or five pound fish he caught last summer when here for a week.

There will be big shipments of ore from here this season, according to reports. It would be fine if some one would come before people begin to go for outings, when school is out June 15. The teachers of the schools go then, too.

Can't we interest some one in coming to help us build up the work in this place?

Your sister in the one faith,  
1711 FIFTH STREET EAST. MABEL M. DENNIS.

LUCERNE, MISSOURI, April 28, 1913.

*Editors Herald:* I am holding meetings in this place, in the Christian church. Will continue all week and over Sunday, if the Lord wills. Fair attendance and some interest.

Only one member of our church here, Sister T. H. Jones. She is a worker, and it is through her influence that I am permitted the use of the church. Her husband is not a member of any church, but is a fine man. Their niece plays for us at the church, and she is a nice young lady.

Respectfully,  
D. E. TUCKER.

INDEPENDENCE, MISSOURI, May 13, 1913.

*Dear Herald:* Will you please say to your many readers that I have been changed from the Clinton to the Far West District. Will the Saints in the Far West District please make arrangements for meetings, and let me come and help them, especially in new openings. Write me at 700 South Fuller Street, Independence, Missouri.

E. L. HENSON.

BENTON, ILLINOIS.

*Dear Herald:* We love to read the many letters written by the brothers and sisters, so thought some would like to hear from this part of the vineyard. There are a few Saints here who are striving to keep the gospel banner floating.

We can not all be preachers, but we can help spread the gospel by giving our neighbors our church papers to read. We think much good can be done this way.

We are glad we have been permitted to hear the gospel preached as it was presented by Christ and his apostles. It has been about six years since we were baptized, and we have never regretted it. We hope to live so our lives will be a shining light to those around us, so they may know there is a reality in what we claim.

May God bless his Saints everywhere. Our prayer is for the upbuilding of God's church and kingdom, and that all the honest in heart may be gathered in.

Your brother and sister in the gospel,  
MR. AND MRS. MET ROBBERSON.

R. F. D. 2.

DES MOINES, IOWA, April 9, 1913.

*Dear Herald:* The appended letter was returned, unclaimed, from Flint, Michigan. Would it be too much to ask that you give this matter place in your columns, as I have no means of reaching the Jewish brother except through your pages?

Fraternally yours in the work,

W. T. MAITLAND.

DES MOINES, IOWA, 1326 Samson Street.

DES MOINES, IOWA, March 27, 1913.

M. NAWOK, Flint, Michigan.

*Dear Brother:* I was much interested in your breezy letter in *HERALD* of March 19, which lies before me now, concerning the return of the "captivity of Jacob." I am writing a story based on the Book of Mormon history of the colonization of ancient America by the seed of Jacob as represented in Manasseh of the tribe of Joseph. I want to make it historically correct so it may be instrumental in convincing some of Israel's seed that Joseph lived here, made a history, and wrote it too. If you are interested in this subject, let me hear from you.

Hoping to hear from you soon, I am,

Yours in the holy bond,

W. T. MAITLAND.

DES MOINES, IOWA, 1326 Samson Street.

SALT LAKE CITY, UTAH, May 8, 1913.

*Dear Saints and Friends:* We are back at Salt Lake City, after our trip to General Conference, but working overtime to get ready for our move to our new field, New York District. We think to be ready to move from here by June 15, and it may be July 1 before we reach New York.

We enjoyed the good things of the Spirit at the General Conference, and came back somewhat strengthened for the work of the coming year.

We have exhausted our edition of "notebooks," so take this opportunity of notifying the Saints and friends that we can fill no more orders for the same. Should the church think that the matter in its present form is worthy of preservation, or perpetuation, rather, it can be issued from one of the publishing houses. I only put this edition out to meet the insistent demands from some of our people here, who wished to possess my notebook. Had I known that the demand would have been as great, I would have, at least, doubled the number printed.

We are glad to say that we have secured a church home here, through the purchase of what was the English Lutheran church and parsonage, at 336 South Fourth East Street, and it is an excellent location and plant for our work here. I congratulate Brother and Sister Farr, and pray for the success for them that it seems should accompany this acquisition of equipment here.

Trusting that we may realize the promise made us at the General Conference of an outpouring of the Spirit and success in our work this year, and working and praying to that end, I am sincerely yours,

A. M. CHASE.

KUTCH, COLORADO, May 9, 1913.

*Editors Herald:* I arrived here the 14th of last month, and on the following Sunday organized a Latter Day Saint Sunday school. There were several interested, and I think we will make a success of it, if we are only prayerful and zealous in our work. For this is the kind of people the Lord is waiting to bless, not the slow and indifferent. We hold our meetings in the schoolhouse, which is near the center of our settlement.

We hold our meetings: Sunday school 10.30 a. m., and in the evening at 7.45 preaching. The meetings are both well

attended, and we are hopeful of doing some good for the Master.

I expect to hold meetings in the surrounding schoolhouses during the summer, while I am on my claim. In the fall and winter I will be free to go to any place where I can accomplish good, or be a help in carrying on the Master's work.

For the advancement of the cause,

R. E. BOZARTH.

BOISE, IDAHO, May 9, 1913.

*Dear Herald:* The appointments made for the Idaho District were read with pleasure, in your columns. It makes us look forward with great hope for the future work in Idaho—to begin the year's work in earnest.

We will assemble at Weiser, Idaho, June 10, for reunion, and district conference, to hold twelve days. We are very much in hopes all of the appointees for this district will be present, also a liberal attendance from over the district, and a part of the unorganized territory of Oregon.

The future work of this section, so far as we can see, looks very encouraging. Local helpers desire to see the work move on. The bishop's agent's book has a very encouraging appearance, about double the amount contributed during the past year, compared to that of any year previous.

The prejudice runs pretty high in places, but when we show that we have a message of love and good will and do not use our weapons as a club, the feeling is overcome in many instances. The gospel message is worthy of all the attractions that can consistently be placed around it, and one of the best attractions is a human heart thoroughly warmed with divine love. The commercial or business world is an example of coldness, "the survival of the fittest," which might under present conditions be excusable for the lower animals; but if that principle be exhibited among representatives of "the meek and lowly Nazarene" the cause will be greatly hindered.

Many souls are hungering for the bread of life, but they have been tempted with "hardtack" so much that they have made up their minds that everything offered is the same; a sort of an "April fool" joke; so the responsibility rests with us to show that there is no cotton, cayenne or limberger on the inside, but that it is the "Simon-pure" all the way through.

Let us, then, be up and doing, with a heart that's brave and true, warmed by the sunlight of heaven, and our reward is sure. Where are our willing workers? May your presence or temporal support, Saints of the Idaho District, be in evidence as to how you feel towards the beautiful message we all profess to love and will strive to beautify during the reunion.

Yours for the spread of the truth,

NEW MADDEN.

AYERS, WEST VIRGINIA, May 4, 1913.

*Editors Herald:* I am away down in among the West Virginia hills, trying to preach the gospel of the Son of God to this people. While there is much prejudice, yet we find occasionally an honest soul who will accept the angel's message.

I had the pleasure of leading three precious souls into the waters of baptism April 13, at Indian Creek, and to-day I baptize three more, at this place. I have been here for two weeks preaching each night to good crowds. Others are much interested.

I expect to leave for home to-morrow, with the promise to return this fall, as I see by the *Ensign* I have been appointed to this mission for another year.

Our heavenly Father has wonderfully blessed me in the past year in the preaching of the word. Hope to live worthy of the same until my work is finished.

In bonds,

JAMES MCCONNAUGHY.

### To the Researchers.

Let me try again: It is not the fact, as to whether the horse or elephant lived in America in prehistoric times that we want to know—science concedes that point. But did these animals live here *at the same time* that man did in that prehistoric past? Is there proof that either or both were used as domestic animals? Any *evidence* will be gladly received.

J. W. WIGHT.

LAMONI, IOWA, May 13, 1913.

### Extracts from Letters.

Brother L. C. Buchanan, Matherville, Illinois: "I have enjoyed reading your valuable pages for several years. Brethren F. A. Smith and O. E. Sade organized a branch here some four months ago. Brother George Sackfield was called and ordained an elder; Brother R. Elvin was chosen priest; Brother Charles Davis was ordained deacon; and the writer was chosen teacher. The most of the Saints here are alive to the work, striving to do what they can to advance the cause."

Brother John C. Mhore, Kingman, Kansas: "We are striving to live in the light. Sometimes we get a little down-hearted for the want of being with other Saints, but we find we are not alone, for we have the good Spirit with us. We moved here from Saint Louis, thinking the change would be better. I am doing well. Our health has been good since we came here. If Brother J. Arthur Davis sees this and sends me the names of some of the Saints at Iuka, I will be very glad."

Sister W. T. Ramsey, Lagonda, Missouri: "I love this latter day gospel. It is all the world to me. It seemed after I came into this work, that this old world was a new place. We are poor in worldly goods. I pray the Lord to bless us temporally, that we may help in that way."

A Sister, Deer Isle, Maine: "This branch is sorrowing today over the departure in death of Sister Bessie Bray, one of our best members. Dear Saints, I have loved ones on the other shore. My thoughts revert to the days when I had them with me, which brings sorrow to my heart. I am trying to so live that I may meet them where parting will be no more."

S. White, Dimondale, Michigan: "A dream that I had a few months ago had its fulfillment in the terrible storm that passed through this part of the country last March. I will be sixty-nine years old in May and this is the worst storm that I have ever seen. Another dream which I have had indicates a storm much more devastating than the one we have recently experienced. Surely the scriptures are having their fulfillment."

O. P. Miller, Meek, Nebraska: I read the HERALD, and like it very much. I get it of a dear sister here, Mrs. Frank Manchester. We would like to dispose of our two hundred and eighty acres of land here, and move near to Lamoni, where we could have school and church privileges."

Mary Hogle, Comins, Michigan: "We have a good supply of officers in the Comins Branch. The Holy Spirit is with us to comfort and strengthen. Many times has God's power been manifested in healing the sick and afflicted."

J. L. Rust, Gladstone, Illinois: "I greet the HERALD editors and readers with love and humiliation in this, the eleventh hour, the dispensation of the fullness of times. This is the time in which Elias was to come and restore all things, before the great and dreadful day of the Lord. So God in his wisdom and mercy gives ample warning of what is to transpire in our day, that none may be found without opportunity of preparation."

## News from Branches

### Burlington, Iowa.

The fact that the Burlington Branch has not reported through the HERALD for some time does not indicate that we are asleep. We have not reported oftener, partly because there did not seem enough of general interest to write more frequently, and partly because it has for a time been a physical impossibility for the correspondent to do much writing of any nature.

Our branch has not grown in numbers, but we feel that there is an effort toward development spiritually that promises much for the future. One of our workers told in a letter to the *Ensign* of the first sacrament service of the year, when the Spirit spoke through Brother Joseph Arber, admonishing us to greater unity, and telling us that if unity prevailed there was a great work here for young and for old.

Earnest, humble effort in that direction has brought further promise by the voice of the Spirit through Brother Ed Schweers at our sacrament service Sunday, May 11. Eyes were filled with tears of gratitude as we sang praises to the Lord for acknowledgment of our effort, and for the promise that if we would come closer he would pour out blessings such as we are not now able to endure. The influence was felt strongly throughout the service, which lasted for nearly an hour and a half, with scarcely a moment lost, and through administration at the close, when comforting promise was given.

The writer has, herself, had cause within the past few months to be very humbly grateful for the assurance of help and comfort in time of need. Threatened with incipient cataract, the need was presented in fasting and prayer by the branch, other locals of the district, and friends elsewhere, and assurance was given of help and restoration. Whether the help should come through our physician or directly, the source shall be acknowledged. Realizing that every promise is coupled with the admonition to be humble and faithful, we are praying earnestly that these conditions may prevail and our Father's name be glorified.

Brother O. R. Miller has, by conference appointment, been returned as pastor of the branch, and we understand is planning to make added effort toward reaching outsiders. There is some talk of a summer school, and the press is, perhaps, more favorably disposed than heretofore.

A debate is anticipated between Reverend W. G. Roberts, representing the non-progressive Christians (who challenged Brother Miller through one of our daily papers), and Brother E. E. Long, representing us, the debate to be held during June. Owing to the disposition of our opponent, this did not seem altogether desirable to some, but with an able speaker to present our cause, some good should be accomplished and some prejudice cleared away. We are hoping and praying that such may be the case.

Our last district conference and conventions held here in February were exceptionally good in attendance and interest, and gave promise for the future. It is to be hoped that the approaching one at Ottumwa, June 6, 7, and 8, will bring as good a representation.

The auxiliary work is doing reasonably well, the Religion still in charge of Brother W. H. Thomas, and the former Sunday school superintendent still retained. In the latter department, some difficulties were met in the new lesson work, but these are being met with determination by our teachers, and we are satisfied that good work is being done. Much depends upon the teachers—even more, it seems, than in larger schools,—and our teachers have responded loyally, making little need for providing substitutes.

The beginner class was divided early in the year and five

advanced to the primary work, in charge of our assistant superintendent, Sister Jule Ortleb. That class soon had an addition of two, and the beginner bids fair to reach its former proportions before a great while. Much interest centers in our primary corner, and justly so. Especially gratifying, too, is the interest taken by the parents, who are helping both by attendance and interest to make the school a power for good that it could not be without them.

The first Sunday after the General Conference the morning service was given to short talks by the priesthood of the branch: priest, teacher and deacons, and the pastor in conclusion. The talks were both interesting and helpful.

MAY 12, 1913.

ETHEL A. LACEY.

## Miscellaneous Department

### Pastoral.

*To the Ministry and Saints of the Rocky Mountain Mission, including the States of Montana, Idaho, Wyoming, Utah, and Colorado; Greeting:* Following the custom of the missionaries in general charge, allow me to say to you that the brethren of the general ministry named below will labor as follows the ensuing year:

Arthur Mills, Colorado, Denver, objective.

Samuel Twombly and R. E. Bozarth, Western Colorado.

F. A. Russell and J. D. Curtis, Central Colorado.

J. R. Sutton and J. F. Petre, Eastern Colorado.

J. M. Stubbart, Southern Utah.

W. H. Kelley, Provo, and vicinity.

F. B. Farr, Salt Lake City, and vicinity.

J. C. Chrestensen, Malad, Idaho, and vicinity.

W. E. Peak, Idaho, Boise City, objective.

G. W. and H. E. Winegar, Minidoka Valley, Black Foot, and the Teton Basin.

Lyman Fike and New Madden, the country between Weiser and Hagerman.

L. E. Hills, Eastern Montana, Bozeman, objective.

W. R. Smith, George Thorburn, and A. J. Moore, Montana.

Bear in mind, brethren, that there is no intention to establish closely drawn boundary lines. Should you find a good opening in the vicinity of your appointed field do not hesitate to step over and occupy.

I trust to your good will and judgment to occupy wisely and well in your appointed fields; to labor together as brethren should, diligently, and yet, "in honor preferring one another," also considering the rights and feelings of the local ministry, as they will yours, so that there may be harmony throughout, all striving to conserve and advance the interests of the Master's cause.

You will remember the times for reporting. I only need to ask you to be as punctual and prompt as you consistently can be, and report conditions in your respective fields as fully as possible. All may report directly to me. My home address is 419 East Fifth Street, Cameron, Missouri, but I hope to be able to publish field address before July 1.

Will the brethren who have not yet received their letter of recommendation, please write me, and I will forward at once.

To the local brethren and Saints, I want to say that your service is as needful and honorable as that of the general ministry, and I hope that you will continue to sustain the work financially and otherwise, as the Lord may prosper you. All may feel free to write me as to conditions, needs, etc., in their respective localities, and I will do my best for you, either in person, by correspondence, or otherwise.

Let us all pray and labor together for a successful year in the mission.

Respectfully your brother,

PETER ANDERSON.

*To the Saints of the Eastern Michigan District:* Just starting in another year's work, and being again appointed to labor with you, I hope that you will all join with us to make this year the best we have ever had in bringing the gospel before the people. We as missionaries need your prayers and help. Let me know of new openings, or where I can help you, and I will be glad to do so. May God bless us all in doing what we can for the Master's cause, in my earnest prayer. Address me at 1031 Gillett Street, Port Huron, Michigan.

MAY 14, 1913.

OTTO FETTING.

*To the Saints in Various Localities Throughout the Independence Stake, Not in Branches:* Having been asked by the missionary in charge, Elder J. W. Rushton, to assist in arranging for missionary services, and wishing the cooperation of the members in these various localities, I desire all such to communicate with me, expressing themselves relative to the opportunities and advisability of holding services at these places.

Elders George Jenkins and R. O. Self have the stake tent at their disposal, and will begin operations in Independence shortly; from this point they will go where it is thought the greatest amount of good can be accomplished. Elders W. S. Macrae and T. W. Chatburn will be available to a limited extent. Each of these brethren, because of conditions, will labor in close proximity to their respective home towns. Brother Rowe, of the local force, will also be available.

We desire that all who can will arrange so that services can be held, as far as possible, that each minister engaged in this mission work may be in action to the extent that they are able, and that as a result of the combined efforts and sacrifices we may have an ingathering of souls that will reveal the depth of interest we feel in the work.

There will necessarily be expenses created as a result of the movements of these missionaries, which perhaps will make it necessary at times for sacrifice to be made in order that the work of the Lord may be extended. It is a sacrifice for the missionaries to leave their homes, and this should not be increased by the failure of those among whom they labor, and belonging to the church, to contribute to their necessities.

Trusting that with thoughtful and prayerful earnestness, we may cooperate to the end that the offers of salvation may reach the homes of many as yet unacquainted with the latter day work. My address is 1401 West Short Street, Independence, Missouri.

Yours very sincerely,

G. E. HARRINGTON, *President Independence Stake.*

MAY 15, 1913.

*To the Ministers and Saints of the Kirtland District; Greeting:* Having been appointed as assistant minister in charge of the district, I thus address you.

I wish to say to the ministers that a great responsibility has been placed upon us as the ministers of Jesus Christ, and we are sent out to represent him and not ourselves. I feel that each one senses this fact, and will do so.

We ask the cooperation of all the local ministry and members that we may do all that is possible for us to do this year to make the year a success in building up the kingdom of God, and thus be instruments in his hand of helping to save the souls of men. We have been admonished of the Lord, "He that is warned, let him warn his neighbor."

Those living away from the branches and who can get a place for an elder to preach, please write, and as soon as we can we will have some one come.

We can all do something if we just think so. Let us all go to work in earnest and do all the good we can, remembering that when the year has passed we can never live it over again; for we only pass this way once. Let our aim be first, last, and all the time, the salvation of poor souls; and let every move that we make be to save.

As ministers for Christ let us not wait for something to turn up, but get busy and not let one moment be lost for the work the Lord has intrusted to our care. We must answer to God for our stewardship while here. Let us ask ourselves the question, How many souls will there be around the pleasing bar of God who will have the crown of everlasting life placed upon their heads by reason of our assistance to them in helping them over the rough places of life?

May the good Lord add to each such blessing as will be for his good and his glory.

Your brother and colaborer for the great work of God,

RICHARD BALDWIN.

CLEVELAND, OHIO, 8016 Carnegie Avenue.

*To the Ministry and Saints in Kentucky, Tennessee and Southern Indiana; Greeting:* Again the task of looking after the work of the ministry, as an associate minister, in the above named territory has been allotted to the undersigned. We therefore take this opportunity of most earnestly asking for the assistance and cooperation of both the ministry and the Saints in an endeavor to make this a successful year in the building up of the church, and in the extension of the gospel through this territory.

Our ministerial force for this year is much larger than for some years past. Let us make a special effort to make as many new openings as possible without neglecting the work already started. To this end we ask the assistance of all the

Saints and friends in securing places to preach the gospel, whether churches, schoolhouses, or private houses. Inform us of the opportunities or prospects, and we will respond as promptly as possible.

Elders Alma C. Barmore, J. R. McClain, Jacob G. Halb and Priest Charles A. Nolan will labor for the present in southern Indiana. Brother Halb may do some work in Kentucky, later.

Elder J. W. Metcalf will labor in Northern and Central Kentucky for the present.

Elders J. A. Roberts, S. E. Dickson, and W. S. Shupe will labor in the Kentucky and Tennessee District for the present. Evangelical Minister F. G. Pitt, will labor in the Kentucky and Tennessee District, as per appointment, but may also divide his time with the Southern Indiana District.

Let us not forget that the increase of our ministerial force means also increased expense for their expenses and for the support of their families. So do not neglect to send in your tithes and offerings to the bishop's agent of your respective district.

We desire to keep in touch with the Saints of the mission, and we hope all will be free to write us concerning the needs of the work in the various localities. Mail sent to my home address will be forwarded promptly to me in my various locations in the field. Address box 144, Holden, Missouri.

Yours, hopefully for the coming year,

MAY 11, 1913.

H. E. MOLER.

### Quorum Notices.

Michigan Quorum of Elders will meet at Port Huron, Michigan, June 21, 6.30 p. m. Come prepared to take part in program. William M. Grice, president of quorum.

### Conference Notices.

Minnesota district conference will convene at Clitherall, Minnesota, Saturday, May 24, and continue over Sunday. By resolution of a previous conference, ministerial reports are required of all in the district holding the priesthood. L. A. Gould, president.

Northeastern Illinois District will meet in conference with Mission Branch at 10 a. m., June 14. Those coming by train please notify Elias Hayer, Seneca, Illinois, R. F. D. 60, or W. E. Williamson, Marseilles, Illinois, R. F. D. 57. Trains will be met at Seneca and Sheridan. Branch presidents please report to J. O. Dutton, Marseilles, Illinois, care of W. E. Williamson, from January 1 to June 1. Branch reports should be sent to W. E. Williamson in good season. Jasper O. Dutton, district president.

Central Illinois District will meet in conference at Beardstown, Illinois, June 7 and 8. Walter Daykin, district secretary.

Gallands Grove District will meet in conference with the Mallard Branch, June 14, 1913. Branch reports should be in the hands of the district secretary not later than June 7. Mrs. C. J. Hunt, district secretary.

Eastern Maine District will convene in conference with Little Kennebec Branch, June 14, 1913. Business session at 2 p. m. A good attendance is desired. Brother U. W. Greene will be present to encourage us before his departure for Palestine. Newman M. Wilson, secretary, Jonesport, Maine.

Spokane district annual conference will be held in Saints' chapel, Spokane, June 14 and 15, 1913. All reports should reach the undersigned one week before conference. W. W. Fordham, district secretary, South 238 Haven Street.

The Idaho district conference will convene with the Weiser Branch at Weiser, Idaho, June 14 and 15, 1913. Mrs. T. B. Jackson, district clerk, general delivery, Boise, Idaho.

Eastern Michigan District will meet in conference at Port Huron, Michigan, June 21, 1913. William M. Grice, district president.

### Convention Notices.

The Little Sioux Sunday school association will convene at Pisgah, Iowa, June 5, 1913, at 8 p. m., in joint session with Religio workers. Annie Stuart, secretary.

The Des Moines district Sunday school association will meet in convention, June 6, 1913, at Des Moines, Iowa. Pearl Shannon, secretary.

Eastern Iowa District Sunday school association will meet in convention at Clinton, Iowa, June 13, 1913, at 10.30 a. m.,

in Saints' chapel, 311 South Third Street. Cora E. Weir, district secretary.

Spokane District Sunday school association will meet in convention in Saints' church, at 2 p. m., June 13, 1913. Educational program in the evening. We expect a large attendance. Mary M. Buchanan, district secretary.

### Reunion Notices.

Idaho District and unorganized territory of Eastern Oregon will meet in reunion at Weiser, Idaho, beginning June 10, 1913, and continuing twelve days, including district conference. The interest so far shown assures a good attendance. Good speakers are expected, also good music. Tents will be for rent on the ground. For further information write William Ferguson, Weiser, Idaho.

Little Sioux district reunion will be held at Magnolia, August 15 to 24. This by vote of reunion held September, 1912. All Saints of this and other districts are cordially invited to attend. Transportation, board, etc., will be made very reasonable, and will be later announced. Bishops R. C. Evans and E. L. Kelley, Elders Heman C. Smith, Alma Booker, Gomer R. Wells, W. A. Smith and others will attend. Order tents of J. D. Stuart, or Alma M. Fryando, secretaries.

The Northwestern Missouri reunion will be held at Stewartsville, Missouri, commencing August 15 and continuing ten days. Adjoining districts are invited to assist us in this reunion as much as possible or convenient. We expect to have good speakers and singing, and about as interesting as we can possibly have it in a spiritual way, so let all come who can. Prices on tents, board, and other necessities will be given later. B. J. Dice, president of committee.

Massachusetts reunion will be held at Onset, Massachusetts, July 26 to August 10, 1913. Committee will have something to say at an early date regarding the accommodations, etc. W. A. Sinclair, secretary.

### Address.

Alvin Knisley, Independence, Missouri.

### Heralds Wanted.

It is desired to obtain the two following numbers of the HERALD for the files of the office: March 25, 1908, and October 5, 1910. Address Editors HERALD, and your kindness will be appreciated.

### Date Changed.

The Far West, Missouri, district conference will be held June 7 and 8, instead of June 14 and 15, as stated in conference minutes. This change is made to accommodate the missionary in charge. By order of B. J. Dice, district president, D. E. Powell, vice president.

### Died.

LAYLAND.—Jordan Layland was born June 22, 1828, in Holmes County, Ohio; married to Susan Emmons in 1853; baptized April 30, 1882, at Little Blue, Jackson County, Missouri, by John W. Brackenbury; died April 3, 1913, at Independence, Missouri. Laid to rest in Mound Grove Cemetery, at Independence, Missouri. A wife and four sons survive him. Funeral sermon by H. H. Robinson, assisted by Hosea Sterrett.

DILLMAN.—Samuel Dillman was born January 19, 1835, in Henry County, Kentucky; baptized 1891 by Thomas Daely; died April 8, 1913, at Oregon City, Oregon. Services held from the I. O. O. F. Hall, sermon by N. T. Chapman, assisted by W. H. Barker, of Portland, Oregon.

CONYERS.—Mary J. Gordon was born in Clark County, Iowa, January 5, 1843, died at Salt Lake City, Utah, March 22, 1913. She was with Lyman Wight's colony in Texas, came with her family to Utah, where she married George Conyers. They moved to Iowa, returning west in after years in quest of health for the husband. Deceased was baptized into the Reorganized Church June 11, 1871, by D. M. Gamet, living a consistent life. Funeral in Salt Lake City, March 24.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for Zion's Ensign, also orders for all Ensign publications.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: Myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—Robert Louis Stevenson.

To perfect diligence nothing is difficult.—Proverb.

COON.—Joseph Coon was born August 13, 1846, at Gallands Grove, Iowa, died at Clearwater, Nebraska, May 7, 1913. He leaves a wife and seven children. He united with the church in the year 1876, and died firm in the faith of the gospel. Saints secured the hall, fearing the church would not accommodate the crowd. Sermon by Levi Gamet, assisted by W. E. Kester.

Harper Books Reprinted.

Harper & Brothers announce that they are putting to press this week for reprintings: "In the Courts of Memory," by Madame L. de Hegermann-Lindencrone; "The Browning Letters," by Robert and Elizabeth Barrett Browning; "The Story of the Other Wise Man," by Dr. Henry Van Dyke; "The Valor of Ignorance," by General Homer Lea; "Jonathan and David," by Elizabeth Stuart Phelps; and Volumes 16 and 25 of the American Nation Series.

A Find in Letters.

The June Century will present a hitherto unpublished collection of letters written by John Quincy Adams in 1812-13, while he was United States Minister at the Court of Saint Petersburg. They are full of interesting contemporary comment on the War of 1812 and Napoleon's retreat from Moscow.

New Lithographs by Pennell.

Joseph Pennell, whose lithographs of the Panama Canal have recently been bought by the Italian and United States governments, has drawn for The Century six lithographs of the Grand Canyon of the Colorado, which will appear in the June Travel Number.

THE OLD JERUSALEM GOSPEL. This book by Elder Joseph Luff has become one of our best and widest known and read book. There is a reason for this. Get the book and read it and you will not need to have anyone tell you why. Order No. 248, cloth ..... 75

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## For Sale.

Two 60 H. P. boilers in first-class condition.

These boilers are in operation now in the power plant of the Herald Publishing House but it is found necessary to install larger boilers and these will be sold at a sacrifice. Full information given upon inquiry. 18-4t

WANTED—Competent cook wanted at the Children's Home. Apply to W. P. Robinson, Superintendent. 18-tf

We are very anxious to settle a neighborhood of Saints in our locality, and special inducements will be offered those who might desire to settle in a good farming country where lands are cheap. Board and lodging will be furnished while they are with us prospecting, and literature will be mailed on request by addressing

Teagarden Land Agency, Chappell, Nebraska. 21.4t

## What Rudyard Kipling Said About the Grand Canyon in Yellowstone National Park

"I looked into a gulf 1,700 feet deep, with eagles and fish-hawks circling far below. And the sides of that gulf were one wild welter of color—crimson, emerald, cobalt, ochre, amber, honey splashed with port wine, snow-white, vermilion, lemon and silver-gray in wide washes. The sides did not fall sheer, but were graven by time and water and air into monstrous heads of kings, dead chiefs—men and women of the old time. So far below that no sound of its strife could reach us, the Yellowstone River ran, a finger-wide strip of jade green.

"Evening crept through the pines that shadowed us, but the full glory of the day flamed in that canyon as we went out very cautiously to a jutting piece of rock that overhung the deepest depths of all."

I want to send you an illustrated pamphlet on the Yellowstone Park. It contains a fine map in colors, showing all the points of interest, and describes the many wonders to be seen. And I would like to tell you just how to go there most comfortably. May I do so? Kindly call or write

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Ticket Agent, Burlington Route.



# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, MAY 28, 1913

NUMBER 22

## Editorial

### A PROPOSED STUDY IN HEREDITY.

In 1834, E. D. Howe began his "expose" of "Mormonism" by saying:

All who became intimate with them during this period, unite in representing the general character of old Joseph and wife, the parents of the pretended Prophet, as lazy, indolent, ignorant and superstitious—having a firm belief in ghosts and witches; the telling of fortunes; pretending to believe that the earth was filled with hidden treasures, buried there by Kidd or the Spaniards. Being miserably poor, and not much disposed to obtain an honest livelihood by labor, the energies of their minds seemed to be mostly directed towards finding where these treasures were concealed, and the best mode of acquiring their possession.—Mormonism Unveiled, by E. D. Howe, p. 11, chap. 1.

In 1870, Beadle began his book, *Mysteries and Crimes of Mormonism*, by saying:

Joseph Smith, the founder of Mormonism, was born December 23, 1805, at Sharon, Windsor County, Vermont. His parents, Joseph Smith, sr., and Lucy Mack Smith, belonged to the lowest grade of society, and, by the testimony of all their neighbors, were illiterate and superstitious, as well as indolent and unreliable. They could believe in the supernatural as easily as the natural; for they were as ignorant of the one as the other. These qualities seemed to descend upon the son by "ordinary generation."—*Mysteries and Crimes of Mormonism*, by Beadle, p. 21.

In 1899, Lu B. Cake, author of *The Bright Little Lantern I Swing*, began his paper-backed "novel," called *Peepstone Joe and the Peck Manuscript*, by saying:

Seventy reputable men who knew, stated under oath that this Smith family was ignorant; that the males were drunkards, blasphemers, liars, thieves; who put in their time digging for hidden treasures of the Captain Kidd kind, and defrauding their neighbors. Reputable citizens aver under oath that these Smiths were a low, wicked household and *Joe the worst of the lot*.—*Peepstone Joe and the Peck Manuscript*, by Lu B. Cake, chap. 2, p. 9.

In the good year of our Lord 1912 Reverend Bruce Kinney began his work, *Mormonism the Islam of America*, by saying:

Joseph Smith, jr., the founder of the Mormon Church, was born December 23, 1805, at Sharon, Vermont. He was the fourth of nine children. His parents and relatives were all poor, ne'er-do-we's; visionaries, guided by dreams, seeking hidden treasures and often in conflict with the officers of the law. Joseph was regarded by his neighbors as the worst of the lot.—*Mormonism the Islam of America*, p. 17.

### POVERTY OF EXPRESSION.

We say that these works were begun in that way, meaning that these words are found in the very opening chapters, if not in the opening paragraphs. Similar stereotyped expressions might probably be quoted from a score, at least, of similar books. Aside from the fact that they indicate extreme lack of originality of expression among the writers of the opposition, they illustrate the almost universal method of beginning attack upon our work.

While as a church we have no inordinate desire to give publicity to Joseph Smith as a man, or to his family, we are constantly forced to meet this line of attack and answer it before we can disabuse the minds of the people and get a hearing for the gospel which it is our greatest ambition to present. This may be sufficient apology for occasional mention of the man or the family in these columns.

### THE APPEAL TO HEREDITY.

Reread the passages quoted from Howe, Beadle, Cake and Kinney. Reading these in connection with many others of like import, you will discover that the first effort made is to discredit the *parents* of Joseph Smith. This is done for the purpose of bringing in an argument on heredity. The old adage is, "Like father, like son." The first undertaking, then, is to prove that the parents of Joseph Smith were low, ignorant, drunken, dishonest, and criminal. As a result the fact is supposed to be established that nothing good could be expected from the scion of such a family; their supposed bad qualities come to him naturally, by "ordinary generation."

But the appeal to heredity is an argument that may be made to cut both ways. We propose to use it to cut in the opposite direction, by way of change.

If it is proper to judge Joseph Smith by his ancestors, it is equally proper to judge him by his posterity. Heredity is a definite force with which sociologists reckon to a greater or lesser degree. It is not difficult to trace hereditary influences in families.

### THE JUKES FAMILY.

We cite the reader to the celebrated case of the Jukes family. About 1874 R. L. Dugdale, while

FLORA SCOTT

investigating conditions in penal institutions in New York State, began an investigation of this family, and his report was published in the thirtieth annual report of the Prison Association of New York (see New International Encyclopedia, vol. 11, p. 326; also *Ladies' Home Journal*, March, 1912).

Items of the report taken from the *Home Journal* of the date given show among 1,200 identified descendants of Max Jukes (born 1720) 300 in the poorhouse, 2,300 years in all; 440 viciously diseased; 400 physical wrecks; 50 notorious prostitutes; 7 murderers; 60 habitual thieves, who averaged 12 years each in jail; 130 convicted of crime; "none of them contributed to social welfare"; and their "actual and potential cost to society was \$1,250,000."

In the Jukes family we have a concrete example of conditions obtaining in a family springing from degenerates and criminals such as the Smiths were said to have been. Now what we propose is that any reliable and unprejudiced commission shall investigate the roll of the descendants of Joseph Smith in a similar manner.

#### ONE HUNDRED AND ELEVEN DESCENDANTS.

At this writing one hundred and eleven lineal descendants of Joseph Smith have been born into the world. Eighty-eight of these descendants are still living.

These are descendants from Joseph Smith and his one and only wife, Emma Hale Smith. We point out in passing that this is not a bad showing under monogamy. It must be embarrassing to those who claim that Joseph Smith had other wives to be confronted by such a posterity from Emma Smith, while they have hitherto failed to meet our oft-repeated challenge by producing even one descendant born to Joseph Smith from others who are put forward as his wives. But that is only as an aside, and not in line with our main argument at this time.

The record of these descendants, both living and dead, is easily accessible, and the truth regarding them is more easy to come at than in the case of the parents of Joseph Smith. How many inebriates, thieves, paupers, illiterates, adulterers, prostitutes, criminals, bigamists, polygamists, and inmates of penal institutions are to be found in this list of descendants?

We face such an examination with equanimity, not knowing of even one (remarkable though that may seem to some) who will come within the scope of such a list. If there are any, the number is so small as to be negligible.

Let the commission report further as to the number of adult descendants who have filled or are filling places of trust and rendering services to society in the various honorable professions or vocations, such as ministers, lawyers, editors, members of the legis-

lature, school teachers, printers, artists, authors, musicians, stenographers, mechanics, farmers, and the like; the number who are graduates from schools of learning; and the number who are total abstainers from drink, drugs, and tobacco.

Let the family record thus critically analyzed be compared with the record of almost any average family of equal size, covering the same number of years, selecting for such purpose a family of accepted respectability and good parentage. We would not even exclude the family of Mr. Kinney or any other of these critics, providing the experiment is conducted fairly and without prejudice, and providing further that they are of unquestioned respectability.

Our opponents have proposed the test of heredity, and as sure as the sun shines on high such a report fairly made and published would force a revision of opinions commonly held by the public concerning Joseph Smith as a man.

#### DID THE FAMILY STREAM SUDDENLY CLARIFY?

A filthy fountain can not give forth pure waters. On only one hypothesis may we suppose that the family stream suddenly clarified and became pure just this side of that terrible man who has been portrayed for our consideration by Messrs. Howe, Beadle, Cake, and Kinney; and that is the hypothesis that the gospel restored through Joseph Smith had power to cleanse the family and make it what it was from his day onward. If our opponents choose to accept that alternative we will not object. Let the restored gospel have the glory of working out such a miracle and let the reputation of Joseph Smith and his ancestors stand.

#### OUR OPPONENTS GOOD "INVENTORS."

However, our opponents are not likely to accept this alternative, and the logic of affairs will soon force many of them to concede with Right Reverend Bishop F. S. Spalding that "those who attacked the Mormons felt moved to publish everything they could discover *or invent* to the discredit of 'Joe Smith' and his parents." (Joseph Smith, Jr., as a Translator, p. 4.)

Messrs. Howe, Beadle, Cake, Kinney, Braden, Neal, Shook, Roberts, and a host of others have been good "inventors." They have had recourse to the testimony of old-time enemies who were blinded by that most unreasonable of passions, religious hatred, and were themselves good inventors, as the worthy bishop indicates. But we suggest that a careful study into old records in the United States and England, such a study as Mr. Herbert Salisbury is now prosecuting in the leading libraries of the United States, will tell a different story about the lives of the ancestors of Joseph Smith, one that will not accord with the inventions of these inventors.

ELBERT A. SMITH.

### A CENTURY OF PEACE.

A conference of delegates from the United States, Great Britain, Canada, Australia, and the city of Ghent, Belgium, was recently held in New York City in preparation for the celebration of the signing of the treaty of Ghent and the one hundred years of peace between English-speaking nations. This conference had for its purpose the settlement of a definite program for the celebration, and for international permanent memorials. These arrangements include:

"First: The erection of two monuments, identical in design and inscription, in Washington and London. It is proposed that the foundation stones of these two monuments shall be laid at the same time, by the King of England and the President of the United States, and that at the time of the ceremony the English-speaking world shall recognize the significance of the moment by a five minutes' cessation of all business.

"Second: The institution of traveling scholarships and exchange professorships; the compiling of a history of the one hundred years; the erection of commemorative tablets as memorials to individual events; religious services; a commemorative celebration in Ghent, where the treaty was signed in December, 1814.

"Third: The erection of permanent memorials and monuments along the American-Canadian frontier, including arches over the Quebec-Miami and Vancouver-Los Angeles highways where they cross the boundary. Among the monuments to be erected along the Canadian border will also be a bridge over the Niagara River near Niagara Falls, and a bridge, accompanied by water-gates and possibly a tunnel, at Detroit."

It is a matter for national pride that the Canadian-American boundary is the longest unfortified frontier in the world; it is a matter for national congratulation that for one hundred years there has been peace between all English-speaking nations. These associations, covering so long a period, and so extended an area, in every quarter of the globe, are matters for world emulation.

J. F. G.

---

### NOTES AND COMMENTS.

**WORD OF CAUTION.**—Sufferers from tubercular troubles should have a care with reference to the claims of Doctor Friedmann, the German physician who has recently made arrangements by which his remedy is to be manufactured in the United States. Doctor Friedmann has persistently declined to open to medical authorities his laboratory method and his records as to tests; consequently no one has any way of knowing as to the composition or permanent

effects of his serum or vaccine. Until such time as this discovery, so called, is submitted to open and careful professional scrutiny, or has actually been demonstrated as effectual, which at best will require a number of years, sufferers or their friends should not build hope upon the claims of Doctor Friedmann.

**COMING TO THE LIGHT.**—At the sixty-seventh annual convention of the Southern Baptist Church, held in Saint Louis, the body, last week, went on record as indorsing the tithe system as a basis for church financing. The recommendation provided that the tithe be made the minimum standard of giving, and that additional opportunity for free will offerings be provided. Pastors and churches were encouraged to seek to enlist all the members in the observing of the standard. The resolution passed contained these words: "Anything less than the Jews gave under the law is inconceivable to those who are saved by grace, and who regard all things from the viewpoint of God's unspeakable gifts to us." Gradually, they come to the light.

**PROMISE OF PEACE.**—A new movement which promises to be a factor in promoting international amity is the formation of associations of college students of different races. In many large universities in the United States, in past years, foreign students came together with a certain number of American students and formed local societies known as cosmopolitan clubs. These clubs are federated into a national association of cosmopolitan clubs, embracing thousands of students from fifty-five different countries. A similar movement started in Italy, in 1898, with affiliated organizations in other European universities. Now these two federations have joined forces and will meet at Cornell University, in August, as an international congress of students. Since these young men are in many cases being educated for the express purpose of qualifying for positions in the administrative or diplomatic service of their respective countries, it is hoped that this intimate association during the companionable years of youth will facilitate friendly relations between the nations in time of stress.

**INDIANS BAPTIZED.**—We are glad to report the continuation of the good work begun among the Lamanites. Under date of May 15, Brother Hubert Case writes: "I have the work started for the year among the Lamanites. We had a fine meeting among them last Sunday, at Bessie, Oklahoma. I preached to them, then Chief Three Fingers told his good impression at the conference, as also did Philip Cook. Reuben Taylor preached to them for about fifteen minutes. I baptized five splendid Indians. So the good work moves on."

**CHURCH DEDICATION.**—A very neat card of invitation reaches us, announcing the dedication of the

newly purchased chapel at Atchison, Kansas. The card consists of a picture of the chapel, with announcement written by hand, giving the invitation a pleasing personal touch. The dedicatory services were to have been held May 25.

COMMENCEMENT AND INAUGURAL.—The Graceland College commencement season opened May 21, to conclude on the evening of June 4. Recitals in the departments of oratory, piano and voice are being given, to be followed on the latter date by the commencement exercises proper. At this time, as a fitting climax to the season, Elder S. A. Burgess, president elect, will deliver his inaugural address.

## Hymns and Poems

### Selected and Original

#### The Armies of Peace.

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

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

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

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

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

—J. W. Foley.

#### Oh Soul.

Heed the counsel of Jehovah,  
Let thy heart be stayed on God:  
Look to him in highest pleasure,  
Upward haste to heights untrod.

Thou art blest with boundless promise,  
God designs thy work to bless:  
Trust the Lord and let him lead thee  
In the paths of holiness.

Cast thee out all thoughts of evil,  
These but bar thee from the goal:  
Ever let the thoughts of pureness,  
Sanctify and make thee whole.

Soul, the earth is bound in darkness,  
Satan reigneth near supreme,  
And the depths of degradation  
With his countless millions teem.

Canst thou sit and watch this idly,  
While these souls are clothed with gloom,  
Couldst thou e'er be glad and happy  
Leaving such unto their doom?

Jesus Christ the Lord has called thee,  
His glad message to declare:  
For the work that lies before thee,  
Bids thee study and prepare.

God has given some the priesthood,  
To reclaim the sons of men,  
And he soon will place the glory  
Of his power and grace on them.

Oh be true and be thou faithful,  
Only these are clothed with power:  
Being thus the Lord will bless thee—  
As a light thou mayest tower.

Opportunities are boundless  
And thy fair ideals should be—  
Service true and service loyal—  
This the Lord requires of thee.

EARL ROY CURRY.

#### Spring Song.

BY RITA SCHERMAN.

Spring came dancing down the glades,  
Her arms with violets laden;  
And Spring met Love, and Love was sad,  
Love vowed he'd never more be glad.  
Spring sighed,—the tender maiden!

Spring scattered violets through the glades  
And hid them in the blowing grass;  
And Love bent down and plucked a flower  
And hasted to his Lady's bower.  
Spring sang,—the happy maiden!

Spring whispered to the waiting birds  
To trill a roundelay;  
Along came Love, and Love was glad,  
He vowed he never could be sad.  
Spring laughed,—the witching maiden!

## Original Articles

### THE FAILURES OF CAMPBELLISM

OR

#### THE CURRENT REFORMATION IN CONTRAST WITH TRUTH REVEALED.—PART 4.

BY E. E. LONG.

##### MILLENNIAL EXPECTATIONS.—DISAPPOINTMENT.

The ardor of religious awakening resulting from the new discoveries in the gospel was very much increased about the year 1830, by the hope that the millennium had now dawned, and that the long-expected day of gospel glory would very soon be ushered in. The restoration of the ancient gospel was looked upon as the initiatory movement, which, it was thought, would spread so rapidly that existing denominations would almost immediately be deorganized; that the *true people*, of whom it was believed Christ had a remnant among the sects, would at once, on the presentation of these evidently scriptural views, embrace them, and thus form the union of Christians so long prayed for; and so would be established the kingdom of Jesus in form, as well as in fact, on its New Testament basis.—Hayden, p. 183.

The rapid spread of reformatory principles, his great success in combating infidelity, and in correcting religious errors, led him to conceive of the millennial period as near at hand. This feeling was shared by Walter Scott and other of the pioneer preachers of the reformation.—Grafton, p. 144.

We are not at all surprised at the general "expectancy" that seemed to pervade the minds of men engaged in religious reform about that time. The surprise to us is the fact that the major portion of them rejected that "something" when it came. We would naturally suppose that men with such lofty aspirations for the complete restoration of the apostolic order of things, and who had so ardently prayed and labored for the return of the gospel glory of former days, would be in a receptive mood to welcome divine truth from whatever source. But the fickle depravity of human nature must be reckoned with. It was so nineteen hundred years ago, and it is so to-day.

About this time a series of events transpired which "changed the religious situation, blasted Mr. Campbell's hope of a continued reformation within the borders of the Baptist Church, and set him adrift," and his restoration scheme received a shock from which it never recovered. They "put to sea" against "head winds" but they never reached the harbor and they still continued to "drift" upon the stormy billows of speculative uncertainty. True, they grew and multiplied and waxed strong numerically, like so many sprouts from the parent stump, but the fruit is of divers varieties and lacking in spiritual flavor. In other words, they suffered from the effects of a reaction that was disastrous in its results. And Mr. Campbell, with all his great mental resources, was not able to cope with it, as the following excerpt from his own pen would seem to indicate:

I have before intimated my approval of the Baptist Association formulas, pruned of certain redundancies and encroachments upon faith, piety, and humanity. I was present on the occasion of the dissolution of the "Mahoning Baptist Association" in 1828 (1830), on the Western Reserve, State of Ohio. With the exception of one obsolete preacher, the whole association, preachers and people, embraced the current reformation. I confess I was alarmed at the hasty and impassioned manner in which the association was, in a few minutes, dissolved. I then, and since, contemplated that scene as a striking proof of the power of enthusiasm and of excitement, and as dangerous, too, even in ecclesiastical as well as in political affairs. Counsel and caution, argument and remonstrance, were in vain in such a crisis of affairs. It would have been an imprudent sacrifice of influence to have done more than make a single remonstrance. But that remonstrance was quashed by the previous question and the regular Baptist Mahoning Association died of a moral apoplexy in a quarter of an hour.—Hayden, p. 298.

The historian continues:

At the dissolution of the association the system of evangelization under the auspices and direction of the brotherhood ceased and perished. No one was sent out by that body, as it ceased to be; nor by the yearly meeting, for no such power was then assumed by the "yearly meeting," nor has been since. Then perished the principle of concert of action among us for evangelical purposes; and it lay dormant for years. Therefore we have been, in this respect, in a state of apostasy from our first principles.—Ibid., p. 297.

So ended the Mahoning Association as a Baptist society, and the "only method of bringing about the restoration of original Christianity in fact, in faith, and in form, in letter, in spirit, and in practice," was abandoned after a brief period of three years of practical application. It was born in the heat of excitement without a thus saith the Lord or an approved precedent, and it died in like manner. Peace be to its ashes.

##### THE ADVENT OF MORMONISM.

Among the numerous perplexing problems that confronted the reformers at this time, and "taxed their energies" to grapple with, nothing so exasperated them and disclosed their real character as the "advent of Mormonism." The idea that an untutored youth, scarcely out of his teens, could outdo these "experienced pioneers" in the discovery and application of gospel truth was too much for their vanity; and the idea that God had any hand in the matter taxed their credulity beyond the limit. They never stopped to consider the probability of God arising to maintain his own cause after his own fashion; and while they were trying to restore the church of the first century they overlooked the fact that *that* church was established contrary to the then popular expectancy. The Jews were "expecting" the Messiah and rejected him when he came, because of the conditions attending his arrival. The "reformers" were looking for wonderful happenings to precede his second advent; but, like their predecessors, they passed it up as an inferior article because it did not measure up to the standard of *their* expectation.

The conditions were exactly parallel. In each instance a "thus saith the Lord" was proclaimed to the astonishment of the watchers, whose vision was be dimmed by the glory revealed.

Like the ancient Pharisees, the modern product could not maintain their traditions, even with the advantage of their "discoveries," when the searchlight of revealed truth was brought to bear upon them; and so there was consternation in the reform camp. The old Pharisaic challenge, "Show us a sign," was loudly vociferated, and in like manner rejected with a scoff and a sneer when the manifestation was given.

From their own chronicles we quote:

In the latter part of 1830, the founders of Mormonism began to effect a lodgment in northern Ohio. Sidney Rigdon, a preacher among the Disciples, of great eloquence and power, had joined them, and commenced preaching their doctrine. Whatever we may say of the moral character of the author of Mormonism, it can not be denied that Joseph Smith was a man of remarkable power over others. Added to the stupendous claim of supernatural power, conferred by the direct gift of God, he exercised an almost magnetic power—an irresistible fascination—over those with whom he came in contact. Ezra Booth, of Mantau, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview, the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Some one said, "Here is Mrs. Johnson with a lame arm: has God given any power to men now on earth to cure her?" A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: "*Woman, in the name of the Lord Jesus Christ, I command thee to be whole.*" and immediately left the room. The company were awe stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well-attested fact—electrified the rheumatic arm. Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain.

Ezra Booth became a convert and an elder, May, 1831. Coming to Hiram in the same month, he attended church, and at the conclusion of Elder Ryder's sermon sought and obtained permission to make an address, in which he stated, in the strong, clear language of impassioned enthusiasm, the ground of his new faith and the inspiring hopes which it gave him. A deep impression was made upon the minds of many who heard him. Elder Ryder was himself staggered; and "lest haply he should be found to fight against God," he sat in silence, neither approving nor disapproving. Determined, however, to know the truth and follow it wherever it might lead, he made a journey to Kirtland, and heard for himself. On his return, he seemed for a short time to have rejected the claims of Mormonism; but in the month of June, he read in a newspaper an account of the destruction of Pekin, in China, and he remembered that six weeks before, a young Mormon girl had predicted the destruction of that city.

Shortly after this, he openly professed his adhesion to the Mormon faith; but he and Ezra Booth, who were most intimate friends, promised that they would faithfully aid each other in discerning the truth or falsity of the new doctrine.—Hayden's History of the Disciples, pp. 249, 250, 251.

Thus we see that the "fertile field" which had been so prolific of results for the "current reformation" was now being invaded by a movement exactly the opposite in its character and claims, and which immediately began to draw heavily upon the best material in the restoration company. Something must be done to "stay the tide." Supernatural power was claimed for the new evangel, and this historian just quoted records two remarkable manifestations as, "well attested facts" which could not be gainsaid. Ezra Booth, the Methodist preacher, and Elder Ryder, the Disciple preacher, with a "large number" of others, espoused the new cause; but it was too much for the indomitable Campbell. He was a determined leader with a large development of the *ego*, and it was simply out of the question for him to submit to the dictation of an unlettered boy like Joseph Smith. No matter about the supernatural manifestations. The Devil could work miracles, so this modern exhibition of "power" was of "satanic origin." Besides, Mr. Campbell had already issued his brazen challenge to God by declaring, "We want no new message from the skies—no ambassadors from Christ." (*Baptist*, p. 21), and it would never do to admit so egregious an error now. So it was branded as a "coarse imposture," a "delusion," etc.

But that failed to put it down. To add color to the charge, some, including both Booth and Ryder, shortly renounced the whole thing and exerted all their influence against it, but with poor success. While some unstable souls, like themselves, followed their lead, many others continued to believe. We will let them relate the story in their own way.

Booth was soon commissioned to go to Missouri to explore the new land of promise, and lay the foundation of Zion. Ryder was informed that by special revelation he had been appointed and commissioned an elder of the Mormon Church. His commission came, and he found his name misspelled. Was the Holy Spirit so fallible as to fail even in orthography? Beginning with this challenge, his strong, incisive mind and honest heart were brought to the task of reexamining the ground on which he stood. His friend Booth had been passing through a similar experience, on his pilgrimage to Missouri, and when they met about the first of September, 1831, the first question which sprang to the lips of each was, "*How is your faith?*" and the first look into each other's face gave answer that the spell of enchantment was broken, and the delusion was ended. They turned from the dreams they had followed for a few months, and found more than ever before that the religion of the New Testament was "the shadow of a great rock in a weary land." A large number of citizens of Hiram had given in their adhesion to the doctrine of Smith and Rigdon, but the efforts of Ryder and Booth went far to stay the tide, and lead back those who had been swept away on its current.—*Ibid.*, pp. 251, 252.

Did the mere fact of Booth's apostasy prove "Mormonism" to be a fraud? The same historian says:

Let us not fail to remember, however, that Mormonism in northern Ohio, in 1831, was a very different thing from Mormonism in Utah, in 1870. It then gave no sign of the moral abomination which is now its most prominent characteristic.—Page 252.

It is a well-known fact that men espoused the cause of the "lowly Nazarene," and, finding things distasteful to their comprehension of matters, renounced it; but that is no argument that the thing advocated was a deception. Indeed, Campbell and company were, themselves, having a similar experience about the same time.

We read:

About this time (1830) Tillinghast Vaughn, a young Methodist preacher of considerable ability, falling in with Mr. Campbell in Virginia, was baptized by him, and returned to the Western Reserve. He preached in Middlebury about a year. But he forsook the faith, and embraced some scheme of universal skepticism, and drew away a number from the gospel. Vaughn's defection disheartened many; yet though cast down the cause was not destroyed.—Pages 355, 356.

So that, in so far as recantation and apostasy are concerned, we put the one against the other and let it go at that. However, we should not overlook the fact that Ryder's incredulity was first aroused because his name was misspelled. That one little omission on the part of the Holy Spirit (?) was enough in the "strong mind and honest heart" of this astute critic to overbalance the "destruction-of-Pekin-in-China" prophecy to which he had listened.

Notwithstanding the defection, "Mormonism" continued to menace the "reformers" and gain adherents from among them until it was discovered that polemic force was not the weapon with which to combat the new "enemy." It thrived on that kind of opposition. Frenzied over their discomfiture, a council of war was held and it was decided to adopt more drastic measures, and the tar bucket was suggested as a possible panacea.

So it is written:

But some, who had been the dupes of this deception, determined not to let it pass with impunity; and, accordingly, a company was formed of citizens from Shalerville, Garrettsville, and Hiram, in March, 1832, and proceeded to headquarters *in the darkness of night* and took Smith and Rigdon from their beds, and tarred and feathered them both, and let them go. This had the desired effect, which was to get rid of them.—Hayden, p. 221.

The above is from the pen of Symonds Ryder, the apostate, and an active participant in the scene he describes. To visit a man, or men, in the "darkness of night" and drag them from their peaceful slumbers is enough to brand the perpetrators anything but *Christians*; but to subject an innocent, helpless mother, and her infant twins to the exposure of March weather, causing death, is beneath the dignity of barbarians. In this, and other depredations in which the "Disciples" took an active part, the mask was raised, disclosing the identity of the "wolf" in all his hideousness; a progeny of the "Dark Ages."

We will not contest the fact that they can find a "precedent" for once. The latent malignity inherited from their "grandmother" asserted itself, and innocence had to suffer. It was the old Jerusalem scenes being enacted again. With the historian quoted above we can truthfully say, "Though cast down, the cause was not destroyed."

(To be continued.)

♦ ♦ ♦ ♦

## DUTIES OF THE OFFICE OF TEACHER.

### NO. 8.—"DUTIES OF OFFICERS SERIES."

*This article will be followed by one on "Suggestions to teachers," by Elder Charles Fry, Editor of "Zion's Ensign."*

If there is any office in the church that requires a profound study of human nature, and the law of God, it is the office of teacher; for it has to deal with the subtle workings of the minds of the people, in false reasonings, stubbornness, insults, pride, rebellion, apostasy, indifference, and iniquity of all kinds; calling for the highest form of courage, wisdom, tact, patience, together with a thorough acquaintance with the law of God, General Conference resolutions, Rules of Order, and court procedure; also, a penetration into the mysteries of sophistry, both as an analytical and synthetical reasoner, always holding a proper mental poise.

The teacher is a custodian of information that is sacred, pursuing his course with diligence, with true and fixed purposes, an assistant to all, to enable all to understand how to remove the interferences preventing the members from the attainment of the spiritual eminence made possible through the gospel law, to furnish them with a knowledge of constructive Christianity.

It is a beautiful, saving service; dealing with souls under the most trying as well as the most delicate conditions; but unswerving in integrity to God, man, and the church:

To God, recognizing his love, his wisdom, and his law as superior to all.

To man, for his present and eternal welfare.

To the church, to aid in keeping it free from evils that would render it useless as a saving factor in the redemption of mankind. See Doctrine and Covenants 120: 7, latter part of paragraph, which reads:

Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.

What greater service could man be called to perform? What greater intelligence is necessary to qualify for such service? What greater compensation might be expected than that which comes through a service of this kind?

The nature of God needs to be understood, and his relations to men, and their relations to him, and to

each other; also an effort is necessary to get a clear conception of the conditions and environments in which men dwell, so as to be able to place before them, when needful, their positions, their attitudes, the safety and correctness of each, leading them to the understanding of how the true relations to all may be secured; teaching them fearlessly, courageously, as well as kindly, carefully, and intelligently, the way of God regardless of whether it be painful or pleasant.

The performances of one engaged in this office, and required of him; places upon him the responsibility of an effort to embrace a comprehensive view of the ideal life; for he is "to warn, exhort, expound, and teach, and invite all to come unto Christ" (Doctrine and Covenants 17: 11). Besides this he is to "watch over the church always, and be with, and strengthen them." Further, he is to "see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking"; also "see that the church meet together often," and to "see that all the members do their duty," and "in the absence of the elder or priest" "is to take the lead of meetings."

Taking up these duties separately, we discover the magnitude and importance of the work to be done.

#### VISITING.

He is "to watch over the church always, and be with and strengthen them, . . . and see that the church meet together often."

We have associated these parts, believing in this way we can better emphasize the value of the teacher's knowing the members. Here we are informed he is to watch over the church. The church building is the spiritual home of the Saints, here is where they are admonished to attend, see Doctrine and Covenants 59: 2, reading thus:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

Bearing in mind the teacher is to see that the church meet together often, it will not be difficult to see the advantage it will give both member and officer if proper attendance at church is had; it will give him an excellent opportunity of exercising the function of exhorting and teaching, besides observing whether or not all are in attendance. By this latter means he is made acquainted with the need of visiting the members; by it will be seen the necessity of his having an acquaintance with them. If it be

necessary for the members to meet together often, and it being the duty of the teacher to see that they do so, he must know the membership by face, name, and their residence, so as to be able to see them when necessary; which necessity is clearly evident upon a continued absence from meetings. This applies to all, regardless of position in the church, for it is possible that even those in high places in the church may neglect a proper attendance, and need to be reminded. However, in his visits, with this object in view, there may be found several justifiable causes for a nonattendance; for instance, sickness, lack of proper clothing, old age, caring for others, absence from home, special church work,—all of which should be known by the teacher.

The Saints ought not to feel the teacher's visit an intrusion; but rather encourage a disposition to welcome him as an interested official, looking after their spiritual well-being. The teacher may find indifference in spiritual matters, which would call from him kindly counsel, a bright testimony, or a personal observation of value had in a prayer meeting, or some good thoughts presented during a discourse, something to arouse interest in public services; again, he may find bitterness or hardness of heart against some of the members, or a state of apostasy.

By this will be seen readily the nature and scope of the work involved, the necessity of information which should be available to meet the various conditions. All these conditions may be found from visits by the teacher, thereby revealing the importance of his work.

These visits may not be needed for long periods of time; indeed, it is possible that some may not require visits at all, except in a social way, or merely for the purpose of forming an acquaintance, which is right and should be had. The conduct of the membership and their interest in the church determines largely the need of these visits and his services.

#### TREATING WITH TRANSGRESSORS.

He is to "see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking."

Here is where intelligent, painstaking work, is needed. Passion, self-will, pride, bitterness, deception, have to be treated; here is where the trained and consecrated mind is in demand. The teacher feels under such conditions the great need of a power and a wisdom not his own, to enable him to properly discriminate between right and wrong, to say the needed word, to so far as possible retain the respect of the principals,—to save all, to lose none; never losing sight of the fact that he is not alone dealing with flesh and blood, but with spiritual powers; the cunning, the shrewd, selfish, as well as the ignorant and the innocent.

Complex issues have to be studied; the seeing of the right in all questionable propositions; to be able to approach the fiercely antagonistic forces with such grace as will leave the most favorable impression of his fairness, honesty, integrity, and intelligence, upon those with whom he is laboring.

To dare to do right, to speak words of truth under some circumstances, demands the highest form of courage,—it may be a friend who has aided you in time of need with whom you have to deal, a relative for whom you have love; it may be some high church official; or some exceptionally well cultured person; making it all the more difficult as you appreciate friendship, and the goodwill of all; but a true teacher appreciates the friendship and love of God more than that of men, and moves forward with his work unflinchingly, knowing that his Master's eye is upon him, and that is sufficient.

That his movements may be safe and be regarded legal, it will be necessary for him to carefully study the standard books of the church (particularly Doctrine and Covenants 42 and 58, paragraphs 5 and 9); also Rules of Order, pages 90 to 96; Court Procedure, adopted by General Conference, and Resolutions 343, 412, 317, 377, 220, 297, 92, 593, 298, 189, and several others having a bearing on the conduct and discipline of the membership, also adopted by General Conference.

#### COURT PROCEDURE.

The teacher should have some training in court procedure; he should know how to carry out every detail in the necessary procedure leading up to a court action, and when the case is to be heard should be capable of presenting it in an intelligent manner, clear in marking the distinctions necessary, possessing a knowledge of the evidence needful to present to establish his case, capable of making the valuable points prominent, so as to be clearly seen by the court; first having the assurance that he has done all he could to spare the offending member the humiliation of an exposure of his wrong, then standing firm, courageously proceeding in line of his duty.

#### HAS THE RIGHT TO PRESIDE.

"He is to take the lead of meetings, in the absence of the elder or priest." This makes him the third ranking officer to preside; where branch officers are so chosen. The rules in electing branch officers seem to vary according to the judgment and rights esteemed to be possessed within the rules adopted by General Conference. Some large branches are electing a presiding elder, a presiding priest, a presiding teacher, and presiding deacon; but in other branches where more than one officer of a kind is needed, several of each class are elected. However, it is the elected officers who preside, see Rules of Order, section 161.

He may preside over a branch (see Doctrine and Covenants 120:2). In paragraph 4 of the same section we are told: "In both branches and districts the presiding officers should be considered and respected in their offices." Still it is the duty of such officers to give respectful consideration to the opinions, counsels, and decisions of the regulating authorities of the church when present with them, and in the absence of good cause, courtesy should be extended those holding higher positions in the church.

#### RELATIONS TO A PRESIDING OFFICER OF A BRANCH.

While we have no specific instructions given us regarding the relation of a teacher to the presiding officer of a branch, except in case there is need for the appointment of an "elders' court," there is evidently a relationship intended. The larger responsibility for the elder is clearly indicated in Doctrine and Covenants 17:8-11, inclusive. If, then, more responsibility is to be felt by him, it involves a superintendency and right of direction; consequently he should be regarded the proper counselor of all other officers in the branch, and from whom they might look for advice. Questions will arise, quite difficult to solve; various conditions have to be met, and it is usually more safe to secure whatever of counsel is available before entering upon important matters very far. Therefore, the teacher will do well to associate with the presiding elder, who will most likely assist him in his work.

However, it should not be regarded necessary for a teacher to bring matters of minor importance to the attention of the presiding officer, and the more competent the teacher, the less need of direction; and while all officers should cultivate self-reliance, yet it should not carry them beyond the point of safety.

#### QUORUMS.

Provision has been made for the association of officers of like service, the teachers among others. The importance of this association will be realized more fully as matters are presented for discussion pertaining to their work,—the different methods advocated to do the same work; the various attitudes taken upon the same cases, which if not considered in council together would perhaps result in unnecessary humiliations to the membership as well as the teachers.

The thought applies here that in the multitude of counsel there is wisdom. By the present system of organizing the quorums, it is becoming easier to get together and counsel, making possible a clearer understanding of official duty, and privilege, which means greater development, because of working from the basis of an intelligent unity. The teacher to be successful will avail himself of every known

means of development for his work, associating himself with his brethren in quorum capacity, and in other ways open to him.

#### CONVEYING RECORDS TO CONFERENCES.

One duty that seems to have become obsolete is that of the teacher taking a list of the names of those who have united with the church between the conferences of the elders, see Doctrine and Covenants 17:25.

#### REPORTING.

Reporting the services done and conditions existing, enables those to whom reports are made to understand the state of affairs, and to act more intelligently, and administer their services more effectually. Teachers should report to branch presidents as well as to the branches. All should report to their quorums, as well as to districts and stakes; and quorums to the Church Historian, see Conference Resolution 470.

We close this article with the excellent statement found in Doctrine and Covenants 104:44:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

G. E. HARRINGTON,  
President Independence Stake.

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#### OUR FAITH CONFIRMED BY RESULTS.

*Sermon delivered by Elder Heman C. Smith, at Lamoni, Iowa, Sunday, April 13, 1913, during General Conference. Reported by Belle Robinson James.*

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.—Hebrews 12:1-4.

I invite your attention this morning to the scriptural lesson that we have already read—I do not know that I shall choose any particular sentence in this as a text. There are some thoughts suggested to my mind in the reading that may or may not appeal to you. I believe that what the apostle affirmed regarding his day is true to-day, that we are compassed about with a cloud of witnesses; the word *cloud* being understood to mean *many*. I have had no practice in law. I have studied the theory of law some, and I have come to the conclusion that in introducing witnesses, about as much depends upon the witnesses

introduced on the other side as upon those introduced upon the side you are engaged upon. It makes about as much to the success or otherwise of your case what the other fellow proves as it does what you prove. Therefore, in introducing witnesses, though I do not expect to introduce this whole "cloud," it may be possible that we will introduce some of the witnesses upon the other side, for the purpose of using their testimony to establish our cause.

Our latter day work, as we are pleased to call it, has been before the world for nearly a century, and it would be very peculiar if something had not transpired in all that time that would strengthen our faith. It would be just as peculiar if something had not transpired that had a tendency to weaken our faith. Therefore, it is to our interest to consider both sides and to weigh the evidence upon either side for what it is worth. But I want to say that no matter how much evidence you may have for or against this work, or, for that matter, of any other work, that it can not be conclusive, so far as matters of this kind are concerned, that have to do with the spiritual realm.

A great many people have been mistaken in regard to spiritual influences, and therefore we have to consider the testimony both from the spiritual standpoint and from the standpoint of evidence. If they agree in the support of any conclusion, we may be practically certain; but to depend upon the spiritual alone, we would likely be led astray; depending upon testimony from individuals alone, we would be just as likely led astray.

So after the apostle had spoken of the cloud of witnesses that encompassed them about, he exhorted them that they should depend upon One as the author and finisher of our faith. So it needs finishing and it needs one who is competent to bring out the finished product; but this morning I have thought to call your attention to some of the witnesses from a material standpoint, whose testimony is calculated to strengthen our faith, and we do not ask you to take any of these as conclusive, as I said before, because the Finisher will have to put the finishing touches on it after you have gotten all you can from other sources. You will have to get in communion with him who is the author of our faith in order to have that faith finished.

But as I look back over the history of the past, I see all along the line evidences that have a tendency to confirm our faith, and I also see a confirmation oftentimes in those who are adverse to us. We can not depend upon one side alone for the conclusion to these issues, no more than you can depend upon one of our natural senses to determine a thing. Your senses have to agree so far as they are capable to judge ere you are certain. I see some things sometimes that *look* all right to me, and if I were to judge

by the sight of the eye alone, I would pronounce them sound, but when they come nearer to my nose, I discover there is something wrong. One sense alone is not able to determine its value, and one class of evidence or one set of evidences is not able to determine the value of the thing we have under consideration.

One of the greatest evidences we have outside of the finishing touches upon our faith in this latter day work is the result of it. Our faith ought to be stronger than the faith of our fathers because they believed, though they had no experience to confirm that belief, but we can believe, and have a record of the past in confirmation of our belief. We can believe, or ought to believe, stronger in the divine purposes of God and in his overruling power than they did.

I think I see evidences of a weakness of faith in the history of our people. I was asked but a short time ago why it was that what is known now as the "Revelation on the Rebellion" was not published at the time, and I frankly said, I believe it was because of the lack of faith. Why, you know, the circumstances were like these: The Lord spoke about a rebellion that was to commence at South Carolina and it was to continue and involve other nations, and certain events were specified that were to follow. Just before that revelation was given there was a little stir down there in South Carolina, the same place the revelation pointed out, there was a Nullification Act proclaimed by South Carolina and there was a show of military forces, and this no doubt caused the Prophet to inquire of the Lord regarding results. It subsided. Of course the Latter Day Saints who had that revelation looked for its fulfillment. The breach was cured up so quickly they began to think: "That is a failure; we had better hold on to our revelation and not make it public for a while." That is what I think. But after events proved that that was not the time referred to by inspiration. Another disturbance commenced down there in South Carolina followed by all the events predicted.

Now we ought not to be like them, afraid when the Lord speaks that it is not going to come out. We have the advantage of them. We have the advantage of their experience, and we know that notwithstanding appearances were against its fulfillment, it was brought about in time. That ought to strengthen our faith so we would not be as fearful as were they; and taking into consideration every move made by the men of this work, there is a confirmatory evidence connected with it.

If I examine the life of a man who has been faithful, watching his course from the time that he enters into it, perhaps in his youth, until he departs because of old age, I see in that character an evidence of this latter day work. If, upon the other hand, I am

called upon to watch the career of a man, who, under just as flattering prospects and just as good a chance as this man, enters into the work in his youth and departs from it, I see just as strong an evidence in the character developed in that man of the strength of this work as I can see in the faithful man. The character that the one has built up in our own observation, is so in contrast with the character of the other, that there is no question but the one who has been faithful has chosen the wiser part.

I could call your attention by name to scores upon either side, and there has not been an exception to the rule that the man has been the wiser who has proven faithful, wiser than the man who has not—and his character shows it. Convince me, as some have tried to do, that some of the leading men of the church in other days were unfaithful in some things, even that they were morally impure, and you add another testimony, another witness to the truth of this latter day work. Let me give an instance. While it does not affect the faith of the church at all as to the moral character of Joseph Smith or any other man—convince me that, as some claim, he was immoral in the latter part of his life—that he actually taught and practiced polygamy, as is affirmed—convince me of that, and it is only a witness of the truth of the message he bore. Why? Because if he introduced the theory, the system, that we now advocate and it has resulted in such a splendid result as I see portrayed before me here this morning in the character of the men and women in my audience, if that has been the result, notwithstanding polygamy, it is evidence to me of the truth of the work. Even polygamy has not been able to destroy it. So I do not care, so far as my faith is concerned, what you prove in regard to man. I have had that matter under consideration largely, and I have not seen a single exception to the rule that the man who is faithful to the cause, no matter what other men may do, has had the better chance and has had the best results in his own development and the usefulness that he is capable of in the world.

I am not inclined to believe all the stories that I hear people talk about, and I don't want you to believe, if you live when I am gone, that I am guilty of wrongdoing unless the evidence is conclusive. Have that much respect for my memory. I have that for the men that have gone before. I will not believe without the evidence is conclusive that they were guilty of wrongdoing; but I say, *if they were*, and notwithstanding that wrongdoing we see the result that we have before us to-day, it is only a stronger testimony of the virtue there is in the faith.

Some people believe things against the character of men because they do not understand the nature of evidence. I do not know that I do, but I know this much, that, no circumstance is strong enough to con-

vict a man, if that circumstance, however damaging it may be, stands alone. It is said that circumstantial evidence is the strongest evidence that can be introduced, stronger than the testimony of witnesses, but circumstantial evidence has no force when it stands alone. I don't care how damaging the circumstance may be, you will have to connect your circumstances; make a chain where one links into the other and connects with the man who is under trial, before you can convict him. One circumstance with nothing connected with it will not convict.

We have recently been confronted with certain publications that by putting a certain amount of inference with them and calling attention to the damaging circumstances, then inferring that those circumstances were linked with something else, convict certain men of wrongdoing. I refuse to accept it. If I were on a jury, I would not convict a man on such testimony as that. You may have a damaging circumstance but you must have other circumstances connected together in a continuous chain until the meshes are thrown around the man complained of, or indicted, before you can convict him.

I admit there are circumstances that seem to indicate that certain men, whose memory I cherish, have been guilty of wrongdoing, but I will venture to say that there is not a man in this audience with whose life I am acquainted but what I can find some circumstance that indicates that he is guilty of something; and shall I say he is when that circumstance stands alone? Never. I may not know very much about evidence but I know this, that that is a poor way to convict a man. They ask me: "If Joseph Smith or Hyrum Smith or somebody else did so and so, don't you think it is damaging?" Yes. It is damaging just to the extent that it implicates, but if it is alone, and the whole character of the man is on the opposite side except that circumstance, I give the preponderance of weight to the life of the man and not to that particular incident.

I was asked one time when I was over in England—a little friction occurred in the branch where I was, and a brother said, "What do you think of a man that will do so and so?" I said: "I think that particular act is wrong if he did it, but I could not tell you what I think of the man until I know more about what he has done aside from that." I could not pass a judgment upon a man because he did that or said that. I want to know what else he said, what else he did before I can pass judgment. I don't know how it is with you—if you want to pass judgment upon a man because he did, or said a certain thing, you may; I will not. I will want to know the man better than that before I pass my judgment. I may not approve of that act, and yet he may be a good man.

Neither can you judge a man by a good act. Some-

times I am told that a man is a good and noble man because he did so and so. That is a good thing. I want to know what else he did before I know whether he is a good man or not. It is just as strong on one side as it is on the other.

I have been reading history some. I read of the men who commenced this latter day work away back in early times when it took more courage to be a Latter Day Saint than it does now; and I wonder at the work they did, and the more you prove to me their weakness, the more I wonder! The more I am surprised at the results that have followed! That the Lord could take such weak instruments as these and accomplish such a great work! Now, it is wonderful to me, in every step! When Joseph Smith first received the plates and began to translate them, he had not proceeded very far until he found in that translation that there were to be certain men that would testify to certain things. Well, if he were guessing at it, the chances are that he might have failed to find his men who would testify to what it was expected they would testify. He might guess it once or twice but when there is a long series of events of that character, and every time he finds what he says will transpire, and finds men to occupy where he said they would occupy, that is good evidence.

Not only did he say, or did the translation say that there would be three witnesses who would make certain testimony, and it would be shown to others and they would testify to certain things, but as early as 1831 a revelation came through Joseph Smith that appointed certain men to look out for men who would occupy in the Quorum of Twelve. There were not enough men in the church then of the character described to have formed that quorum. He told these men how they could determine who they were when they found them. Who could foresee that they would find men of the description given who would be willing to come forward and abide where they were designated to occupy? They were found, however. These men were selected in due time, and—honor to whom honor is due—though some of them afterwards proved to be insufficient to the trials that awaited them, they did in the beginning do a noble work, and stood in the place they were appointed to stand with that strength of manhood that could only be born by the influence of that power who is the author and finisher of our faith; and all along, I might call your attention to a hundred instances of that kind—no human power could foresee that they could fulfill all that was promised, but the means were raised up.

One of the most peculiar things among this cloud of witnesses is that this work has never yet needed a friend but that friend has been forthcoming. In early times when the translation was still under prosecution, the men who were working on it had exhausted their means—they could not go any far-

ther because money was needed, provision was needed. In the first place, Martin Harris steps up and says, "Here is fifty dollars." That allowed them to go on. A little later, out of provisions, having to labor for the things that sustain life, they could have made no further progress in the work in hand unless some means were provided. Here comes Joseph Knight, right in the hour of need, and provides the thing needed.

Again, when persecution was closing around them in Pennsylvania, they were hindered in their work, and the prospects were dark, Peter Whitmer sends his son David to them and invites these men to come to his home. He makes them a home in a place where persecution will not trouble them, and they are able to accomplish their work. That might happen once in a while without there being any God in it, but it doesn't happen all the time.

A revelation came early after the organization of the church and said: You send four young men to preach the gospel to the Lamanites. There were the five powerful tribes of the Iroquois right around them. It occurs to me that the natural conclusion would be that they would go out there in the neighborhood and preach to those Indians—and why didn't they? It is a wonder to me, always has been a wonder, to look at it from a natural standpoint, why, if they were called to go to the Lamanites, they didn't go to the first Lamanites they could find; but they didn't—they started for the West, into the unsettled, uncivilized country, called on one or two tribes in northern New York, didn't tarry there long, but went on and did the work among the white people at Kirtland with which you are so well acquainted; then they pursued their journey on through the wilderness until they crossed the line over into what is now Kansas, and visited some of the tribes over there. Why was it? They didn't know. I am satisfied they didn't know, but events afterwards designated why they went there. They went right into the country where the Lamanites were less numerous than they were in other places, but they went into that section of the country where the Government afterwards gave reservations to the Indians and brought these eastern tribes out there. The missionaries were in advance of that movement, went out there and planted the gospel, or made an effort to do so, in fulfillment of the command given them, where God knew the Indians were to be removed to. Who could foresee that? To me that is wonderful. That is one of the cloud of witnesses. These testimonies are among the cloud of witnesses surrounding us. The longer we live the more we have of these things to confirm us. I sometimes wonder how these men stood it—they didn't have what we have. They were just taking the word of God and going on, trusting that these things would come out all right. Though they didn't

have these examples behind them like we have to confirm their faith, yet they were faithful.

I honor all these men, not one family in particular, for while there was one family selected to do a certain work, that work was not to be accomplished without the cooperation of others. When I look with respect, and reverence, and thankfulness upon the work of Joseph Smith, I am confronted with this conclusion that without Oliver Cowdery, Joseph Smith's work would have been futile. He could not have accomplished it. Nor could Joseph Smith and Oliver Cowdery have accomplished it if God had not raised up other men, faithful men, strong men. I love them, notwithstanding errors that they may have committed. I honor them. They made some failures, as it looks to us, and some of the things that they were required to do by revelation did not result very well.

They were commanded to gather to Missouri. Disaster followed, but in looking over the situation as it has now developed by history, I have concluded that the cause of the disaster was largely their unfaithfulness to duty imposed. "But," says some one, "didn't the Lord know they would do that way? Didn't he know what the result would be? Why did he send them out for the purpose knowing that they would suffer?" That was an ideal city that was portrayed in the revelations of God, when Zion should be built up and become a joy to the whole earth, and it inspired them to make the effort, but really they did not need that city half as much, in the condition they were in, as they did the schooling that they got in trying to establish it, and they got the schooling all right. That wasn't any failure. It is neither a failure to them nor will it be a failure to us if we learn by the things that we observe in their work.

I was telling the Sunday school class this morning that some things that some men condemned in men of the past I do not feel at liberty to condemn. I do not know enough about it. For instance, they were considering the idea of Joseph Smith being a candidate for President of the United States. I said I didn't know whether that was wrong or not. I would not commit myself. Some of the class committed themselves against it, some few did, but I am not ready to commit myself, or condemn or commend Joseph Smith. I do not know whether it was Joseph Smith's duty to offer himself to the Nation or not. I do know that if the principles that he advocated in his argument called "The powers and policies of government" had been adopted by the Government and put in practice we would have avoided the Civil War and many other things. I know that. He couldn't have had any idea of being elected—he couldn't have had any hope—there was some other motive. It may have been his duty—I am not affirming or denying. It may have been his duty to offer

himself to the Nation, and when we condemn him for doing it, we do so unadvisedly, without sufficient evidence.

Another thing, not only were the principles that he advocated those that would have saved our Nation from its troubles in after years, but the man that was finally raised up that stood in the breach, in the crisis, came from the same congressional district that Joseph Smith did. I don't know anything about it—that is all there is to it, but with these considerations before me, I dare not condemn.

I don't know whether I dare to say it, but I am going to risk it—out of the teachings of Joseph Smith and others at that time in politics as well as religion, has come an education to the people that is doing its work to-day in our Nation as well as elsewhere. Now, don't say that I am defending it. I am just telling you that I am not going to condemn it. Maybe it was all right. Maybe it was not. There are other things I don't see as much in as I do in that—other things that he did that I do not see as good a chance to defend as I do in that. If I were going to take a choice in debate on the question whether Joseph Smith was justified in that political move or not, I'd rather take the affirmative than the negative as far as evidence is concerned.

It brought about conditions. Do you know some of these conditions developed early? Do you know that Abraham Lincoln was a member of the legislature of Illinois when the charter of Nauvoo was presented to the legislature? And he voted for it? That is true. Do you think a man of the character of Abraham Lincoln would vote for a thing before he investigated it? He had some knowledge of the conditions there, and doubtless had a knowledge of the position occupied by these men. If he did, don't you suppose it had some effect on his after life? The investigation he made of these things, and the very things learned when considering that charter for Nauvoo, as he sat a member of that legislature of Illinois might have effected his subsequent administration. Don't you see the possibility? It may have effected his policy when he was President and our country has been benefited thereby. I can see it—see the possibility. Nothing bad would come of it any way. Again, some of the measures he advocated were identical with the political policies of Joseph Smith. If Joseph Smith had not entered into politics to some extent, and declared his policy for others to investigate, I don't know whether it would have been as well with us now as it is.

Just put me down as not knowing near as much as I did twenty-five years ago. I am not near as wise in some things as I was then. It arises from the fact that I have been trying to look at the other side of matters.

Now I have simply introduced this subject. Wish I had time to preach on it, but the hour is past and I leave it with you.

## Of General Interest

### ASK FOR A RECEIVER.

William G Danielsen, inventor and patentee of a large number of agricultural implements, and who established the Danielsen Implement Factory in this city [Independence, Missouri] about six years ago, and his son, Verne Danielsen, to-day asked for the appointment of a receiver for that plant, and the transfer of a controlling interest back to William G. Danielsen, which he says is now held by representatives of the Utah Mormon Church. Two years ago Danielsen, the petition states, owned \$60,000 of the capital stock of \$100,000; transferred it to representatives of the church, he says, in trust, and for no consideration, to be used, however, for his own benefit as before. He claims that it is being managed in a way that is prejudicial to his interests, and that he has been deposed as president and active manager of the business affairs of the corporation.—*The Jackson Examiner*, May 16, 1913.

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### PAINTING WITHIN FORBIDDEN PORTALS.

The ancient Mosque of Eyoub at Constantinople, for centuries jealously guarded by the Turk, is no longer closed to unbelievers. Wearing a fez, one may pass unheeded in the court. It was not without some dread, however, that I entered one day, set up my easel, and began to paint. The black specters paused in amazement, then passed on. The children ceased their play, and gathered in silent groups to regard the sacrilege of the infidel. A crowd of men and boys gathered and spoke in low tones. Often I heard the dreaded "Yasak" passed among them. Priests passed about and looked with a puzzled air, surely believing that I had some powerful protection to dare this thing, and fearing to interfere.

Absorbed in the painting of marble against a sky of delicate blue, the sense of danger had been lulled to sleep in me by the somnolent chant of the holy man repeating his Koran near the grille. Suddenly his chant ceased. I heard hurrying feet and looked up to see a police captain and two men, followed by a number of priests, a noisy mob at their heels, making toward me. I kept my seat and regarded the captain quietly. With unmistakable gesture, but in a language that I did not understand, he ordered me out of the place. But I remained seated, and indicated that I did not comprehend either his word or his meaning, and painted a stroke or two to show my unconcern. My coolness affected him. He seemed to conclude that I must have permission. After some

further parley he put a guard of two police over me, and went off to consult I know not whom... I called him back, then led him to the shop of Abraham Effendi, who championed my cause nobly, and returned with me to the crowd, the deserted easel, and the two policemen in the court. The captain had gone off to report. A fanatic promptly shouted defiance at Abraham, and he, no longer peaceful, shouted a reply. Then we witnessed an Oriental duel, in which the human hand and face performed the most vehement gestures and violent contortions, and the sacred court rang with a noise that frightened away the pigeons and brought the holy man hobbling on his stick.

Abraham Effendi and his black-bearded adversary were still shouting at each other when a third policeman arrived smiling, to say that I might stay and "paint freely," as a naval officer interpreted. He and his companions saluted pleasantly, and went to pray at the shrine. The crowd melted to normal proportions.—Sydney Adamson, in *Harper's Magazine* for June.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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Sewing and Aid Department, Mrs. Minnie B. Nicholson, Lamoni, Iowa.

All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Woman's Auxiliary.—June Reading.

#### HOME AND CHILD WELFARE DEPARTMENT.

With the June reading, the work of this department for the convention year begins. It is the intention of those having the department in charge to provide a systematic course of readings which will include some study of child nature; but, before entering upon this, the following subject is presented as being worthy of discussion; in fact, as demanding our attention.

#### DRESS AND MORALS.

The matter of dress has long been a serious problem, but the styles of the past few years have added a new phase, which places it among the moral questions of the day. Among those who recognize the tendency to immorality in the present prevailing styles, we find judges and other men and

women whose duty it is to safeguard the morals of the people. From some of these we quote.

Judge Backus, of the Milwaukee municipal court, who has heard many recent cases which have involved well-known men with young girls, and who has been forced to send to prison young men for crimes of similar nature, says that when girls walk the streets so garbed as to give passers-by more than a hint of feminine charms, ill-concealed and more often accentuated, they can not expect to escape offensive attention when, in fact, they actually invite such attention. He adds, "I often sit and hear testimony on such cases and wish we could return to the days of the hoop skirt, when such display of the form was unknown. I thoroughly believe it may be true that men are led to crime by the passion inspired by modern immodest clothing."

Miss Bartelme, public guardian of girls for the city of Chicago, and assistant judge of the juvenile court, after having made an inspection of the costumes of girls in the loop district, said: "It is the tendency of the girl to-day and of the last two or three years, to think more of dress than of character; to mimic the wearer of the extreme rather than to pick out something becoming; to show off her physical charms rather than her girlish attractiveness. . . . It is no single class of girls or women that wears the unattractive and immodest clothes. . . . It is the immodesty of the dress that is so displeasing. It seems too bad that girls should be permitted by their parents to dress so shockingly. I refer particularly to the skirt. It is worn exceedingly tight. We don't consider it an act of modesty to appear on the street in a nightgown, but the dresses so commonly worn show the figure more plainly than would a nightgown. . . .

"To me such costumes are not pretty, and there are so many things that might be becoming. It is a pity men stand on the street corners and stare at girls with no feeling of kindly admiration. It is a laughing matter to them, and they can't be blamed, considering the dresses and the willingness of girls to display themselves and their figures in a way that is both unbecoming and immodest. It doesn't lead to respect. I think it has a bad moral effect upon both men and women. Instead of arousing the admiration that a rightly dressed girl would, another thought and feeling is awakened by the immodest costume. I have heard the same thing expressed by others. I have heard men of education and influence regret exceedingly the extremes to which women are going in their dress to-day, saying that it arouses nothing complimentary to the girls nor good for the men."

Miss Bartelme declared the dress of one girl she saw would have caused her arrest ten years ago.

Eugene C. Foster, City Secretary for Boys in the Detroit Y. M. C. A., writes the following in the *W. C. T. U. Champion*:

"It is my privilege to do my thinking in terms of thirty thousand boys in the teen age, the entire boyhood of a great city. Not that I have relationships with any such number; but along with definitely constructive duties, I am set as a watchman upon the wall to sound the alarm when any danger seems to menace the boyhood life of the community. This charge makes me of necessity a student of boyhood life in large cities and I have in mind to write with earnest frankness concerning an element that appears to be a new menace.

"I refer to the prevailing manner of dress among women, more especially as seen upon our city streets. I have no hesitation in saying that it is not alone immodest, but is as well immoral; and I greatly fear we shall soon see an overwhelming torrent of moral laxity engulf our youth. Indeed, it is here. . . .

"Never in all my observation until lately, have I known a time, when, by day or night, in thoroughfares devoted to shopping or business, a procession of girls sweep past a young man in dress so vulgar that he might fairly—even though

mistakenly—assume that they are on parade to invite his advances. The dress of the girl of to-day causes her to be thrust upon him, perhaps at times when his own thoughts are far from the realm of ungentlemanly conduct, and perhaps with no desire on her part to arouse such interest.

"The seventeen-year-old boy who sat in my office a few nights ago and recounted the struggles of a young man to keep himself pure was, unfortunately, but a type of many; and the girl of chance street acquaintance who caused him to lose his fight is but a type, too. That is sad enough; but one bows his head in shame when the boy says: 'How did I know she wasn't decent?' Hundreds of girls on the street dress and act like she did.'

"A man of considerable experience recently designated a certain country hotel as a 'low resort.' He was promptly challenged by another, who happened to be circuit court judge. The first man defended his criticism by citing the women who were seen at this hotel; whereupon the judge remarked: 'You are wrong: the women who go there go with their husbands, and are the respectable matrons of the community. You fail to make allowance for the present immodesty in woman's dress; an immodesty which causes me to be ashamed to meet some of my most respected women acquaintances on the streets of our city.'

"Unhappily the judge was right. And right here is the crux of the difficulty. If only immodest women and girls dressed in vulgar fashion, the line would be sharply drawn. But this immodest dress prevails among all classes.

"Those of us who give our lives to boys find no harder task than to help the boy in his battle to keep pure. Imagine such a boy, fighting such a terrific battle as only a man can appreciate, confronted not once but a hundred times with indecencies in dress as he walks a few blocks in the heart of a city! Will he win or lose?

"I do not write as a fashion critic; I write as a man who daily faces the moral issues raised by these things. But I want to be specific. There are prevailing styles of dress which are offensively immodest. Among these are tight-fitting waists; the 'peek-a-boo waist,' in its really offensive forms (a common object of jest while it goes on sowing seed for its unhallowed harvest); some styles of low neck and short sleeves which many girls affect; many forms of tight-fitting skirts: skirts offensively short; certain types of hosiery. The list might easily be made longer; it is merely used by way of illustration.

"Women are crying because of the libertines among our men. I believe their cries rise to heaven, and that heaven weeps over the shame of it. But I say without hesitation that these prevailing styles of dress are loosing the passions of countless thousands of growing boys whose physical fight is already severe.

"When will women understand? I make no charge of indecent design against thousands of women whose thought and lives are far above such a thing. Granted that they are above such thoughts; will they not listen to those who know these things?

"Two girls of irreproachable character passed me on the street but a day or two since; they were dressed conspicuously and, I should say, immodestly. The crossing policeman, caught the eye of a teamster and winked, and the teamster replied with a sneering smile. The girls never knew of the estimate those two men placed upon them.

"Just ahead of me the other day walked a young woman whose face, apart from her costume, betokened refinement; but her dress was of the extreme, close-fitting type, with low neck and short sleeves. Young men behind spoke in the coarsest terms of her; others stopped and stared; still others turned about and walked in her direction to get a better look. Apparently, she was unconscious of the fact that with her

appearance on the street, the ideals of womanhood were lowered in the minds of many men.

"But it does not stop there. These women of better circumstances set the pace absolutely for the girl of small wages. The girl may have no home to which her friends may be invited; her social effort is expended in her dress. She follows the prevailing fashion of immodesty; she inflames the passion of the young men she meets; she may not be sheltered and safeguarded; and she is swept under.

"Is there a cure for it all? It is a woman's problem. If going to the extreme in dress is more important in the eyes of womankind than safeguarding the pathway of sons, and brothers, and husbands, then it will continue. But those who see it as it is must raise their voices in protest."

Where do we get the styles that are so offensive as to give rise to this remonstrance? Is there no hope of something better?

It is well known that our fashions originate in Paris, but it is not so well known with what class of people they originate. Edward Bok is authority for the statement that a French gentlewoman would not for a single moment dream of wearing the clothes that are offered the American woman as Paris fashions. He asserts that this is an indisputable fact, known to every importer and buyer.

He says further: "The Parisian fashions that come to America are not those that the nice women of Paris wear: they are essentially the styles of the mannequin and the Parisian underworld. That which is the hallmark of a particular class of women on the streets of Paris, known to every Parisian, becomes the hallmark of the same class in America, but the French girl of modesty never wears these styles, and that is where our American girl of modesty goes astray. She does not dress like her French sister, but like the girl whom her French sister disdains. We have got things a bit mixed up in this country, as far as Paris fashions are concerned, and the time has come when American parents of daughters should wake up to this fact. It is not at all an impossible transition from the Parisian imprint upon the hat or the dress to the Parisian imprint upon the character of the wearer."

In the April issue of the *Ladies' Home Journal* Mr. Bok writes on this subject: "What we must not forget is that there is a distinct point of morals in this question of how a girl dresses. When we see young girls, as we saw them in larger numbers last summer than ever we saw them before, brazenly or innocently displaying in their attire their physical rather than their innocent charms, the fault is not so much with the girls as it is with the mothers who permit them to buy and wear such clothes. The excuse that mothers can not control the attire of their daughters is begging the question: a mother is a pretty poor failure when she has to confess such inability. When a girl is permitted to buy and wear the amazing hats she wore last year, set on a head loaded down with puffs and 'rats': the waist so thin and transparent as to be absolutely indecent, with sleeves so short and neck so low as to transgress the line of decency, and a skirt so tight that the figure is displayed at every step, with stockings of the thinnest transparent silk, there is a question of morals involved that is tremendous.

"There is no sense in our being shocked at the social evils that exist and threaten our young girlhood at every turn, so long as we directly add to these evils, yes, bring many of them about by allowing this shamelessness in the dress of our daughters. It is all well enough to deplore the vicious habits of men, but is this sort of dressing calculated to check them? It is hard to see what the mothers, or fathers, or guardians, of these girls are thinking about to allow this sort of dress to go on. It deliberately courts danger, and then when danger comes, and its deadly result is stamped on the girl for her lifetime, the parents are in tears or they explode in anger.

But why? They deliberately invited the danger in the girl's method of dress. Why be surprised that the method succeeded? Rather let them and us be surprised when the girl escapes danger.

"It is nothing short of a crime to allow an unthinking young girl to wear clothes that, when she goes out into the world, are the very signals of danger. She doesn't know. How could she? But her mother does, or her father, or her brother, or her sister. Some older person is responsible for allowing the dangerous dress, and that same one will be directly responsible, if danger comes to the girl and she goes under.

"Every mother of a young daughter is a tremendous factor in this question. She may think she is only one woman, and as such, is powerless. But she is watched by some other mother: her girl is looked up to by some other mother's daughter, and so the circle widens from one to many, and an influence is set in motion that it is impossible to control or to recall."

The writer of the above states that there is need for and a distinct movement toward American designed fashions for American women. Let us, as American women, as women of the church, study modesty in dress for ourselves and for our daughters, and be ready to support the movement that will free us from the conditions that have foisted upon us the extreme and grotesque fashions of the lower element of a foreign nation.

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## Letter Department

OWANKA, SOUTH DAKOTA, May 8, 1913.

*Editors Herald:* I see by the HERALD that Brother James A. Gillen is in charge of South Dakota. I wish he or some of the missionaries of the Black Hills would come our way and hold some meetings. We haven't heard a sermon in four years. We live thirty-five miles east of Rapid City, South Dakota, on the Chicago & North Western Railway, seven miles northwest of Owanka.

Your brother,

R. F. D. 1, Box 6.

J. W. BEAN.

GLASGOW, MONTANA, May 9, 1913.

*Beloved Friends and Saints:* Many good things come to me through the HERALD. I find much pleasure reading all the precious things it contains. I look longingly for my HERALD; it seems like a letter from home, and I feel strengthened by the sermons, etc. We poor, isolated members need all the good sermons and articles that can be published; for we hunger and thirst for spiritual food and drink, and miss the opportunity enjoyed by those who have the church privileges.

Oh, to mingle together, and be comforted by the gospel, the glad tidings of great joy! I miss our gospel, and my loved ones I left behind. If it wasn't for the promise of celestial glory, where I feel assured we shall meet again, I could not endure the absence and heart cravings. I love my people, that are of the household of Israel, and pray we shall all meet again.

I am doing well here; but I often find things that are grievous and hard to bear; so many tribulations. I know our God liveth, and will never leave me nor forsake me. I trudge on, feeling my isolated condition. I wonder, sometimes, why the gay old world continues so long. I see nothing here on earth to live for, only more of our precious gospel. I see many things that need doing.

One day I chanced to peep into the county jail; never was in such a place before. I thought of our martyred prophets, how they had to lay in prison, and their loneliness.

As I looked at some who were closeted in the dingy, lonely cells, aliens to the gospel, deprived of mother and friends, I

wondered why this rich old world didn't provide enough Bibles, that every soul imprisoned could read and study the precious word of God. Why open our public libraries for those who have their freedom, and leave these poor souls in jail without a word of cheer, a prayer, or Bible to comfort their loneliness? Can't we do something to help them by distributing literature, etc.?

We would be glad to entertain an elder, would enjoy feasting on the good things of the gospel.

Oh, remember me in your prayers, lest I falter by the way-side, or go astray.

Your loving sister,

MRS. LILY BELL STEARNS.

SALT LAKE CITY, UTAH, May 11, 1913.

*Dear Herald:* Many times it seems that the powers of darkness get the upper hand within us, but by a persistent effort to keep the enemy at bay, we will, through the grace of our Lord and Savior, Jesus Christ, be able to overcome the obstacles that lie along our path. We have cause to rejoice in that life is made more happy by being able, through his love, to overcome the evils that so easily beset our earthly tabernacle.

Having been isolated from church privileges for years, I can sympathize with all those who are, and have been in like circumstances; yet, there is consolation in that we hope to meet and enjoy the company of each other, and share the joy from our works here in this preparatory life, in the sweet by and by. If it were not for this blessed hope our faith in the great Shepherd would indeed be vain and fruitless.

Dear Saints, it is a pleasure to know that our late General Conference was the best that was ever held by the church. I am glad that we are thus progressing as a church, not only as to numbers, but in right living, and in obedience to the commandments of God.

I feel that I am one of those who are not doing very much to spread the gospel, but I feel that God will excuse me on account of my imperfect speech, as I am not able to take part in this glorious warfare to bring souls to Christ. Yet, I will do what I am able to do in the ways that God has opened for me.

I am anxious to come to Zion, to be with the Saints in some place in the East where I may feel more contented. If any of the Saints need a helping hand on a farm, or otherwise, I would be pleased to hear from them—give full particulars. I am thirty-three years of age.

Wishing great success in a forward move toward a high standard of living in all parts of God's vineyard.

Your brother in bonds,

55 WEST THIRD NORTH.

OSCAR PETERSON.

WAYNE, NEBRASKA, May 15, 1913.

*Dear Herald:* I have been in very poor health this spring, after many years of lung trouble. I am at present improving. I ask the faith and prayers of all the Saints, and especially of the Prayer Union, that our God, among the many blessings that he bestows, will give to me health and strength, and that from these afflictions I may be kept free. Nevertheless, I am willing to remain afflicted if God sees best.

I am receiving much comfort in the ministration of the Spirit. I have sought God and have again been spoken to. The comfort of our God is bestowed upon me, and I fully realize that our times are in his hand.

So may we ask in faith for healing, yet in a yielding way, being willing to trust God, even though we are denied our urgent request. Ask that I may have faith and wisdom, and unwavering trust in God; and in so far as healing may be made to help me to build a holy character, may God be the giver of the healing.

Your brother,

GEORGE ELSON.

OWENSOUND, ONTARIO, May 15, 1913.

*Dear Herald:* I enjoy reading the HERALD, especially the letters of the brothers and sisters—they are grand.

I wish to present a few observations on 1 Corinthians 13. I have often read and thought over this chapter. It contains a very important lesson to all Latter Day Saints.

Christian love excels all the gifts. By the best gifts we may fairly infer that Paul meant the best adapted for the edification of the church. Yet he says, "Show I unto you a more excellent way." He goes on to show that way, consisting in love to God and to each other. The word must be here taken in the noblest form; such love to the whole church and the whole world as arises from principles of true piety, and ultimately centers in God.

Love is commended for its indispensable necessity, for without it all other things are as nothing. The eloquence of an angel would be as unmeaning as the tinkling of a cymbal. The greatest miraculous gifts are of no avail; the most liberal charities or the most ardent zeal, even martyrdom, are alike unacceptable to God, unless they spring from love to him. Again, love is commended for its many amiable qualities. It is intimately connected with all the Christian graces; patience, kindness, meekness, whatsoever is virtuous, and of good report. Again, love is praised for its durability. When all gifts fail, this love is eternal. When all things else have failed, love continues through all eternity.

Now, dear brothers and sisters, I have only one motive in view,—that we may love one another as we are commanded. I love every brother and sister. I have a warm feeling for every member of the Latter Day Saint Church.

I ask an interest in the prayers of all the Saints, that I may be found faithful to the end.

Your brother in the gospel,

ALEX. WHITE.

SILOAM SPRINGS, ARKANSAS, May 16, 1913.

*Dear Herald:* I have been a member of the church for several years, and am very sorry to say I have done little to help get the truth before the people.

I feel as if I have lost all my children, because they have not been raised up as they should have been; not that I have not tried, for I have endeavored to teach and raise them to be Christians. It would have been my greatest pleasure to get them interested in the latter day gospel. I have had little time to teach them, as I was overburdened with work, having little help when the children were small. Had I had a little more time to teach them as I tried to do, though in my weak way, I might have done better by them.

As for myself, I am happy. I have told my neighbors I am happy in my religion, and I would have been glad to have had any and all share with me in it. There is so much said in the pulpit, so many false reports, that they will not read our papers.

I am very sorry we could not have lived near some Latter Day Saint church, to have brought our children up in the true church as I desired. Dear Saints, pray for them that they may be gathered in before it is too late.

I am far from a true Saint, but bless the Lord for the light he has given me. I am so thankful I had the privilege of hearing the true gospel. It has been a comfort and a blessing to me many times during the past twenty-two years.

My husband had been in poor health, growing worse all the time, until September 26, 1912, when he died, leaving me enfeebled from overwork. I am stronger now. I am sixty-six years old, and am alone, except for one son and his little three-year-old daughter, whom I have taken care of since she was eighteen months old.

I enjoy reading the HERALD and *Ensign* very much; also

the Bible and Book of Mormon, since I can see how well they compare with the latter day work.

Of my eight children, only one is in the church. What a comfort it would be to me and what a blessing to them if they could embrace the true gospel. It is my prayer that they may do so.

Your unworthy sister,

M. S. SPANGLER.

HAO, TUAMOTUAN ISLAND, April 15, 1913.

*Dear Herald:* As we are here attending the Islands Conference, will tell a few of our pleasant and unpleasant experiences in reaching this island. We spent two weeks or more in Papeete, where we were located at the Mission House, with Brothers and Sisters May and Savage, and their happy little families. In Papeete, Elder Pitt held many meetings; Brother Savage kindly interpreted, and they, as well as the natives, rejoiced in this privilege.

The Saints, with Brothers May and Savage, chartered a sailing vessel named *Toerau*, which was to take about one hundred Saints from different islands to conference; so we left Papeete February 23, about four p. m., for the long voyage. We had anticipated a two-week trip, and felt brave in undertaking the new experience.

Reaching the first island, Makatea, we had many new and wonderful experiences, especially going ashore in a small boat with the sea very rough; as the little boat was raised high with the huge waves we were told to jump, and then were caught by men who pulled us up on to the landing. We finally reached a cool, shady spot in a niau house, one made of cocoanut leaves and branches of the trees, and here we had a refreshing rest and a good dinner, served by a Chinaman cook in the house of one of our members.

We left this part of the island, which is famous for the phosphate fertilizer, millions of tons being shipped to all parts of the world, and walked fully four miles to the city part of Makatea, and that walk we shall not soon forget. The heat was intense, and not yet being acclimated, we both felt completely exhausted. We rested several times under the great cocoanut trees, when fortunate enough to find a breezy spot, and occasionally refreshed ourselves with a drink of the cocoanut, which we had learned to like very much.

We reached the other part of the island about six o'clock. We were escorted to the governor's house, he being a member of the church, and here we found a number of large, comfortable American rockers on the veranda. Here, also, most of the Saints came to welcome us, and after the customary "Urana," had been spoken, and we had seated ourselves, we heard the familiar request, "Hymna," meaning, Sing a hymn. We felt so rejoiced in having a pleasant and comfortable place to rest for the night, for the vessel was not to leave until the next day, that we sang hymns for them. Having learned to ask them all to sing together, in their language, I requested them, by saying, "Hymna Oto," and they seemed delighted that we could speak to them, and they sang. And such wonderful singing is beyond my descriptive powers, as it must be heard in reality to have any idea of it. We oftentimes remarked after hearing the Saints of the different islands sing, that they are natural musicians and orators.

That evening, at Makatea, Elder Pitt was requested to preach, which he did, Brother Savage as interpreter, and the Saints felt to rejoice in meeting with us all. We were presented with two beautiful quilts, the handwork of the sisters, and many beautiful shells of many descriptions, some being rare and very pretty. We left next day for Rairoa, and had expected reaching there in a couple of days, but the wind was very unfavorable, and we were delayed in reaching each island. At each place we were welcomed by all the Saints, and as we entered the church, immediately upon our arrival,

they all arose and sang, "God be with you till we meet again." Then, after prayer, they came up one by one, and said "Urana," and presented us with shells, necklaces, rings, and many beautiful souvenirs, and also sums of money. The natives are very fond of giving, and feel they can not do enough for the missionaries sent among them.

After calling at the islands of Makatea, Rairoa, Kaukura, Ahe, Takaraoa, and others, we reached our destination to this island of Hao, March 28, just twenty-eight days on the voyage, and to say we were delighted is not expressing all we felt. Many times during the voyage we felt we could scarcely survive, so unpleasant were the experiences. There were about seventy or eighty natives on board, and they sat around in the front part of the ship. There was just one little cabin, with five berths, one occupied by the captain, two by passengers, two by Elder Pitt and me. There was a little store-room, with one berth, occupied by Sister Savage and baby, and with all the boxes, packages, and groceries crowded in, it was almost impossible to get in sometimes. The little table was in our cabin, in front of the berths, and you can imagine how one felt, seasick, and no escape from the fumes of the dinner being served, just at one's side. Fortunately, when we had fair wind, the vessel scarcely rolled at all; but when there was not much, it tossed and rolled until we were almost ill.

The writer felt fairly well part of the time, and at such times was usually busy, as biscuits seemed to be in demand, Sister Savage and I made them usually twice a day, and occasionally made a sponge cake, chocolate pudding, etc. The native man cook attended to the meals in general. How we dreaded the rainstorms, as at such times we had a full cabin, I assure you. There was not a vacant spot available. Imagine my surprise one rainy night, as I glanced out from my berth, and saw a tall boy, about sixteen, crawling on a trunk which was crowded in under the table. He had a difficult task to squeeze in, and not room to move at all after getting there, yet he was contented and slept well all night, he informed me in the morning. Sometimes I awoke at one a. m., and arose and dressed, thinking it was morning; but as I managed to step around the natives asleep on the floor, and get out on deck, I learned my mistake. Such were some of our experiences.

How happy we were when the cocoanut trees of Hao appeared in the distance, and how fortunate we were in having just sufficient wind at the right time to get through the pass. It had been so calm all morning that the captain was fearful of not getting through that day; but just as we approached the pass the wind came to our rescue, and we passed through quickly, and sailed into the entrance to Hao. Brother May was there to welcome us, with the natives, he having gone there on a motor schooner, starting two weeks later than we left Papeete, and arriving there a week earlier. They were all delighted to see us, as they had watched eagerly for days and days for signs of the little sailing vessel. Upon our arrival on shore, Elder Pitt and I were escorted to our little island home, the house which is called a niau house, being built of cocoanut leaves and branches, woven beautifully together. We are very comfortable and happy here, and with our work we are kept very, very busy. The writer scarcely finds time to attend but one service a day, as we like to keep caught up with our work as much as possible, before leaving.

Brother and Sister Lake and the Saints from the island of Niau, were delayed in reaching conference on time, on account of unfavorable wind for the voyage, and did not reach here until Friday, two days before closing of conference. There are about five hundred in attendance, and all seem happy indeed. There is a pleasant rivalry between the singers of the different islands, and while each group of singers from

each island deserves special mention, Niau seemed to carry off the honors, on account of having been taught several Zion's Praises selections, by Brother and Sister Lake. They seemed to take well with the conference. The Saints are always eager to learn. We feel that all are doing excellent work in every line. It is marvelous how easily they all memorize, and with what enthusiasm they enter into all the lessons and meetings of the conference. We have taken many photos of different groups and scenes, and we hope to get some good results.

The time is drawing near, now, when we shall have to bid them all good-bye, and we can not help feeling sad, as we have grown to love these dear ones. As we try to visit with them, the tears are in their eyes many times, as we say to them "*Eita parau Tahiti*," meaning, can not speak Tahitian. We expect to leave in a day or two by the schooner *Heitiare*, for Papeete, where we hope to have a week in preparing for our long trip to San Francisco, on the R. M. S. *Tahiti*, leaving there May 3.

The conference has encouraged many to move forward in their various duties the coming year, with renewed interest, and we hope to hear of much good having been accomplished, after the great efforts put forth by Brothers Lake, May, and Savage. They have been untiring in their efforts to make the conference a success. They are excellent workers, and seem to enjoy their labors in the islands very much. Sister Savage is excellent help to her husband, and is kept busy in various ways, especially in caring for the sick. Sister Lake is always busy, we are told, as she teaches and translates for the natives. Sister May can not do all she would like in that line, as her little family keeps her time fully occupied.

We learned just a few minutes ago, that the *Heitiare*, the vessel we leave on, sails to-morrow, so we shall be busy packing to-night.

"Farewell, our little island home,"

We leave you now, elsewhere to roam;

We are feeling sad to go away,

But, perhaps we may come back, some day.

Your sister in the gospel,

ROSA PARKS PITT.

LANSING, MICHIGAN, May 18, 1913.

*Editors Herald:* I wish to say to the Saints of this district that we wish a good representation to be present at the conference to be held June 6 to 8. We are making every arrangement to entertain one of the largest and best conferences that was ever held in the district.

You may hesitate to come on account of the recent trial, in which we were successful, thinking that we have been to a heavy expense, and would not be able to care for so many. But this is not the case. We want you all to come, and bring the Spirit of the Master. The old and feeble, or those who are delicate in health, will be given special attention.

Some have suggested that those coming should bring baskets. To this I might say, if it is convenient and you are farmers and have lots of good things to eat, and wish to do so, all right. Regarding this matter I rather hesitate, however, because it has not been customary in the past. Do as you think best, dear brothers and sisters, but come and let us have a feast; not of good things to eat, but a feast of the good things that our Master has in store for us.

We expect Brethren Curtis and Wight, as has already been announced:

Your brother,

JOSEPH DEXTER,

President Capital City Branch.

### Simmons--Austin Debate.

Just closed a fine debate at Lime Stone Schoolhouse, four miles west of Wilburton, Oklahoma. W. C. Austin, of the Free Will Baptist faith, of Indianola, Oklahoma, and Jesse M. Simmons, of the Reorganized Church, of Haileyville, Oklahoma, were the representatives. Beginning Saturday night, April 26, they continued over the second Sunday. They signed up for twelve sessions, but during the week Elder Austin asked off one night, so as to get through on Sunday, which was granted.

Elder Austin affirmed the Free Will Baptist Church to be the church of God, or Christ, and in harmony with the same in origin, doctrine, organization, and practice, trying to set up his church with righteous Abel and continue it until the present time. This was denied by Elder Simmons, he showing the different dispensations, and proving the Baptist position a mistake.

Elder Austin claimed his organization to be the same which Christ set forth; this was also defeated by Elder Simmons, using a chart with pastors and elders, mourners' band, and passing the hat.

Elder Austin denied baptism for the remission of sins, claiming it was only to show to the world that the candidate was a follower of Christ, contending that the church was constituted of men and women found in the aggregate among all churches under the sun. Elder Simmons showed that the house of the Lord was peaceful, not one of confusion, and that there was no unity among the churches,—that they could not commune together, etc.

Elder Austin said Revelation 12: 5 had reference to Christ, though he admitted the apostasy, that there had been a falling away, 2 Thessalonians 2: 3, believing the church went into the wilderness. Still he claimed succession, admitting, at the same time, that the Free Will Baptist Church would not compare with the church of Christ; that it was too narrow, all run down at the heel, and was only a part of the great church of Christ. Elder Simmons congratulated him on setting out the truth, and was glad he had confessed to the inefficiency of his church.

So he struggled on for five sessions, to prove his position, but he failed, and the people saw it. Closing his affirmative, we took the lead for six sessions.

Brother Simmons read the Epitome of Faith, then began setting up the church, which he, in his gentlemanly manner, established so far as he had time, giving some attention to answering the slang heaped upon Joseph Smith, which was about all Elder Austin tried to work on.

Elder Austin stated that he would accept everything but Joseph Smith, but denied it the next day. He said Joseph Smith taught and practiced polygamy, using Doctor Foster as a witness. Elder Simmons showed up Foster, as being cut off from the church for adultery, and the people didn't fail to understand. Said he thought more of Brigham Young than he did of Joseph Smith. Elder Simmons told him, "Birds of a feather flock together."

Elder Austin offered fifty dollars for a miracle. Brother Simmons read him one. The next day on the street a man outside of the church said Elder Austin ought to pay the fifty dollars. A young lady belonging to the Christian Church prepared a nice bouquet for Elder Simmons.

I am sure much good was done, if closely followed up, which I am sure will be done. You could hear on every side that Elder Simmons had the best of it. Elder Austin said that Elder Simmons was the nicest man he had ever met in fifty discussions. This spoke well for our people. I am sure the people could feel the Good Spirit when Elder Simmons was in defense of the cause.

The Saints rendered good assistance during the debate. The writer moderated for Elder Simmons, while a brother of Elder Austin moderated for the Baptists. We all feel good as a result of the discussion, looking forward to a great ingathering in this community.

Since I began this letter, I have been out to Lime Stone, preaching with fairly good interest. V. L. LUM.

### Extracts from Letters.

Brother and Sister R. A. Rockhold, 158 1-2 East Fifty-Sixth Street, Los Angeles, California: "We are still holding to the rod of iron, and rejoice in the glory of the Lord and the gospel of latter days. Thus we are striving against the powers of evil that seek to destroy our faith. We thank our heavenly Father for the hope we have of a glorious resurrection."

Brother W. H. Greenwood, 23 Cicero Street, Moston, Manchester: "I rejoice to learn through the HERALD of the splendid conference you had, and trust that it may foreshadow a most prosperous year for the church in general. We are moving along here fairly well. The outlook for missionary labor is bright, and if the brethren will only abide the instructions of the latest revelation I am sure much good will come to the church, and blessing to the world. For the more faithful the Saints are, the greater and more powerful is their influence upon their fellows."

Sister Emma E. Park, Runnells, Iowa: "The Runnells Branch suffered a heavy loss on the night of May 14, when during an electrical storm our church building was struck by lightning and burned to the ground. Some of the furnishings were saved, but were in bad condition. Although we had some insurance, which will help in rebuilding, yet the loss to us is severe. We will begin rebuilding as soon as possible. The community are anxious that we build again. For the present we are meeting in a vacant store building."

C. J. Hunt, Deloit, Iowa: "The Master has blessed me in my labors since the General Conference, for which I praise him. At this writing I am in Carroll County."

F. Edgeworth, North Ipswich, Queensland, Australia: "Truly the industrial turmoil in the world to-day is appalling, and no one knows just where it is going to end. Here in Australia the people are just what we call full up to the neck of strikes, and still the end does not seem to be in sight. I feel sometimes that the time is not far distant to which the Master referred when he said: Every man's hand should be against his neighbor; and safety will only be found in Zion. I can not help but feel that I need to be much more pure and holy to be able to escape the judgments that are coming on the earth. I think, too, that only love, truth, righteousness, and faith are going to make Zion so terrible in the eyes of the nations and fill them with fear because of her power. I pray that we may continue to serve our dear Master faithfully to the end of life's journey, and that we may be bound closer to our heavenly Father and to each other by the bonds of charity."

R. T. Cooper, Los Angeles, California: "The last General Conference did me more good than any other one thing I have experienced the last few years in the way of getting a broad understanding of the church and her work; and how the different institutions have already put her in position to be all things to all people. I see how each one of these institutions has been designed by the Lord to do its part in the redemption of Zion, and caring for the dispersed as they begin to be gathered."

To be free from evil thoughts is God's best gift.—Aeschylus.

# Miscellaneous Department

## Convention Minutes.

**SPRING RIVER.**—District Sunday school convention was held at Joplin, Missouri, February 14, 1913. Besides the regular routine business transacted, the following officers were elected for the ensuing year: Mollie Davis, superintendent; John C. Virgin, assistant superintendent; Laura Karlstrom, secretary; Mae Carrow, treasurer; Albert V. Karlstrom, library board; Hazel Sheets, home department superintendent. Mollie Davis, superintendent; Laura Karlstrom, secretary.

## Pastoral.

*To the Saints of Minnesota:* Having been appointed a missionary to the State of Minnesota, I take this means of notifying you that I am ready for work.

Unacquainted as I am with the Saints, and not knowing the addresses of any, I shall be greatly obliged if anyone interested in having the gospel preached in their midst will please notify me at the very earliest opportunity. Or if any desire me to go to other parts in the mission where possible openings may be effected among their relatives or friends, I shall be pleased to learn of such places.

I am out to do all I can to teach the children of men the glories of our gospel, and anybody who can put me in touch with anyone with whom I might labor with promising success, I will be greatly obliged.

Write me at once, box 407, Saskatoon, Saskatchewan.  
May 19, 1913. J. L. MORTIMER.

*To the disciples of Christ in mission number 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, and District of Columbia; Greeting:* The church has appointed to labor in your mission the following named brethren, ranking in office from those of the lesser priesthood, authorized to travel, to those occupying in the leading quorums of the church. With such "gifts" there should come to the mission, especially to the church, joy and rejoicing, and a well balanced spirituality leading to commendable works. This will be the result if heed is given as it should be to the teachings of all these ambassadors for Christ.

The following assignments have been decided upon:

To Eastern Maine: H. A. Koehler; G. W. Robley, Jonesport, objective point.

To Western Maine: J. F. Sheehy.

To Western Maine District and Nova Scotia: F. J. Ebeling and H. L. Rushfelt; if tent work can be arranged for by these brethren in Nova Scotia, their efforts to prosecute the work in that way should receive proper support. Removal from Nova Scotia will likely be advisable as winter comes on.

To the Massachusetts District: H. O. Smith; R. W. Farrell, Boston objective point; A. B. Phillips, Fall River objective point; William Anderson, Cape Cod objective point; J. W. Davis.

To the New York District: A. E. Stone; B. L. McKim; A. M. Chase.

To the New York and Philadelphia District: J. R. Lentell; A. D. Angus; W. W. Smith, Philadelphia objective point; J. A. Koehler, Philadelphia second church objective point; E. B. Hull, Brooklyn objective point; T. U. Thomas, Scranton objective point.

A humble, well-informed minister for Christ who is wisely aggressive will be able to do much good.

Times of reporting: July 1, October 1, January 1, and March 1. Let promptness characterize this matter, lest reports be delayed in reaching the Presidency. Get blanks from Herald Office.

Let each one of the missionaries develop his personality, and feel free to take initiative steps along all lines that contribute to the success of the Lord's work.

Criticism coming from anybody unless actuated by a desire to extend the glory of God, is hurtful—faultfinding is unchristian and should by all be rendered unpopular.

It is a joyful service to participate in Zion's cause; therefore, let all her institutions be sustained, and the treasury of the church be kept replete with funds to draw from instead of allowing a condition to develop that makes it necessary to appeal for funds to support the general administration of the church, the ministry and their families. He who expects to be saved through the church should cheerfully sustain the church.

By making known and then sharing burdens there should be no room for discouragement.

Mail addressed to 343 Medford Street, Winter Hill, Massachusetts, will safely reach me.

With faith in the triumph of our work, I am,

PAUL M. HANSON, Minister in General Charge.

*To the Saints of the Pacific Slope Mission, comprising British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, Republic of Mexico, Territory of Hawaii; Greeting:* As coworkers with God in that part of the work assigned to Jesus the Christ, we are favored to enter another church year; conscious and appreciative of past and present recognition of divine love, we may consistently look to the future hopefully. The gospel is still potential, and as time moves onward will be found ready for any possible and legitimate demand. The evidence is confirmative and accumulative that we are living "in the dispensation of the fullness of time." Let us arise to the dignity of our calling and work.

The conference has made some change in the personnel of our staff. The following arrangement on general lines seems best to us for present:

Seattle and British Columbia District to have Daniel Macgregor, P. Premo, P. T. Plumb. (The latter two labor together in tent work.) William Johnson, who attends to the duties of district president and bishop's agent.

As Brother Macgregor is General Superintendent of Sunday school, don't neglect to utilize him some on those lines.

M. H. Cook and D. M. Shippy continue their missionary labors as heretofore.

C. E. Crumley will look after church interests in Southwestern Oregon District.

M. Cannon in Northern California and Southern Oregon, and C. W. Earl may associate with him as the way opens.

J. M. Terry as district president of Northern California, with Oakland as objective point.

C. A. Parkin as bishop in care of finances, and also such missionary work as he may find opportunity.

J. D. Stead and S. M. Reiste look after the tent work in San Joaquin valley, as wisdom may direct.

C. W. Deuel follow lines as formerly made by his labors in California, entering Nevada when opportune.

Roy F. Slye and C. J. Cady, we will more directly arrange for later.

V. M. Goodrich as per appointment, Los Angeles, objective point.

William Mannering and S. D. Condit in Arizona.

T. J. Sheppard and W. A. Brunner in New Mexico.

M. A. McConley and J. B. Barrett in Hawaii.

Most sincerely your fellow laborers,

F. M. SHEEHY.

J. E. KELLEY.

P. S. That part of Washington including the Spokane District has by agreement with the First Presidency and Minister in Charge of Rocky Mountain Mission been attached thereto.

At present correspondence and reports may be sent to my mission address, 281 Castro Street, San Francisco, California. Brother Kelley will settle on address later.

F. M. SHEEHY.

*To the Saints of Northern Michigan District; Greeting:* I am in the district, having been sent here by the appointing powers, and have a desire to do all the good I can, and desire the cooperation of all.

I would like to hear from scattered or isolated Saints who may desire to have an elder come and do some preaching, and we will make arrangements to supply your wants.

My field address will be East Jordan, care of H. Goodman. Home address, Ubyly.

Respectfully,

WILLIAM DAVIS.

*To the Ministry and Saints of the British Isles Mission; Greeting:* I have just received this day, May 6, the SAINTS' HERALD containing the missionary appointments for the year. It has pleased the conference to again appoint the writer in charge. It, therefore, becomes our duty to organize our forces, to put forth our best effort for the advertisement of the work of the Master, and to engage ourselves once again in the proclamation of the gospel of peace (not pieces).

Our commission is to preach the gospel, brethren. Never mind the church of the Devil, or any other church, if such there be. Let each one exercise faith, preach faith, and practice faith. Do not cavil, do not trouble about victory in debate; our business is to bear witness, bear testimony. If the gospel has saved you thus far, just say so. If the gospel has given you divine impression, and power over self and sin,

that is your message. Preach of the restoration of gospel power, blessing and inspiration. This message will bless all who hear it.

Our Father says: "My word shall not return unto me void." Let us, therefore, have faith to abide in the word of God; preach the word, be instant in season. Let Socialism, Brighamism, and every other-ism take care of themselves. If they should run against your message (God's word) their contentions will be ground to powder; the promise is that truth shall prevail. Have faith, my brethren; the gospel is the power of God.

Let all personal feelings of envy and jealousy be put away from you, otherwise you are totally unfitted for this work. To some I have already spoken of this folly. I wish you to understand, my brethren, that I have unsuspecting confidence in you, everyone.

Let us be united as one man, standing in defense of the truth and each other,—see paragraph eight of the latest revelation, which concludes with these words,—"There should be harmony, and the Spirit enjoins it upon all, that the Master may be remembered, as in meekness and due sobriety he carried on the great work to which he was called."

#### MONEY WANTED.

We must have money. We can not get something for nothing. Railway tickets, tram car tickets, and every other requirement must be purchased. Therefore, as a last word, especially to those who love this work and wish to see it prosper, we remind you that the Lord has provided that his people shall have the privilege of assisting this great work by means of tithing, free will offering, and donations, of whatever kind. These will provide the Bishop with means by which he can meet all the traveling expenses of the missionaries, the needs of the poor, and all other requirements of our mission.

This will also secure for you the intelligent service and assistance that you may require in your efforts for the spread of truth. Therefore, crown the efforts of the Bishop with success. You pray the Lord to give the Bishop success. How does the Lord work? The Apostle Paul provides the answer: "We, then, as workers together with him, beseech you that ye receive not the grace of God in vain." May God bless us all, and give us courage to be workers, that we may fill the Lord's storehouse.

Our organized effort will be as follows. Each of the brethren will labor under my personal direction, concentrating at the objective points herein named:

London, Bishop R. May, J. W. Worth, Enfield, John Judd, Manchester, G. W. Leggett, N. J. Weate, Wigan, J. W. Taylor, Farnworth, W. R. Armstrong, Stockport, S. F. Mather, Denton, James Schofield, Warrington, W. H. Chandler, Leicester, William Eccleston, Birmingham, J. E. Meredith, John Schofield, Albert Kendrick, Chesterfield, Charles Cousins, Clay Cross, Ernest Wrage, Mansfield, John Holmes, Chesterfield, Joseph Holmes, Gloucester, E. J. Trapp, Porth, John G. Jenkins, Neath, T. J. Picton, Aberaman, John Pughley, Leeds and Bradford, T. Taylor, North Manchester, H. Greenwood. No objective point, Evangelical Minister J. Baty, Stafford, G. P. Greenwood, Eccles, John Bailey, Belfast, Ireland, Thomas Adams.

Here is your work, my brethren. Go forth in the Spirit of the Master, with faith and confidence. Let us mind each his own business, and seek each to discharge his responsibility, with an eye single to the glory of God.

In conclusion, my final word to you is preach the gospel, and God will bless his own message.

May the peace of our Father be with us all, and give us success in all our labors, is my prayer for one and all, in Jesus' name.

Your brother,  
W. H. GREENWOOD.

MANCHESTER, ENGLAND, 23 Cicero Street, Moston.

P. S. We should be pleased to have our Brother U. W. Greene come this way, in going to his mission, the Holy Land; and on behalf of the British Isles Mission, I herewith extend to him a hearty invitation to attend our annual mission conference, which convenes on August 2. We find joy in wishing him Godspeed in his most important mission. W. H. G.

To the Saints of Montana, Greeting: I wish to state to the Saints of Montana that I am now in my field of labor, and would be pleased to hear from anyone at any time, with regard to the needs of the work and the opportunity for preaching in the various localities. My address is 121 South Fuller Street, Independence, Missouri. A letter addressed to me there will reach me in due time. I hope to hear from many of the Saints at once.

HEDGESVILLE, MONTANA, May 21, 1913.

W. R. SMITH.

## Quorum Notices.

### FAR WEST TEACHERS.

All teachers of the Far West District are invited to attend the meeting of the Fourteenth Quorum of Teachers, at Third Saint Joseph Branch during conference, June 7 and 8, 1913. John Agenstein, secretary.

## Conference Notices.

The Nauvoo district conference will convene at Ottumwa, Iowa, at 10 a. m., June 7. Reports from all branches are requested, and a large attendance is desired. W. H. Thomas, district secretary, 1100 South Seventh Street, Burlington, Iowa. C. E. Harpe, district president, Lamoni, Iowa.

Fremont, Iowa, district conference will convene at the Henderson chapel, June 14, 1913, at 1 p. m. The joint Sunday school and Religio convention will occupy from 8 p. m. Friday till noon Saturday. We hope to see a full attendance. T. A. Hougas, district president.

Central Illinois district conference will be held at Beardstown, Illinois, June 21 and 22, instead of June 7 and 8, at the request of Brother F. M. Smith and Brother John W. Rushton. Frank Izatt, president; W. Daykin, secretary.

Gallands Grove district Religio and Sunday school associations will convene at Mallard, Iowa, June 12, at 8 p. m., and continue over the 13th. Floy Holcomb, secretary.

## Convention Notices.

Eastern Oklahoma Sunday school association will convene at Wilburton, Oklahoma, June 13, 1913, at 10 a. m. D. O. Harder, district secretary.

Independence state Religio convention will meet at Pertle Springs, near Warrrensburg, Missouri, at 10 a. m., Saturday, June 14, and continue over Sunday, June 15. An exceptionally good program has been arranged. All are cordially invited to attend. Carlotta Hartnell, secretary.

Clinton district Sunday school association will meet in convention June 13, 1913, at 10 a. m., at Eldorado Springs, Missouri. Religio convention will meet at same place and date in afternoon. District officers for the Religio to be elected. Please have all reports and credentials in early. Zora Lowe, secretary. Eldorado Springs, Missouri, Route 1.

Nauvoo district Sunday school convention will meet at Ottumwa, Iowa, June 6, at 10 a. m. Mrs. Clara Laubscher, district secretary, 1336 Garnet Street, Burlington, Iowa.

Little Sioux Religio association will convene at Pisgah, Iowa, June 5, 1913, at 8 p. m., in joint session with the Sunday school. Mrs. Perry Mann, secretary.

Southern Michigan and Northern Indiana district Religio association will meet with the Lansing Saints, June 6. Business session at 10.30 a. m.; institute work in the afternoon and evening. Come and help on the good work. Mrs. Elsie Lockerby, district secretary.

Kewanee district Sunday school association will meet in convention at Mathersville, Illinois, June 6 at 10 a. m. All locals should send credentials to the undersigned by June 2. O. E. Sade, superintendent; Miss Mira Cady, district secretary, Millersburg, Illinois.

The Des Moines district Religio will meet in convention at the Saints' chapel, Des Moines, Iowa, corner East Fourteenth and Lyon streets, June 6, 1913. A good program is being prepared. Let all attend. Carrie E. Maitland, district secretary.

North Dakota district Sunday school association will convene at Fargo, North Dakota, Tuesday, June 24, 1913. Mrs. Emilie M. McLeod, district secretary.

## Institute Work.

Eastern and Central Michigan District Religio and Sunday school will hold joint session of institute work at Port Huron reunion, June 13 to 22. Instructive programs, plans and methods will be presented by some of our best talent. Bring your problems. Special conferences will be had. Religio president's and vice president's associations will meet during the gathering. K. H. Green, vice president.

## Died.

HAGUE.—Wayne Gerald, son of Mr. and Mrs. Bert Hague, was born May 7, 1913, and died at the home of his parents May 9, 1913. Funeral sermon by F. M. McDonald. Interment in Rose Hill Cemetery.

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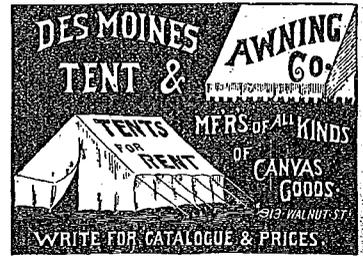
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JUNE 4, 1913

NUMBER 23

## Editorial

### "JOSEPH SMITH, JUNIOR, AS A TRANSLATOR."

A REVIEW OF THE WORK PUBLISHED BY BISHOP F. S. SPALDING.

"Joseph Smith, jr., as a Translator," is the title of a pamphlet recently published by Right Reverend F. S. Spalding, D. D., Bishop of Utah, representing the Protestant Episcopal Church. This pamphlet is an attempt to discredit the Book of Abraham, and through it the Book of Mormon, and contains the findings of eight prominent students of Egyptology, who have passed upon facsimiles of certain plates appearing in the Book of Abraham.

We have delayed making any extended reference to this book for two reasons: First, because the questions discussed involved a knowledge of the ancient Egyptian language; and second, because the attack was directed primarily against the Utah Mormon Church. However, in regard to the first consideration, we have concluded that what is needed is not so much an expert knowledge of Egyptology as an application of good common sense to the principles involved. And we are not prepared to concede that the worthy bishop has a monopoly of this valuable commodity. In regard to the second consideration, abundant time has been given the representatives of the Utah Church to reply to the attack, and they have not failed to avail themselves of the opportunity.

There remains yet a third consideration which prompts us to write at this time. Though we may not be particularly interested in the fate of the Book of Abraham, yet when any defects that are supposed to have been found in it are used as a basis for an argument that the Book of Mormon is of spurious origin, the matter becomes one of common interest to all believers in the divine origin of the Book of Mormon. They may not be interested in the Book of Abraham particularly, but they are interested in the arguments based upon these supposed defects.

### HISTORY OF BOOK OF ABRAHAM.

The history of the Book of Abraham (which book has been published by the Utah Church, as a part of the *Pearl of Great Price*, originally having appeared in *Times and Seasons*, March 1 and 15, and May 16, 1842,) is thus presented by Bishop Spalding in his pamphlet, the quotation being from the history of Joseph Smith:

On the third of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian Mummies. There were four human figures together with some two or three rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters and I gave him the interpretation, and like a gentleman, he gave me the following certificate:

"KIRTLAND, July 6, 1835.

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond in the most minute matters.

"MICHAEL H. CHANDLER,

*"Traveling with and Proprietor of Egyptian Mummies."*

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters of hieroglyphics, and much to our joy, found that one of the rolls contained the writing of Abraham, another the writing of Joseph of Egypt, etc.

We understand that the rolls of hieroglyphics mentioned in this extract, together with the mummies, were afterward placed in a museum in Chicago, where they were destroyed by the great fire of 1871, so that the original text from which the Book of Abraham was translated is not now in existence. However, there were certain facsimiles made from plates or drawings which accompanied these rolls, which were published in the *Times and Seasons* in connection with the text of the Book of Abraham, and to these drawings Joseph Smith appended an explanation of their meaning. These facsimiles, three in number, Bishop Spalding has submitted to eight well-known students of the ancient Egyptian language. These students are: Doctor A. H. Sayce, Oxford, England; Doctor W. M. Flinders Petrie,

London University; James H. Breasted, Ph. D., Haskell Oriental Museum, University of Chicago; Doctor Arthur C. Mace, Assistant Curator, Metropolitan Museum of Art, New York; Doctor John Peters, University of Pennsylvania, in charge of expedition to Babylonia, 1888-1895; Reverend Professor C. A. B. Mercer, Ph. D., Western Theological Seminary, Custodian Hibbard Collection; Doctor Edward Meyer, University of Berlin; Doctor Friedrich Freiheer Von Bissing, Professor of Egyptology in the University of Munich.

These savants are unanimous in rejecting the idea that Joseph Smith's translation or explanation of the plates is correct, but do not agree among themselves as to the correct translation.



Doctor Petrie says that this is an embalming scene; Doctor Breasted says it is a resurrection scene. Doctor Myer thinks the reclining figure is a cadaver; Doctor Bissing sees in it the rising god Osiris. Doctor Breasted thinks the bird represents Isis; Doctor Petrie says it is the hawk of Horus; Doctor Peters says it is the soul of the dead man; we suggest still another interpretation, see context.

#### BISHOP SPALDING'S WORK UNIQUE.

Bishop Spalding's approach to the subject under consideration is unique, in that he admits for argument's sake the existence of the plates from which the Book of Mormon was translated; but he proposes to challenge the correctness of the translation, by attempting to prove that Joseph Smith was not a competent translator of ancient languages, and attempts to support that argument by the case in point, that of the Book of Abraham. He is also unique in his treatment of the question, in that he approaches it with an apparent spirit of fairness and candor, and avoids all personalities and low reflections upon the life and character of Joseph Smith and his

parents and associates, which have been so disgusting and prominent a feature of "Mormon exposés," in years past. In fact, he says:

Those who attacked the Mormons felt moved to publish everything they could discover or invent to the discredit of "Joe Smith" and his parents, while those who believed in him replied with a partisan record of virtues of life, and miracles of power.

And he pays Latter Day Saints the following tribute:

A rather careful reading of the controversy leads this writer to the conclusion that the Latter Day Saints set an example of dignity and courtesy which their opponents rarely followed.

He also has this to say about the Book of Mormon:

If the Book of Mormon is true, it is, next to the Bible, the most important book in the world. This fact has been appreciated by the members of the Church of Jesus Christ of Latter Day Saints and by them alone. . . . On the other hand it is inexcusable that the book has never had the serious examination which its importance demands.

He confines himself closely to his effort to discredit the Book of Abraham, and, assuming himself to be successful in that work, bases upon his supposed success the argument that the Book of Mormon is equally unworthy of acceptance as a divinely inspired record.

#### OUR POSITION.

In considering this little pamphlet we shall take the position that the worthy bishop has not been entirely successful in his effort to discredit the Book of Abraham; and second, that even if he were entirely successful in his effort to discredit the Book of Abraham, that fact would not affect the Book of Mormon in the least.

The Book of Mormon must be considered upon its individual merits. Whether the Book of Abraham stands or falls, it can not materially affect the fate of the Book of Mormon.

The Book of Mormon was a divine revelation, and Joseph Smith's ability to translate it was a divine gift. He did not study it out, or work out any alphabet or attempt to get at its meaning by the ordinary mental processes of study in an attempt to interpret from one language to another.

The case of the Book of Abraham was quite different. Bishop Spalding himself quotes Joseph Smith as saying:

The remainder of the month, I was continually engaged in translating an alphabet to the Book of Abraham and arranging a grammar of the Egyptian Language as practiced by the ancients.

This is taken from his diary, and we find another entry as follows:

Tuesday, 17, exhibited the alphabet of the ancient records to Mr. Holmes and some others. Went with him to F. G. Williams to see the mummies.—Church History, vol. 1, p. 605.

This shows conclusively that Joseph Smith had

studied out an alphabet and a grammar, with the aid of which he believed himself to be capable of reading the Egyptian language. In fact this occurred at the very time when the "School of Elders," at Kirtland, with Joseph Smith at the head, was engaged in a study of the ancient languages.

#### DOCTOR BISSING'S VIEWPOINT.

Doctor Bissing, of the University of Munich, one of the authorities quoted by Bishop Spalding, seems to share this view with us. He says that he has been interested for a long time in Joseph Smith's supposed translation of Egyptian texts, and adds:

A careful study has convinced me that Smith probably believed seriously to have deciphered the ancient hieroglyphics, but he utterly failed. . . . He probably used Athenasius Kirsher the Jesuit's work, and there found a method of reading the old Egyptian signs very much like his own.—Joseph Smith, jr., As a Translator, pp. 80, 81.

Kirsher (or Kircher), who lived 1601-1680, was professor of mathematics, philosophy and Oriental languages at the University of Wurzenburg. He was one of the pioneers in an effort to unravel the mystery of the ancient Egyptian language, his work along that line now being discredited.

We use this simply to indicate that it was possible for Joseph Smith in 1835 to have worked out a system by which he seriously believed himself capable of translating ancient Egyptian hieroglyphics. Bishop Spalding's own witness seems to conclude that Joseph Smith professed to have *studied* these things out, instead of claiming to translate by virtue of a divine gift, as in the case of the Book of Mormon, and that he was *honest* and *serious* in the matter.

#### BOOK OF ABRAHAM MUST STAND ON OWN MERITS.

The Utah people have accepted the Book of Abraham as a divine production and have regarded the *Pearl of Great Price*, in which it is published, as one of their standard church books.

The Reorganized Church has never indorsed the Book of Abraham or accepted it as a standard church work, and has never seen any reason to regard its translation as anything more than a human performance. Consequently the bishop's attack strikes us at a different angle, and we are not particularly concerned with its effect upon the Book of Abraham. Even if he is successful in proving that Joseph Smith's translation is unreliable, that does not affect the Book of Mormon.

In his attempt to get at the Book of Mormon in a roundabout way, he has gone so far around that apparently he has lost his connections.

The Book of Abraham was not adopted by the church in the days of Joseph Smith, or put upon the plane that was accorded to the Book of Mormon and the Doctrine and Covenants. The only language

that we are aware of that could be construed to indicate that it was regarded by Joseph Smith as a revelation is that quoted by Bishop Spalding in which he says: "Truly we can say the Lord is beginning to reveal the abundance of peace and truth."

This may or may not have been intended to apply to the Book of Abraham. And even if intended to so apply, he may have had in mind truths which he believed that he had been able to study out of this ancient record with the aid of the alphabet and grammar which he had arranged.

If he was unsuccessful in his attempt as a student to unravel the Egyptian language, he was only one of many who were equally unsuccessful. But his failure as a man in his very human effort to study out this record does not prove that the Lord made any failure in revealing the Book of Mormon and directing in its translation.

#### HUMAN ERRORS VERSUS DIVINE REVELATIONS.

The Apostle Paul received certain divine manifestations, and the revelation of the divinity of Jesus Christ was granted to him in his remarkable vision upon the road to Damascus. At a later date the apostle studied out certain matters and reached conclusions, particularly upon the question of marriage, which he says in his epistles were not directed by the Spirit and were not given him of God. Proof that the Apostle Paul was wrong as a man in the conclusions that he studied out would not in any way discredit the truthfulness of that which he had received by divine revelation.

#### OUR WORK NOT TO BE OVERTHROWN SO EASILY.

We must remind Bishop Spalding that the fate of that which the world chooses to term "*Mormonism*" is not to be determined by the findings of eight scientists. If religions were thus to be disposed of we fear that many of the great central truths of Christianity would soon be overthrown.

Would it not be possible to secure the opinions of eight leading scientists who would affirm that there is no evidence to support our belief in the resurrection of Jesus, and that belief in that great event is belief in that which is contrary to the ordinary processes of nature? In fact, on similar authority many people have asked us to abandon our belief in the Bible as an inspired record.

Bishop Spalding does not permit the conclusions of certain scientists to overthrow his belief in Christianity, but goes calmly on representing one of the great "Christian" denominations.

While due respect should be accorded to the findings of science, and we have no word to say against scholarship and learning, we shall go steadily on, like Bishop Spalding, pursuing the even tenor of our ways. The church that we represent rests upon

foundation stones of truth that these scientists have never touched.

There is a cloud of witnesses affirming the truthfulness of the great latter day work that is not to be affrighted and dispersed by the findings of eight men on an isolated work that has no vital connection with the church and her teachings.

"AN ACT TO ABOLISH DIVERSITY OF OPINION."

We now approach the proposition that the bishop is not entirely successful in his attempt to discredit the Book of Abraham. His critics find many flaws in the findings of his eight scientists, some of which are of considerable importance.

King Henry VIII, spiritual head of the Episcopal Church, at one time caused an act to pass Parliament, entitled, "An act to abolish diversity of opinion."

Bishop Spalding evinces a desire to resurrect this old act of Parliament, and would have all Latter Day Saints immediately conform to the opinion held by himself and his eight scientists. But alas, so great is the perversity of humanity, he can not enforce King Henry's will even among his little group of scientists. Even there, that horrid and detestable thing, "diversity of opinion," creeps in.

Herewith we reproduce the first of the three cuts submitted to these students of Egyptology.

Joseph Smith says that this represents an attempt by an idolatrous Egyptian priest to offer Abraham as a sacrifice.

Doctor Petrie says that it is an *embalming scene*, "The well-known scene of Anubis preparing the body of the dead man."

With this Doctor Peters agrees, saying that the plate "represents an embalmer preparing a body for burial."

But Doctor Breasted says that it represents a *resurrection scene*, "Osiris rising from the dead."

WHEN DOCTORS DISAGREE.

When doctors disagree, who shall decide? If Doctor Breasted has a right to differ from the learned Doctors Petrie and Peters, Joseph Smith had a right to differ from all three. It can not be both an *embalming scene* and a *resurrection scene*; one must be wrong; perhaps both are wrong. Until this matter is settled among the doctors we may venture the opinion that Joseph Smith may be right, and that it is neither an *embalming scene* nor a *resurrection scene*, but a *sacrificial scene*.

Referring to figure 2 in this plate, Doctor Petrie, of London University, says that it "is the dead person."

Doctor Meyer, of the University of Berlin, says, "The body of the dead lying a *ba'* (bier)."

Doctor Bissing, of the University of Munich, says, "The dead man is lying on a bier."

But Doctor Breasted, of the University of Chicago, says, "Number 1 depicts a figure reclining on a couch, with a priest officiating and four jars beneath the couch. The reclining figure lifts one foot and both arms. This figure represents Osiris rising from the dead."

When Chicago and Berlin and Munich disagree there is a possibility that Kirtland may be right. Doctor Petrie's *undertaker* becomes Doctor Breasted's *priest* (Joseph Smith also said that it was a priest). The common *corpse* that Doctor Petrie and Doctor Meyer and Doctor Bissing see, is to Doctor Breasted *the God Osiris* rising from the dead. Doctor Breasted's courage in differing from his infallible colleagues across the waters stiffens the backbone of the trembling layman in the presence of such learning. Here is a possibility for different readings! It is not so clear as we had supposed from the bishop's introduction! We had thought that it was all settled and fixed by concerted action of eight great scientists before whom we should be dumb. But here are differences that require explanation.

If learned Egyptologists of the bishop's own choosing, men who minister ever at the right hand of knowledge, see things so differently that whereas one beholds a cold cadaver where another sees a rising god, we may yet withhold our anathemas from the head of Joseph Smith for having seen in the same figure Abraham lying upon an altar.

HAWK OF HORUS? OR POE'S RAVEN?

The figure marked 1, appearing on this plate, in the form of a bird, is said by Joseph Smith to represent the angel of the Lord.

Doctor Petrie says that it "Is the hawk of Horus."

Doctor Breasted says, "A bird, in which form Isis is represented."

Doctor Meyer says, "The soul in the shape of a bird flying above it."

Doctor Peters says, "The soul (*Kos*) is flying away in the form of a bird."

Here again we find a wide range of renditions, from Petrie to Peters. We have our choice: The hawk of Horus, Isis in the form of a bird, and the soul of the dead man (dead man or rising God Osiris, which was it?) flying away in the form of a bird. Which shall we take in preference to the explanation offered by Joseph Smith? Which would the good bishop prefer us to choose? An attempt is made by one writer to explain these differences by saying that this remarkable bird might have represented any or all of these things,—a sorry explanation, which if allowed to stand, opens the way for us to insist that the versatile fowl may also have represented that which Joseph Smith says it represented.

But hold, we are seized with another thought! This free expression of divergent opinions em-

boldens us. This bird may even be Poe's raven. And even now it may be croaking to the good bishop, "Nevermore!"

B. H. Roberts comments upon this conflict of opinion among the scientists, and is reminded of the dialogue between Polonius and Hamlet:

Polonius, the tiresome old courtier, has been sent to bring Prince Hamlet to the presence of his mother, then—

"Hamlet: Do you see yonder cloud that's almost the shape of a camel?"

"Polonius: By the mass, and 'tis like a camel, indeed."

"Hamlet: Methinks it is like a weasel."

"Polonius: It is backed like a weasel."

"Hamlet: Or like a whale?"

"Polonius: Very like a whale."

"Hamlet: Then I will come to my mother by and by."

All right, bishop, for one, I will change my belief in Joseph Smith's translation of these Egyptian plates, "by and by," perhaps, but it will not be until there is more harmony among your Egyptologists.

#### POSSIBLE PREJUDICE AND HASTE.

Other features to be considered are possible prejudice and lack of careful consideration. We have no copies of Bishop Spalding's letters to these men, so do not know his method of presentation. Even scientists are human, and the scientific mind is not always free from prejudice.

It develops, for instance, that though Doctor Peters is set down as of the University of Pennsylvania, he has, in fact, not been connected with the University for about twenty years past, and is now rector of Saint Michaels Church, in New York City. This is the same church that is represented by the Right Reverend Bishop Spalding.

We would have more respect for the decision of Doctor John Peters, of the University of Pennsylvania, in this matter, than for that of the Reverend John Peters of Saint Michaels Church. For Reverend John Peters of Saint Michaels Church is a leading representative of one of the great churches whose enmity Joseph Smith incurred by declaring that their creeds were wrong and an abomination in the sight of God.

Without in the least reflecting upon the good intentions of Reverend Peters, we fear that in this matter it would be impossible for him to prevent his religious right hand from knowing what his scientific left hand was about.

Doctor Von Bissing, of Munich, evidently gave the matter *careful* thought and *respectful* consideration, as he says that he had been interested in it "since a long time," and he concludes that Joseph Smith *studied out his interpretation* just as any student might have done, and that he was *serious* and *honest* in the *belief* that his interpretations was *genuine* and *correct*.

But others of this group of Egyptologists, we greatly fear, dismissed the matter with greater haste

and contempt than was consistent. Doctor Mace gives it one paragraph of fourteen lines, three more than it receives from Doctor Sayce. Doctor Mace says, "Joseph Smith's interpretation of these cuts is a *farrago of nonsense* from beginning to end."

This is strangely like the spirit of E. D. Howe, who says of the Book of Mormon, "The God of heaven, that all-wise Being, could never have delivered such a *farrago of nonsense* to the world."—Howe's work, p. 19.

The appearance of this rather unusual phrase, "a *farrago of nonsense*," may not indicate that Doctor Mace drew his conclusions from E. D. Howe, though if these two sentences, so nearly identical, were to be found in the Book of Mormon and the Manuscript Found it would confirm many in the belief that Solomon Spalding was indeed the author of the Book of Mormon.

#### CONCLUSION.

To recapitulate: There is no vital connection between the Book of Abraham and the Book of Mormon. The power to translate the Book of Mormon was a divine gift, and the translation went on with the aid of Urim and Thummim. There is nothing to indicate that divine help was even claimed in the translation of the Book of Abraham, certainly the Urim and Thummim was not used. Everything thus far brought to light indicates that Joseph Smith went at this work as any man might have done, in connection with his studies of ancient languages. Though it were to be demonstrated that his translation of the Book of Abraham is utterly unreliable, the Book of Mormon would not be affected. But because of possible haste and prejudice, and because of the contradictory readings returned by these eight scientists, we are not prepared to concede that the bishop has carried his point even to the extent of discrediting the Book of Abraham.

Again, there are thousands of evidences supporting the great latter day work that are not touched, and can not be touched by a scientific consideration of an isolated fragment of translation having no vital connection with the work in general and forming no part of the church system of belief. Indeed, great though our regard for science is, we can not conceive of any condition arising under which the verdict of eight scientists upon a given question could overthrow this work.

ELBERT A. SMITH.

We live in deeds; not thoughts, not breaths;  
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.

—Bailey.

### WOULD A RELIGIOUS LOBBY BE PROPER?

A singular idea is suggested in the following clipping from the *Kansas City Journal* of Wednesday, May 21:

Election of officers yesterday afternoon and a reception at the Knights of Columbus Clubhouse last night ended the three days convention here of the United German Catholic Societies of Missouri. At least two thirds of the three hundred delegates left for their homes in various parts of the State last night.

During the session yesterday the maintenance of a lobby at Jefferson City while the legislature is in session, to look after the interests of the church, were discussed and laid over until the next meeting which will be in the capital city itself, a few weeks previous to the next legislature. The establishment of a legislative lobby for the protection of the church, was the suggestion of Bishop Thomas F. Lillis in a speech before the convention Sunday.

What may have been the motive under the influence of which so prominent a man in church and secular circles where he is known should have advanced such a proposition, it would not be advisable for us to suggest; and even if we had a very fair conception of what such a motive might be, it would not be proper under existing conditions to discuss such motive. It is fortunate for readers of the HERALD that the community which includes the field of Bishop Lillis's activities is very likely to be alive to the importance of the situation, evidence of which appears in the following editorial taken from the *Kansas City Journal* for May 22:

If it is easy, on the one hand, to receive a false impression from the utterances of a man high in official rank, it is, on the other hand, just as easy if not more so to convey such an impression. In a recent address Bishop Lillis of the Kansas City diocese urged, in effect, the maintenance of a lobby during sessions of the legislature, for the protection of the Catholic Church's interests from unfriendly legislation. With all due respect to the bishop, such suggestions are ill-advised for various and obvious reasons. No denomination should be identified with any movement which can be construed, or misconstrued, into an attempt to effect an alliance between church and state, any more than should laws be passed infringing upon the rights of any body of citizens. Only as citizens, and not as the representatives of any particular church, should any effort be made to secure legislation that is desired or to avert any that is threatened. It is altogether probable that from time to time there will arise misguided bigots who will propose laws inimical to the interests of certain religious organizations, but the latter may, as they must, rely upon the fairness of the great body of the state's citizenship. Certainly any effort to organize a frankly clerical lobby would provoke antagonisms that would be vastly more injurious than any legislation that has been proposed in recent years. Anything approaching in the faintest degree revival of animosities happily buried for years is to be deplored most earnestly, even though the suggestion of protection may have been made in the broadest and kindest spirit.

There can be no controversy over the good citizenship of the Catholics, or of the representatives of any other religious denomination. The point must not be raised, for there is no foundation for raising it. It goes without saying that the members of every ecclesiastical body are good citizens to the extent that they obey the laws by which all citizens are governed. For this very reason no denomination can expect to

receive immunity from any laws affecting the general good. It is no answer to a suggestion of closer scrutiny into the affairs of a denomination's schools, for instance, to say that they are maintained without cost to the public. A very close and intimate relation is sustained toward the public by all who are to be the future citizens of the state and by all who are fitting pupils for that citizenship. When it comes to pass that any class of citizens is not safe from the encroachments of lawmakers, lobbies will only aggravate the situation. There is no present need of a religious lobby to protect any organization from threatened dangers, nor will there be, at least, until those dangers are very much more imminent than they are at this time.

The question which we believe to be pertinent and which can be asked without resorting to animadversion upon the church which Bishop Lillis represents would be, "Would the appointment of a lobby composed of any number of members of any so-called militant church or association of religious believers for the purpose of attending the legislatures of the States or any one of them, for the purpose of exercising watchfulness as to legislation which enacted might possibly be inimical to the religious interests of said churches or associations, be permissible or advisable under our republican form of government?"

We are safe in suggesting that if the Catholic Church would be warranted in taking such a measure every other existing church or religious association would be justified in pursuing the same course. It would not be a difficult guess for any reader of the HERALD to assume that should the Latter Day Saints or any divisible portion thereof send such a lobby to the legislature in the State where an organization might be, it would arouse a storm of indignant protestation practically amounting to frenzy, possibly to unlawful violence against such action.

We assume that the right of petition for redress of grievances made to existing governmental power as couched in the language of one of the revelations, is open to us or any other religious body, and will remain open while the form of government remains. With this it is wise for us to be content, and we can safely commend the editorial published in the *Journal* of the 22d.

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### NOTICE.

In another place in this issue there appears a pastoral letter from Frederick A. Smith, president of the Evangelical Order. It appears therein that the president of the order intends to promote the evangelistic features of their work. The Presidency is in sympathy with this, and we trust that the local authorities, branch and district, will cooperate heartily with the order to this end.

FREDERICK M. SMITH, *for the First Presidency.*

## Original Articles

### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART 5.

BY E. E. LONG.

#### THE CAMPBELL-STONE MERGER.

The next important move in the history of this reformatory effort was the Campbell-Stone merger. In 1804, the *Christian Connection Church* was formally organized by James O'Kelley, Barton W. Stone, and Abner Jones, a coalition of three simultaneous reform movements. After some correspondence between the Campbells and Stone, a union was effected by Stone and his followers uniting with the Disciples, in the spring of 1832. The body of the Christian Connection, however, refusing to merge, the "reformers" succeeded in only drawing off a faction, as they had done with the Baptists; but it gave them a mighty boost numerically, and added renewed vigor to their fiery zeal.

In order to properly understand the situation, it is necessary to briefly notice the origin of the movement under Stone's direction.

After being "consantly tossed on the waves of speculative theology" for a considerable length of time, Mr. Stone united with the Presbyterian Church, and in 1798 he was "regularly ordained" in Bourbon County, Kentucky, and in harmony with the creed, he "taught that mankind were so totally depraved that they could do nothing acceptable to God till his Spirit, by some physical, almighty, and mysterious power, had quickened, enlightened and regenerated the heart, and thus prepared the sinner to believe in Jesus for salvation."—See *Pioneer Sketches*, pp. 11-15.

In 1801, he was led "out of the labyrinth of Calvinism and error into the rich pastures of gospel liberty." He preached from Mark 16:16, on the universality of the gospel and faith as the condition of salvation and urged sinners to believe now and be saved. He tells how religious excitement ran high at that time. In the revivals scores would fall to the ground pale, trembling, speechless. Some attempted to fly from the scene panic-stricken, but either fell or returned to the crowd as if unable to get away. An intelligent deist approached him and said, "Mr. Stone, I always thought you an honest man, but now I am convinced you are deceiving the people." "I viewed him with pity and mildly spoke a few words to him. Immediately he fell as a dead man, and rose no more till he confessed the Savior."—*Ibid.*, p. 16.

In August of the same year came the great meeting at Caneridge. "The roads" he tells us, "were crowded with wagons, carriages, horsemen and footmen, moving to the solemn camp." The number was estimated as between twenty and thirty thousand. Methodists and Baptists united with them in these meetings. The services continued six or seven days until provisions gave out. There were many conversions. Most remarkable bodily agitations were seen here.

Some with a piercing scream would fall like a log and appear dead for an hour at a time and awake crying for mercy. Others would be seized with the "jerks," sometimes the head alone being affected, jerking backward and forward, or from side to side so quickly the features could not be distinguished, or moving backward and forward till the head would almost touch the floor. Wicked people cursing "the jerks" would be seized with this exercise. Sometimes the jerks would cease and they would begin to dance, praying and praising as they moved until they fell exhausted. Barking would also at times accompany this strange affection, and at other times loud, hearty laughter.—*Ibid.*, p. 17.

On page 92 of the same book we read:

"The reformation," he says, "had an easy conquest over all our churches, for the reason that they were right constitutionally; they had taken originally the Bible alone for their rule of faith and practice. This explains the fact of the early triumph of the reformation in the Blue Grass region of Kentucky. Stone, and those laboring with him, had constituted churches throughout central and northern Kentucky upon the Bible and the Bible alone, and all these without exception came early into the reformation. Stone's reformation was the seed bed of the reformation produced by Campbell."

Samuel Rogers was another "pioneer" with Stone and company, of whom it is said:

He was the second preacher to carry beyond the Mississippi the doctrine of the Bible and the Bible alone as a sufficient rule of faith and light, Thomas McBride having succeeded him.—*Ibid.*, p. 93.

On pages 94 and 95 we find the following choice bit of "history":

On his fifth tour to Missouri he had a most successful visit to Gasconade County. He tells how the primitive teaching was introduced here. A daughter of James Parsons heard him, was convinced of the truth, and demanded baptism at his hand, but her physician prevented her obedience. Later, finding her days were numbered, she desired her father, an unconverted man, to baptize her. He declared himself unworthy to perform the sacred rite. She urged him, saying that the validity of the ordinance did not depend on the administrator. Her family and friends were greatly moved by her dying entreaties. They sent far and near for a preacher, but could find none. Finally, the girl remembered her old colored "Mammy" was a pious woman and she called for her and demanded that she should baptize her. The old colored woman consented, a bathtub was provided, and Sarah, the believing girl, was immersed, and rejoiced in the Lord. This opened the doors to the hearts of the people, and the gospel triumphed in all that region.

The above event happened long after the union with the Campbells, and is a part of "Disciple" history. It has the unique feature of being original.

These illustrious reformers, with other mighty men of influence, from the Protestant denominations, from this time forward began to advocate, not simply church reformation—which was all that the earlier reformers sought to accomplish—but an entire restoration of the apostolic order of things.—*Reformation Movements*, pp. 29, 30.

Mr. Grafton writes thus:

We have witnessed in these pages the laying of the foundation of a religious movement deep and strong in the imperishable word. Mr. Campbell had from the beginning insisted that every principle used in its construction should

have the stamp of divine approval; and now it was his daily concern that the superstructure should be in every particular be worthy of the foundation. In securing results commensurate with his great undertaking his energies were taxed to their limit.—Page 162.

For twenty years, and more, they have been "laying the foundation," and preparing for the complete restoration of the apostolic order. Yes, we have "witnessed" the work, and a brief comparison with the apostolic order will determine their ability as restorationists without divine assistance.

The apostle wrote to the saints at Ephesus as follows:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Ephesians 2: 19, 20.

Jesus began the laying of the foundation immediately after his baptism—*not before*—and it took organic form with the ordination of the apostles (Matthew 10: 1-16; Mark 3: 14), laying the material upon the bedrock of divine truth—the fact that he was the Christ, revealed to each obedient believer—as the following scriptures clearly show:

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built a house, and digged deep, and laid the *foundation* on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.—Luke 6: 47, 48.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it (the fact that he was the Christ) unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock (the truth revealed) I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 17, 18.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17.

The Spirit itself beareth witness with our spirit, that we are the children of God.—Romans 8: 16.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 32.

Did Campbell and company lay such a "foundation"? Where is the promise *they* ever made that those who submitted to immersion at *their hands* would receive a testimony that the doctrine embraced was true? Echo answers, "Where?"

The apostle wrote to the Ephesians that they were "fellow citizens with the saints, and of the household of God"; built upon the "foundation" of the apostles and prophets; for a "habitation of God through the Spirit."—Ephesians 2: 19-22.

In Acts 19: 1-6 we learn when and *how* the Ephesians became "fellow citizens," and, further, that the promised testimony was given. They were foreigners and "aliens," "having no hope," until they obeyed the gospel law of adoption at the hands of a

legally authorized administrator. (Galatians 1:11, 12.) Being properly immersed, they were confirmed by the laying on of hands, after which they received the "witness of the Spirit" (1 Corinthians 1: 22; 1 John 5: 10); the "testimony of Jesus" (Revelation 19: 10). How different this from the overhanging-root-colored-mammy-immersion of the "current reformation"!

But what of their organic structure? The foundation of the primitive church consisted of apostles and prophets (Ephesians 2: 20), and the same authority says, "Other foundation can no man lay," (1 Corinthians 3: 11). Mr. Campbell and company put neither apostles nor prophets in their foundation, yet they have the audacity to say they have "replanted the church of the first century."

Turning to page 83 of the Christian System we read:

The standing and immutable ministry of the Christian community is composed of Bishops, Deacons, and Evangelists.

To the above we enter no protest so long as the application is confined to the current reformation; but when they seek to limit the New Testament ministry in conformity with the above arrangement, we object. The apostle wrote to the saints at Corinth that, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Corinthians 12: 28; all in the church of the *first century*, and not a single one of them is to be found in either the foundation or the superstructure of Campbell's restored church.

In the church of the first century both ministry and laity enjoyed the "gift of the Holy Ghost" which was manifested in various ways to the comfort and edification of all (Acts 5: 32; 1 Corinthians 12: 1-12; Ephesians 4: 4; Acts 8: 17-19; 19: 1-6). Mr. Campbell admits that "in ancient times official and unofficial persons sometimes possessed miraculous gifts," but he asserts that they ceased when the church was "fully developed and established." W. G. Roberts, a modern "polemic" of considerable reputation, says they "ceased by divine appointment, because no longer needed." If that is true, what is the use of all this blow and bluster about "replanting the church of the first century," or the "restoration of the apostolic order of things"?

The church of the first century—the apostolic order of things—consisted of apostles and prophets as a part of its official personnel, with the promised gifts and blessings attending their labors,—if this order of things was to cease *after* the apostolic age, or first century, *why* talk about restoring the church of the *first century*? However, we are informed by Eusebius that they enjoyed those extraordinary gifts as late as 180 A. D., and he was in much better

position to know concerning the matter than was Mr. Campbell.

That they did finally cease we are frank to admit, but we emphatically deny that they ceased by divine appointment, because no longer necessary. Peter announced on Pentecost day that the promised gift of the Holy Spirit, with its accompanying manifestations, was "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38). Unlimited as to time in its application, the "promise" holds good to-day, Campbell and company to the contrary notwithstanding. They ceased in fulfillment of the prophetic declaration of Paul, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:3, 4. One of the biggest "fables" of modern times is, "the gifts of the gospel ceased with the apostolic age by divine appointment, because no longer necessary." Men like Mr. Campbell and followers crept into the church, who had the brazen effrontery to defy Almighty God and attempt to carry on his work after *their* fashion to the disparagement of the precious jewels with which the early church was so beautifully adorned, and thus "perverted" the gospel to the "subverting of the hearers." (Titus 1:10, 11; Galatians 1:7.)

Again we read from the erratic pen of Mr. Campbell:

A Christian is by profession a preacher of truth and righteousness both by precept and example. He may of right preach, baptize and dispense the supper as well as pray for all men, when circumstances demand it.—Christian System, p. 87.

That such is the doctrine and order of Campbell's restored church we are willing to concede, but that it was ever promulgated by Jesus or the apostles we just as emphatically deny. Under such a loose system of interpretation any old granny woman can officiate in the sacred ordinances and it passes current at par value. In Zachary-Smith Debate, pages 111, 112, and Sectarianism, by Daniel Sommer, page 39, the absurd argument is advanced that a man may preach and baptize who has "neither *moral* character, nor *religious* character, nor *official* character," and those who see differently are branded as "miserable reasoners." No thus saith the Lord, or approved precedent, can be found in the sacred volume for such "miserable" philosophy. In all probability it belongs to Campbell's "law of expediency" which is very elastic when knotty problems are encountered.

(To be continued.)

## SUGGESTIONS TO TEACHERS.

### NO. 9. "DUTIES OF OFFICERS SERIES."

*Our next number in this series will be devoted to "Duties of a High Priest," by Elder Joseph A. Tanner, president of the Quorum of High Priests.*

The office of teacher is one which Christ gave to the church, according to the statement of the Apostle Paul, in Ephesians 4:11, which office is perpetuated in the church of Jesus Christ, as restored in the last days. In the revelation given upon the day that the church was organized, which was April 6, 1830, the office is given place and the duties attaching to it are defined in the following statements:

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers and deacons.—Doctrine and Covenants 17:8.

The teacher's duty is to watch over the church always, and to be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, . . . to warn, expound exhort, and teach, and invite all to come unto Christ.—Paragraph 11.

That part of the teacher's duty touching the ministering of the word is still further emphasized in section 42, paragraph 5:

And again, the elders, priests, and *teachers* of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

The office of teacher being one appointed by Jesus Christ, is thereby clothed with the same honor, and entitled to the same power, as any other office in the church. The teacher is a servant of Jesus Christ, the same as the elder or apostle, though having different duties and jurisdiction. He has the same responsibility of teaching the principles of the gospel as does the elder and priest, and he is also entitled to the same Spirit to direct him in that teaching, and if faithful he no doubt will receive the same reward.

It has seemed to the writer that the importance of the office of teacher, the honor attaching thereto, and the extent of the responsibilities of one occupying it, have been considerably underestimated, so that the teachers as a class have not met the demands of the work to the extent that they might have been met and should have been met. Nor are the teachers alone responsible for this condition, but the body as a whole. The underestimation is common to the whole membership, and until the place of the teacher, and the comparative importance of his duties, are properly recognized by the membership, his work will be beneath the standard set forth in the law. So our first suggestion is that teachers seek to recognize the dignity and sacredness of their

office, and the importance of the work for which that office provides.

#### IN THEIR WORK.

If the question should be asked, "Of what part of the official work provided for in the law is the church most in need?" I would unhesitatingly answer, "The work of the teacher." The evident lack of spiritual life in many of the members, and in many instances in whole branches, indicates the need of the teacher's work of teaching, warning, expounding, and exhorting, that they might be led to repentance and a revival of spiritual life. The fact, too, of many transgressors who live in total disregard of the law, remaining unmolested in the church, is a further evidence of the need of the teacher's work in watching over the church and seeing that there is no iniquity in the church.

It may well be observed that the first duty named for the teacher is to *watch over the church*, not to watch the members to see if he can find some fault in them, but to guard the interests of all. While the welfare of a single member is very important, the welfare of the whole body is more so. The principle laid down in the Book of Mormon that it is better that one man should die than that a whole nation should perish in unbelief, may also be adapted to the church; and that a member who persists in living in transgression had better be cut off from the church than that the whole branch should be brought under condemnation.

The welfare of the body should be carefully guarded by the teacher, to the extent that members who maintain a reproach against the church should be dealt with, and if unrepentant be brought before the proper tribunal to answer for their conduct. Only in this way can the integrity of the church be preserved. In cases where branches decline, by careful research the cause may in many instances be traceable to the sinful acts or sinful lives of one or more members. Sometimes it may be the subtle influences of pride, or covetousness, or other forms of worldliness, which are destroying the spiritual life of the members, and against which they need to be warned, and from which the body needs to be safeguarded.

There are many acts which Saints may do, and many conditions into which they may fall which are dangerous to the spiritual life of the individual and of the church, but which are not of a character to bring serious reproach upon the church, and can not be considered as transgressions of the law such as would render the members doing them liable to labor and trial before the courts,—such, for instance, as pride, extravagance, slovenliness, unkindness, etc.; but what would be the lawful duty of the teacher in such cases? Must he wait until the member's pride

has led him away from the church; or his extravagance has led him to forgery; or his unkindness to do some inhuman act, before looking after that member? Or does not his duty to "watch over the church" require him to visit such members when he sees those sins beginning to creep into their lives, and put forth every effort to save them therefrom, and thereby save the church?

The idea seems to be prevalent that the teacher is under no necessity or obligation to visit members unless they have committed some serious offense, but the teacher who follows such a rule will certainly fulfill only a small part of his duties. How can he "be with, and strengthen them," when many members do not attend the church services, unless he goes to their homes? How can he "see that the church meet together often," unless he "goes after" the neglectful ones? How can he "see that all the members do their duty" when he goes to church and sees that one half are not doing their duty because they do not come, unless he visits them personally? His duty of seeing "that there is no iniquity in the church" can hardly be fulfilled by coming in contact with the members only at the house of prayer, for it is not usual that the iniquities are directly manifested there.

A careful study of the law and of the necessities of the membership in relation thereto, by the teachers, would certainly convince them that they are visiting officers, not alone to the ones guilty of serious offenses, but to the whole body of the membership; for few, of any, are so free from fault that they do not need the help that a faithful and wise teacher can give in the performance of his duty.

#### THE RIGHTS OF HOME.

The home is the primary organization of human beings. It is the first institution into which the child enters by birth, and in it he gets his first knowledge of government. It was ordained of God and perpetuated by his authority, and its rights are protected and maintained by the civil law. Without homes there could be no church, no nation, no government. The injunction to "be subject to the powers that be" must apply to the teacher in this connection. He must recognize the sacred rights of the home which he would enter, and must be subject to the authority of that home while there. His authority in the church does not give him authority in the home, hence his work must all be done in the Spirit of Christ, "*inviting* all to come unto Christ," exercising the power of gentle persuasion by the invitation or consent of the head of the house, rather than that he should either by word or manner manifest any tendency toward dictation or coercion.

Many difficult situations are likely to arise under various circumstances, but the teacher will be safe

if he takes the safe side. Should a teacher desire to visit one or more members of a family, and the head of the family, whether member of the church or not, refuses to receive him, he should retire without lowering his self-respect, or forgetting the dignity of his calling as a servant of Jesus Christ. Perhaps the refusal was due to some misunderstanding, and a quiet explanation at some other opportune time upon the street or farm, may remove the barrier. A member of the church persistently refusing to receive an accredited teacher while in the performance of his duties, is certainly exhibiting conduct that is unbecoming a Saint, and if patient and honorable effort by the teacher does not overcome the difficulty, he may be under the necessity of taking other action.

Two teachers visited a member who was a sister of the head of the family to talk over a matter which did not concern any other of the family but herself, and while the teachers were welcomed into the home, the man insisted upon remaining in the room, thereby denying the officers and the member they came to visit the privacy which the nature of the case demanded. What should be the attitude of the teachers under such circumstances? Could they "order" the man out? It is apparent that if urgent requests and quiet reasonings fail, the only thing left for the officers to do is to submit to the authority of that house and retire, seeking some other way by which to accomplish their work, or waiting for some more opportune time.

The teacher's visits may be formal or informal, that is, he may request the head of the family to call his family together in order, or by consent may do it himself, and begin with prayer or with singing and prayer, and proceed to teach, exhort, expound, or do any other work properly in line with his duties; or, if thought best, he may proceed as a friendly visitor and lead gradually to the matter which he desires to bring up. In this latter way the demand for official work can at times be fully met and the work satisfactorily accomplished, and the family scarcely realize that they have been "officially" visited. A study of the conditions in each case, with tact in meeting them, will enable the teacher to be successful in his work.

One part of the teacher's work which is perhaps the most difficult of all to perform is to deal with some member who has fallen into grievous sin, and yet maintains his innocence by falsehood and brazen effrontery. He will seek to baffle the teachers in their work at every step, and it will be essential for them to determine what the law is as applying to the case, and to carry it out in mildness and meekness, without fear or favor. In many such cases it is but a trick of the Adversary to discourage the teachers in their work, or to arouse their personal passions until they do some act of impropriety in

dealing with the case, or so confuse them that they will blunder in their work so that it will become of no effect. Special care is necessary in such cases to determine definitely the law, and the method of procedure, and it may be of considerable advantage for them to counsel with the branch president on those things. But the law should be carried out with firmness, though with mildness, without bitterness or vindictiveness.

Evidently the teacher will have plenty to do if he does all that needs doing along his line in his branch. If there be some (we have seen them), who say, "The members are all at peace, and there is nothing for us to do," they had better wake up, for those are the times Satan likes to see, for then he can easily creep in and sow the seeds of evil, the harvest of which will last for many years. It was while men slept that the enemy sowed the tares.

The office is ordained of God, and the teacher who occupies faithfully is a servant of Jesus Christ. He is the watchman of the local church, the guardian and instructor of her children, the preserver of her good name, and the maintainer of her integrity. He is to cleanse her vessels from impurity, and keep her temple from defilement. He is to strengthen the hands of the weak, lift up the fallen, and refresh the weary; to take by the hand those who walk in darkness and bring them into the light, to invite and lead all to Christ. Other offices may bring one into greater prominence, but none place before him any work more necessary, more noble, or more grand; or which can bring more joy and peace in this life, and more honor and glory in the life to come.

CHARLES FRY.

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## Of General Interest

### PALESTINE CALLS TO JEWS.

That the present world-wide movement among the Jews to return to Palestine and reclaim the land of their ancestors is the beginning of the fulfillment of the ancient Hebrew prophecy, was denied yesterday by Rabbi M. S. Levy of the Beth Israel Temple, San Francisco, on his arrival here to speak before a mass meeting to be held to-morrow night at the Arrow Theater, Hamburger Building, under the auspices of the Los Angeles Hoachooze Palestine Land Development Association, a Jewish organization to assist those who wish to return to Palestine.

But the present migration of the Jews to the land of their forefathers, admitted the rabbi, may be in preparation for the fulfillment of the prophecy. The prophecy, however, he said, would not be fulfilled until all the world was at peace and men "became as little children."

## TOURS BIBLICAL LANDS.

The rabbi has recently returned from an extended tour of the biblical lands and has great faith in the future of Palestine.

The desire of the Jew to return to Palestine is as old as the ages, but it has been recently given an impetus by the work on Zionism by Theodore Herzl. Now there are more than one hundred and fifty thousand Jews living in that country who have returned since the publication of that work. Of course all of the Jews can not return, for the land is not large enough. But that is not the plan. Those who return are mostly those from the countries where they are oppressed, though a good many have returned from this country.

Palestine is one hundred and forty by seventy miles, so it would be unable to sustain the twelve millions of Jews upon this globe. Herzl was the man that gave the impetus, in order to create a better sentiment toward making the land of our ancestors a legal home. A large number of families have taken advantage of the protection offered them by the Turkish Government and have made Palestine their home.

## INHABITANTS ARE HAPPY.

From Hermon on the north, to the Jordan on the south, and from Joppa on the west to the plains of Jericho on the east, the Jews are engaging in agricultural pursuits with the exception of the school at Bezalel, under the direction of Boras Schatz, where the arts and crafts are taught.

As the result of this activity the inhabitants there are now making a comfortable living and are happy. The agricultural lands there are magnificent. Last year one million francs' worth of oranges were exported from Patach Tikvah and more than one million and five hundred thousand francs' worth of wine was exported.

The Jews who are going back to Palestine are doing more than satisfying a sentiment of prophecy. They are advancing themselves. Palestine is the place for young men of brains and brawn to show their worth.

There is a common belief among the Jews that the migration back to Palestine is in the fulfillment of the ancient prophecy, but I do not believe it. That time has not yet come, is my belief.—*Los Angeles Herald*.



## LONG-DISTANCE WIRELESS TELEPHONY.

The Paris daily papers state that wireless telephone messages were lately sent over a distance of more than six hundred miles from Rome to Tripoli. Wireless telephony does not appear to have made any marked progress until the present time, since the well-known work of Poulson and Professor Majorana's experiments in Italy. This latter inventor used a sensitive microphone of his own design, and in this way the torpedo destroyer *Lanciera* covered two hundred and fifty miles in the region of Sicily. However, the recent results obtained by Professor Vanni of the Military Wireless Institution near Rome, are quite remarkable, as he is able to connect with a post in Tripoli, or about six hundred miles from Rome. In these experiments he makes use of a liquid microphone based upon the ideas of Chester Bell, brother of the celebrated Graham Bell. Using a microphone of this kind, together with apparatus of the Moretti type, the voice could be very

well heard at Tripoli, and the persons there were able to recognize the professor's voice. A still more striking effect was had by using a phonograph to deliver the voice into the telephone transmitter, and even here the words were distinguished very clearly in the African post. After improving his apparatus, Professor Vanni hopes to telephone between Rome and Paris. Although the distance is not over seven hundred and fifty miles, the natural obstacles, such as mountains and forests, will make the work more difficult than in the case of the over-sea transmission.—*Scientific American*.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Weary Hands.

In the farewell words of the editor who has given over this column to the one who now enters upon its work there is a pathetic line, "The work we resign is laid down by weary hands—hands that in this life will not take any other in its place."

One who has been sufficiently intimate with the work accomplished by those hands now weary, once so busy and capable, must feel the pathos of the fact that the physical powers of the most devoted and energetic wane and finally can no longer perform the will of the spirit which never grows old.

Our sister looks forward to a condition and time when we may enter again into labor after our preparatory years here are ended. Work, with her, has been pleasure; for she has entered into the spirit of Him who said, "My Father worketh hitherto, and I work." Of her sure reward she has already known a foretaste in the joy of service.

There will remain long with us pleasant pictures of Sister Walker, not only as she toiled at the desk with her pen, but as she worked among her flowers, in her kitchen, or with the needle; as she presided in a well-ordered home, or at a table spread well by her own thrifty hands; for the retiring editor was a home-maker who knew woman's work.

She has wrought well. The influence that went out from her has been uplifting and ennobling. The work of her hands will long be felt in its results. Her hands may be weary, but "God accepts as signs of worship toilworn hands and weary feet."

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### "Work, for the Night Cometh."

For each of us, sooner or later, the time will come when we can no longer labor in this life. We are admonished to work, "for the night cometh when no man can work."

Another word of admonition, given in recent times, admonishes each of us to learn his duty. In this column, we have opportunity to consider especially things which belong to the duties of women, things which, as women of the church, we may well think upon as we strive to learn our duty in our homes, and in the church in general, but especially in our homes.

A recent book bears the suggestive title, *The Business of Being a Woman*. The woman who fulfills the mission life offers in her home has her hands full of business, very important business, too. Great results, for good or ill, come

out from the home. The home is a great business center, and the father and mother are very influential factors in it.

So many modest mothers, busy with the work of home, many times greatly overburdened, have never regarded themselves as women of business. It becomes necessary to impress the thought that the business of conducting a home is of the greatest importance, that, when a young couple establish a new home, they enter upon a great business undertaking, and that it should be considered as carefully as any other business in order to insure success.

We do not forget that love enters in and beautifies and glorifies that which here we term business, the making and keeping of home; but the old people are right who tell us sagely that love flies out of the window under certain unfavorable circumstances; and those unfavorable conditions often result from neglecting to apply the principles of sound business in conducting the home. We can not rear a safe structure on false principles.

"Work, for the night cometh." Now, in the spring of the year, the birds are building and nesting. They will rear their young and guard them to maturity; the birdlings will grow strong and fly away; empty nests will sway in the winter boughs. In new homes just founded and in those where young children are growing up, the opportunity for work is now. So soon the children will be grown up and gone into the world, independent men and women, and the parents, whose love will follow them always, can no longer be an influence to mold and shape their lives.

Has not the woman of the home business? Is she not a partner in a most responsible business, the business of helping her children to fill their places in life honorably and intelligently? Has she not need to work, not only with her hands, but with her head and her heart in the short years of opportunity, for so soon the night cometh in which we can not work?

### The Strength of the Church.

Some years ago an earnest woman voiced the thought that "the strength of a nation is in the intelligent and well-ordered homes of the people." We make here the assertion that the strength of the church is in the intelligent and well-ordered homes of the Saints. If the strength and wisdom of God be in us, it will manifest itself in such homes.

God is glorious in intelligence, order, purity, and all those qualities which make up the sum of his excellence. He dwells with the intelligent, with the pure and clean. He requires us to be clean in our persons and clothes, in our homes, in our thoughts and deeds.

"Intelligent and well-ordered homes"—the expression means much. An intelligent home is more than a place of many books; it is more than a library; it is more than a place where its members read and think and talk learnedly. It is a place where the wisdom of God is found, that wisdom which is pure and peaceable, gentle and merciful, not partial or deceitful.

A well-ordered home is more than a place where all the appointments are scrupulously correct, where everything is in apple-pie order and moves with the precision of clock-work. The writer was once in a home most beautifully clean and well-ordered in a material sense, in close proximity to and conducted by the same people who were proprietors of a wine room. The wine room, from a commercial standpoint, was well-ordered, but it could not be said that either the neat home or the prosperous wine room was a place of intelligence,

especially in that pure wisdom described above in the language of the inspired writer.

Upon the homes of the Saints should be the beauty of order, cleanliness, intelligence, and, above all, of holiness. We need not be wealthy people, but we should be clean, happy, wholesome people.

If it be true, as we believe, that the church is strong in proportion to the number of intelligent and well-ordered homes in it, is it not the part of self-preservation for the general body to protect and foster the homes of the Saints, giving particular attention to such as can not alone wage the warfare of life successfully? Is not every family that rises in the scale of development added strength to the church? Is not every family that goes down a loss to the church?

### The Deserted Home.

There comes to this column a letter from a sister in the church who has suffered that keenest of sorrow known to a wife, the desertion of herself and her helpless children by the husband and father. Upon this woman devolves the care of five children, the eldest eleven years old, the youngest but one year old when the father deserted his place of honor and duty two years ago.

Let those of us who have homes of plenty and those of us who have sufficient from day to day, where fathers and mothers are working together, imagine, if we can, the heavy pressure upon a woman who must be both breadwinner and breadmaker. She goes out to her work which takes her from home a large part of her time, and how many fears must cross her mind for the safety of her children in her absence, fears of accident for the small ones and other fears for the older ones. So many dangers lie about the pathway of children left all day without the natural protector in the home, mother!

And, aside from the appalling dangers to which neglected children are liable, it is impossible for a mother whose labors take her out of her home to maintain proper conditions in her home. She has not opportunity to teach her children the things which will fit them for good homemakers in the time when they shall have reached maturity.

So serious is this matter that certain of the States are enacting laws to punish men who abandon wives and children; and, of more importance, certain States are beginning to pension mothers who have the sole care of their children, that they may be placed in position to give their children that care which will save them as useful citizens, instead of permitting them, through neglect, to become a source of weakness to the State.

There came recently to the Children's Home a delicate young woman with an infant under three weeks of age. At such a time, this sister should have been the object of tenderest care and protection from undue hardship, such care as more fortunate women receive from devoted husbands who fulfill the vows they make at the altar of marriage. But this little sister of ours was another deserted wife, left to her fate by a husband who shirked the responsibilities that attended his parenthood.

Following the wearying journey by rail, there came the heart-breaking ordeal of giving away the little babe she loved as her life, and a speedy return to the care of a sick child who was hourly calling for his mother. When she had gone, kind-hearted men, officers of the church, said among themselves that it ought not to be so, that we ought to be able to

furnish this young sister a little home where she could keep her children with her and be to them what God intended her to be, their teacher and guide in their tender years.

Why can not the church do all the good it willingly would do in the work of help and relief? Why can not the church do all it willingly would do to foster the homes of the worthy and needy, which homes, by proper nurture, might become a source of strength instead of weakness? Because the cofers of the church do not receive all they should to place it in position to do its work fully. The latest word of the Lord to us counsels us to be careful in the use we make of our money. It warns us to repress unnecessary wants and the expenditure of money for that which is merely entertaining. In other words, the warning to us is against too much indulgence in pleasures.

One of the things that should be taught and practiced in the homes of Saints is the paying of tithes, the principle of the repression of self in the interest of others, for the sacrifice of self in behalf of others is the spirit of the gospel. Christ loved us and gave himself for us. So should we love others and give to them as they have need and we have ability.

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## Letter Department

TRYON, NEBRASKA, May 24, 1913.

*Dear Herald:* I have not seen a letter from this part of the country for some time, so will write.

Brother Prettyman was here a short time ago, and preached some good sermons. He is now in his new field, and we wish him well. Will be glad to have him come again whenever he is able to leave his field.

Brother Grimes is now here, and we expect to hear some good sermons from him. He was here about two years ago, and some were very much interested in the work, but have now grown very indifferent. I hope he can get them interested again. One young lady that was interested has moved away.

This morning as I was reading the HERALD I noticed an extract from a letter of S. White, of Dimondale, Michigan, speaking of the two dreams he has had. The storm he spoke of in March was certainly a bad one here. I would not want to see one worse, but we may expect it. Truly these are "perilous times," and the Scriptures are being fulfilled.

One of our near neighbors, Frank Parkhurst, who is well known to many of the HERALD readers, was struck and killed by lightning the 5th inst. He was hurled into the other world, not even being warned of what was to befall him. Let us all be prayerful, faithful, true and good, so when the Master calls we may be ready. Your sister,

LILLIE M. RENEAU.

TROCHU, ALBERTA, May 11, 1913.

*Dear Herald:* It might be of interest to the Saints to hear how we are progressing here in Alberta.

We are feeling very sad as our darling baby Etty departed this life April 17, aged five months. Oh, how we miss the little angel! But we try not to grieve, as we know she has gone to be with Jesus.

We have no church here yet, and I don't know whether we ever will have or not, as it is hard to get the people out. They always have some excuse; in summer they are busy putting in their crops, and in winter it is so cold. I think they could go to church if they wanted to. I notice they can always find time to go to a dance, or a party. People don't want any-

thing good it seems, or they are so afraid of the "Old Mormons" as they call us.

I would like to see an elder come this way, as we have no elder here at present. We would be glad to keep an elder as long as he would stay. We would enjoy hearing a good Latter Day Saint sermon, as the sermons we hear from these other ministers here seem so dry.

I will close, with love and best wishes for my brothers and sisters.

Your sister in gospel bonds,

MRS. J. H. THOMAS.

GUTHRIE, OKLAHOMA, May 22, 1913.

*Dear Herald:* HERALD readers may be interested in that the gospel work with the Indian people moves gradually on.

We baptized two more at Red Rock yesterday, and have two other names for baptism, including the venerable Indian, Watson, who, morally, and in his habits of life, is one of the cleanest men in the Otoe tribe. He is a thorn in the flesh to his people in lecturing them against their "hand game dances," and against the "Peote," which stimulant many of them use in a way to do nearly as great violence to their health as strong coffee does to the whites; and the old man is so pronounced against tobacco that he will permit no one to use it in his home. That is a red Lamanite's example to some of our more fair skinned Latter Day Saint noblemen.

This man Watson is a typical "old-timer," having a tattooed face, and can not speak a sentence of English. If not lost in the mails, the HERALD editors have a large and splendid likeness of this interesting Indian, which was mailed some weeks or months ago.

Possibly it would be worth while, upon occasion or convenience, to give HERALD readers who may need an example in correcting the tobacco habit a view of a living Indian who does not coincide with those at his elbow who are steeped in the weed, nor with the other wooden fellow who differs from some in that he keeps one posture in front of a cigar store, and never spits.

Our Otoes are now asking for branch organization, which will no doubt be attended to before long.

One young Indian speaker addressing the gathering yesterday made this striking statement: "The white man has brought the gospel to Mr. Indian it is true, but Mr. Indian will grab it from his hand and echo it to the world." He may have spoken wiser than he knew. We observe, of course, that in order to do such work, much preparation upon the part of any man, race, or color, is essential, and that Mr. Satan is not asleep yet, neither very badly disabled, and that the fight is on.

Awards await the valiant—dismay, the faithless. Let us be strong in the Lord.

JAMES E. YATES.

HOUSTON, TEXAS, May 22, 1913.

*Editors Herald:* Perhaps it might interest some of your readers to know that there is a little band of live Saints here in Houston. There have been seven baptized here within the past year, and there are several others that seem nearly ready for the water.

The first work done here under an organization had its beginning the 30th of last June, when through the efforts of Sister Clara Armstrong and Brethren Mannering and Cady we succeeded in organizing a little Sunday school of twenty-three members, with Brother Walter Birkhead, superintendent; Sister Clara Armstrong, assistant superintendent; Sheldon Armstrong, secretary; and Brother J. W. Clevenger, treasurer.

Through the efforts of Brother J. M. Crawford we began holding prayer meetings, and the Spirit has been with us to

cheer and strengthen us in the gospel. Brother Crawford did a good work here, but he only remained with us a short time, on account of ill health.

There have been several series of meetings held here by Brethren Mannering and Cady, with more or less success. Brethren W. E. Peak and J. M. Nunley also made us a call. The weather being bad it broke into their efforts, but they delivered to the Saints spiritual food which we were much in need of.

Quite a number of the Saints seem willing to make any sacrifice needful to build up the work, and are letting their lights shine. But there are some that appear to be less interested, and do not attend meetings very regularly. We need an elder to settle in our midst, and help build up the work here, that we might be organized into a branch.

We have a nice little Sunday school at 110 East Ninth Street, Houston Heights, where we meet every Sunday at three o'clock. If there are any Saints located here that we have not been able to find, we hope you will try to look us up.

We feel our weakness, and we need your prayers, that we may have grace to rise to that high standard of perfection in Christ Jesus. Trusting that the great Lawgiver who has been with us in the past will continue to guide and direct us through life, we are,  
Yours in the one faith,

SHELDON ARMSTRONG.

FAIRVIEW, MONTANA, May 19, 1913.

*Dear Herald:* It is now about six years since my wife and I were led into the waters of regeneration by our beloved brother, William Sparling, who was then laboring in the northeastern part of North Dakota. This was the first time I ever heard the angel's message. I was confirmed in the evening, and was told in prophecy that I would yet preach the gospel and that I would become a powerful instrument in the hands of the Lord. Having no education and not being gifted in speaking in public, I could not understand how this could be.

Many times I was made to doubt the prophecy, and drifted back into the ways of the world again, until our beloved brother, W. P. Bootman was riding along on the train in western Montana and a voice spoke to him and told him to go to Fairview. This was the means of bringing me back to that straight and narrow way.

Shortly after this I was called to the office of elder, and was again told that my tongue should be loosed. At this time we were organized into a branch here, and I have since been officiating as presiding elder.

Yesterday our hearts were made to rejoice when the writer led two more precious souls into the waters of baptism. These were confirmed in the afternoon, the writer officiating, when the whole house was basking in the Spirit of God. These people, Mr. and Mrs. Hillman, will be much help to our branch, he being a college graduate, and she a school-teacher. She was a member of the Christian Church, and he a member of the Presbyterian.

So the little stone which Daniel saw cut out of the mountain continues to roll on, and will do so until the great King of kings comes to reign. Hoping that we may all be laboring when he comes, is my constant prayer.

Your brother and colaborer in the gospel of the Lord.

R. C. NEWBY.

ROCKVILLE, MISSOURI, May 24, 1913.

*Dear Herald:* I wish you would announce through your columns that we would like for some of the elders of the Clinton, Missouri, District to come and do some preaching here. I am sure we can get good crowds, and I believe good

could be done. I think we could get a schoolhouse to use, but if we could not, we have a nice grove that we could use, or plenty of room in our house. An elder could have a home with us as long as he wanted to stay.

There has never been preaching in this neighborhood that I know of. The nearest branch to us is Taberville, eight or ten miles away. We can not get outsiders to go that far, so would like very much to have an elder come and open up here.

Address,

SAM DILLER.

ROCKVILLE, MISSOURI, R. F. D. 3.

### Curtis-Roberts Debate.

Last night at 11.45 the concluding session of the theological tussle which has been on for twelve nights in this place came to an end, the contending parties being the Latter Day Saints and the Church of Christ, sometimes called Campbellites. Elder J. Frank Curtis took care of our side of the conflict, with Brother J. Arthur Davis as his moderator. Elder W. G. Roberts was the champion of the opposition, with an Elder Freed of the same faith as his moderator. The usual church propositions were debated, each man affirming his church in faith, organization, doctrine, and practice to be identical with the pattern given in the New Testament.

Elder Curtis led out and affirmed for the first six nights. From the start it was Elder Curtis's fight, and as the debate continued this became more apparent to the majority of the people. There are only a few Saints here. Prejudice was high to begin with, but Brother Curtis, by a straightforward course and gentlemanly conduct, caused much of it to break away. He stayed with his propositions, was careful of his language, and answered each and every argument brought out by his opponent. He kept the slate clear all the time, even Mr. Roberts's unseemly attacks on Joseph Smith and the Book of Mormon, and the character of all Latter Day Saints, all the time keeping his own building before the mind of the audience.

On the other hand, Mr. Roberts steered so far as it seemed possible to do from the real issues all the time. While in the negative he dwelt almost entirely upon the character of Joseph Smith, using Utah witnesses mostly in his argument, and in ridiculing the Book of Mormon; even in the affirmative he could not keep away from these two subjects. His language at times was vulgar, occasionally bordering upon the obscene, and often was insulting. Time and again while talking he referred to Brother Curtis as a coward. He started out to try to bulldoze his way along, but Brother Curtis kept his end up so well that Mr. Roberts had to let up a little. One evening just before the debate opened he called Brother Curtis a bulldog. "All right," Brother Curtis replied, "I am bulldog enough for you." And so he proved. To the writer it was very apparent that Mr. Roberts cared little as to the condition in which he was leaving his church in the minds of the people, compared to the desire to be the victor in the debate. His tactics were questionable much of the time.

One evening when Mr. Roberts had the last speech of the evening and the crowd was extra large, he thought it a good time to "pull off" something great. He was ardently trying to establish immorality in the life of the Prophet. He brought to view a paper, went on about its age, its rareness, its originality, its truthfulness and great value, just one issue had been printed,—*The Nauvoo Expositor*. He said it was published by honest people who knew all about the life of the Prophet, and it contained the sworn affidavit of ten women that they were spiritual wives of Joseph Smith. He rushed to Brother Curtis's table and shaking the paper in his face said: "It is right there and you know it is there. Read it! Read it!" Brother Curtis replied in a very quiet manner, "You read it." "I am going to," Mr. Roberts said, and began

to open the paper, then began an explanation of the value and frailty of the paper, and its fineness of print and that he would just read the same affidavit from a book.

He, of course, was going to read the affidavits of the Utah women in the temple lot case. But Brother Curtis out-generated him. He arose to a point of order, calling for the correctness of the assertion about the *Expositor*, and asking for the reading. There was no chairman of the debate, so it was rather difficult to tell just how a point of order would be handled. Mr. Roberts began at once to cry that "He wants to interrupt. He is scared. I don't blame him. He wants to take up my time." Again Brother Curtis came to his feet and said, pointing to the paper. "It is not there! I'll give you an hour to read it. Give me the name of just one woman's affidavit from it." Of course Mr. Roberts could not, and did not. He was caught and the crowd saw it. From then on Mr. Roberts's "stock" took a decline.

Again, Mr. Roberts represented the Book of Mormon as stating on page 17 that "Christ was baptized by Nephi," but Brother Curtis caught him at it. Again, he said that Brother Curtis was quoting only from one book of their own. Brother Curtis showed that he had quoted from three or four. In reply Mr. Roberts said he had misspoken "book" for "man," but Brother Curtis showed he had quoted from three of their own men, in his next speech, and Mr. Roberts was caught again. When Brother Curtis was quoting Israel's blessing of Ephraim, Mr. Roberts attempted to palm off the land of Ephron in Genesis 23, as Joseph's land, reading Ephraim for Ephron. But his duplicity was exposed to all.

Mr. Roberts became so hard pressed on the question of officers in the church that he fixed it so they now had all the officers in their church but apostles. A prophet is a teacher, Roberts is a teacher, hence he is a prophet; but not an *inspired* one. Brother Curtis in reply reminded him that the night before when contending for only elders, teachers, and deacons, Mr. Roberts had said there were only two kinds of prophets, inspired, and those of the Devil. Now, since Mr. Roberts was a prophet, and not an inspired one, according to his own classification he belonged to the other class of prophets.

The last session was just nicely under way when Mr. Roberts's moderator arose to a point of order, and with great solemnity said that Mr. Roberts had shown that they were not Campbellites, but that Brother Curtis persisted in calling them Campbellites, and that it must stop. He was quite officious about it. Brother Davis in a slow, matter of fact way informed him that all along Mr. Roberts had persisted in calling us Mormons, and whenever he would make Roberts desist in calling us Mormons, then Brother Davis would endeavor to have Brother Curtis desist calling them Campbellites. Well, the crowd cheered and clapped. To quiet the moderator's nerves, Brother Curtis recited this story:

"Once during hard times in Kansas the Lord sent manna to a poor farmer and his wife and hired hand in the form of jack-rabbit. This they had three times a day, with variation as to manner of serving. It grew to be a little tiring to the hired hand, so he asked one day to be allowed to say grace. When asked to do so the next meal he recited: 'O Lord, we have had rabbit young, and rabbit old; rabbit hot, and rabbit cold; rabbit tender, and rabbit tough; and now, O Lord, we have had rabbit enough.'"

This prayer, Brother Curtis stated, was quite similar to the debate, and recited, "We have had Alex. Campbell young, and Thomas Campbell old. We have had Campbellism hot and Campbellism cold. We have had Campbellism tender and Campbellism tough; and now, O Lord, we have had Campbellism enough!" Perhaps it was not just the proper thing, Brother Editor, but we laughed.

Often Mr. Roberts, when attempting to be tragic at a vital point in his argument, would bawl out as he extended his arms heavenward, "Oh, my soul." Once, time was called just as he got this out, and he had to sit down. Brother Curtis on rising turred to him and said, "What in the world is the matter with your withered up soul"; and that was the end of that expression for the debate.

Mr. Roberts contended that the church was not in existence until after Pentecost, but admitted that Judas fell from his office. When Brother Curtis asked him to state in what Judas held that office he was glad to move on and leave it unanswered.

To the writer, the wisdom of keeping the same men after such as Mr. Roberts was clearly demonstrated. Time and again it was easy to see that Brother Curtis had forestalled an argument of his opponent, because from former experiences he knew what Mr. Roberts would bring on next.

The Lord was with his Saints, and his work through it all, and at the close appeared to take from Mr. Roberts the natural ability he usually shows. His last speech was a complete failure—flat. He was in the woods completely—lost. He got his scripture mixed and nearly all else. Tried to show that King Saul lost his kingdom because he offered sacrifices and was not a priest. All through the debate he had asked to be struck dumb as a sign, and it appeared that the Lord had granted his request so far as his mentality was concerned.

Mr. Roberts stakes everything on "the more excellent way" spoken of by Paul, as meaning the doing away with the gifts, the Holy Ghost, and all officers but elders, teachers, and deacons. So one can readily see how easily and soundly he must have been beaten in this debate.

Brother Curtis's greatest work was his first night on the negative. It was inspiration from the start, both speeches. He went like a cyclone. It was wonderful, great! The next day one of the men who sent for Mr. Roberts acknowledged that Brother Curtis "trimmed Mr. Roberts on every corner" and left him flat. Humility and application on the part of God's servants makes it easy for the Lord to show forth his hand in behalf of his own work.

Brother Curtis is a good, clean workman. In a few days he goes to Lucerne, Kansas, to hold another debate, this time with an Elder Ellmore, of the non-progressive wing of the Christian Church. In the interim he and Brother Davis are holding services in the tent here each night.

In gospel bonds,

JAMES E. KELLEY.

IUKA, KANSAS, May 27, 1913.

## News from Missions

### Northeastern Texas.

A few lines from this field may be of interest. Ten days before I left home I attended a debate between Brother Jesse M. Simmons, and Elder Austin of the Freewill Baptist faith. The debate was well attended and carried on in good order, and we think quite a victory was gained for the truth. The propositions were the Freewill Baptist Church and the Church of Jesus Christ of Latter Day Saints on trial by the Bible.

Brother Jesse Simmons is a bright young man, and will make quite an able defender of the gospel if he will live a meek, humble, and faithful life.

I am here in northeastern Texas, at Dalbey Springs, doing some preaching and arranging for a reunion which is to begin August 9. The water at Dalbey Springs is said to have some of the finest medical properties of any water in the United

States, especially for kidney troubles. I hope that all in reach of this place will attend the reunion, as well as the Saints in other countries. If the Lord will bless us we want to make this reunion one of the finest ever held in this district. So come, one and all, and see this fine country where the pines grow tall, and the owls hoot, the mocking birds sweetly sing, and catch a foretaste of Zion in all of its beauties.

I am feeling fine spiritually, and hope and pray we may have a successful year in the preaching of the gospel. I feel greatly encouraged over the last General Conference. The Lord is remembering Zion, and if we will do God's commandments and live pure and good lives, we can soon build up Zion, and the Lord will make it a city of refuge, a place of safety for the pure in heart, where we may be cared for during the destructions that are passing over the earth. The judgments of God are here; the end is near. So let us be up and doing and make ready for the great day so near at hand.

May all be blessed this year in delivering the angel's message. Let us preach the beautiful gospel and let other people and their faith alone.

Asking an interest in the prayers of all that I may be faithful to the end and meet the Master when he comes in peace, I am, Your brother in the great gospel work,

E. A. ERWIN.

DALBEY SPRINGS, TEXAS, May 13, 1913.

### Des Moines, Iowa.

While the General Conference of 1913 is past, the effects of the work done there are just beginning to be realized. In the experiences of more than thirty general conferences that I have attended, none stand out as more clearly inspirational, and the best evidence of that fact is the effect it has had on those who were not there, as well as those who were.

With what I have said I do not wish to be understood that every action taken was inspired, or as God would have it; but the manner of executing the business, both in the quorums and in the general body, was more fully governed by the spirit of good will and Christian forbearance than previously, and the spirit in which the actions of the conference was accepted was truly as it should be from men and women of God.

I note by letters from all parts that the results of the conference have been of a very inspiring nature, and the brethren are moving out this year with more confidence and cheer than formerly, while in some cases it has called for more sacrifice than usual. Surely the conclusion of Reverend George R. Wallace in *The Advance*, of Chicago, is a correct one. He says, as quoted in the *Literary Digest* of May 24: "Never has there been greater need, nor greater opportunity, for ministers to present intelligently, rationally, and earnestly the fundamental truths of Christianity. Men are hungrily seeking for true guidance in things spiritual. This is the age for ministers with a divinely inspired message; the world turns disappointed from all others."

When men who do not claim to be inspired will thus conclude, how much more will those who are inspired thus feel impressed.

I will not be able to get into my appointed field of labor till about the middle of June. In the first place, my work on the records of the Seventy and Presidents of Seventy and in concluding the work of writing a history of the Seventy has occupied nearly all my spare time till this week; and since Brother J. M. Baker could not enter upon his work in this mission, I was advised by the minister in charge to labor here till he could come. Other matters will occupy my time till

about the time above specified, and then I hope to enjoy the spirit of my calling in the special work appointed this year.

Increasing interest in seeing the word scattered in this part of the vineyard, and because of difficulties that have long existed being settled, or in process of settlement, there is an increased confidence and cheerfulness on the part of the Saints to act.

Last Sunday Brother Henry A. Stebbins was the speaker in the city, both morning and evening, which was much enjoyed, especially by those who have known him for many years. He remarked that since he was here about five years ago that "there had been a marked improvement, which he could see and feel."

On May 5 I was called to preach the funeral sermon in commemoration of the life and death of Mr. John Carter, of Osceola. While not a member of the church, he had been kind and hospitable to the elders, and had never opposed his companion in her faith of the gospel. The G. A. R. assisted in the services, he being one of their number, which is decreasing rapidly year by year.

Several remarkable healings have occurred of late, for which the hearts of the Saints are made to humbly rejoice. Surely God is with his people, and acknowledging the authority of his servants, by giving them power over disease and evil spirits.

The Saints of Perry, Iowa, are rejoicing over their opportunities for the worship of God, which opportunity has been encouraged by the Saints of Des Moines, Iowa, Branch, donating them seats for their new church. The Saints at Des Moines have placed some kindergarten chairs in the primary room, thus making some of the seats previously used unnecessary, besides increasing the interest of the Sunday school.

Much interest is being taken in the preparations being made for the conventions and conference to be held here on the 6th to 8th. We are expecting the new missionaries for the district to be here by that time, and we hope to have with us the minister in charge, and see our worthy brother, O. Salisbury, set apart to the calling of a high priest. Others here have been designated for office in the priesthood, and others to occupy in higher offices in the near future.

Never has the work in the district or in the city of Des Moines been in a more spiritual condition, with brighter prospects for other improvements than at the present time, for which we praise the Lord.

MAY 24, 1913.

In the Master's cause,  
J. F. MINTUN.

### Gallands Grove, Iowa.

"Time and tide waits for no one" is still a true saying. It was twenty-one years ago to-day that I preached my first sermon as a General Conference missionary, and I can recall from memory's cherished pages that beautiful Sunday morning when I took my place in the lower schoolroom in Auburn, Iowa, being greeted with the saintly sympathizing faces of the Carrolls, the Haineses, the Skinners, the Reynoldses, and others who were true fathers and true mothers to me in the blessed gospel of peace and salvation.

At my request Elder Carroll, president of the branch (he still holds that office), announced meetings for every other evening in order to give me plenty of time to acquaint myself with the topics to be discoursed upon. One Sunday evening the Holy Spirit was given me in wonderful power, and it

remained with me all night and the following day. My joy was full.

From Auburn I went to Coalville, Iowa, where I held a series of meetings and was shown the same respectful consideration by the Jordisons, the Teasdales and others, that I had enjoyed at Auburn. Elders C. E. Butterworth and W. W. Whiting carefully guarded and directed the inexperienced missionary, for he needed the wisdom gained by their experience in gospel work. May the Lord reward them for their letters of instruction and fatherly care.

From that time to the present my labors have been in the Gallands Grove, Iowa, District, and if it is the Master's will that I should spend twenty-one years more in the same field I will gladly do so.

There are twenty-one counties in the district, but only ten branches. Every branch but one holds Sunday school, and all but three have Religio societies. The Home Class Religio and Sunday school workers are truly alive to the interest of their respective departments and have accomplished much good. The normal department, the cradle roll, and the Woman's Auxiliary societies have added their quota to the general results for good.

The Saints in the historic Gallands Grove District would hardly expect me to close a letter even to the HERALD without mentioning church finances, hence these closing words to everyone having tithes and offerings to spare for the Lord's work. Please hand your gift, large or small, to your branch agent, or mail it to me at your earliest possible convenience. The missionary force of the church has been increased, as you already know, in order to meet more of the growing demands upon the ministers in general charge for bearing this gospel of assurance that has cheered your hearts. We should, with the bright and growing prospects before us, make a reasonable effort to save. Then remember the Lord's storehouse by paying our portion according as we have been prospered. Do what you can and do it now.

In order to get better schooling I have concluded to locate my family at Independence, Missouri, by the first of September, but my mission address will continue to be Deloit, Iowa.

This change of residence was not arranged for until Bishop Keyes Kelley and Bullard were consulted.

C. J. HUNT.

DELOIT, IOWA, May 8, 1913.

### Seattle and British Columbia.

A word from this part of the vineyard is due you and the Saints. It is for joy in the work and its blessings to us that cause us to write. While we can not report a marvelous work being done in the way of baptizing people into the church, we can report that the gospel is proving its authenticity in the minds of the people.

Of late I have labored in Vancouver, New Westminster, British Columbia, where there are a few faithful Saints who extended to the elders a substantial welcome. I also occupied a week at Langlev, Washington, where there are a few humble followers of the Master, who have won the confidence of their neighbors and friends. We are sorry to say that it is the reverse in some places.

At Centralia there is a lively branch of Saints, equipped with a working corps of officers, supplemented by a band of good workers in Sunday school and Religio. Every Sunday there is an appointment filled by one or more of these officers in adjacent schoolhouses, etc. By this method seed is sown that will eventually germinate and produce. Last, but not least, in the city of Everett, Washington, there are a few

Saints (sisters) who are doing a work that is and will count for good in the future. It is encouraging to note the effect they are wielding for good to the work there.

I was asked a question by one of the intermediate scholars of Sunday school with reference to a lesson for the month of April, (date has escaped my memory.) How the history of Egypt could reach back four or five thousand years B. C., when according to chronology the creation began 4004 B. C., the earth being destroyed according to chronology about 2400 B. C. We are free to confess that we were not able to locate Egypt at such a remote date, and accept the accredited age of the creation. Maybe some one can and will.

Yours in Christ,

WILLIAM JOHNSON.

SEATTLE, WASHINGTON, May 20, 1913.

## News from Branches

### Saint Louis, Missouri.

We have had some very encouraging and instructive discourses during the past month, delivered by Brethren G. Trowbridge, S. A. Burgess, R. Archibald, George Vandel, of Lansdowne, and E. C. Bell. We are promised the privilege of hearing Brother Hale W. Smith the evening of June 1. He is preaching for the Lansdowne Saints this week.

We are pleased to learn of Brother S. A. Burgess being made president of Graceland, and we wish him success, though we regret very much that our pleasant association must be broken. Sam must come and visit us as often as he can.

Some talk of a district reunion. Officers have met to make arrangements. A district Religio and Sunday school convention will be held in Lansdowne June 14. A very good program is arranged, and an instructive as well as pleasant time is anticipated. District conference will convene June 14 and 15 in Lansdowne.

The Cheltenham Saints with their pastor, Brother T. J. Elliott, are pleased with the appearance of their little chapel since its spring cleaning. Arrangements are being made to have the Saint Louis Rock Church thoroughly renovated and repaired in the near future.

Brother Joseph Betts, of Belleville, who has been so seriously ill, has been greatly blessed through administration and prayer, but is still very much in need of our continuing to remember him, and he so requests, thanking the Saints for their interest in him and his trial.

Your sister in Christ,

ELIZABETH PATTERSON.

MAY 26, 1913.

May each day bring thee something fair to hold in memory; some true light to shine upon thee in after days. May each night bring peace as when a dove broods o'er the young she loves; may day and night the circle of rich experience weave about thy life, and make it rich with knowledge, but radiant with love, whose blossoms shall be tender deeds.—Helen van Anderson.

To win success in the business world, to become a first-class mechanic, a successful farmer, an able lawyer or doctor, means that the man has devoted his best energy and power through long years to the achievement of his ends.—Backbone.

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN INDIANA.**—District conference convened with the Louisville Branch, at 10 a. m., Saturday, May 17, Elders R. C. Russell and J. W. Metcalf presiding. The following reported: H. E. Moler, Peter A. Flinn, Charles H. Fish, Henry Oliver, E. A. Jaegers, W. N. Hanner, James E. Warne, C. N. Maymon, Charles E. Shanks, Francis L. Byrne. Following branches reported: Byrnesville 84, loss 1; Hope 80, gain 3; Indianapolis 28, gain 6; Louisville 116, gain 12; Union 42; New Albany 26, loss 4. Bishop's agent reported receipts from date of his appointment, November 22, 1912, to May 15, 1913, \$195.65; disbursements, \$139.84. Report was audited and found correct. District treasurer reported balance on hand at last conference, \$4.80; bills allowed, \$2.70, expenses since last conference, \$1.08; audited and found correct. Communication from Hope Branch, Derby, Indiana, asking for the district reunion to be held at that place was granted, and the date set for July 26 to August 3, inclusive. The superintendent of Sunday school and vice president of Religion reported the conventions of those organizations and stated that the future outlook for both was encouraging. Condition of the New Albany Branch was referred to the district president for investigation. Case of James Price referred to district president for investigation and action. Committee on new district record reported progress and was continued. Resolution of preceding conferences pertaining to members uniting with the nearest branch was amended to read "most convenient branch." Resolution pertaining to reports of local priesthood was rescinded and the following substituted therefor: "Resolved, That all members of the priesthood who fail to report for two consecutive conferences, without sufficient cause, may be silenced by action of the district conference." General Conference Resolution number 312, pertaining to ordinations, was indorsed and its provisions extended to cover the Aaronic priesthood in the district. Officers elected for ensuing year were: President, J. R. McLain; vice president, Charles H. Fish; secretary and treasurer, Edwin Perry; secretary was authorized to correspond with the president of each branch and ask for a collection, based upon five cents per member, to create a fund to finance the district reunion. One of the best features of the conference was the priesthood meeting, at which thirteen members were present, and much valuable information and instruction was received. The services were well attended and the preaching by R. C. Russell was very instructive and well received. The next conference will be held with the Indianapolis Branch, Indianapolis, Indiana, the date to be set by the district president and the minister in charge. Charles H. Fish, secretary of conference.

**WESTERN MAINE.**—District conference convened with the Stonington Branch, May 17 and 18, 1913. Organization effected by choosing U. W. Greene president, associating with him G. H. Knowlton and H. R. Eaton. W. A. Small, secretary, Sister Florence Wallace, organist; John F. Sheehy, chorister; Ervin Carter, usher; George W. Robley, press committee. Statistical reports were read from Little Deer Isle, Mountaintown, and Stonington branches; ministerial reports from F. J. Ebeling, G. H. Knowlton, M. P. Eaton, G. W. Robley, and H. H. Billings. Bishop's agent, H. R. Eaton, reported: Amount on hand, \$12.76; received, \$444.92; expended, \$295.50. Report, together with that of the auditing committee, approved. Report of Pearl F. Billings, treasurer, received and referred back for minor correction. Officers chosen for ensuing term as follows: F. J. Ebeling, district president; G. H. Knowlton and H. R. Eaton, counselors; W. A. Small, secretary; Pearl F. Billings, treasurer; H. R. Eaton, bishop's agent; Joseph Eaton and Sister Bessie Noves, standing auditing committee. We were favored with fine weather, a good attendance, and excellent interest. Preaching by U. W. Greene. G. W. Robley. John F. Sheehy. Adjourned to meet with Little Deer Isle Branch at call of missionary in charge and district presidency. Wallace A. Small, district secretary.

**POTTAWATTAMIE.**—District conference met at Underwood, Iowa, May 25, 1913. Prayer service was held at 9.30 Sunday morning, and preaching at 10.30 and 7.30 by W. A. Smith, and at 2.30 by H. N. Hansen. Business session held at 10.30 Monday, district president, J. A. Hansen and his associates presiding. Branches reporting: Boomer 43; Council Bluffs 340, loss 1; Crescent 151; Fontanelle 35; Hazel Dell 67, gain 1; North Star 136, loss 1; Wheeler 42. Ministers reported: Joshua Carlile, J. P. Carlile, S. Harding, H. N. Hansen, R. McKenzie, D. Parish, D. J. Danielson, J. C. Lapworth, P. T.

Anderson, J. A. Hansen, C. B. Bardsley, J. P. Christensen, C. C. Larsen, H. N. Pierce, D. E. Butler, J. A. Campbell, Hans Andersen, J. C. Adams, A. A. Gaylord, aggregating 135 sermons, 10 baptisms, 5 confirmations, 4 children blessed, 101 administrations, 34 official visits, 3 patriarchal blessings. Expense of secretary, \$1.00, ordered paid. Treasurer reported: Balance on hand last report \$3.38, paid out \$1.00. Collection for district fund taken up, amounting to \$5.80. Bishop's agent, J. A. Hansen, reported balance on hand last report \$288.75, received \$2,203.50. Paid Bishop E. L. Kelley, \$1,100, ministerial allowances \$160, aid \$91.10. After addresses by the district presidency and missionary force conference adjourned to meet at Crescent, Iowa, at 10.30 a. m., Saturday, September 27, 1913. J. Charles Jensen, secretary.

### Pastoral.

#### VALEDICTORY WORD.

TO THE ORDER OF EVANGELISTS AND ALL WHOM IT MAY CONCERN.

*Dear Brethren and Saints:* Nearly four years ago I was intrusted with the grave and important responsibilities belonging to the president of the Order of Evangelists. I understood from the beginning, of course, that my occupancy in that position was only temporary; indeed I fully expected that it would have terminated long before it did. But, as usual, God has been watching over his work, and now, in the light of unfolding events, and the testimony of the Spirit of truth, I am fully convinced that Brother Frederick A. Smith was called and ordained as the successor to his father (and per consequence I was released), at precisely the right time for the good of the work in general, and the order in particular; also the personal good of both Brother Smith and myself—not in a selfish sense, but in the best interests of the cause of God.

I have tried to do the best I could, under existing conditions, for the order in particular and the Lord's work in general. I am comparatively happy in the belief that the order has made a degree of progress, which is as it should be, for progress, all along the line, is the urgent demand of the hour, and without it the condition is an abnormal one.

I am your ex-president now, but it will be my good pleasure to do all I can in my office and calling as a patriarch in the church of God. I shall, too, God being helper, do all within my power to assist and help our new president to perform the important duties which belong to his important office and calling. Dear brethren of the order, it is our reasonable duty to do this, and a sincere and intelligent discharge of personal and ministerial duty will be the most effectual way of sustaining our president, which will, of course, include our faith and prayers for his success. If we do this, we have a right to expect that he will do all he can do for us, as members of the order, to whom, in part, has been committed the weighty and important interests of the restored gospel.

I herewith express my profound gratitude to God that, through his grace, I have been permitted to care for the interests of this important department of church work, during the interim between the departure of Brother Alexander H. Smith and the call and ordination of his successor. I also keenly appreciate the kindly support afforded me by the members of the order and the leading authorities of the church.

I am, as ever, your brother and coworker for Christ,  
J. R. LAMBERT.

LAMONI, IOWA, May 22, 1913.

*To the Evangelical Order and the Saints of God Everywhere; Greeting:* In response to the call of God and the action of the General Conference, I assume the responsibilities and duties of "Presiding Patriarch and Evangelical Minister to the whole church." Sensing keenly my own weakness and the grave responsibility that attaches to the office, I shall seek for aid divine to in some measure supplement my weakness and give the needed wisdom and strength essential to properly conduct the office.

I feel that it is justly due the retiring president of the order, Joseph R. Lambert, who has been acting since the death of Alexander H. Smith, to say that I appreciate the hearty support and good will he has shown me since accepting this office. It is needless for me to say he has done all his health would permit in the interests of the order; and while he is relieved of the burden and care as president of the order, he will still do all his health will permit as an active member of the Evangelical Order. I shall be glad to avail myself of his wise counsel and experience so far as possible.

In my travels during the last few years it has been forced home to me that many of the branches were in sore need of some help to revive them and build them up spiritually. For the missionary force to do this was to neglect, to some extent, at least, the work in the missionary field, and subject the missionaries to severe criticism. Furthermore, in many instances their efforts were seriously minimized by those who opposed them, because it was believed that such work was not the duty of missionaries, and that they had no business in the branches. The question would arise, Where is the help to come from, if not from these men who were in condition to spend the time and study necessary to bring about the results desired? The only answer I saw then, and see now, is that God had provided for the necessity by giving to the church the Evangelical Order of ministers, who should be free from the care of the local work as presiding officers, free from the entanglements that to a greater or less extent will come to those who are under the necessity of settling the differences that arise from time to time, and who can devote time and study to the work commensurate with its needs.

While this has not been fully understood as it should be, I am hopeful that a better understanding may obtain; and that the order may receive the recognition and hearty support by the various officers in charge of mission, stake, district, and branch that should be accorded those called of God for the advancement of his work. Then will the members of this order be able to do the work that justly belongs to them, and then will the value and blessing of God's provision for the needs of his children in providing this order be manifest to the church.

Believing as I do that the work of building up this church of God, should be cooperative, and that no department is independent of the other; and since the Lord has made provision in the law that the evangelical ministers are not subject to the direction of the ministers in charge, the burden of care and direction of this line of work will fall on the First Presidency and the President of the order.

Feeling that some system is necessary in order to facilitate the work and do the greatest amount with a minimum cost, I appeal to the ministers in charge of the various fields and the missionaries in the field to cooperate with us in this work so far as they can. There should be no conflict or jealousy between these two arms of the great army of the Lord, as one should follow and sustain the work of the other; the one going before gathering in from the fields of sin, the other following up, instructing and strengthening those reclaimed. I do not intend to convey by this that others can not hold revival meetings, for I am of the opinion that others of the priesthood, both local and missionary, can hold such meetings if necessary. Nor would I have any disregard the general oversight of the ministers in charge of the various fields.

In order that the work of this order may be systematized and prosecuted to advantage, and without unnecessary loss of time or money, I desire the hearty cooperation of the local officers, and since the order has no jurisdiction over local organizations, and to more effectually carry out the work of cooperation, I recommend that all stake, district, and branch presidents who feel the need of or desire the assistance of an evangelist in their stake, district, or branch, (where such has not been already provided for by appointment,) or for some special occasion, correspond with the First Presidency, who will at once take the matter up with me as President of the order, and we will seek to make such provision as will meet the necessity or desire. In this way we can work together as the law directs, in building up the spirituality of the church, and obeying the mandate of God, "Come up Higher."

I am conscious of the limited number in the order who can do the work outlined as belonging to a revivalist, but as an order we are anxious to utilize what we have to the best possible advantage. It is true that some of the order have been assigned to specified fields, and will labor therein unless an urgent demand is made; but in special cases or where exigencies may arise not provided for by such appointment, the First Presidency and Presiding Patriarch will endeavor to meet the demand by special appointment, or change.

If reunion committees will write me or the Presidency when desiring the assistance of a member of this order at their respective reunions, stating their preferences, if they have any, we will try to arrange the work so as to get the one they desire; but they should give time for correspondence in case we could not get the one wanted, so we can get one who will be satisfactory.

In order to help this work along I earnestly request the members of the order to keep me informed as to where I

can find them and what appointments they have ahead of them from time to time. In this way we may be able to save some traveling expense, as well as time.

I stated in accepting this office that I would urge the revivalist part of the work belonging to the office, and the more I study the work of the order the more convinced I become that we should make this the primary work of the order. By this I do not say that I would discourage the giving of patriarchal blessings, for I realize that it is a very comforting part of the work of the Evangelical Order. But this is more particularly to the individual; and while it is accompanied by much of the Spirit of God, and may carry that which is prophetic, which would all be strong factors in building up the spirituality of the individual, nevertheless, I believe there should be some preparation upon the part of the candidate for such a blessing as well as the officiating Patriarch, in order to obtain the good desired. And I believe that one of the ways in which this preparation can be made is through an effort along the revival line, where they can be instructed as to the purpose and benefits to be sought through this ordinance.

When this work is done, and the revivalist by holding meetings, preaching, instructing, visiting, encouraging, exhorting, etc., supplements the work of the stake, district, and branch presidents, the visiting priests, each doing his own peculiar part in the work of building up the church, working together, then will the value of the Order of Evangelists be made more manifest, and the church be strengthened and built up spiritually, and, God be honored.

We ask an interest in your prayers and your hearty cooperation that we may all be coworkers with God.

FREDERICK A. SMITH,

*President of the Order of Evangelists.*

LAMONI, IOWA, May 23, 1913.

#### Date Changed.

Clinton district Sunday school and Religio convention date has been changed from June 13 to June 27, to bring it at time of the district conference, date of which has been changed. Zora Lowe, district secretary.

#### Conference Notices.

Clinton, Missouri, district conference will convene at Eldorado Springs, Missouri, June 28 and 29. Election of district officers and other important business should call out a good attendance. Note that the date of conference has been changed from June 14 and 15, as arranged at last conference. This was done by request of district president and missionary in charge. Brother J. W. Rushton will be with us, and has some important matters to attend to. Please have all reports in the hands of the secretary not later than the 25th. John W. Noyes, 1029 North Ash Street, Nevada, Missouri, district secretary.

North Dakota district conference will convene June 24, at Fargo, North Dakota, during the time of the reunion. Please have your reports on hand. John Darling, secretary, Thorne, North Dakota.

British Isles annual conference will be held in Manchester, August 2, 3 and 4, 1913, business commencing at 6 p. m. the 2d, in the Mundy Street meetinghouse. Sunday services will be held at 10.30 a. m. and 6.30 p. m., for preaching and 2.30 p. m. for fellowship, in the Longsight Public Hall. (d. v.) On behalf of our bishop, Roderick May, we urgently request the collectors in all the branches to see to our "one thousand shillings fund" so that our conference may be a success financially. Ask subscribers to give as liberally as they can, and forward all moneys to R. May, 2 Coborn Road, Bow Road, London. Visitors requiring accommodation will please write the mission secretary as soon as possible before August 2. Elders' and priests' quorums will hold their annual meetings and there will be Sunday school and Religio conventions. Our president and other mission officers are expected to be present; also Brother U. W. Greene of the apostles' quorum. Officers send in reports by July 20. W. R. Armstrong, secretary, 47 East Grove, C. upon M., Manchester, England.

#### Convention Notices.

Northeastern Illinois District Sunday school convention will convene at Mission, Illinois, June 13, 1913, at 2.30 p. m. Please have all credentials in on time. La June Howard, secretary.

Western New York district conventions of both Sunday school and Religio convene on Saturday morning, June 7, preceding the conference in the afternoon. Religio session 9.30; Sunday school 11. Mary Lewis Mesle, secretary, Sunday school.

Those attending the Independence Stake Religio convention at Pertle Springs, Missouri, June 14, 15, look for parties wearing blue and white badges. All trains will be met. Reduced rates to the Springs. There will be two basket dinners. A ball game is intended for 3.30 p. m., Saturday. C. M. Wilcox.

### Reunion Notices.

Southern Missouri District will hold a reunion near Ava, Missouri, August 22 to 31 inclusive. Further particulars later. Benjamin Pearson, secretary.

Des Moines District reunion will be held at Rhodes, Iowa, August 15 to 24. Good speakers will be present, among whom we expect Patriarch J. W. Wight, and Elders James M. Baker, J. L. Parker, and David J. Williams, besides some special workers for the auxiliaries, and district workers. An effort is being made to secure the missionary in charge, J. A. Gillen, a part of the time. All who can should come, and those who can not should pray that God's blessings may attend. Meals will be served at reasonable rates. Also feed and stable room for horses. Tents furnished at following prices, by applying to E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa, but these orders should be sent by August 8: 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$4. Fixtures: Cots, canvas, 35 cents; wire, single, 45 cents; double, 60 cents; mattresses, single, 35 cents, double, 45 cents; pillows, 15 cents; pillow slips, 5 cents; comforters, 30 cents; tables, 40 cents; chairs, 12 cents; stoves, two burner gasoline, 70 cents. J. F. Mintun, chairman, C. M. Richeson, secretary.

The Toronto reunion will meet at the Latter Day Saints' reunion grounds, Low Banks, Ontario, commencing July 5, closing July 21. This beautiful grove has been purchased. It lies along the waters of Lake Erie, twelve miles from Dunnville, forty miles from Hamilton, twenty-eight miles from Buffalo, and eighty miles from Toronto. Secure tickets for Low Banks, on the Grand Trunk Railway. Bridges have been built, also store kitchen and dining hall, and a large tent purchased—also 85 tents, 10 by 12, with five-foot wall, we look for a hundred. These tents are worth thirty dollars, but we have found favor with a large firm and can, till further notice, secure tents for seventeen dollars each. They are ten ounce duck. Can be secured only by the committee for less than thirty dollars. Our agreement is to have all tents shipped from Toronto by June 15. It is cheaper to buy than rent. We will have a few tents to rent, but the committee must be notified by June 10 in order to secure tents. Board will be as follows: Children under five years free, children from five to fifteen 21 meals for \$1.50, adults 21 meals for \$3.00. We will have bed ticks, straw, pails, wash dishes and other tent articles for sale, or to rent; but be sure and bring bed clothing. The committee has invited the missionary in charge, Brother Curtis, and the patriarch of the Toronto District, Brother J. Shields, to be with us, and we extend an invitation to all Saints and to as many missionaries as can come. We will find tents and board free, to missionaries, but such must notify us by June 10 in order to secure tents. R. C. Evans, J. T. Whitehead, A. E. Gray, committee.

Northern California and Nevada reunion will occur at Irvington, California, August 15 to 24, 1913, inclusive. Tents, 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.25. Box mattress 75 cents, springs 60 cents. These prices will be lessened if we can do so. Eating house will be run under the best possible management, with as good a cook as last year, with prices as low as consistent. Conference of district and auxiliary conventions will be held during the reunion, with the usual entertainment on Friday night. Send orders as early as possible, but if you can not decide only in time to take the train, come along and you will be cared for; notify Brother J. H. Driver or the writer. Our minister in charge, Brother F. M. Sheehy, with the missionaries of the district, will be present. Come determined to make those about you happy and we will all have a spiritual refreshing from the Lord. J. M. Terry, for the committee. 1202 Fourteenth Street, Oakland, California.

Eastern Oklahoma district reunion will begin at Dalbey Springs, Tuesday, August 8, fourteen miles south of Avery; those coming by rail come to Avery, on the T. P. Railroad.

Conveyance to the grounds will be furnished. Dalbey Springs is a noted watering place. There are two red water springs and two white free stone springs. The red water is said to be the finest in the United States for stomach and kidney troubles. Fine grass pasture for stock at twenty-five cents per head per week. Good speakers are expected. Those desiring tents write J. N. Cox, Dalbey Springs, Texas. E. A. Erwin, committee.

The Clinton district reunion will be held at Rich Hill, Missouri in the East Park, August 22 to 30. Plan to attend this meeting and you will not be disappointed. W. S. Macrae, Knobnoster, Missouri.

At Viceroy, Saskatchewan, July 3 to 6 inclusive, the Sunny Vale Saints will hold a reunion. Surrounding branches and isolated Saints please take this notice as an invitation to be present. E. R. Davis, president; H. M. Jordan, clerk. 24-4t

### Address.

John F. Sheehy, Stonington, Maine.

### Notice of Transfer.

*To Whom it May Concern:* Brother T. W. Chatburn has been transferred from the Independence Stake to the Spring River District. In the transfer the Presidency and the minister in charge concur.

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, May 26, 1913.

### Addresses Wanted.

Addresses of the following named persons belonging to the Centerville, Iowa, Branch are wanted: Frank Robinson, Rose E. McLanahan, Robert H. Stewart, Jacob G. Robertson, Chas. B. Frazier, Millard H. Frazier, Martha Izatt, Mary E. McKinnon, Stephen Matthews, Sarah Matthews, Thomas J. Matthews, Mary Matthews, Jesse G. Davidson, and M. Marguerite Davidson. Please notify the undersigned. Theda Archibald, 400 South Sixteenth Street, Centerville, Iowa, May 25, 1913.

### Institute Work.

At a session of joint committee from Zion's Religio-Literary Society and Sunday school association of Independence Stake, plans were formulated for the institute work for the coming year in the Independence Stake. Brother W. A. Bushnell and Brother E. Corthell were appointed as a committee to arrange to place this institute work wherever it should be called for. Those in charge of the various Religio locals and Sunday schools in the stake should get in touch with either of these brethren if this work is desired.

AMOS ALLEN, Secretary.

### Died.

BACON.—Samuel H. Bacon passed away at Chatham, Ontario, May 21. Deceased has been a faithful member and an earnest worker in the church for over thirty years. He was called and ordained to the priesthood, through Bishop R. C. Evans, and always endeavored to honor his calling and discharge the duties of his office. He leaves to mourn, a wife, Leslie, at Blenheim, Anna and Miller, at home. The funeral was conducted in the Saints' church, Blenheim, by Elder Samuel Brown, assisted by Elder David Snobelen. Burial in Evergreen Cemetery, May 24.

NORRIS.—Alice Mae, daughter of Brother James and Sister Florence Norris, passed away May 16, 1913. She was born November 4, 1905. She was laid away May 18, in Pleasant View Cemetery, Kewanee, Illinois.

DOBBS.—Annie Elizabeth Dobbs was born at Glen Easton, West Virginia, August 27, 1854, died May 19, 1913. She married William Henry Dobbs, February 26, 1874. To them were born five daughters and one son. One daughter died in youth. Remaining children and companion survive her. The family revere the memory of a kind and loving companion and a dear mother. She united with the church March 13, 1883, baptized by H. H. Robinson; has been a faithful follower of her dear Master, and leaves an abiding testimony never to be forgotten. She passed away peacefully. Buried in the Nauvoo cemetery. Funeral sermon by James Craig.

**MCDIFFIT.**—Nancy, wife of James McDiffit, was born at Claysville, Ohio, April 28, 1828, died at Davis City, Iowa, May 17, 1913. By her first husband she had two sons, George L. and Elijah Spencer; married James McDiffit, August 14, 1857; baptized at Moundsville, West Virginia, September 27, 1865, by James W. Gillen. True to her gospel covenant, and ever faithful, she was fearless in defending the faith. With her second husband adopted eleven children, raising them to manhood and womanhood. She leaves husband, son, and twenty grandchildren. Funeral in Saints' church, R. M. Elvin in charge, sermon from Hebrews 11:10, upon the hope of the Saints.

**MCDANIEL.**—Elizabeth Jane, only daughter of Brother and Sister Benjamin F. McDaniel; died at her home near Davis City, Iowa, May 16, 1913. On her mother's side she was a descendant of Isaac Hale. Born at Davis City, Iowa, July 14, 1865, baptized August 22, 1897, by R. S. Salyards. The loss to the family was severe, though long expected. She leaves father, mother, seven brothers; two brothers and one sister having gone on before. Funeral at the Saints' church, Davis City, May 18, 1913, George W. Blair in charge, sermon by R. M. Elvin, from Revelation 14:13, benediction by Reverend R. E. Place.

**YARWOOD.**—Brother Luke H. Yarwood died at Providence, Rhode Island, March 15, 1913, after an illness of more than a year, aged 58 years, 8 months, and 11 days. He was born in Utica, New York; baptized at Providence, March 31, 1912, by William Bradbury. Funeral from residence, 15 Westfield Street, in charge of J. D. Suttill. Interment at Oak Grove Cemetery, Fall River, Massachusetts. Masonic service at the grave. He leaves wife and one daughter.

**METCALF.**—Rachel Elizabeth Curtis was born August 13, 1826, at Livingston, New York; died at the home of her son, Alexander Metcalf, May 12, 1913. She married William Metcalf September 28, 1840. Eight children were born to them; five with the companion preceded her. Besides three sons, there survive her twenty-two grandchildren, forty-three great-grandchildren, three of the fifth generation. She was baptized March 4, 1894, by W. A. McDowell. Her life reflected the virtue of a consistent Christian character. She was

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loved by all. Funeral services in Saints' chapel, Porcupine, in charge of S. E. Livingston, sermon by C. H. Burr. Interment in Arkansaw cemetery.

**BARTLETT.**—Enoch Bartlett was born December 5, 1838; died May 6, 1913, in the province of New Brunswick. He was married in 1857 to Susan Keating. To this union were born six children, four of whom, with his wife preceded him in death. Married to Lulu J. Davis, at Maple City, Michigan, March 14, 1887. Four children were born to them, three of whom survive him. He was a member of the Latter Day Saints' Church, being baptized in 1897, by J. C. Smith. Buried at Langley, Washington, William Johnson preaching the funeral sermon.

### New Book Notes.

The Century Company reports on press the nineteenth printing of The Century Cook Book, the twentieth of Rudyard Kipling's Second Jungle Book, and the forty-sixth of Alice Rice's Mrs. Wiggs of the Cabbage Patch. The Century May issue include a new book May 19, by George J. Kneeland—"Commercialized Prostitution in New York City," published under the auspices of the Bureau of Social Hygiene.

### The June "Century."

The June *Century* is a travel number, taking the reader into many countries. Frances Little, author of *The Lady of the Decoration* and *The Lady and Sada San*, contributes an entertaining and instructive article on "The Training of a Japanese Child," in which she describes many quaint Oriental customs, and shows the influence of American educational methods.

Robert Hichens, containing his "Skirting the Balkan Peninsula" series, sketches Delphi and Olympia in word-pictures that are no less brightly colored than the accompanying paintings by Jules Guérin. In a similar way Ernst von Hesse-Wartegg and André Castaigne describe and draw "The Great Saint Bernard," while Joseph Pennell furnishes six lithographs of "The Grand Canyon of the Colorado," which need no text to help them.

The fiction includes an exciting automobile tale by Edward Lyell Fox, called "Black Blood," and further chapters of Frances Hodgson Burnett's new novel, "T. Tembarom."

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There are two sorts of content: one is connected with exertion, the other with habits of indolence; the first is a virtue, the other a vice.—Backbone.

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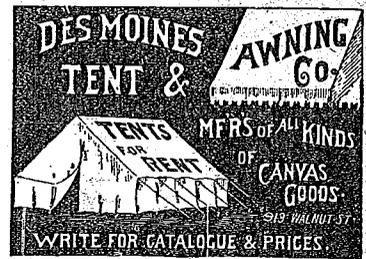
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JUNE 11, 1913

NUMBER 24

## Editorial

### A REVIEW OF "MORMONISM, THE ISLAM OF AMERICA."—PART I.

*This is a book written by Reverend Bruce Kinney, D. D., formerly superintendent of Baptist Missions in Utah, now of Topeka, Kansas. It is issued under the direction of the Council of Women for Home Missions, being dedicated to "the womanhood of America," and published by Fleming H. Revell Company. We understand that it is being used by various councils and societies of women of various denominations in various parts of the United States as a textbook for study at stated periods. In reviewing this book we have had access to papers prepared by Elders Rhodes and McKim, and desire to give them due credit.*

Before we indulge in any adverse criticisms upon this book we must thank the author, Reverend Bruce Kinney, for a statement made in the preface regarding the Reorganized Church of Jesus Christ of Latter Day Saints. He says:

Nothing that may be said in this book must be taken as necessarily applying to the Reorganized Church of Jesus Christ of Latter Day Saints, having headquarters at Lamoni, Iowa. The official name of the Utah Church does not have the word "Reorganized." The Iowa Church claims to be the true church, asserts that after the death of Joseph Smith the control should have passed to his son and namesake, now their head, and that Brigham Young usurped authority and corrupted the practices and doctrines of the church. The Iowa adherents of Joseph Smith are called "Josephites" by their Utah brethren and they, in turn, hurl the epithet "Brighamites" at the Utah Church.

The Iowa Church accepts the Book of Mormon and some of the Doctrine and Covenants, but repudiates polygamy. To further set forth their differences is not within the scope of this work. It may be said, however, that the Josephites are a law-abiding body of American citizens and that there is no direct descendant of the original prophet in the fellowship of the Utah Church, the present president of that church, Joseph F. Smith, being a nephew of Joseph Smith, jr.—Mormonism, the Islam of America, Preface, p. 10.

Mr. Kinney should have credit for making this very fair statement regarding our position.

#### WHY DO WE REVIEW THIS BOOK?

This distinction having been made so clearly at the very beginning, we may be asked why we concern ourselves with the book at all. To this we reply that it is not our intention to make any attack

upon those portions of the work which are devoted to Utah Mormonism (mainly included in chapters 3 to 6, inclusive). But the first two chapters are devoted to Joseph Smith, the Book of Mormon, and the history of the Church of Jesus Christ of Latter Day Saints prior to the rise of Utah Mormonism. With these chapters we are more concerned than any other people. The civil courts have twice decided that the Reorganized Church of Jesus Christ of Latter Day Saints is the true successor to and continuation of the church founded by Joseph Smith, and continued under his administration until his death, in 1844. (See decision by Judge L. S. Sherman, Court of Common Pleas, Lake County, Ohio, 1880; also decision of Judge John F. Phillips, Circuit Court of the United States, Western District of Missouri, Western Division, 1894.)

The first of these decisions in part reads:

That the church in Utah, the Defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

In the light of these two decisions, which are based on the law and the facts in the case, it will be seen that any attack upon the character of Joseph Smith or the church organized by him is a matter of concern to us, to say the least. Though we may assist good Christian people everywhere in every legitimate effort to extirpate polygamy and other evils of Utah Mormonism, we can not join with them in an attack upon Joseph Smith and a people who were in no way responsible for these evils. We trust that this is perfectly clear, and that no one will be so heavy-witted as to imagine that our challenge of the first two chapters of this book in any way allies us with Utah Mormonism.

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## THE SIN OF POVERTY AND THE CRIME OF VISIONS.

Mr. Kinney says that he lays no claim to originality, excepting in arrangement of material. That statement is rendered somewhat unnecessary by the fact that he begins the first chapter of his book by saying of Joseph Smith: "His parents and relatives were all poor, ne'er-do-well visionaries, guided by dreams, seeking hidden treasures and often in conflict with the officers of the law."

This has been the stereotyped approach to this subject by the opposition for so long that we would have felt startled and disturbed had he begun in some other way. But now we feel assured, for we know the exact course that he will follow. He will follow the same old trail nearly all others have followed, and the only originality will be in the arrangement of his tracks.

So Joseph Smith's parents and relatives were poor! Well, it is no crime to have poor relations; if it were, the jails would all be full. How much money must one have before he would be eligible to become a prophet of God, or the father of a prophet?

But they had trouble with the officers of the law! So did Paul and Sifas. So did John Wesley. So did Roger Williams, one of the patron saints of Mr. Kinney's own denomination. Why did Mr. Kinney fail to mention even one crime of which they were convicted, citing us to the charges and findings of the court?

They were believers in inspired dreams and visions! Witness Joseph and Mary driven from the Holy Land to inhospitable Egypt,—by a dream! Witness the boy Samuel disturbed by night by a vision! Review the sacred history of the past and name the men and women of godliness who were not visionaries and dreamers.

Evidently Mr. Kinney does not believe in dreams. The poet says: "When dreams depart, then it is time to die."

## ONE PROPHECY FULFILLED.

But, it is urged, the spiritual manifestations received by Joseph Smith and his parents were false. They failed of fruition. Not so fast. We are indebted to Mr. Kinney himself for a striking refutation to that charge. Speaking of Lucy Smith, he says: "She had said to friends in Vermont, long before, that she would be the mother of a prophet."—Mormonism, the Islam of America, p. 50.

If that be true, as stated by Mr. Kinney, that prediction, made before Joseph Smith was ten years of age, perhaps before he was born, was strikingly fulfilled, considering the remarkable career of her son at a later date, and the fact that he has been accepted by thousands all over the world as a true prophet, and has been rejected by other thousands as a false prophet. Was it a coincidence, that her prediction was fulfilled? Not one woman in eighty

millions could make such a prophecy with any prospect that it would be so strikingly fulfilled; for say what we will, this son of whom she prophesied in Vermont did a work that riveted the attention of the civilized world, and still rouses men to unfair and futile attack.

Mr. Kinney is our first witness that the spirit of prophecy was with the Latter Day Saints, even at that early date.

## GOD MAY SPEAK, SAYS MR. KINNEY.

While we are on this line of thought we must thank Mr. Kinney for another admission (found on page 48 of his work) where he says:

God may reveal himself to any man, woman or child, but that he would choose such a man as we know Smith all his life to be his "vicegerent on earth" we can not for a moment believe.

This admission that "God may reveal himself to any man, woman, or child," is a recession from the position strenuously maintained by the colleagues of Mr. Kinney for the past eighty years or more, that the day of revelation is past. We have been told by the clergy of nearly all denominations that revelation ceased with John on Patmos. This admission comes as a grateful change. Our contention that there may be prophets in the church, and that inspired dreams, visions, and revelations may be received at any time, is practically conceded. Instead of being told, as formerly, that it is *impossible* that Joseph Smith should have received the revelations that he claimed to receive, because God does not give revelations in this age, we are now told that it is quite possible for any man, woman, or child to receive revelation, but not *probable* that Joseph Smith received any, because of his character.

Now this objection can be removed, for we can produce witnesses who knew Joseph Smith well and who testify that his character was most excellent. This at least balances the testimony of those who affirm that he was a bad man; and in such a situation wisdom directs that we should turn from the testimony of bigoted enemies and partisan friends and examine the revelations that he claimed to receive, judging them on their merits. This would be the safest course to pursue, not trusting the statements of intolerant enemies, for the Right Reverend Bishop Spalding, of the Protestant Episcopal Church, says:

Those who attacked the Mormons felt moved to publish everything they could discover or *invent* to the discredit of "Joe Smith" and his parents.—Joseph Smith, Jr., as a Translator, p. 4.

Whether or not Bishop Spalding had in mind Mr. Kinney's work when he penned those lines, we do not know; but evidently he had read *similar* books, and recognized the *inventive powers* of such writers.

Mr. Kinney, in fact, does make an effort to examine some of these revelations, and the straits to

which he is driven in his effort to find something damnable in them is illustrated in a startling and spectacular manner, as we shall show by three examples.

#### EXAMPLE NUMBER ONE.

On page 18 of his book he says:

Smith soon received a revelation in which the Lord was reported as saying, "I will consecrate the riches of the Gentiles unto my people" (Doctrine and Covenants 42). It is said that this was so liberally interpreted by his people that they were soon in disrepute among their neighbors, and in 1832 Smith and his associate, Rigdon, were tarred and feathered by a mob.

We might imagine that this garbled version of the revelation on consecration was based on a rendition supposed to be found in the Book of Commandments (a book which the Saints attempted to publish in Missouri, but which was destroyed by the mob before it was completed; some sheets of which were preserved, but which were so full of typographical errors that they were never indorsed by the church) but Mr. Kinney himself cites us to Doctrine and Covenants, section 42, which shows that he knew the accepted version and indicates that he had it before him at the time.

Now note the true rendition of this commandment: "I will consecrate the riches of *those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.*"—Doctrine and Covenants 42: 11.

#### WHY DID MR. KINNEY OMIT THESE WORDS?

We have italicized certain of the words omitted by Mr. Kinney. These words explain that this is to be a consecration made by those who voluntarily *accept the gospel and unite with the church*; and it is to be for the *aid of the poor and needy*, a most worthy work, and quite in line with the teachings of Jesus, as well as with the policy of certain good Baptists, Methodists, and Presbyterians, who *since the day of Joseph Smith* have awakened to the necessity of paying tithing regularly into the church coffers for charitable purposes.

Joseph Smith himself explained it clearly:

Now for a man to consecrate his property, his wife and children to the Lord is nothing more nor less than to feed the hungry, clothe the naked, visit the widows and fatherless, the sick and afflicted; and do all he can to administer to their relief in their afflictions, and for himself and his house to serve the Lord. In order to do this he and all his house must be virtuous and "shun the appearance of evil." Now if any person has represented anything *otherwise* than we now write *they have willfully misrepresented us.*—*Times and Seasons, vol. 1, p. 85.*

Now this was the teaching of that awful man, "the worst of the lot,"—for which he was tarred and feathered.

Possibly it was a fine thing that he had been poor in his youth. He seemed to have developed sympathy for the poor, who were so close to the heart of Jesus.

Now we press the query: *Why* did Mr. Kinney omit those explanatory words from his quotation, thus transforming a very innocent and commendable statement into something dark and damnable? The reader may judge.

#### BAPTISTS AND DISCIPLES USE TAR AND FEATHERS.

Right here we wish to remind Mr. Kinney that the Columbian Encyclopedia says: "1832, March 22d, a mob of Methodists, Baptists, Disciples, and miscellaneous zealots broke into the prophet's house, tore him from his wife's arms, . . . and tarred and feathered him."

While the historian, Hubert H. Bancroft, says: "On the night of the 25th of March, Smith and Rigdon were seized by a mob, composed partly of the Campbellites, Methodists, and Baptists of Hiram. . . . The captives were roughly treated, and expected to be killed; but after they had been stripped, beaten, and well covered with tar and feathers, they were released."—*History of Utah, p. 90.*

It is not a matter of surprise that Mr. Kinney should seek to palliate the conduct of his fellow Baptists on that occasion, and that others should smile at the work of their fellow "Campbellites" or Disciples; but when the facts are all known, of all the people involved in that dastardly act, the Saints have least cause for shame, and our friends of these popular churches should be last to mention the affair. This is but one of many instances showing who the lawbreakers were in those days.

#### EXAMPLE NUMBER TWO.

On pages 56 and 57 Mr. Kinney considers the testimony of the witnesses to the Book of Mormon. He attempts to prove that the eight witnesses were granted privileges that the Lord had previously said should be given to the three *and to none else*. He attempts to make it appear that the Lord had said that no one but the three should *see* the plates, asking if it is possible that the Lord had "forgotten that he said, when he showed the plates to the 'Three,' that no one else in that generation should *see* them?" He cites the reader to Doctrine and Covenants 5. No such statement appears in section 5; but it does appear that the Lord said that to none else would be given power to receive "this same testimony." While the eight *saw* the plates, they did not *receive the same testimony*, for the three testify that an angel appeared unto them bearing the plates, and that the voice of the Lord commanded them to testify. The eight bore no such testimony, nor anything like it. Many people *saw* Jesus; but to only a few, comparatively, was the peculiar *testimony* given that Peter bore (see Matthew 16: 16).

#### WHY DID MR. KINNEY DO THIS?

But here comes the most damaging feature of all. Mr. Kinney says:

The "Eight" in their testimony say:

We have seen the plates which contain this record, . . . and we also testify that we have seen the engravings which are upon the plates; and they have been shown to us *by the power of God* . . . an angel came down from heaven and he brought and laid before our eyes and it is by the grace of God that we beheld and saw the plates.

Here he has taken language found *only* in the testimony of the "three" and ascribes it to the "eight" in an effort to prove that the "eight" received something that the Lord had previously said none but the "three" should receive, thus discrediting the revelations. The testimonies of the witnesses are found in the front of every copy of the Book of Mormon, and anyone who cares to do so can verify our statement and see for themselves what Mr. Kinney did.

Why did Mr. Kinney do this? Is it necessary to do these things in order to find flaws in the revelations? Are there no evils there that can be pointed out in the text *as it stands*, without garbling and twisting?

If this is simply carelessness, as we prefer to think of it, of what value is the book as a textbook for the study of church societies? If there were any ulterior motive back of it, which we would not suppose to be the case with a member of the Baptist clergy, the situation would be even worse.

Are such methods fair? Does this accord with the indorsement of the Editorial Committee of the Council of Women for Home Missions? They say on page 7 of this book: "Doctor Kinney's point of view is intelligent, broad, and just."

#### EXAMPLE NUMBER THREE.

On page 63 Mr. Kinney says:

There is a long prophecy (pp. 65-67) in reference to Joseph Smith in which it is said that he was to be a descendant in direct line of the elder Joseph through Lehi. Now the account further says that all the Nephites were destroyed and only Lamanites (Indians) were left upon this hemisphere. Therefore Smith must have been an Indian, but his mother tells us that he was descended from one Robert Smith who lived in England three hundred years ago. It will not do to say that he was the "spiritual" seed of Lehi, for in the prophecy the expression "fruit of thy loins" is used too often in referring to Joseph.

The descendants of Joseph of Egypt through Ephraim and Manasseh were to be scattered among the nations, becoming a "multitude of nations," and a "multitude of people," as the Bible assures us. It would not be impossible or even improbable that Joseph Smith's lineage might run back to this man, even though his immediate ancestors may have lived in England.

But in order to make a *case* Mr. Kinney inserts the clause, "*through Lehi*," dragging in a proposition that does not appear anywhere in the Book of Mormon. It is not stated anywhere in the book that this descent was to be *through Lehi*, neither did Joseph Smith to our knowledge ever make such a claim.

Are errors so scarce in the Book of Mormon that it is necessary for critics to manufacture them? Why pass by the absurdities which he says abound, and settle upon one of his own making? Is this another example of carelessness? The reader may decide.

We have selected three instances which demonstrate beyond a doubt that this book, so far as the first two chapters are concerned, is not a reliable textbook. However accurate Mr. Kinney's personal observations may be upon conditions existing in Utah, as set forth in chapters three to six, inclusive, his book is not reliable as a textbook on the work and teachings of Joseph Smith and the early church prior to 1844.

We have written personally to Mr. Kinney, calling his attention to two of these examples, and in order to be perfectly fair to him, will reproduce his reply in our next number. We can not afford to be less "broad" and "just" than Mr. Kinney is supposed to be by those good women who indorse his work and worshipfully regard it as an exact, reliable, and fair presentation of the subject.

ELBERT A. SMITH.

(To be continued.)

#### NOTES AND COMMENTS.

CHILDREN'S CHORUS.—We hereby acknowledge receipt of the program of the third semiannual concert of the Children's Chorus of Independence, Missouri. This concert was given in the Independence church on the evening of June 3. These children are under the direction of Sister B. M. Anderson. The work of this chorus is very highly spoken of. The success of the Independence Saints in this connection is suggestive of what might be done along the same line elsewhere.

TESTATOR DERANGED.—In the *Word of Truth* for May 28, R. B. Neal of "anti-Mormon" fame introduces a signed statement of one Robert H. Ford in an effort to show that Joseph Smith was the author of polygamy, and that he unlawfully cohabited with other women than his legal wife, Emma. A. B. Deming, represented as having witnessed the signing of the statement of Mr. Ford, is made to say of the witness that he is, "I fear, deranged on the subject of Mormonism." Little cares Mr. Neal. He would use the testimony, though the testator be a full-fledged subject for the asylum.

INDEPENDENCE SUMMER SCHOOL.—The Independence, Missouri, Branch is to have a summer school this season, similar to those conducted by our people at Philadelphia, Brooklyn, and Boston. This feature is a great factor in church work among the children, and through the children, among parents. It could with success be developed in many localities throughout the church.

**BIBLE ASSOCIATION ACTIVITY.**—At the recent annual meeting of the British and Foreign Bible Society the report of the secretary brought out some interesting features in connection with the work of that institution. The Bible is said to be translated into 450 languages and dialects. The society issues 7,899,562 copies of the scriptures annually, comprising 963,346 Bibles, 1,266,919 New Testaments, 5,696,297 smaller portions. The scriptures are being circulated in Africa in 112 languages and dialects indigenous to that continent, including 19 complete Bibles in different African languages. The total expenditures for the year were considerably over a million dollars, with receipts slightly less.

**CHURCH STATISTICS.**—From a report furnished the *Christian Herald* by Church Recorder, C. I. Carpenter, we note the following statistics which will appear elsewhere, but not in collected form. The church at last report had a membership of 68,212, communicants in 42 States of the Union, in various countries of Europe, in Australia, Canada, Mexico, and the islands of the Pacific; 4,123 hold the priesthood. During the year 1912 the gain by baptism was 3,383, the loss by death and expulsion 617, leaving a net gain of 2,766. The General Sunday School Association had a membership of 30,584, including 622 local schools, 69 district organizations, with 4,216 enrolled in the home department. Zion's Religio-Literary Society had 10,984 enrolled members, 266 local societies, 46 districts, with a home department enrollment of 2,273. The Woman's Auxiliary for Social Service had 1,222 members, 69 locals, 4 districts. A great army, truly, under the power of Israel's God; and if thus equipped, capable of performing the mission of the latter day dispensation.

**INFANT ELECTION.**—The Southern Assembly of the Presbyterian Church on May 19, by a vote of 135 to 44 refused to change the infant elect clause in the Confession of Faith. It, therefore, continues doubtful, according to the faith of this branch of the Presbyterian Church, whether all children are to be saved. It was Jesus who long ago said, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." We venture the suggestion that all infants may be saved, even in the absence of church action.

### This Is My Duty.

To use what gifts I have as best I may;  
 To help some weaker brother where I can;  
 To be as blameless at the close of day  
 As when the duties of the day began;  
 To do without complaint what must be done;  
 To grant my rival all that may be just;  
 To win through kindness all that may be won,  
 To fight with knightly valor when I must.

—S. E. Kiser.

## Hymns and Poems

### Selected and Original

#### If.

If you can keep your head when all about you  
 Are losing theirs and blaming it on you;  
 If you can trust yourself when all men doubt you,  
 But make allowance for their doubting, too;  
 If you can wait and not be tired by waiting,  
 Or being lied about don't deal in lies;  
 Or being hated don't give way to hating,  
 And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;  
 If you can think—and not make thoughts your aim;  
 If you can meet with triumph and disaster  
 And treat those two impostors just the same;  
 If you can bear to hear the truth you've spoken  
 Twisted by knaves to make a trap for fools,  
 Or watch the things you gave your life to, broken,  
 And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings  
 And risk it on one turn of pitch-and-toss,  
 And lose, and start again at your beginnings  
 And never breathe a word about your loss;  
 If you can force your heart and nerve and sinew  
 To serve your turn long after they are gone,  
 And so hold on when there is nothing in you  
 Except the will which says to them, "Hold on";

If you can talk with crowds and keep your virtue,  
 Or walk with kings—nor lose the common touch;  
 If neither foes nor loving friends can hurt you;  
 If all men count with you, but none too much;  
 If you can fill the unforgiving minute  
 With sixty seconds' worth of distance run,  
 Yours is the earth and everything that's in it  
 And—which is more—you'll be a man, my son.

—Rudyard Kipling.

### The Blessing of the Butterflies.

The waters of the valley spring  
 Were pure as angel dreams, and clear  
 As truth. A young thrush tried to sing  
 From out the whispering copice near,  
 While, by the spring and all around,  
 Live blossoms decked the moistened ground.

Two varied groups, a multitude  
 Blue as the ether of the skies,  
 An equal host were golden hued,  
 Twin legions of fair butterflies  
 Escaped from chrysalitic prison,  
 For some brief space to sport and glisten.

My footfall filled them with a fright.  
 At once they leapt from their repose  
 And floated in the evening light,  
 As if the flowers from earth arose  
 To gaze upon the silent sod  
 That took them from the hand of God.

My peaceful attitude allayed  
 Their panic fear, and once again  
 On earth their plumage they displayed  
 As stars adorn the azure plain.  
 With hand uplifted toward the skies  
 I stood, and blessed the butterflies.

My benediction breathed a prayer  
 That for their tiny breathing spell  
 They might enjoy, on earth, in air,  
 His blessing who doeth all things well;  
 Till painlessly, the hand of death  
 Should claim the tribute of their breath.

Ay! Man may deem my deed "absurd,"  
 "The folly of an aging mind."  
 But he who marks the falling bird  
 Is far, far older, and more kind.  
 To him is ours a briefer span  
 Than insect life to mortal man.

Far weaker are we, in his eyes,  
 Than feeblest flutterer in ours,  
 Yet as I blessed the butterflies,  
 His blessings upon us he showers.  
 For his very love's sweet sake he gives  
 His benison to all that lives.

—Henry Tudor.

### My God Is Here.

Now what's the use of grieving  
 When something goes dead wrong?  
 When we have little courage  
 To push ourselves along?  
 There's nothing gained by fretting,  
 We win not by our fear;  
 Then onward, soul, go onward—  
 He's here! My God is here!

When sunbeams round us scatter  
 Their golden rays of light;  
 When raindrops softly patter  
 In the middle of the night,  
 One feels a thrill of pleasure,  
 Or sense of love so dear,  
 As the voice of nature whispers,  
 "He's here! My God is here!"

When spring with all her flowers,  
 With bird and busy bee,  
 Fills brook with laughing waters,  
 Puts leaf upon the tree,  
 Old winter into silence  
 Is hushed without a tear;  
 We need no one to tell us  
 He's here! My God is here!

When darkness fills our haven,  
 And doubt obstructs the light,  
 We stagger on our pathway,  
 We falter in the night;  
 We often lack for courage  
 When there's really naught but cheer—  
 'Twas Christ, my Master, said it,  
 "He's here! My God is here!"

—Farmer Jones.

## Original Articles

### THE DUTIES OF A HIGH PRIEST.

NO. 10.—"DUTIES OF OFFICERS SERIES."

In the various dispensations of the gospel, God had a priesthood to administer the law and rites of his kingdom, to govern the membership by teaching, expounding, interpreting, and executing the law. They were also God's authoritative speaking body upon the earth through his church to the human family. The priesthood consists of two orders, denominated the Melchisedec and Aaronic, sometimes referred to as the higher and lower priesthood.

In the personnel of the priesthood we find various grades of officers, differing in authority and prerogative according to the grade they are in. In the Melchisedec or high priesthood we have apostles, high priests, seventies, and elders. Connected with and in the quorum of high priests are the orders of patriarchs or evangelical ministers, and bishops.

Referring to the duties of a high priest, it will be necessary to use such evidence as we may find in the standard books of the church. From the book of Doctrine and Covenants, section 104, we learn that Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah were of the high priesthood, and held the office of high priest; and from this section and others we get the evidence that the duties and prerogatives of the office of high priest are that of presiding, and largely in caring for local work. We believe that Noah, Abraham, Moses, Jethro, and others were high priests; and though the history does not give as full an account of their priesthood work as we might desire, yet, vague as it is, the account leads us to believe the work done by those men was of a pastoral and presiding character. They were leaders, spiritual advisers, feeders of the flock, and organizers of the people to establish better conditions in the Lord's work and his kingdom.

The duties of high priests are more clearly set forth in latter day revelation, and no doubt for the purpose of properly carrying on the Lord's work.

In Doctrine and Covenants 104:9 some of the privileges as well as the power and authority of the Melchisedec priesthood are set forth:

The power and authority of the higher, or Melchisedec priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

What wonderful power and authority! what grand privileges! Yet man does not fully appreciate such a blessing until he attains to a high degree of spirituality. In this priesthood that holds the keys of spiritual blessings are high priests, and Doctrine and Covenants 104:5 says of them:

High priests after the order of the Melchisedec priesthood, have a right to officiate in their *own standing*, under the direction of the presidency, in administering *spiritual things*, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.

We note from this reading that high priests have a standing called their *own standing*, in which they may administer in *spiritual things*, thus differentiating them from other classes of officers in the same priesthood, and inferring a line of work clearly distinct and apart from the work of other officers.

High priests may, if God wills it, become a presidency over the high priesthood, Doctrine and Covenants 104: 11:

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.

The duty of a high priest, if called to one of the offices mentioned, would be to carry out the function of the office;—if three are called and form a presidency, their duty would be to carry out the functions of the presidency, which vary according to the demand of the work of the church. They would preside over the church, the high priesthood, and the high council, and care for the work in general.

High priests compose the high council over which the Presidency presides, and as such council it is their duty to sit as a court on original or appealed cases. Doctrine and Covenants section 99 clearly defines their duty in court work. It is the duty of high priests as a high council to be connected with the bishop of the church in some features of work. From Doctrine and Covenants 42: 10 we quote:

Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the *high council of the church*, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, etc.

High priests can, when necessity demands, as a high council, authorize the ordination of other high priests. They can also form a high council when abroad to try difficult cases, if appointed to do so. High priests may be bishops when appointed by the Lord and ordained by the First Presidency.

The above indicates the duties of high priests according to the various offices in which they may be working. Doctrine and Covenants 107: 42 gives us further information of the duties of high priests:

And again, I give unto you, Don C. Smith, to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed *standing presidents* or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for *standing presidents*; *this is the office of their calling*, saith the Lord your God.

This clearly sets forth the primary duties of high priests, and we have the following points very dis-

tingent: First, the quorum of high priests is instituted for the purpose of qualifying high priests to be standing presidents over stakes; second, high priests may travel if they choose, but their chief duty and work is to be *standing presidents*—hence their work is local and their duty pastoral; third, *this is the office of their calling*.

The church organization of 1830 no doubt sought to carry out this idea, for at a conference held in August, 1844, men were selected to go abroad in all the congressional districts of the United States to preside over the branches (see *Millennial Star*, vol. 5, p. 125). On page 126 we note the object for which the high priests were sent out was explained, and they were informed that the design was not for them to go and tarry for six months and return, but to settle down where they could take their families, and tarry till the temple was built, and build up stakes. To preside over branches, build up stakes, is pastoral work, and as high priests are designated for this kind of work we see their duties are to be pastors and ministers to the flock, to preside over, watch after, and care for and feed them.

To do this and fulfill the duty to the honor and glory of God it is necessary they should qualify themselves for the work, and the purpose of their quorum is that they may receive training and instruction, so that, with the actual experience they get while presiding, their ability will increase, and their efficiency become more pronounced each year. As the attorney is to his client the guiding hand in explaining the law and directing him in his legal affairs, so is the high priest as pastor of the flock. He expounds, explains, and helps them in every possible way, so that their efforts may be directed aright, and their procedure be always in harmony with the law, church custom, and usage. As the physician is to his patient in diagnosing, giving medical attention, and instruction how to do, and what to do to get well, and afterward keep well, so is the high priest and pastor to his people. He must diagnose their case, tell them just how and wherein they are sinsick, give them spiritual attention and advice that they may be healed, and the disease removed. He should teach them how to live that they may avoid sinsickness. He should teach them the necessity of quarantine (removal, suspension, discipline) in cases of contagion. He should lecture on surgery (expulsion, separation) in cases of abnormal growths, and foul conditions wherein the health and welfare of the body is at stake. He should be a wise counselor, a safe and judicious adviser, a sane and correct instructor.

All of the foregoing enters into the duties of a high priest in the line of work the Giver of all good has placed him in. That high priests have the duty of pastoral work placed upon them and should be left free to care for it and carry out the obligation, is in evidence from Doctrine and Covenants 122: 7:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them.

It will be noticed in this quotation that high priests are mentioned among others as a standing ministry, and where organization of branch and district is effected they should be left in the care of the standing ministry,—indicating a special work of a pastoral character, also stating who should do the work. The duties devolving in this kind of work upon a high priest would be preaching, expounding, inviting to come to Christ, presiding, ordaining, administering to the sick, blessing children, baptizing, confirming, and pastoral visiting, teaching to pray in public and in secret, and to attend to all family duties, etc. In connection with this it would be his duty to organize such legitimate institutions and auxiliaries as would help and strengthen the branch, and at the same time carry out practical religion in service, helping others, and thus develop his flock in every good work, practical and spiritual, that will make them the children of Christ indeed and a blessing to humanity.

It seems as if the Lord desired to emphasize the necessity of caring for pastoral work, for in paragraph 8 of the section last quoted, he instructs the twelve to observe the law already given: "To ordain and set high priests or elders to preside in large branches and districts"; and then adds, "then will those officers set in the church be useful and he who gave the law be honored."

In conclusion we might sum up as follows: That there are two priesthoods in the church, the Melchisedec and Aaronic, sometimes called the higher and lower priesthoods. That high priests belong to the higher priesthood. That three high priests, when called of God and ordained, and received by the body, constitute a Presidency, and their duties would be the carrying out of the functions of that quorum. That twelve high priests may form a high council when appointed to that work, also a stake council; their duty would be to carry out the demands of the council. That high priests are to administer in spiritual things. That they may occupy in the office of bishops. That they are pastors, presidents, and local workers, and as such their duties are as herein stated. That the quorum of high priests was instituted to qualify them for the work the Lord has outlined. That the Lord clearly points out the duty and work of high priests. That when they are set apart to this work they will be useful and he who called

them and gave the law will be honored. Other duties and features of a high priest might be detailed, but the above is sufficient on general principles to give the reader an idea of the duty and work of a high priest.

JOSEPH A. TANNER,  
*President of High Priests' Quorum.*

NOTE.—Our next article in this series will be, "The duty of a Bishop," by Bishop Joseph Roberts, of Lamoni Stake.

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## THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART 6.

BY E. E. LONG.

### THE SCAPEGOAT OF EXPEDIENCY.

One of the most fortunate "discoveries" of the current reformation was the "law of expediency,"—an unwritten apologetic substitute for divine inspiration. By this lucky find we gain a point that will be observed as we proceed.

Mr. Campbell postulates as follows:

There is, therefore, a *law of expediency*, as well as the expediency of law. . . . Still, there are many things left to the law of expediency, concerning which no precepts are found in the apostolic writings. . . . Many things, indeed, that are of vital importance to the well-being and prosperity of the kingdom of Christ, are left to the law of expediency.—*Christian System*, pp. 96, 97.

Heretofore he has assumed that the Bible, "as we now have it," "in Hebrew and Greek," is perfect; and all that God ever gave, or ever intended to give to man, is contained therein. But in the study of the book he discovers that it fails to reveal many things of "vital importance," and he further assumes that they were all knowingly left to the law of expediency. What a travesty on the wisdom of the Holy Spirit! Could it be a "perfect revelation" so long as there were matters of vital importance left unrevealed over which Christians would contend, even unto bloodshed? We have a higher conception of the goodness of God than that.

Some of the "important" matters are referred to as follows:

There is no law, rule, or precedent for the *manner* of eating the Lord's supper, no hint as to the quantity of bread and wine to be used by each participant; nothing said about who shall partake first, or how it shall be conveyed from one to another. . . . Touching these and very many other such matters and things, nothing is enacted, prescribed, or decided by apostolic authority. . . . That "marriage is honorable in all" is clearly taught; but who ever read a verse on the *manner* in which this most important of all social institutions is to be performed?—Page 98.

And so he continues finding "important matters" for which he can discover no "thus saith the Lord" nor "approved precedent."

After discussing the matter at some length, another obstacle is encountered. "But here arises a practical and all-important question, viz: *Who shall ascertain and who shall interpret this law of expediency?*" A perplexing problem, truly; but Mr. Campbell was equal to the emergency, and the vexatious difficulty was finally surmounted. Here is how they did it:

We flatter ourselves that the principles are now clearly and fully developed by the united efforts of a few devoted and ardent minds. . . . The capital principles which have been elicited, argued out, developed and sustained in a controversy of *twenty-five years*, by the tongue and pens, of those who rallied under the banner of the Bible alone. . . . This cause, like every other, was first plead by the tongue, afterward by the pen and press. . . . We began with the *outposts* and *vanguard* of the opposition. Soon as we found ourselves in possession of one post our artillery was turned against another; and as fast as the smoke of the enemy receded we advanced upon his lines. . . . Every inch of it was debated, argued, canvassed for several years in Pennsylvania, Virginia, and Ohio. On this bottom we put to sea, with scarcely hands enough to man the ship. We had head winds and rough seas for the first seven years, a history of which would be both curious and interesting.—Christian System, pp. 8, 9.

Thus we "discover" that the whole scheme was evolved and developed in the fertile brains, and by the prolific ingenuity of Mr. Campbell and company. Neither God, Christ, nor the Holy Spirit, had anything to do with it; so these self-appointed restorers could look back over the field of hard fought battles, and view the scars of many conflicts, and with singular complacency say, "We did it." A man-made church par excellence.

#### EQUIPPING THE MINISTRY.

From the pen of Mr. Grafton we read:

Now that the work of restoration was fairly inaugurated, he marshaled all his resources to defend it from its open enemies.—Page 148.

If his cause were to continue to prosper and commend itself to thinking people, it must be supported by an educated ministry.—Page 165.

From the halls of Bethany College he continued from year to year, to send out an army of young men, trained and equipped to carry forward the work which he had so auspiciously begun.—Page 218.

Bethany College was founded in 1840 for the express purpose outlined above. Under the tutelage of Mr. Campbell, young men were "trained and equipped" to carry out his plans, under his direction. How unlike the apostolic training.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 15: 26.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John 16: 13.

But ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1: 8.

But tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 49.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Galatians 1: 11, 12.

Come up hither, and I will show thee things which must be hereafter.—Revelation 4: 1.

Yes, we can find a "precedent" for "training and equipping" men after Mr. Campbell's fashion, but we have to go to the Church of Rome, "Mystery Babylon" and her "harlot daughters," to locate it. Jesus chose the unlettered fishermen, and the Apostle Paul informs us:

Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.—1 Corinthians 1: 26, 27.

Yet they continue to affirm, "where the Bible speaks, we speak," while their Bible colleges have multiplied exceedingly, and preachers are manufactured galore.

Reader, you can begin to understand why Clark Braden, who, after numerous attempts to maintain their position in public discussion, should advise his colleagues, "Brethren, what are known as church propositions are a humbug, and should never be debated." Braden was not the first man among them to detect the "great disparity," and admit failure.

#### THE CINCINNATI CONVENTION.

We must pass over many "curious and interesting" portions of their history until we come to their first national, or general convention which was held in Cincinnati, Ohio, October, 1849, where we will stop awhile and observe some of the proceedings, ever on the alert for an "approved precedent," as we have long since learned that no "Thus saith the Lord" is to be expected.

Turning to one of their latest historical productions we read:

Our first general convention was held in Cincinnati, in 1849, beginning October 24; it continued, with the preliminary meeting, five days. What were the motives that summoned this national assembly? First of all, it was urged on all sides, and by our wisest men, that it was of great importance that a closer acquaintance and fellowship of mind, heart and hand should now be established among us, because of the increasing number and widespread extent of our people. But, furthermore, also because we were beginning to awaken to the duty of executing the command of our King to carry the gospel to all parts of the world. These were the two leading motives that called this memorable convention. A. Campbell, in an article strongly advocating this step, said: "The purposes of such a primary convention are already indicated by the general demand for a *more efficient and scriptural organization*—for a more general and efficient cooperation in the Bible cause, in the missionary cause, in the education cause." . . . During the spring and summer of 1849, the calls for a general convention became more numerous and stronger. A. Campbell early in that year advocated such a meeting to devise methods "for the setting in order the things wanting among us to perfect the church and convert the world."—Reformation of the Nineteenth Century, p. 103.

From the above we learn the object and design of the convention as advocated by Campbell and others. On page 114 we read:

It was manifest on the first assembling of the convention that the chief burden on the hearts of the brethren was the organization of a general missionary society.

What about an "approved precedent"? Did the church of the first century ever organize a "missionary society"? Was not the church of Jesus Christ in and of itself a missionary organization? If the Jerusalem church was completed without this extra touch, would the organization of a missionary society add anything to its perfection? But hold! Has not Mr. Campbell written something concerning "missionaries and miracles"? Let us see.

Those spiritual gifts continued until the gospel was preached to all the world, Jews and Gentiles, and until churches were planted in all nations, then they ceased. Why? Doubtless because, in the eyes omniscience, they were no longer necessary. The missionary work was done. The gospel had been preached to all nations before the end of the apostolic age. *The Bible*, then, gives us *no idea of a missionary without the power of working miracles. Miracles and missionaries are inseparably connected in the New Testament.*—Christian Baptist, p. 15.

Now, will the proposed missionary society be able to confer the power of working miracles upon whomsoever it may send forth? If the Bible gives us no idea of a missionary without the power of working miracles, then there is neither a thus saith the Lord, nor an approved precedent for the step about to be taken. If missionaries and miracles are "inseparably connected"; and if missionaries are needed now, can they send out missionaries after the "apostolic order" without the power of working miracles? Here is, indeed, a problem. What is to be done? Why, that is very easy. Elder John T. Johnson offers the following resolutions and the "lion in the way" disappears:

*Resolved*, That a missionary society, as a means to concentrate and dispense the wealth and benevolence of the brethren of the reformation in an effort to convert the world, is both scriptural and expedient.

*Resolved*, That a committee of seven be appointed to prepare a constitution for said society. . . . J. T. Johnson's resolutions were adopted with spirit and without debate.—Reformation of the Nineteenth Century, p. 115.

Here we again observe how the wonderful elasticity of the "law of expediency" comes into play. It stretches over and around this monster "innovation," because it has the stamp of popular approval; completely separating missionaries and miracles, and leaving the "power of working miracles" in the apostolic age. Wonderful indeed! Who but a convention of "progressive" Disciples could ever hope to overcome such a difficulty? But it was done and the American Christian Missionary Society was born with Alexander Campbell as president (p. 347). James Turner Barclay was selected as first foreign

missionary, with Jerusalem, Palestine, as his base of operations.

While all this was accomplished amidst much enthusiasm and rejoicing, in the distance could be heard the ominous rumbling of an approaching storm. A discordant element must be reckoned with who are ever on the alert for heresy, and who have their theological pruning knives ready for "innovations."

We pause to meditate: Just forty years ago they started out to "restore" primitive Christianity, in order to save the world, depending entirely upon their own mental resources, independent of any additional light from God. What have they accomplished in the meantime? For forty years they have been debating, arguing, and discovering, by tongue, pen, and press, and after adopting and abandoning various theories and propositions, they have finally concluded that the only way of saving the nations of the world lies in the organization of a missionary society; something entirely separate and apart from the church of Jesus Christ, and one of the very things they had been so mercilessly gibing others about. Acting upon the impulse of forty years of premeditation they conclude to send out at least *one missionary*. Ho, ye slumbering nations! The Campbells are coming, adorned with the habiliments of modern sectarian trappings! They have organized a modern missionary society, a Bible society, a Sunday school; and paved the way for innumerable other necessary adjuncts; all under the gracious benevolence of the law of expediency. *After forty years!* "Progressive" par excellence.

But what of the other "restoration" movement that crossed the path of the "reformers" in the Western Reserve? What have they done in the meantime to preach the gospel to the nations of the world? They started out on a different plan, by first proclaiming a "Thus saith the Lord," announcing the restoration of the ancient order of things *under God's direction*. Naturally we may expect results commensurate with the claims made. Their movement took organic form April 6, 1830, with six individuals as charter members, nearly twenty-one years after the Christian Association was formed by the Campbells. Five years later, as soon as the material was available, the "Missionary Society" of the Church of Jesus Christ was organized by the ordination of twelve men after the apostolic order (Matthew 10: 1-15; 1 Corinthians 12: 28), to carry the gospel to the nations of the world, without "purse or scrip," and in less than a single decade mission work had been prosecuted in the United States, Canada, England, Wales, Russia, Australia, and other countries, accompanied by attestations of divine prerogatives in the way of prophecy, tongues, dreams, visions, and gifts of healing, so prevalent in the church of the first century (Acts 19: 1-6; Ephe-

sians 4: 11-14; 1 Corinthians 12: 1-11), and all without the aid of a Bible college, or the wealth of a missionary society. *Eight years before* J. T. Barclay was appointed by the Cincinnati convention, a man of God's choosing had been sent to the holy land, and upon the Mount of Olives, in humble prayer, he dedicated the "promised land" anew to the gathering of the long dispersed Israelites, preparatory to the coming of the Lord in glory; but he made no attempt to convert the Jews.

But all that was as nothing with these pseudo restorationists who had gone on record as opposed to such things, and advertised their blindness by teaching that such things had long since ceased by divine appointment nevermore to be revived. It was all frowned upon as a delusion, and a snare; doubtless because of the first pronouncement, "Their creeds are all wrong," fell as heavy upon Mr. Campbell and company as on anyone else. The cruel persecutions through which the "Saints" had passed, and against which they lifted their weary pleadings, found no response from the adamant consciences of the self-appointed reformers. Indeed, a disposition was manifested at times to gloat over the sufferings of helpless victims. Even though they may have been the very worst of "dupes," it was no part of Christianity to persecute. That relic of barbarism was a peculiar trait of anti-Christ. If determined opposition on the part of Satan, manifested by persecutions without and dissensions within, may be taken as a token of divinity, measured by the same rule, the preponderance of evidence is ten to one in favor of "Mormonism" as against "Campbellism."

But be that as it may; we are content, yea, anxious, that the two movements shall stand on their respective merits as ecclesiastical productions, the Bible to be the standard by which to measure them, without any reference to the idiosyncrasies of the harbingers. These two movements are unique in that they are contemporaneous, and the only contestants in the arena of religious controversy for the honors of *restoration*.

But back to the "convention." Why form a missionary society apart from the church organization? Ah! the answer to the question involves the validity of the whole "reformation" church. There was nothing in the whole ecclesiasticism bigger than a local congregation. There was no such thing as a governing head, and as they had repudiated present-day revelation, they were limited to the "Bible alone," and every man was his own interpreter. Dilemma does not express the situation at all. They have awakened to the fact that such stupendous work as missionary labor must be under organized control, with a directing "head," which they did not have. The "society" was conceived and organized to meet the emergency. They have steadfastly repudiated the idea of an earthly "head" for the

Church of Christ, but in this action they admit the necessity for it.

None better than the men here assembled understood the character, the value and the objects of the great cause we plead; they were its pioneers. None, too, ever comprehended better its power and destiny as a reformation leading to a restoration of apostolic Christianity, in doctrine, form, discipline, spirit and life, and to a mighty missionary activity that should seek the uttermost limits of the earth. None ever could and did understand better the wisdom, the duty and necessity of our establishing large and strong and well-organized enterprises to carry into execution the great commission of our King to conquer the world for him. It is because these "men of God" felt deeply our shortcomings and our wants that hindered the realization of all these ardent desires and hopes, that they thus met together, spoke and acted in this memorable convention.—Reformation of the Nineteenth Century, p. 122.

We leave the above without comment further than to say that for egotistical assumption these "pioneers" and their biographies are entitled to first honors.

(To be continued.)

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#### GRACELAND COLLEGE.

In the realm of politics it is quite frequently the custom for a platform to be presented by a candidate. This is usually done before election, however, and one ordinarily needs a platform on which to get into office. The work of Graceland College is not political in any sense, nor were we a "candidate" for the position. In fact, had we seen it coming in time we might have been able to dodge, but now having not only been elected, but also "inaugurated," it is a good time to lay down a platform of work and purposes.

Several, referring to a speech made at the conference of 1905, have asked us how we have happened to change so much toward the college, as, first, to get on the Board of Trustees, and now to assume the greater responsibility of president. In the first place, we do not claim unchangeability, and believe that unchangeability is only a virtue when combined with infallibility; hence we should take the utmost pleasure in changing a position when it is found to be mistaken; and we hope we will always have the courage to do so. In the second place, and purely incidentally, in 1905 we merely claimed that the church had a *right* to run the college or to close it, and we are still of the same opinion. But we take no special pride, that this is a fact, but merely state it as a fact. We did not then and do not now say it should be closed.

We are entering this work on that distinct platform that the college belongs to the church, and not to the Board of Trustees or the president of the college. What is past can not be changed. The future and the present are alone open for progressive work. The past is only important as giving us assistance in directing the future course of the work.

Our first and best allegiance is due the church, and then to the college as a part of the church work. Hence, we hope to see the college run in such a manner as both to deserve and secure your enthusiastic interest and support.

We believe we are approaching an era in the work of the church that will require trained minds to a greater extent and in a different way than has been the case in the recent past. In our own institution we can and should direct the instruction, so as to get at the same time such training as is given and is readily accredited in other institutions of learning, and also such philosophical and religious training as will best fit our students for service in life and in the church. Our educational standards should be placed as high as possible, and maintained there. The work of the college should be extended as rapidly as the needs of the church may require and as the church in conference may deem advisable. We are considering the advisability of taking up extension work, or work with those who are not able to take their studies in residence at the college, but would like to know what demand there is for work of this kind. The expense to the church must be considered, as well as the good to be gained.

As to finances, we are planning to treat the present indebtedness separately so that the tuition and regular income for the year may be first applied to meeting current expenses. Bishop Kelley plans to raise means to assist us in materially reducing the present debt, and this money shall be so used and so reported. It is regrettable that the college can not be run without a deficit, but at the same time we realize that all schools of college rank must be supported from outside, either by taxation, or by endowments.

As many departments as possible should be and will be placed on a self-sustaining basis. With the college work proper this is, however, impossible, as it has not been done and is not done in any institution of college rank. For this reason the support of the church will be needed, but to that support of the church there should be and will be the response on behalf of the board and executive officers of the college of reducing as rapidly as possible the debt by means raised for that purpose, and running the work of the college in such a manner as to keep within the annual donations. It is *your* college and you have a right to know *how* it is being run and *why*. If you know anything you think needs correcting, let us know; that is what we are here for,—to try to run the college for the very best interests of the body, and to measure its value by its service to the body and to society.

And in asking for your support, we are not asking for money alone, but even more for your interest, and by interest we do not mean blind support; but we will gladly receive intelligent criticism if fur-

nished to us where it will do some good, rather than elsewhere where it will not help.

We are not convinced that it is best for everyone to come to Graceland College, but we do wish to increase our enrollment, and help all whom we possibly can. It is not simply the interest of Graceland College we have at heart, but that of our young people as well, and where work can clearly be done to better advantage elsewhere we shall not hesitate to say so. One member of the faculty, Professor C. B. Woodstock, has been on leave of absence at the University of Wisconsin the past year, and another, Professor F. M. McDowell, will be away this year, at least, at Clark University in order to take advanced work under Doctor G. Stanley Hall. Others of our young people have been encouraged, and have been and are taking more advanced work in other schools. It is the good of the church in the long run, not the making of a showing for this year; and it is the good of the church and not simply to make a special showing of one department at the expense of others, that we have at heart. We want those who wish to do serious work and to secure tangible results to prepare themselves for larger service.

We want your moral support; we want your attendance and interest if we can help you or any of yours; we want in due course your financial support, and such an expression from you through the conference as to how you wish the college run. We enter upon the work with no set prejudices, but with open mind to consider the best good of all.

The number desiring to work their way through college is so large that we are forced to permit only those to enroll in the industrial department who need the work in order to attend, and even then the demands are so large that we can not accommodate all. The board is continually hoping to be able to enlarge the industrial facilities, so as to admit all those who want to work their way through, as well as all those who must. The Sunday school and the Religio Society have appropriated a limited amount to help needy students through college by loaning them money to be repaid after the close of school work. This work is in charge of special committees; we hope to see its power increased for good. Business notes and proper securities will have to be given, but in such a way as to make it really helpful to those worthy and desirous of having such assistance.

We look for a large enrollment this year. In fact, the college department will certainly show a marked increase. With each one to help, the burden will not be heavy on anyone.

If the support of the church is continued, even as it has been in the past, it will be possible gradually to reduce the present indebtedness. No new buildings or expensive improvements should be undertaken without the approval of the church.

If it succeeds, it will be because the student body

is aroused, because the alumni association is giving the institution their support; because the church is becoming interested and is giving not only money, but moral support and enthusiasm as well. It will take all of this, as well as earnest work by the Board of Trustees and the faculty of the institution, and the support of the general church officers to make it all it should be. The value of the college is not to be measured by its buildings, but must eventually be determined by its student body and graduates, and by its influence for higher educational standards, using that word in the high sense of intelligence, or in other words, light and truth.

S. A. BURGESS.

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### THE BOOK OF MORMON AS A TRANSLATION.—PART 1.

BY W. R. DEXTER.

A REPLY TO THE REVEREND F. S. SPALDING, D. D.,  
BISHOP OF UTAH.

Reverend Spalding opens his work as follows: "If the Book of Mormon is true, it is, next to the Bible, the most important book in the world."

He next asks the question: "Was the translation of the Book of Mormon correct?" He then endeavors to cast reflection upon the translation of the Book of Mormon by giving two different accounts of Professor Anthon's opinion in regard to the origin of characters written on the plates from which the translation was made. Following this the Reverend Spalding gives his clinching argument against the Book of Mormon by endeavoring to show that the so-called Book of Abraham was incorrectly translated by Joseph Smith, jr. To do this he places the opinion of various "scholars" in juxtaposition with that of Joseph Smith as to the interpretation of certain fac similes published in the Pearl of Great Price in connection with the Book of Abraham.

Reverend Spalding's argument, then, may be summed up as follows: Since certain scholars differ in the interpretation of the fac similes printed in connection with the Book of Abraham, therefore the Book of Abraham is a mistranslation. Since the Book of Abraham is a mistranslation, therefore the Book of Mormon was not translated correctly, and Joseph Smith was a fraud.

#### JOSEPH SMITH'S WORK AS A TRANSLATOR OF A DUAL NATURE.

The work of Joseph Smith, jr., as a translator, is necessarily divided into two parts; that done by divine direction and inspiration, and that done by his own initiative and as a man. The first translating that he did of which we have any record was the translation of the Book of Mormon from golden plates delivered to him by an angel, as an unlearned young man, from the language written on those

plates to very good English, by the voice of inspiration. Joseph Smith claimed to do this at the instigation, under the direction, and through the inspiration of God. Subsequent to this, after Joseph Smith had secured some knowledge of foreign languages, of his own accord, without direction from God, he essayed to translate the inscriptions written upon papyrus said to have been brought from Egypt, of which the so-called Book of Abraham constituted a part.

We will first investigate in this paper Joseph Smith's work in translating the Book of Mormon, then his work of translating the Book of Abraham, and finally test the conclusions of the Reverend F. S. Spalding, D. D.

Reverend Spalding does not question the origin of the Book of Mormon, admitting that Joseph Smith translated the plates delivered to him by the angel; but endeavors to show through Professor Anthon and the so-called scholars that there might be an error in translating the book from the plates.

#### MARTIN HARRIS'S TESTIMONY.

Mr. Spalding quotes Joseph Smith's statement received from Martin Harris published in the Pearl of Great Price, as follows:

I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said they were Chaldaic, Assyriac, and Arabic, and he said they were true characters. He gave me a certificate certifying to the people of Palmyra, New York, that they were true characters, and that the translation of such of them as had been transcribed were also correct. I took the certificate and put it into my pocket and was just leaving the house, when Mr. Anthon called me back and asked me how the young man (Joseph Smith) found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying there was no such thing as ministering angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I can not read a sealed book."

Following this, Reverend Spalding introduces another version of the Anthon episode, from Professor Orson Pratt, in his essay on "Prophetic evidence in favor of the Book of Mormon," Liverpool, January 15, 1851, who reprints from a periodical entitled *The Church Record*, as follows:

Many years ago, the precise date I do not now recollect, a plain-looking countryman (Martin Harris) called upon me with a letter from Doctor Samuel S. Mitchel, requesting me to examine and give my opinion upon a certain paper, marked with various characters, which the doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination convinced me that it was a mere hoax and a very clumsy one, too. The

characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual design, were intermingled with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac.

These two quotations establish the fact that Professor Anthon did examine a copy of characters presented to him by "a plain looking countryman" (Martin Harris). In the former quotation Professor Anthon admits the correctness of the translation, as well as the genuineness of the characters. In the latter he deals with the genuineness of the characters and says nothing about the translation. Then Mr. Spalding establishes nothing in regard to the translation, but questions the genuineness of the copy. Further than that nothing is established as, we have the statement of one man in contradistinction to that of another, and some further evidence must be introduced to establish the claims of the Reverend Spalding.

Reverend Spalding, after making these quotations with reference to the opinion of Professor Anthon, places a discount upon Professor Anthon's opinion by saying: "There was no scholar living whose opinion would have been of real value, even had all the plates been submitted for his inspection." Hence, if Professor Anthon's opinion would have been of no real value, there is no consistency in Reverend Spalding introducing it as argument against the correctness of the Book of Mormon translation. And Mr. Spalding, on page 25, quotes James H. Breasted, Ph. D., Haskell Oriental Museum, University of Chicago, as follows:

In 1822 Champollion published the first successful steps in the decipherment of the Egyptian hieroglyphics. It was only very gradually after this that he gained the ability to read the simpler and clearer sentences in hieroglyphic records. Little of the language, comparatively speaking, was understood when he died in 1832. He left in manuscript an elementary grammar, which was published by the Government, beginning in 1836, and reaching completion in 1841. *It would have been impossible for any American scholar to know enough about Egyptian inscriptions to read them before the publication of Champollion's grammar.*

Thus we see that Professor Anthon's opinion is worthless so far as the correctness of the translation is concerned; for if he was not able to decipher Egyptian hieroglyphics, it is reasonable to suppose he would not be able to decipher the characters of the Book of Mormon, copies of which had been presented to him for translation; and when Professor Anthon ventured an opinion as to what language the characters represented, he was mistaken; and it is no wonder that the copy of the characters was unintelligible to him, as they would be to any other who did not have a reading knowledge of the language in which they were written.

#### SAINTS PURSUE A LOGICAL COURSE.

The Reverend Spalding pays the believers of the Book of Mormon a compliment in stating:

The question we now ask is, "Was the translation of the Book of Mormon correct?" As far as we can discover, no further attempt was made to give an answer to this question from competent linguists. The emphasis was rather placed upon the actual objectivity of the plates themselves, and that end was secured by the exhibition of the plates, first to three and later to eight witnesses, and the publication of their testimony. This was the logical method of procedure, because there was no scholar living whose opinion would have been of real value, even had all the plates been submitted for his inspection.

He says, "As far as we can discover, no further attempt was made to give an answer to this question from competent linguists;" and then tells us, "There was no scholar living whose opinion would have been of real value, even had all the plates been submitted for his inspection." He practically admits that he would have done just as the Lord did, in introducing the Book of Mormon to the world,—shown the plates to eleven competent witnesses, and would have told them that the work done for him by Joseph Smith was correct.

To translate from one language to another, or judge as to the correctness of a translation, it is necessary that the scholar or judge be in possession of three things: the manuscript from which the translation is to be made; a knowledge of the written language in which the manuscript is written; and a knowledge of the language into which it is to be translated. If an individual lacks any one of these he is not in a position to judge as to the merits of a translation.

Mr. Spalding tells us on page eight of his work that:

Champollion published the first successful steps in the decipherment of Egyptian hieroglyphics in 1822, and little of the language was understood when he died in 1832. The grammar which he began was not completed and published until 1841.

The translation of the Book of Mormon was begun in 1827 or 1828, and was published in 1830 for the first time. Thus the Book of Mormon was in print before Champollion died, and eleven years before the Egyptian grammar started by him was completed. So that, according to Reverend Spalding, Professor Anthon did not have a reading knowledge of the Egyptian language. Is it not reasonable to suppose, then, that Professor Anthon did not have a reading knowledge of the language in which the plates of the Book of Mormon were written? If so, he was not in a position to judge as to the genuineness of the characters, copies of which were presented to him by Martin Harris. Professor Anthon did not know what the characters were, so his testimony can not be accepted as against the correctness of the translation.

## THE SITUATION.

Since "there was no scholar living whose opinion would have been of real value," who was acquainted with the language written upon the plates to be translated, it was necessary for the Lord to use some other method of getting the translation before the world than submitting the work to some scholar. It was necessary to have it translated, for a book or plates written in a language unknown to the people of the world would be useless, so far as imparting knowledge is concerned.

Here is the situation: The Lord desired a translation to be made from plates, written by men whom he had chosen to write an account of some past epochs of history. He desired to use the testimony of the men who wrote this book in conjunction with a book already in the field (the Bible) for the accomplishment of his purposes, the salvation and eternal life of man. He knew there was no man living who had a knowledge of the language in which the plates were written, and consequently was under the necessity of performing that work himself. It was the Lord's work; it was for him that the translation was to be made. He understood the language of the plates and the language of the people whom he desired to reach, and he had the plates. He desired to translate the work and chose to do it through the instrumentality of man, and chose for that purpose an unlearned young man by the name of Joseph Smith. This was not new to him; he had used a man by the name of Moses to write a history of the creation and of his people down to the time of Moses. In fact, Moses wrote the first five books of the Old Testament. John the Revelator, on the Isle of Patmos, at the command of God, had written what God revealed to him.

## THE WITNESSES.

Joseph Smith alleged that to do this work God delivered into his hands the plates containing the record, and also the Urim and Thummim, by the use of which the translation was made. Joseph Smith did the work and the Book of Mormon in the English language was the result; a book which bears the strongest testimony that Jesus was the Christ, and that the principles he sought to establish in Palestine were true.

But God did not leave us without testimony in regard to the correctness of the translation nor the existence of the plates from which the translation was made. Three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, testified as follows:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have

been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that it we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.  
DAVID WHITMER.  
MARTIN HARRIS.

## Eight witnesses bear record as follows:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which have the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.  
JACOB WHITMER.  
PETER WHITMER, JUN.  
JOHN WHITMER.

HIRAM PAGE.  
JOSEPH SMITH, SEN.  
HYRUM SMITH.  
SAMUEL H. SMITH.

From the above we discover that eleven witnesses bore record that they saw the plates; eleven, that they saw the engravings; and three, that they knew by the voice of God that the plates had been translated by the gift and power of God, and that the work was true. And this testimony has never been successfully controverted. In addition to this testimony, there is the testimony of thousands of believers in the Book of Mormon who have lived since the introduction of the work to the world: God has testified to them by the same voice that it is true.

In order to disprove the testimony of these eleven witnesses, it is necessary to destroy their testimony by one or both of two methods: either (1) by introducing witnesses who testify to the contrary, or (2) by impeaching the witnesses themselves. To do the former it will be necessary to find some one who claims to know: (1) that Joseph Smith did not have the engraved plates, and (2) that the translation was not made, and (3) that the translation was not made by divine revelation. To do the latter it would be necessary to introduce witnesses who were

acquainted with these eleven witnesses at the time this testimony was given who would testify that these eleven witnesses were unreliable men whose veracity could be questioned.

To show that Joseph Smith did not have the plates it would be necessary to find some other source from which the Book of Mormon could have been taken, or find those men who claimed that God had revealed to them that Joseph Smith did not have any plates from which to translate. To prove that a translation was not made it would have to be shown from what source then the Book of Mormon as we have it came. This could be done only by producing the source or by divine revelation (a possibility which the enemies of the Book of Mormon do not admit). The best way to disprove the divine assistance in the translation of the Book of Mormon would be for God himself to reveal it to some men to-day that he had nothing to do with that translation; but so far as recorded to whomever he has revealed himself to date, he has given a testimony of his assistance in that work.

Up to the present time no other origin for the Book of Mormon has been presented or maintained successfully before the world, and the testimony of these eleven witnesses remains unsuccessfully challenged. Every theory to the contrary has been successfully met, and the Right Reverend Spalding himself does not question the existence of the plates, but endeavors to disprove the correctness of the translation. He evidently accepts part of the testimony of the three witnesses, that the plates existed and the translation was made, but refuses to accept their testimony that the translation was correct. Is it not clear that if Mr. Spalding could have discovered some other origin than the plates for the Book of Mormon he would have produced it?

We now ask the question: "Shall the testimony of the witnesses stand?" Up to the present time its enemies have been unable to overthrow the testimony of the witnesses for the Book of Mormon. Their reputation as men has not been successfully impugned. Then, if there can be no direct evidence offered to contradict their testimony, and their reputation for veracity is not overthrown, the "words of soberness" of these eleven witnesses must stand.

(To be continued.)

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Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still—till you recover from your excitement, at any rate. . . . Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur.—Doctor Burton.

## Of General Interest

### THE SMALLEST THING IN THE UNIVERSE.

We know that the big telescopes, aided by the photographic plate, reveal stars to the number of at least one hundred millions lying utterly beyond the confines of unaided vision. Now it appears that a pinch of salt which one could hold on the point of a pen-knife is made up of atoms numbering not hundreds of millions merely, but billions of billions. The population of atoms in the smallest particle of matter visible under the microscope is greater by far than the total human population of the globe since the race developed. And a little instrument composed of two fragments of gold-leaf makes it possible to perform the miracle of counting these denizens of the realm of infinite littleness.

Within the smallest atom there is a *something* almost two thousand times smaller than the atom itself—a something that is detachable from the atom, and susceptible of being measured as to its mass and tested as to its electric charge with the aid of apparatus actually in use in the laboratory. This ultimate particle of matter is called the electric corpuscle or electron. We owe our knowledge of it chiefly to Sir Joseph Thompson. It is the smallest thing in the world; and it is probably the basal substance out of which all matter of whatever character is built.

As regards bulk, the electron is, according to the French physicist Jean Becquerel, billions of billions of times smaller than the atom. To make the comparison vivid, Becquerel likens the electrons in an atom to a swarm of gnats gravitating about in the dome of a cathedral. As we penetrate thus far and farther into the realm of the infinitely little, seeing in imagination the smallest visible particle of matter resolved into myriads of molecules, each molecule into sundry atoms, and each atom into its teeming swarms of electrons, the question naturally arises, what lies beyond?—Doctor Henry Smith Williams, in *Harpers Magazine* for June.

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### START ON ARCTIC TRIP.

Vilhjalmur Stefansson and his men will leave New York next week to spend the next three or four years in the Arctic regions. . . . Mr. Stefansson will be at the head of the most important scientific expedition—as distinguished from an exploring expedition—that ever entered the polar regions. In several respects it will be unique. Its aim is more comprehensive than that of any of its predecessors. It is the largest purely scientific expedition ever to enter these regions.

It will be accompanied by more specialists of science than any previous one. And it is the only scien-

tific expedition—so far as Mr. Stefansson can discover—that was ever sent out at the sole expense of a government. Canada is paying the cost. No individual has contributed a penny, although the National Geographic Society of Washington first voted Stefansson the sum of \$22,500 for the trip, and only relinquished its claim on the explorer's services when it was found that the Canadian Government desired to "father" the expedition and would do so, in accordance with the National Geographic Society idea, this year.

Mr. Stefansson's primary aim is to learn whether or not there is land in that vast unexplored area which lies to the north and west of Beaufort Sea. This is the largest portion of the globe still unexplored. . . . The secondary purpose of the expedition is to find out all that is findable about the birds and beasts and land and sea of that portion of the Arctic which touches on the Beaufort Sea.

Stefansson doesn't really hope to find a new race in that dark patch on the map. There may be no land there, to begin with.

"Even if there is land I do not expect to find man there. But I would be sure of finding the remains of human habitations."—Washington (District of Columbia) *Evening Star*, May 22, 1913.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "The Least Among You."

"He who is least among you all, the same shall be great."

We are but beginning to appreciate in the full what mothers are. They and their work have been depreciated far below their worth. It is only as the problems of social development are being worked out that the responsible position of the mother in her home and the need of preparation for it are coming to be recognized.

When we say the work of the mother has been depreciated, we do not mean to say that this has always been, or even in many instances has been, unkind depreciation. There are, however, too many instances in which mother means the one whose duty it is to prepare the meals, repair the clothing, and have general charge of the affairs inside of the house. In some cases, and by no means isolated ones, the mother is a household drudge.

It is coming to be recognized that mother is something more than cook, laundress, dressmaker, and nurse all in one. It is coming to be recognized that to mothers is committed the opportunity of being the most influential factor in the development of their children into good men and women. Society, the church, the Nation are compelled to look to the mothers in their individual homes to do the most important part of the work of developing the race. No other class of teachers has the opportunities that mothers hold in their hands.

Mothers are teachers, the greatest of all in their influence upon their children, either by what they do or by what they fail to do. For good or for ill, they are the teachers of their children. In the plastic years of infancy, childhood, and youth they teach, and much of their teaching becomes indelible in the habits of their children.

### The Obscure Teacher.

In one of the reunions of the church a young woman sat in the audience during a meeting devoted to auxiliary work. Beside her was her child, a little boy. As the program progressed, various other women appeared on the platform and did the parts assigned them, singing, reading, or addressing the audience as the case might be.

As she listened, a feeling of discomfort began to stir in the heart of the young mother, which at last found expression in the words, "I wish I could do something like that." Her face was clouded and her voice was decidedly regretful.

The stranger to whom she spoke the wish that had welled up in her heart smiled encouragingly and pointed to the little boy, saying gently, "Here is your work."

How much the words meant, "Here is your work!" If only it could be realized that there is no greater work in all the world than that intrusted to the mothers of men! If only it could be realized that the work done by mothers in their homes may be vastly greater than any public work they could do!

Let the plain, modest mothers, obscure teachers of their children, called seldom or never before the public, not underestimate themselves or their work. "Least among you all" they may feel, but they shall be great if they do well that paramount work God has intrusted to them.

We assert with all reverence that the salutation of the angel to Mary of Nazareth places upon motherhood its true stamp, "Hail, thou . . . who art highly favored of the Lord." Mary received into her custody the Son of God, and every mother receives in her arms a child of God. So should she regard her charge; so should she appreciate its greatness with holy joy that passes all that public applause might bring to others.

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### Overworked Mothers.

Always, when we urge the earnest subject of the necessity of mothers being the teachers of their children, there is present with us a great sympathy for the many overburdened mothers of whom too much is required, and there comes to us a couplet from a poem which reads,

"A little elbow leans upon your knee—

Your tired knee which has so much to bear."

There is a limit to human strength and endurance, and more than one woman, upon whom life presses heavily, knows what it is to toil unceasingly at the immense task of feeding and clothing a large family. And such women may ask with good reason how it would be possible for them to do more than they are doing.

Aside from being unkind, it is unwise to permit the mother to be overworked. It may not be intentional, but it is both unkind and unwise. Many a mother falls by the wayside when the load becomes too heavy, and it is left to others to give her children the care which, naturally, they should have had from her.

The last issue of *The World's Work* makes the statement that investigation into the reasons why prosperous Missouri farmers gave up their farms and moved to town showed the chief reason to be the life the women were compelled to live on the farm. We quote from the article:

"And as it is in Missouri, so it is elsewhere. If you will ride through the country-side you will pass farm after farm equipped with modern machinery to help the men do their work. You may even see an automobile standing by the old well from which the farmer's wife draws the water for her kitchen, for her house, and for her washing, but you will see few such conveniences to lighten the labor of the home."

The mother should be spared where it is possible the unceasing toil that degenerates into drudgery. She should have time for the child who comes to lean upon her knee, and tell her his sorrows or his joys. How often the tired, nervous mother sends the child from her as she would not do, had she more time to give him. Sometimes she sends him away when he comes with a question which gives her just the opportunity needed to teach him one of those little lessons mothers can give and which so few other teachers have opportunity to give.

### A Husband.

When we speak of husbanding our resources, we mean that we use them frugally, with care. A husband, to fulfill the significance of his title in the household, should be careful of his wife. He should see that she is not overworked, that she is not taxed beyond her strength.

The Scriptures teach that a man should regard his wife as a part of himself, that he should love her unselfishly and devotedly, that he should give himself for her, as Christ gave himself for the church.

We quote again from *The World's Work*:

"The farmers near Chatfield, Minnesota, have established a cooperative laundry next to the cooperative creamery. A farmer coming to the creamery on Monday morning brings the wash with him. On Wednesday he can take it home with him. Even by such homely things as these—were such laundries established through the country—could a very vital change be wrought in the economics of the Nation."

The vital change wrought would be not only in the economics of the Nation, but in the intelligence and morality of the Nation, were the mothers of the land, set free from household drudgery and given opportunity to devote themselves more to their children.

We have not said the mother should be free from work, but that she should be free from excessive work, from drudgery, from that which makes her dull and lifeless, nervous and irritable, worried and careworn.

Mother is entitled to her share of the brightness and happiness of this world. She does not always have it. Father and the children should do what they can to lift the burden of the household. Mother is something more than the servant of all. She should have opportunity to be the companion of all, to share their joys as they expect her to share their troubles.

Give mother her chance, if she has not been having it in your home.

### "The Questions of Children."

From *The Golden Now* we quote the following letter of a mother:

"My little two-and-a-half-year-old boy is one of those regular little chatterboxes you hear about. It occurred to me it would be interesting to keep an account of the questions he asked in a day, to answer them as truthfully and plainly as I could, and then, on the following day to go over them again with him, only this time I would be the questioner; this was to find out how much his young mind had retained.

"His questions had a wide range—all along the scale from 'Where is God now?' to 'What are nasty old spiders made for?'—and there were just forty-seven of them through the day.

"Imagine my surprise to find that he could give a very clear and correct idea of nearly all that I had, with pains, explained to him the previous day. When I saw this I began to realize what an important factor a mother is in the daily

mental development of her child, and I pledged myself never to grow impatient again at baby's innumerable questions, even if I had to neglect some household duty to give them necessary attention."

### The Prayer Union,

*Dear Sisters:* We wish to inform you that all personal requests for prayers should be sent directly to the editor of the Home Column, Sister Salyards, Lamoni, Iowa. Also please note that all who intend to take part in this work are requested to send their names to Sister Eleanor Kearney, 926 Sprain Street, Clinton, Missouri.

It has been suggested that the Scriptures should be committed to memory, but I think this will not always be possible, as those from the Book of Mormon will sometimes be of considerable length. But there will be a special memory verse from the Bible. There is no objection, of course, to memorizing all you can; it is a help in fixing the mind on the subject.

All requests for prayer are to be observed for each individual as well as the general prayers for all sick and afflicted.

ELEANOR WALDORF KEARNEY.

### Requests for Prayer.

A mother requests prayers for her son who is afflicted, that the affliction may be removed, if according to God's will.

A sister in distress sends the following request: "I will beg of you to have my name in remembrance before our Father in heaven, that he may bless me with his Spirit and remove the (as it seems) spirit darkness which is troubling me. And may God's blessing rest upon you all."

Brother S. D. Allen, of Milton, Florida, writes: "Please present the name of Brother Montgomery Allen to the Prayer Union, as he began treatment to-day for the removal of a very large cancer from his neck."

## Letter Department

WEST PLAINS, MISSOURI, May 26, 1913.

*Editors Herald:* We enjoy the weekly visits of the HERALD. I read nearly all there is in each paper. I am very much interested in the articles that relate to the United Order of Enoch, and in the letters.

I was associated with the united order that was organized in Sevier County, Utah, in 1874, and closed in 1877. The last work I did for that order, was tending masons on the terraces around the Manti temple, in Sanpete County. While there we heard of the death of Brigham Young. I had a strange experience, with many others, but I believe the order is truly a step in the right direction. To my mind the order is for equal opportunity and brotherhood. The Savior said, Unless ye are one, ye are none of mine.

We are still very much in love with this part of Missouri and are trying to help build up the waste places. I wish to relate a very interesting dream I had on the night of the 7th inst. I saw an aeroplane, or flying machine of some kind, coming through the air, perhaps a mile distant, and it was my first sight of anything so grand. I watched it very closely. It drew nearer where I was standing in the moonlight, circled around where I stood. When it was within three hundred feet of me it looked like a chariot covered in with the most beautiful flowers. Presently it stopped just in front of me—a glorious sight, about twenty feet in the air.

In the center of this bower stood the Savior, looking straight at me, and he spoke to me and said: Go and preach my gospel. The aeroplane turned and vanished, but I seemed electrified, and I said in my joy, like Job of old: Now I know that my Redeemer liveth. My voice awakened me. I shall not soon forget this dream. Those who know me will think this is a strange dream for a man so unsophisticated as I am; but in early youth I was called the dreamer of my father's family.

My idea of the gospel has always been to do unto others as you would have them do to you. I would like to encourage the Saints to cheer up. Don't be downcast. Keep your Sunday religion on all the time. If you live afar off, come to Zion, and help build up the waste places. There is plenty of room here for thousands of people, a beautiful climate, cheap land, and all the natural advantages. This part of the country is not nearly so thickly settled as the West. Nearly all the land is useful, while out there nine tenths of the arid States are waste—useless desert. From observation I think the land here will produce as much as in the West, while it is only valued at about one fifth.

Let us as Saints try to live so our light may be seen. I would like to suggest to the Saints near West Plains that we get together and find a suitable location for a meeting-house, as there are plenty of Saints in this neighborhood to justify such action, and we should meet together often. We should take more interest spiritually, and give others a chance to hear the glad message.

We ask to be remembered by the Saints in their prayers, that we may hold on to the iron rod. Hoping to remain faithful we are,

ED AND ALLVINA L. NAZER.

OTTUMWA, IOWA, June 3, 1913.

*Editors Herald:* Would say to the Saints of Iowa, if they know of any German settlement where we could get a place to hold a series of meetings to let me know and I will gladly come. Address me at Box 225, Montrose, Iowa.

Have been holding a series of meetings at Bear Creek, about five miles southwest of Ottumwa, Iowa, with fair success. Some are almost persuaded and will join soon, I think.

In gospel bonds,

C. C. JOEHNK.

DENNIS PORT, MASSACHUSETTS, May 28, 1913.

*Editors Herald:* The outlook in this region is quite favorable at present. Last week a minister of the Pentecostal Church made an attack on Joseph Smith, and the Latter Day Saints in general, on the strength of an objection being raised in roundabout way, and a statement we would meet him, quite unknown to the writer. However, we attended his service two nights. On the second night he apologized, and said he had no reference to the Reorganized Church.

At the close of the service I thanked him, and then took up the defense for Joseph Smith. He, of course, had no use for Smith, but in the end he said he believed Joseph Smith to be an honest man.

Before coming here and while at home in Providence I attended an oratorical contest at Brown University. One of the subjects was, "The Menace of Mormonism." The speaker said some very hard things about Joseph Smith. Having no opportunity to talk to him, I took the next means and wrote him. He is a young man, and I think fair-minded. I like the tone of his reply, though short.

Yours for final triumph,

WILLIAM ANDERSON.

KEMPTON, NORTH DAKOTA, May 28, 1913.

*Editors Herald:* I am one of the isolated ones. I have been a member of the church sixteen years, and am rejoicing in this grand gospel.

I was administered to at one of our reunions at Nebraska City by Brethren Hilliard and Self and was healed; had been a sufferer for over two years. Have also had other manifestations of the truthfulness of this work.

I take the *Ensign*, and my father sends me the *Autumn Leaves* and *HERALD*. I love to read them all, and hand them to others. I rejoice in reading of the good work among the Lamanites.

We had some good meetings here last June, Brother William Sparling being the speaker, and expect to have more this summer if an elder can come. A number of families here are reading the *Ensign*, through the kind offer made in *Ensign*. Have loaned out a number of good books. One young man requested me to send for a Book of Mormon for him if I could get it in the Swedish language.

Dear Saints, I ask an interest in your prayers for this community; also that I may ever be found with the faithful.

Your sister in Christ,

LILLIE R. BUNDY.

PERRY, IOWA, June 2, 1913.

*Editors Herald:* Though not long since I found the true church, God has given me many blessings; and it seems I must tell them to others. While working to-day and thinking, a great difficulty arose in my mind. I was unable for a time to see what was right for me to do, so I thought I would write and ask the president of our church what I should do. I prayed, asking God to point out to me if I should write a letter, and if so that he would give me words proper for what I wished to ask.

After I had finished my prayer I did not seem to feel like writing, but still was not clearly satisfied, so I went to the Bible, praying in my heart for words that would bring me relief. I opened the Bible and there found relief from the difficulties.

Now, dear sister, Saint or sinner, let us take more to kindness in our homes, and by so doing build up our husbands and children for the work intended for them; and let not woman take the place of man in the work intended for man.

I have heard some so expectant of tongues. I think we need plenty of plain English, spoken with God's loving kindness in our hearts, to help us to do the great work that will benefit others as well as ourselves. Let us set an example before the world.

ONE OF THE TRUE CHURCH.

FORT MORGAN, COLORADO, May 27, 1913.

*Dear Herald:* I am isolated and deprived of church privileges and am in poor health. One of my sons is also afflicted with a nervous trouble that has developed into something like convulsions. My husband is suffering from chronic kidney trouble. I realize that God permits us to be tried to bring us to that condition wherein he wants his people to occupy. If it was not for the hope I have I do not know how I could endure. I thank God things with us are no worse. I sincerely ask an interest in your prayers for my son, my companion and myself, that we may live worthy of being healed. O Lord, help us and hear our prayers, and answer in thine own due time!

Two of my sons are in the church with me. How I do wish if any of the elders come this way they would stop and see us. We will do the best we can for them. There are no other Saints here, so far as I can learn, which makes me feel lonely. We live two miles west of Fort Morgan.

We resided in Denver, Colorado, since last September, having recently moved here. I am glad I had the privilege of meeting with the Denver Branch, and also that I met Brother Scott, of Independence.

My husband had the misfortune to break his limb while in Denver. The elders came and administered to him and he was instantly healed, for which I thank the Lord.

I should like to hear from some of the Saints. A few words of encouragement would help me very much. Now, dear Saints, please lay this all before the Lord. I shall do all I can and ask God to do the rest.

As ever, your sister in Christ,  
MARTHA HAMM.

### Extracts from Letters.

Elder J. D. Stead, San Jose, California: "Missionaries in California are not turning the world upside down—we are merely delivering the message of warning, like poor old Noah. What will the end be? We certainly are in need of a greater endowment of power from on high, to reach the people. Success to the HERALD and all of its force."

Sister Sadie Chuning, Bigelow, Missouri: "Before I became a Latter Day Saint I was a follower of the Holiness cause, living in all the light that I had. Since being baptized I have been tried in many ways, and am yet being tried; but Jesus, through his Holy Spirit, comforts me. Pray for me that I may be faithful. I ever pray God's blessing to be upon all, and that the HERALD may bring light to every home into which it enters."

Brother F. M. Sheehy, Independence, Missouri: "Word from Brother Parkin says that Brother Pitt and wife have started for Chicago, via Los Angeles. Brother Barnore had gone from Oakland to San Francisco to hold some meetings there."

Brother and Sister Edwin E. Lambert, Vinton, Ohio: "We can say from our hearts that the Lord has blessed us for all we have done, but can not say we have done very much. Wish we could have done more. Pray for us, dear Saints, that we may live faithfully, and do more, and be prepared to meet our blessed Savior."

Sister May Hawkins, Stewartsville, Missouri: "I have taken the HERALD a long time, and have been blessed many times by reading its columns. I love this gospel more than all the world, for it is the power of God unto eternal life. I have had many trials in my life, but God has helped me to endure. I pray that whatever may come in my old days he may give me his Spirit to guide me in his ways, and that I may be ready when the Lord says, 'It is enough.'"

Brother and Sister G. W. Leigh, Alexandria, Louisiana: "There are no Saints here that we know of. The people do not know anything about our church. We have talked to several who seem eager to do right so far as they know, and to learn all they can. There is a large field here for elders."

Be thoughtful; the iron enters the soul in afterlife when we have been neglectful of those who loved us.—Byron Williams.

Smile, once in a while,  
'Twill make your heart seem lighter;  
Smile once in a while,  
'Twill make your pathway brighter;  
Life's a mirror, if we smile,  
Smiles come back to greet us;  
If we're frowning all the while,  
Crowns for ever meet us.—Nixon Waterman.

## News from Missions

### Southern Wisconsin.

The last news I noticed from this part of the Great Lakes mission was my letter to the HERALD when I was at Soldiers Grove last August. At the time of writing five had been baptized as a result of a month's meetings held there by Brother E. J. Goodenough and the writer.

A few days later six others were baptized, making eleven in all, before I left to attend the Belvidere reunion. Some time afterward Brother Goodenough came back and held services, and we understand that four others were added to the church there.

After the joint reunion at the above named place the writer and Brother Henry Williams visited Beloit, where there dwell several families of faithful Saints. After a protracted effort of two weeks, on Sundays in a hall situated near the center of the city, on week nights in the homes of the Saints, two were inducted into the kingdom through the ordinances of the gospel. Afterward a branch was organized there by the district president and missionary in charge.

In October, in company with Brother Williams, held a series of meetings in Milwaukee; also at this place we held cottage services, and two were immersed, in waters of Lake Michigan.

Later on I wended my way to Lancaster, Wisconsin. I stayed over one Sunday with the Saints in Madison and preached for them in their neat new chapel, of which they are justly proud.

I started meeting at Lancaster and was joined later by Brother Goodenough. We afterward held some services at the Saints' church at Flora, ten miles west of the town. After this, it being near the holidays, Brother Goodenough started for home, and I visited Oak Ridge Branch, about nine miles east of Lancaster, where the Saints also have a nice little church building, always kept in a neat and presentable condition by the worthy deacon of the branch there, Brother Will Matthews.

After holding forth there a few days I was strongly impressed that I was needed very badly at home (I had not intended to go home for the holidays). I arrived home, at Plano, Illinois, on Christmas Day, and found my oldest boy, Jerome, aged fourteen, very sick with pneumonia. He afterward developed ulcers on the lungs and was between life and death for two months. Through administration and the faith and prayers of the Saints he began to improve, and in March I again started for my mission. I held forth in Lancaster and Oak Ridge till near General Conference time. Some became much interested, and after conference the Saints and friends there wrote me to come back.

Arriving here I found Brother Goodenough, but he was called home by the severe illness of his wife the next day after I came. On the 18th of May I baptized Brother Earl Belscamper, a bright young man whom we believe will make a useful worker in the church, if faithful. The 28th of May I baptized a married lady, Sister Minnie Drew, formerly a Catholic, who is now letting her light shine by warning her neighbors and friends and telling them the good news of the gospel restored. On June 1 I baptized three more, all adults. A Mr. Fry, a very worthy brother, and his son and wife. All are now rejoicing in the work. We were very much blessed by the Master in the work here; the Spirit was present in power at the confirmation services.

There are others investigating, and near the kingdom in Lancaster. There is no branch there, but there are several families of faithful children of God, who will be rewarded

for their kindness to the missionary, and their faithful attendance at the services. I expect to attend the district conference at Soldiers Grove, the 14th and 15th of June.

Yours hopefully,

LESTER O. WILDERMUTH.

FENNIMORE, WISCONSIN, June 4, 1913.

## News from Branches

### Cleveland, Ohio.

Cleveland Branch has a good attendance at regular meetings. Park services now commence for the summer months. A baptism this morning, and an ordination to the office of priest; also a baptism in the evening, and another for next Sunday morning.

Brother Richard Baldwin is again with us. He is to meet with some of Pastor Russell's followers to-morrow to arrange for a debate. We have in our possession a written challenge from them.

CLEVELAND CORRESPONDENT.

## Miscellaneous Department

### Convention Minutes.

CENTRAL NEBRASKA.—District Sunday school association convened at Meadow Grove, February 21, 1913. Morning hour was devoted to prayer and song, business meeting at 2.30, Brother Rutledge presiding. Following schools reported: Inman, Comstock, Norfolk, Clearwater, and Bonesteel. Reports of superintendent, secretary, and treasurer approved. Following officers elected: Superintendent, T. S. Rutledge; assistant, Nellie Sedley; secretary, Clyde Patras; treasurer, Lillie Gamet; librarian, Etta Rutledge. In the evening short speeches were delivered by Brethren Rutledge, Gamet, and Gatenby, and Sisters Rutledge Van Alstyn, and Gatenby. F. S. Gatenby, district secretary.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of Southern Indiana District; Greeting:* Having been appointed bishop's agent for our district, we take this means of acquainting its membership with the needs of the work; and as this is an age which deals with facts and figures, we desire to present a few for your consideration.

At the May, 1912, conference, an appeal was made to the minister in charge for more missionary labor, and in harmony with that appeal we have been given three missionaries to labor in our district during the entire year, and two or three others to assist as the needs of the work may demand. We are all aware of the fact that each and everyone of us is called into partnership with God and Christ in their great business—the salvation of the world. We are all to be collaborators in this great project; but do we ever stop to consider the magnitude and importance of it? Southern Indiana, by reason of our residence, is especially intrusted to our care, and we will have to render an accounting of the efforts we have put forth for its salvation.

Our district comprises some 49 counties, with a population of about 1,226,000; also Louisville, Kentucky, with its 224,000, making about a million and a half of souls. To accomplish this great task we have engaged, or covenanted to support, three missionaries in the field constantly during the year, and we have agreed to support their families while they are laboring for us in the interest of this great work, which we all love so well. Then we have the poor and needy, the unfortunate ones, to care for; and in looking over the field we have estimated that it will cost the district about one hundred dollars per month to meet its obligations this year; one thousand two hundred dollars for the year.

While this may look like a large amount, it is not so large when divided among our four hundred or more membership; about three dollars per year per member, a little over twenty-five cents per month; and, remember, this will keep three missionaries actively in the field. We venture the statement that there are a half dozen churches in either Louisville or Indianapolis paying one man double this amount to tickle

their itching ears with fables; and a score or more in either place where one man is receiving as much, or more, than we ask for the entire work of our district.

Saints, keep these facts and figures before you! Meditate upon them, digest them thoroughly, and in the light of God's revealed word to us, even at the last General Conference. Let us arise to our duty, impart of our substance for the progress of the work, loosen the hands of God's servants, the missionaries, and we will have a brighter and better year in Southern Indiana District than we have ever known before.

There are many whose names are not yet recorded on our books; we would like to see every name there. All amounts sent in will be promptly receipted for, and will be welcomed, be they large or small. Let us manifest our faith by our works, and leave the results to our heavenly Father.

Trusting that this will be a banner year for the district, I remain,

Your servant for Christ,

CHARLES H. FISH, *Bishop's Agent.*

INDIANAPOLIS, INDIANA, 645 West Twenty-ninth Street.

### Pastoral.

*To the Saints throughout the Manitoulin Island, Spanish Station, Cockburn Island, and the Soos; Greeting:* Having been appointed to labor in your territory this year, I take pleasure in addressing you. Doubtless before this goes to press I shall have reached the island. Shall commence my work at Manitou; and shall branch out from there over the island, as I did last year. Shall visit and labor with you at Spanish, Cockburn, and the Soos, as early as practicable. I trust we may be workers together, seeking the crown of life through labors assigned to us. Great responsibility has been placed upon us as followers of Christ.

I look back with pleasure upon our work of last year together. I appreciate your helpfulness of the past, and seek your hearty cooperation for this year. Should any of you know of any place where openings could be made, please inform me. My mission address for the present will be Manitowaning, Ontario. Home address, 2 Court Street, Auburn, Maine. S. O. FOSS.

OWEN SOUND, ONTARIO, May 30, 1913.

*To the Saints of Minnesota; Greeting:* Having been appointed to labor in Minnesota this year, I desire the names and addresses of all members who are not in a branch, also of any who may be interested or desire to hear. I am anxious to learn of places where a new opening can be effected. There is much of this State that has not been worked, and by sending names and addresses of either members or those interested you can help us get the gospel before the people.

Your brother,

B. S. LAMKIN.

FRAZEE, MINNESOTA, May 31, 1913.

*To the Saints of the Spring River District; Greeting:* Having been transferred from the Independence Stake mission back to this district, our first effort was to comply with the desire of our minister in charge, and in order to suit his itinerary the date of our conference was changed to July 12, 1913, to convene at Weir City, Kansas. Brother J. W. Rushton, minister in charge, will be with us. We hope for a large representation. We also desire that all reports be in on time. Send to Mollie Davis, 115 West Jefferson Street, or to T. W. Chatburn, Pittsburg, Kansas.

Our reunion convenes at Joplin, Missouri, in Cunningham's Park, August 8 to 17 inclusive. We hope to make this the grandest reunion of the series. Car line has been extended to the park, and every convenience provided for caring for a large crowd. We shall have some excellent speakers, yet we desire the young local force to have ample opportunities for development. We also want a patriarch for the term. Will the Presiding Patriarch please see that we are supplied.

T. W. CHATBURN, *President of the District.*

### Quorum Notices.

Michigan Quorum of Elders will meet at Port Huron, Michigan, June 21, on the reunion grounds, foot of Thomas Street. A program has been arranged; come and take an active interest in the meetings. Reports are very encouraging. W. L. Bennett, secretary, Detroit, Michigan.

Inasmuch as the Sixth Quorum of Priests is in bad condition spiritually, numerically, and otherwise, an effort will be made at the coming mission conference, to be held at Longsight, Manchester, August 2, 3, and 4, to establish the affairs of the quorum so that it may be a help and a strength to each member. The general church authorities are anxious about us, and desire to help us attain the standard set up in the law. The mission president will help all he can. Our presi-

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## THE SAINTS' HERALD

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

One little sin will hide God's whole face.

Time is precious, but truth is more precious still.—Disraeli,

dent has been ordained an elder, and Brother R. H. Smith has gone to his rest, leaving the presidency badly crippled. Please make an effort to be present, and if you can not attend, kindly let me know your feelings in the matter.

EDWARD MALONEY.

## Conference Notices.

Northern Michigan conference will meet at Hillman, June 28 and 29. Social service at 8.30 a. m., Saturday; business at 10. Send branch reports to me early at Hillman, care of Sister Thomas Rea. Meals served as usual. C. N. Burtch, district secretary.

Southern Nebraska district conference will convene with the Lincoln Branch, July 19 and 20, 1913, opening 9.30 a. m., the 19th. Come and bring or send reports to H. A. Higgins, 1207 Corso 3, Nebraska City, Nebraska. We especially invite our missionary in charge. W. M. Self, district secretary.

Saint Louis district conference will convene at Lansdowne, Illinois, June 14 and 15, 1913. On the 14th at 2 p. m. the Religio and Sunday school will meet, district officers in charge. Business meeting of conference, 6 p. m. Matter of holding district reunion this year will be considered. Provide basket lunch as heretofore. Secretaries please forward your reports not later than the 12th. R. Archibald, district president, C. J. Remington, district secretary.

## Convention Notices.

Northern Michigan Religio and Sunday school convention will meet at Hillman, June 27, Religio occupying the forenoon, and Sunday school the afternoon; entertainment in the evening. A. E. Starks and C. N. Burtch, president of Religio and superintendent of Sunday school.

Minnesota district Sunday school convention will be held at Fargo, North Dakota, during the Dakota-Minnesota reunion, June 20 to 29. Exact date of convention will be announced later. M. L. Jepson, superintendent.

Nodaway district Sunday school association will meet in convention with the Sweet Home Branch, June 20 at 8 p. m. Alma Nelson, secretary.

## Reunion Notice.

Alabama district reunion will convene at Pleasant Hill church, two and one half miles from McKenzie, and five miles from Garland, Alabama, August 8 to 18. Several good missionaries are expected. Let all come, we will see that you are cared for. G. O. Sellers, A. A. Weaver, H. H. Wiggins, committee.

## Two-Day Meetings.

We announce two-day meetings as follows: At Whittemore, July 4, 5 and 6; Butman, July 12 and 13; Bentlev, July 19 and 20. If convenient bring well filled baskets. George W. Burt, President of Central Michigan District.

## Woman's Auxiliary Notice.

Workers of the Eastern Michigan District interested in the Woman's Auxiliary wish to effect a district organization at the reunion to be held at Port Huron, June 13 to 23. Please come and help us. Mrs. Paul Belleisle, field worker, 440 Eleventh Street, Port Huron, Michigan.

## Exponent Free.

*To the Ministry under Appointment:* Have just invoiced our mailing list and find the number of *Exponent* subscribers is steadily growing. The Association does not mind giving away one hundred dollars worth of *Exponents* a year if our ministers will use them and recommend them to others. In this way they can boost intelligently.

Do you want a copy for your personal use during 1913-14? If so, notify Herald Publishing House, giving your new field address and mentioning your appointment. The ministry list is canceled every year in April. We find this necessary to avoid loss. If you do not want to miss the July issue, drop card to the office and *do it now*.

EDITOR OF EXPONENT.

## Addresses.

V. M. Goodrich, 1714 New England Avenue, Los Angeles, California.

J. M. Baker, 811 East Twelfth Street, Des Moines, Iowa.

## Died.

BACON.—Samuel H. Bacon died at his home in Chatham, Ontario, May 21, 1913: He was born May 10, 1824, in Modoc Township, North Hastings County, Ontario; baptized and confirmed April 11, 1880, at Blenheim, Ontario, by George Cleveland; ordained a priest October 26, 1882; an elder October 12, 1902. He is survived by his widow, one daughter, two sons, one sister, one brother, three half-brothers. He always bore a strong testimony to the truth, and died in the hope of a glorious resurrection. Funeral in Saints' church, Blenheim, May 24, sermon by Samuel Brown, prayer by D. Snoblen, burial in Greene Cemetery.

NEWTON.—Chrilla J. Newton died at Sacramento, California, at the home of her daughter, I. M. Daley, May 20, 1913, aged seventy-four years. She was born in Illinois; with her parents crossed the plains in 1852, settled in Sonoma County, California. Married Sidney R. Cooper in 1859, who passed away in 1888. Three children were born to them. Doctor E. M. Cooper of San Francisco, Mrs. E. I. Knox of Rifle, Colorado, Mrs. I. M. Daley of Sacramento, California. In 1896 she married William Newton, who still survives her, as do her three children. Funeral at Welta's undertaking parlors, Santa Rosa, California. Sermon by J. D. Stead, prayer by B. N. Fisher.

**WILLIAMS.**—LaRue, youngest son of F. M. and Iris Williams, was born January 7, 1899, at Wheatland, Missouri; blessed same year by Brother Sory; baptized August 27, 1911, by J. F. Curtis at Rich Hill, Missouri; died May 26, 1913. Laid to rest in Macedonia Cemetery, near Wheatland. He leaves mother, two brothers, and one sister. Those going on before are father, two sisters, and one brother. Funeral sermon by J. Harry Paxton.

**BRUSH.**—Jennie M. Brush departed this life May 30, 1913, at her home at Huntington Beach, California. She was born in Utah in 1864, and with her parents came to San Bernardino when four years old. Three girls and two sons with husband survive to mourn their loss. She united with the church in 1883, being baptized by Heman C. Smith. It is said of her that she was a good and faithful Saint to the end. Funeral services held June 2, in charge of Elder Nathaniel Carmichael, sermon by V. M. Goodrich, a large concourse of friends and neighbors being in attendance.

**SELLERS.**—Marble, daughter of J. D. and H. V. Sellers, was born October 3, 1898; died February 4, 1913, at McKenzie, Alabama. She joined the church while a child, and was faithful until death. She was buried in the cemetery at Pleasant Hill church.

**WELLS.**—Sister J. H. Wells died June 2, at the home of her daughter, Mrs. R. M. Esgar, Bozeman, Montana. She united with the Reorganized Church of Jesus Christ in her youth, and was an active member all her life. Funeral from Saints' church in Bozeman; sermon by Elder L. E. Hills.

**MATHENA.**—Elizabeth Jane Spence was born November 18, 1830, in Virginia; died at Hartford, Kansas, May 18, 1913. She was married March 3, 1854, to Lewis J. Mathena. To this union were born nine children seven of whom, with the husband and one hundred and three grandchildren and great-grandchildren mourn her departure. Sister Mathena united with the early church in Virginia, where she continued to reside until June, 1860, when the family moved to Omaha, Nebraska. She later united with the Reorganized Church at Woodbine, Iowa, remaining faithful to the end.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JUNE 18, 1913

NUMBER 25

## Editorial

### A REVIEW OF "MORMONISM, THE ISLAM OF AMERICA."—PART II.

*Whatsoever ye would that men should do to you, do ye even so to them.*—Jesus.

Before beginning this review we wrote to Mr. Kinney, calling his attention to certain matters that we intended to mention. Our letter follows:

LAMONI, IOWA, May 15, 1913.

REVEREND BRUCE KINNEY,  
TOPEKA, KANSAS.

Dear Sir: A correspondent of the SAINTS' HERALD mentions two matters set forth in your book entitled, *Mormonism, the Islam of America*, concerning which we have thought it best to write you personally. On page fifty-seven of your book you quote language which purports to be taken from the testimony of the eight witnesses of the Book of Mormon. This is used to indicate that the Lord gave to the eight witnesses a testimony which he had previously said should only be received by the *three witnesses*. The facts are that the language which you ascribe to the *eight* you have taken from the testimony of the *three*, as anyone can see by referring to the testimony found in every copy of the Book of Mormon. The correspondent charges that this indicates either gross carelessness upon your part, or downright dishonesty. But before commenting at any length upon this in our publication, we thought it only just to write to you personally and hear any explanation that you might wish to make regarding the matter.

Again, on page eighteen of your book, you say, "Smith soon received a revelation in which the Lord was reported as saying, 'I will consecrate the riches of the Gentiles unto my people.'" You cite the reader to Doctrine and Covenants, section 42. The language as found in the Doctrine and Covenants, section 42 reads: "I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel." From this it will be seen that the consecration of money was to be made only by those who were converted from among the Gentiles, and voluntarily gave of their riches for the support of the poor and needy. Your omission of the explanatory words could hardly have been accidental, but as in the former case we have thought best to write personally before commenting at length in the HERALD.

We shall be glad to hear any statement that you may wish to make regarding the matter. If the work founded by Joseph Smith was a fraud, as you contend, you, yourself, would hardly care to be placed in the attitude of combating it by dishonest and contemptible methods.

Sincerely yours,

ELBERT A. SMITH.

To this Mr. Kinney replied as follows:

TOPEKA, KANSAS, May 21, 1913.

ELBERT A. SMITH,  
LAMONI, IOWA.

My Dear Sir: Yours of the 15th at hand and would have received earlier attention except for the fact that I am just recovering from a serious illness of several weeks. I have not the time or strength to look up the matter to which you refer, as my books of reference just now are not convenient. After all, it does not seem to me to make much difference as far as the essential point is concerned, as to whether the "8" or the "3" uses that expression, and I fail to see also any essential difference when the language is carefully examined in your alleged correction of my quotation of section 42 of the Doctrine and Covenants.

Your letter is very courteous, but I wish to say that I have received several letters from your people that were anything but courteous, some of which made threats, which if I cared to push in the United States courts might get them into trouble for violation of law, but I don't care for anything of this nature, and I shall absolutely decline to enter into a discussion public or private with you or any of your representatives on this topic. It does not bother me what you do or don't do. If you will carefully read at the top of page 10 in the preface of my book you will notice what I say. "Nothing that I say in this book must be taken as necessarily applying to the Reorganized Church of Jesus Christ of the Latter Day Saints, having headquarters at Lamoni, Iowa." I lived too long at Plano, Illinois, not to know something about your people, some of them are my personal friends, though we radically disagree as to our beliefs; that is my right as well as theirs. Your people have always maintained that you are not at all in sympathy with the Utah Church. I am in a position to know that there is a feeling in the minds of some of those who are the closest students of the Mormon situation that there is some kind of a secret alliance of understanding between your church and the Utah Church. I have always denied this. If you people can not ignore some trivial things which you do not like in my book for example; and if you can not make common cause with us against the Utah hierarchy you will convince many and myself among the rest that you are in secret collusion with the Utah Church, and have the same motive as they have. If you will adopt this policy and ignore some of these things upon which we disagree no one will know that anything in this book does apply to your people. If you make a "big noise" the people will know and you will attract unfavorable attention to yourself.

Sincerely yours,

BRUCE KINNEY.

### MR. KINNEY'S LETTER EXAMINED.

We will comment briefly upon four points suggested in the letter from Mr. Kinney.

Regarding the threatening and abusive letters which Mr. Kinney says he has received from some of our people: Frankly, we do not believe that any of our representative men have been writing to Mr. Kinney in a threatening and abusive manner. Probably these letters came from irresponsible persons. We have written Mr. Kinney, requesting him to give us the names of those who have written to him in this manner. Our people should ever be courteous in their treatment of others, as becomes those who profess to be followers of Jesus.

We wrote to Mr. Kinney calling his attention to the fact that in his book a professed quotation from the Book of Doctrine and Covenants was published, vital parts of the quotation being omitted in such a way as to transform an entirely innocent commandment or statement into one that might be considered very damaging, and very offensive to honest people, if not understood, and to the further fact that in order to make a point which did not in reality exist, language was taken from the testimony of the *three* witnesses to the Book of Mormon, and was ascribed to the *eight*.

We wished to give Mr. Kinney an opportunity to defend his course in this matter if it was intentional, or to acknowledge an error if his conduct was the result of a mistake. His explanation is before the reader. We do not care to make any comment. Nothing that we would have the heart to say would be more damaging than his own statement that he does not see that it *makes any difference*.

Is this according to the golden rule?

Regarding the statement in his letter that some believe that there exists a secret alliance or understanding between the Utah Church and the Reorganized Church: Mr. Kinney, from his experience with our people in Plano and later with the Mormons in Utah, knows very well that such an alliance does not exist. Yet he professes to be ready to conclude that it does exist if we venture to refute any statements made in his book reflecting upon the character and work of Joseph Smith and the early church. Because we are in sympathy with legitimate efforts to extirpate polygamy and kindred evils in Utah, must we remain silent when an attack is made upon the character of Joseph Smith, who, as we believe, was in no way responsible for those evils, and upon the Book of Mormon, which we accept as a revelation from God?

We believe that Mr. Kinney, upon mature reflection, will readily conclude that our defense of the Book of Mormon and the mission of Joseph Smith in no way compromises us with Utah Mormonism, in view of the fact previously cited that the courts have twice decided that Utah Mormonism is *not* a legitimate outgrowth of the church founded by Joseph Smith.

Mr. Kinney thinks that we should make common cause with other churches against the Utah hierarchy. This we are willing to do, so long as legitimate methods are used, either to curb and restrain the teaching and practice of polygamy, or to convert members of the Utah Church to something higher and better. Our works in that regard are our best defense.

Mr. Kinney tells about the hardships endured by the missionaries of his church (the Baptist Church) and other denominations in early days when they established missions in Utah. The Reorganized Church of Jesus Christ of Latter Day Saints was the *pioneer* in this work, and he can not tell us anything about the trials and hardships of those early days when fearless men went into Utah, prepared to defy the power of Brigham Young, and to denounce polygamy in its stronghold.

We first established our mission there in 1863, when Elder E. C. Briggs opened up the work in Utah. This was *eighteen years* before the Baptist Church established its mission, according to the date given by Mr. Kinney (page 173). Other churches, according to his figures, opened their missions in the following order: Congregational Church, 1864; Protestant Episcopal, 1867; Methodist Episcopal, 1870; Presbyterian, 1871.

During the years of our mission work there we have probably made more converts than any other one denomination. And whereas Mr. Kinney complains that many of the converts from Mormonism made by the other churches return to their former faith, we have had very little trouble in that regard, as most, if not all of our conversions have been permanent.

We notice that he says, "I shall absolutely decline to enter into a discussion public or private with you or any of your representatives on this topic."

We had no thought of drawing Mr. Kinney into a debate. His decision in that matter does credit to his discretion. It may not appear courageous, but it is discreet. A debate is very searching. It permits both sides to be heard. It is safer for one to publish his side of the story in a book and cause it to be studied in little select societies of his own church people, undisturbed by vexing questions, new ideas, and evidence in rebuttal. Clergymen are not as other men. They are protected by the cloth of their profession. To drag one from behind the skirts of the "Council of Women for Home Missions," would be ungallant and uncourteous.

So much for Mr. Kinney's letter. Frankly we do not believe that he intended to be dishonest in his treatment of the subject, but prefer to think that he passed over the matter carelessly, as many others have done, and instead of giving careful research to original textbooks of the faith, he accepted the statements of sensational writers who had preceded him

and were thoroughly dishonest and unfair in their treatment of the the subject.

So, however accurate his personal observations in Utah may be, as set forth in chapters three to six, inclusive, his digest of the early history of the church and its teachings is utterly unreliable.

#### CRITICISMS OF THE BOOK OF MORMON.

On page sixty-two of his work Mr. Kinney says, "The accounts of alleged miracles given in the Book of Mormon are puerile in the extreme."

Mr. Kinney is making exactly the same criticism of the Book of Mormon that Ingersoll made of the Bible. In one of his lectures, Mr. Ingersoll said:

There must be a mistake somewhere or somehow. Do you believe the real God—if there is one—ever killed a man for making hair-oil. And yet you find in the pentateuch that God gave Moses a recipe for making hair-oil to grease Aaron's beard; and said if anybody made the same hair-oil he should be killed. And he gave him a formula for making ointment, and he said if anybody made ointment like that he should be killed. I think that is carrying patent laws to excess. There must be some mistake about it. I can not imagine the infinite creator of all the shining worlds giving a recipe for hair-oil. Do you believe that the real God came down to Mount Sinai with a lot of patterns for making a tabernacle—patterns for tongs, for snuffers and such things. Do you believe God came down on that mountain and told Moses how to cut a coat; and how it should be trimmed?—Colonel R. G. Ingersoll, Forty-four Lectures Complete.

Concerning the Bible Mr. Ingersoll was an infidel. Concerning the Book of Mormon, Mr. Kinney is an infidel; and possibly if he were questioned closely regarding some of the miracles recorded in the Bible, he would not be found very sound in the faith in that particular. In any event he is as unjust and as wide of the mark in his criticism of the Book of Mormon as Ingersoll was in his similar criticism of the Bible. The fact is that most of the stock arguments used against the Book of Mormon are borrowed from infidels who first used them against the Bible.

On page sixty he says: "Whoever was the author of this book had various pet words and expressions which are used over and over again in spite of the absurdity."

This may be true regarding *some parts* of the Book of Mormon, concerning *others* it is untrue. It is equally true concerning some parts of the Bible, as infidels affirm; for instance, read this:

And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.—Ezekiel 43: 11.

In neither instance is the inspiration of the book destroyed by the fact that some of the writers were not polished in their style.

He says concerning the Book of Mormon: "Every-

thing is stilted, complicated, diffuse, meaningless or even brutal." To refute this one has but to read the following language from the Book of Mormon:

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.

Does Mr. Kinney find this stilted, complicated, diffuse, meaningless, or brutal? These "brutal" statements are our bulwark against the polygamy of Utah and the concubinage of other places.

#### UNSUPPORTED CHARGES.

Many serious charges are made against the members and founders of the church during the early days of its history; but no evidence is cited to support these charges, and no reliable witnesses are brought forward, nor the findings of any court shown, so we will not examine these charges in detail. How easy it is to make charges of a very damaging nature based on *rumor* and the assertions of *enemies*, and how flat the same charges may fall when *both sides* are heard and accurate and reliable evidence is demanded.

#### EVIL STORIES BORN OF RELIGIOUS HATRED.

The old stories circulated against the character of Latter Day Saints in an early day (though some of them are set forth in great detail as coming from men who knew) in reality had their origin in *religious hatred* and *neighborhood scandal*. All people should know the unreliable character of neighborhood gossip, especially when it is tintured with denominational bigotry.

Every religious reformer has suffered from this thing. Men who claimed to know swore that the good John Wesley was a scoundrel, a pickpocket, a traitor, and that he had been convicted of selling gin. We read: "In London also, the Methodists were exposed to persecution and the fury of an enraged and bestial population." (See History of Methodist Episcopal Church, by Reverend P. Douglass Gorrie.)

This has been the experience of nearly every religious agitator, and Joseph Smith was no exception, —only now our good friends of the clergy are not willing to let these stories die. Why not? Why not begin to treat Latter Day Saints according to the golden rule that Christians profess to honor?

#### THE OTHER SIDE OF THE STORY.

How different the stories told by men who were fair-minded and who knew.

The Honorable George Edmunds, one of the best known lawyers of western Illinois, an honored man in the community where the Saints, under Joseph Smith, had headquarters, at Nauvoo, says:

I can say for the Mormon population, so far as I knew them, that I think I never knew so **INDUSTRIOUS, FRUGAL, AND VIRTUOUS** a set of people as they were.—The Mormon Set-

tlement in Illinois, an Address by Senator O. F. Berry before the Illinois State Historical Society, p. 11.

Robert Lucas, governor of Ohio from 1832 to 1836, during the stay of the Saints at Kirtland, and governor of Iowa at the time of the settlement at Nauvoo, wrote to President Van Buren under date of April 22, 1839, saying:

I think it is due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an **INDUSTRIOUS, INOFFENSIVE** people; and I have no recollection of having ever heard of **ANY OF THEM** being charged in that State as violators of the law.

It is true that the Kirtland Bank failed. But it was started with good motives, and was only one of hundreds of similar institutions to fail during the great panic. At a later date the church sent an agent back to Kirtland to settle with all creditors so far as possible. Our detractors, however, never mention that fact.

Mr. Kinney attempts to revive the old, senile and anemic Solomon Spalding romance-theory of the origin of the Book of Mormon. This we will examine in our next number.

ELBERT A. SMITH.

(To be continued.)

### ACTIVITY OF THE OPPOSITION.

But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came into Iconium. And the disciples were filled with joy, and with the Holy Ghost.—Acts 13: 50-52.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know whereof they cried so against him.—Acts 22: 22-24.

The situation of the Saints in a number of communities throughout the country is similar to the ones in which Paul and Barnabas found themselves upon the occasions presented in the language above quoted. This similarity of experience was brought about by a similarity of activity.

Jewish zealots, Pharisaical bigots, blinded leaders of the people were ever active in their attack upon the truth; and in an effort to discredit the message very often they ostracized the bearers thereof. One effort failing, their fertile opposition invented another. On one occasion, as cited, the prejudices of the "devout and honorable women" were worked upon, a persecution being raised which expelled Paul and Barnabas from the association of those whom they desired to reach. On the other occasion a cloud of dust was raised to prevent Paul from further de-

fense, and to detract from the force of what had already been said.

The age-old opposition to truth has found these means peculiarly effective, and so continues them in this dispensation of restored gospel propaganda. In denominational churches the flock leaders have instituted an activity among the "devout and honorable women" of their congregations. The cooperation of these worthy sisters is largely secured through the recent and vigorously renewed attack upon the leader and faith of the restored church.

As one means to the end sought, women's clubs, organizations, etc., are put to a study of "Mormonism." Bruce Kinney's late book, *Mormonism, the Islam of America*, has in a number of places been adopted as a textbook on this subject. This line of attack works like a charm. These industrious women,—very studiously avoiding any book, publication, or utterance from the people whose faith is under investigation,—profoundly studying the work of Mr. Kinney, rise up in their righteous indignation against the representatives of the latter day faith and expel them "out of their coasts."

At Centralia, Washington, the local organization of the Ladies' Home Missionary Society is studying Mr. Kinney's book. Some weeks ago our Brother Leonard S. Rhodes, of Centralia, prepared a reply to this work and submitted it to these women with the request that it be read at one of their meetings. The manuscript was not accepted, the women saying they "could not spare the time." A few wished to read it privately, however. One admitted that Brother Rhodes had established his criticisms, but could not see how that invalidated the book as a text on "Mormonism."

We understand that at Colorado Springs, Colorado, these same tactics have been adopted. It is represented that in the study of Mr. Kinney's book the women of Colorado Springs supplemented their study with lectures by a traveling representative of the opposition, or supplemented the lectures by this lady with the study of Mr. Kinney's book, probably. Elder F. A. Russell requested permission to reply to Mr. Kinney's criticisms, but was denied the privilege, being given to understand that his presence among these students of Colorado Springs was not desired.

At Kansas City, Missouri, the local branch of The Women's League of the National Daily Vacation Bible School Association on June 9, by unanimous vote, adopted the following: "Resolved, That membership in this league be refused to members of the 'Mormon' or Latter Day Saint Church." This action was taken while members of our church were present in the meeting, and after the most excellent work of our people in connection with the National Daily Bible School work in Philadelphia and Brooklyn had been, on invitation, presented by our workers; and, furthermore, in a community where our people are well

and favorably known for temperance, moral integrity, good and loyal citizenship, in fact for every Christian virtue.

Brethren John C. Grainger and O. K. Fry were told by one of the "devout" that in connection with the evangelical churches of other places, the women of Kansas City were studying Mormonism, the Islam of America. This lady added that the women of Kansas City were more wide-awake in the cause of Christ than were those of other cities where the Latter Day Saints had been allowed to participate in the work of the league. She further stated that two of her daughters were expecting to teach in the Kansas City Bible schools, and that she did not want them to teach in any schools where there were Latter Day Saints.

Appropriating the casting out method, the latter day opposition forgets not the other used in earlier times. Unwilling to hear Paul further upon the occasion cited, the Jews "threw dust into the air." While not dealing in literal dust, yet the means used by the present day opponents to the truth—a refusal to hear—has the desired effect. It prevents the parties attacked from making answer.

Whether or not this modern "dust heaving" is significant of a grief stricken people, or whether it has the same significance as when resorted to by lower orders, and is the expression of animal passion, we shall not undertake to say.

So goes the work of the opposition. Unfair though the means, it is effectual among those turned aside by the bitterness of religious prejudice, or among religious zealots who think only in the terms of the "blind leaders of the blind."

We observe, in passing, that the women of Kansas City have not studied very closely their text. The brethren there were told that our people were rejected upon two principles: Present direct revelation from God; and Joseph Smith as a prophet of God. On page 48 of his book, Mr. Kinney says: "God may reveal himself to any man, woman, or child, but that he would choose such a man as we know Joseph Smith was all his life to be his 'vicegerent on earth,' we can not for a moment believe." It is admitted, then, that God may even to-day reveal himself to man. We add that God has never left the choosing of his prophets to men like Mr. Kinney and his kind, nor is it likely that he would do so now. The dust these good women have raised seems to have been blown into their own eyes.

Present day Saints are not surprised, nor should they be discouraged when denied affiliation with denominationalism. Paul, John the Baptist, Isaiah, Moses, Noah, all these, and, in fact, all others of God's representatives upon earth, not excepting Jesus the Christ, were "cast out" by the "devout and honorable women" at the instigation of the file

leaders of the religious thought of the day. It was Jesus who said, "If they have persecuted me, they will also persecute you." When cast out, therefore, we find ourselves in most excellent company.

Reverting to the experience of Paul and the early saints, we note that: "They shook off the dust of their feet against them"; and "were filled with joy, and with the Holy Ghost." We understand this scripture to mean that Paul and Barnabas left the Jews here to their fate, under the consciousness that they had performed their duty in faithfully endeavoring to present the truth. Thus, with charity toward all, and with malice toward none, despite the bitterness of the persecution, they, with others equally devoted, were filled with joy, under the divine assurance of the presence of God in their midst.

Let not the Saints despair because of the opposition. It is as certain to follow the work of God in the world as night follows the day. If less violent in our time, it is so only that it may be more subtle. As the converging lines of prophecy approach more nearly the point of meeting, with all his original vigor and with the accumulating machinery of the ages, Satan turns loose every opposition to divert the people of God from the consummation of their hopes and aspirations. But, if we stand firm, he shall not be permitted to conquer. Like those of old, we may move along, not only rejoicing in the truth, but also under the great spiritual power of Israel's God. We stand to-day upon the threshold of our opportunity. Let us step in and occupy.

J. F. GARVER.

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#### NOTES AND COMMENTS.

NEW "ANTI-MORMON" BOOK.—Since E. D. Howe wrote his *Mormonism Unveiled*, so many books have been written against the church that it would appear that new writers are hard put to it to find new names for their productions. They run the gamut from "Peepstone Joe" to "Sixty loaded bombshells in the Mormon camp." Each writer selects a name dignified and modest or bombastic and sensational, according to his own nature. R. B. Neal now announces that he is in travail bringing forth a new product to be called: "Smokeless powder and solid shot [smut?] for anti-Mormon polemics," or some such title. We suggest also the use of one of the new Maxim silencers with this little gun,—its noise is so sure to be infinitely out of proportion to its execution.

PRESBYTERIANS ASSEMBLY.—For the first time in the history of Presbyterianism in the United States, its three largest General Assemblies have met simultaneously and in the same city. This meeting was in the city of Atlanta last month, the communicants there gathered representing the Presbyterian Church of the United States of America (Northern Assem-

bly), the Presbyterian Church in the United States (Southern Assembly), the United Presbyterian Church of North America (United Assembly). The consolidation of the Southern Assembly with the United Assembly was discussed by both bodies, final action being postponed for one year. The serious split in the Presbyterian Church resulting from the Civil War is slow to heal.

NEWS FROM LOS ANGELES.—Word from Los Angeles, California, informs us that Brother V. M. Goodrich arrived there May 30, and was warmly welcomed by the Saints. At a business meeting of the branch June 5 he was by unanimous vote chosen to preside for the remainder of the year. The conference year at Los Angeles thus has a hopeful beginning.

NEW PUBLICATION.—A new Sunday school paper is to be put out by the Board of Publication of the church. This paper will be illustrated, attractive in form, and suitable for boys and girls of 'teen age. The first issue will appear on July 2, to be followed weekly. The *Hope* is to be reduced to a four-page paper, appropriately illustrated, and adapted to the beginners.

## Original Articles

### THE DUTY OF A BISHOP.

#### NUMBER 11.—"DUTIES OF OFFICERS' SERIES."

*This article will be followed by one entitled, "Some things we may expect from a bishop," by Bishop Richard Bullard, Bishop of the Independence Stake.*

And the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.—Doctrine and Covenants 72: 1.

The duties of the bishop are such that they call for certain qualifications resident within the individual who assumes to administer for the church in this important position. We present a list of qualifications as enumerated in 1 Timothy 3, and Titus 1. Note them carefully, as they are not nonessentials; all are desirable.

#### QUALIFICATIONS.

1. Blameless.
2. Husband of one wife.
3. Vigilant.
4. Sober.
5. Of good behavior.
6. Given to hospitality.
7. Apt to teach.
8. Not given to wine.
9. No striker.
10. Not greedy of filthy lucre.
11. Patient.
12. Not a brawler.
13. Not covetous.

14. One that ruleth well his own household.
15. Not a novice.
16. Of good repute of those which are without.
17. Not self-willed.
18. Not soon angry.
19. Lover of good men.
20. Just.
21. Holy.
22. Temperate.
23. Holding fast the faithful word.

The foregoing are sturdy qualities which should stand out prominently in the life and character of the individual, fitting him for the Lord's service. While these distinct qualities may appear in the personality of some individuals as object lessons indicating to every true Saint his trustworthiness, yet, this is not sufficient safeguard to the security and well-being of the church in the selection of a bishop, as the Lord reserves to himself the right to designate through the First Presidency the ones who are approved of him, the privilege being granted to conference to ratify or reject the choice. See Doctrine and Covenants 68: 2.

#### HAVE CHARGE OF TEMPORALITIES OF THE CHURCH.

The Lord through his revelation to his church calls individuals and prescribes their duties. To honor the law does honor to the Lawgiver. The law to the church is that men holding the office of bishop under a presiding head are to *act for the church in gathering, caring for, and disbursing the contributions gathered from the Saints in the form of moneys or properties* (see Doctrine and Covenants 129: 8). Either directly, through personal contact, or indirectly, through their authorized agents, these men should be held responsible before God and the church, and a due account be rendered of all funds.

"Tithing, surplus, free-will offerings, and consecrations," are the four processes by which the Saints are called upon under the law to contribute. There is no one who has the proper desire to do something to further the cause of Christ in a temporal way, who can not reach his end, in one or more of the four ways above mentioned. The Lord has given to his church a thorough system of finances, and there is no occasion for haphazard or unsystematic collection and disbursement of funds. Funds should be placed in the hands of the bishopric and distributions made according to needs, thus precluding the possibility of advancing one department of church work at the expense or neglect of some other. Every institution worthy of the fostering care of the church should receive its support from the funds and properties of the church, gathered in the authorized way, and in the hands of the ones ordained as keepers of the Lord's store, or else why the necessity for bishops?

## RENDERING ACCOUNTS.

According to resolution passed by the late General Conference, the association of all the bishops and their council is known as "The Bishopric" or "Order of Bishops." The accounting by these men of the temporalities of the church is first made to the branch in its business meeting through the branch agent, where there is an agent appointed. The branch agents in turn report to the bishop under whom their appointment was made. The local bishops are thus enabled to make up their account and in turn report to the district or stake conferences from time to time. The local bishops furnish from their accounts the Presiding Bishop with itemized reports, which, along with the reports furnished from the Presiding Bishop's agents (the term *agents* here is used to include committees and boards concerned in handling church properties), go to make up what is designated "The Presiding Bishop's Financial Report," which is presented to General Conference for its action. This is nothing more nor less than the presiding head of the body of bishops, to whom is intrusted the care of the temporalities of the church, reporting conditions of such temporalities to the church in General Conference assembled.

The head has only the authority to represent the body correctly, and when there are objections raised to certain items connected with the Bishop's report it should be held in mind that all the other bishops and their council are responsible as well as the Presiding Bishopric for such report, and when corrections or amendments are contemplated being made in such report, the body and head should act conjointly in the matter.

## DUTIES WITH RELATION TO THE AARONIC PRIESTHOOD.

The office of bishop is in administering all temporal things.—Doctrine and Covenants 104: 32.

The bishop should not be burdened with the spiritual care of the church, except as such might be brought before him in pursuance of the law which provides for the bishop's court. See Doctrine and Covenants 126: 5.

The priesthood of Aaron has power in administering outward ordinances. (Doctrine and Covenants 104: 10.) "The bishopric is the presidency of this priesthood and holds the keys or authority of the same." (Doctrine and Covenants 104: 8.) Referring to Doctrine and Covenants 129: 8, the term, *the bishopric*, is defined as men holding the office of bishop, with a presiding head. Agreeable to this definition we are instructed in Doctrine and Covenants 104: 40, that "the duty of the *president* over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This *president* is to be a *bishop*; for this is one of the duties of this priesthood." (Italics

mine.) Associate with the above passages this one: "The offices of teachers and deacons are *necessary appendages* belonging to the lesser priesthood" (Doctrine and Covenants 83: 5), and we have:

## THE UNIT OF ORGANIZATION OF THE LESSER PRIESTHOOD.

1. A *bishop* the presiding head over
2. *Forty-eight* priests after the order of Aaron assisted as necessary appendages by
3. *Twenty-four* teachers and *twelve* deacons.

The bishop is to sit in council with the priests and teach them their duties, as is commanded. The priests are thus better prepared to visit the house of each member and instruct the membership, exhorting them to attend to all family duties. The teachers, as necessary helpers to the priests, are to see to it that the instructions of the priests are lived up to. Failure on the part of the membership to do their duty should be reported to the branch president, who in turn takes such action as is wise; and if needs be the case is placed before the president of the Aaronic priesthood, who is a bishop or judge, and as the law states: "And a commandment I give unto them [the inhabitants of Zion], that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."—Doctrine and Covenants 68: 4.

The commandments of the Lord contemplate the growth of the church and the extension of his work in every department. As the work of organization develops, bishops will be supplied to meet the requirements, as the following quotations attest:

There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first.—Doctrine and Covenants 68: 2.

Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.—Doctrine and Covenants 104: 33.

The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church.—Doctrine and Covenants 117: 10.

These working units of the Aaronic priesthood exist in more or less fragmentary form throughout the church. We appreciate the fact that the organizing authorities of the church are uniting the forces of the priesthood preparatory to the time when the "land of Zion" shall be sanctified, that the statutes and judgments of the Lord may be kept.

It is no idle dream to conceive of one or more of these units existing within each stake and district, or large branch, each presided over by a bishop, with

a stake or district bishopric over their respective territory, and the Presiding Bishopric over all.

#### TEACHER OF THE LAW.

It is through the council of the bishopric that the church is to look for the rendition of the temporal law. (See Doctrine and Covenants 129: 8.) The several bishops should be united in their understanding and practice of the law, that their teachings may prove effectual. These are some of the very necessary things connected with the bishopric department.

"Apt to teach" is one of the chief qualifications of the bishop. He is a teacher not alone of the financial duties but of all other duties which, performed, go to make up a true Saint. It is very necessary that Saints understand their duties under the law if they are to be judged by the law. So important is this matter that the Lord has made provision in the gospel service that the homes of the membership shall be visited for the purpose of instructing the Saints with relation to duty, that ignorance may not be justifiable.

#### TO SIT IN JUDGMENT UPON TRANSGRESSORS.

Also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him according to the laws, by the assistance of his counselors.—Doctrine and Covenants 104: 32.

And whoso standeth in this mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God; for verily I say unto you, My law shall be kept on this land.—Doctrine and Covenants 58: 4.

For a more extended discussion of the subject of court functions connected with the bishop, see THE SAINTS' HERALD for September 18, 1912. This is the magazine number on "Our Church Courts."

#### TO TRAVEL.

Bishop Newel K. Whitney was instructed to travel among all the churches, searching after the poor, to administer to their wants by humbling the rich and proud (Doctrine and Covenants 83: 23). The object in visiting the poor and needy as stated in Doctrine and Covenants 44: 3, is to minister to their relief that they may be kept until all things be done according to the law, which had been given. When all things are carried out according to the law which is given each will have according to his needs, then there will be no poor and necessitous to visit; but until such time some of the bishops are to travel and search out and provide as best they can.

There is reference made in Doctrine and Covenants 17: 16 to traveling bishops. This reference would lead us to infer that it becomes the duty of some bishops, either by appointment, or position, to travel, hence the distinction, "traveling bishops." The Presiding Bishop in consequence of the general

nature of his work is a traveling bishop. The stake or district bishops are traveling bishops in a more limited sense in that their territory is more limited. A local bishop placed over a large branch or ward could not be considered a traveling bishop.

#### TAKE AN ACCOUNT OF THE ELDERS.

Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion.—Doctrine and Covenants 72: 1.

Newel K. Whitney was the man to be appointed a bishop in Kirtland. Among other duties he was to take an account of the elders in his respective territory, and the record kept to be reported to the general bishop.

And now, verily I say unto you, That as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable. . . .—Doctrine and Covenants 72.

This places the responsibility upon the local bishops who are on the ground to look after the detailed matter connected with bishopric service, and report the same to the Presiding Bishopric. This relieves the "bishop in Zion" of much detailed matter, freeing him to devote his energies to labors of a more general character.

#### APPOINT STOREHOUSE.

"And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop" (Doctrine and Covenants 51: 4). This refers to the church in Kirtland, Ohio, in 1831, given in May of that year.

"And it is wisdom, also, that there should be lands purchased in Independence, for the place of the storehouse. . . ." (Doctrine and Covenants 58: 7.) This refers to Independence, Missouri, given in 1831, three months after the one received at Kirtland.

"Therefore, the residue shall be kept in my storehouse, to administer to the poor and needy." (Doctrine and Covenants 42: 10.) "And the storehouse and the temple and the salvation of my people, are the same to me now that they were in the day when I gave the revelation." (Doctrine and Covenants 122: 6.)

This last revelation was given to the Reorganization in April, 1894, and is no dead issue. The following outline will be of service in this connection to those who desire to make a more extended study of the subject:

#### THE LORD'S STOREHOUSE.

##### 1. WHAT IT IS.

(a) The depository of "all things," moneys and

- properties belonging to the church. D. C. 51: 4.
2. HOW SUPPLIED.
    - (a) Through the consecrations of the church. D. C. 82: 2.
  3. MAY CONSIST OF
    - (a) Moneys, lands, herds, houses, factories, plants, mines, merchandise, elevators, granaries, banks, etc. D. C. 81: 4; 101: 12; 128: 6.
  4. WHAT THE PURPOSE.
    - (a) To supply the widow, orphan, and the poor. D. C. 82: 2; 42: 10.
    - (b) To supply stewardships. D. C. 101: 2.
    - (c) To foster the temporal interests of the church. D. C. 128: 1, 2.
  5. GENERAL MANAGEMENT.
 

Bishopric and organization. D. C. 51: 4; 77: 1; 128: 2, 3, 8.

#### TO ORGANIZE FOR GATHERING AND FULFILL THE LAW.

It becomes the duty of the bishopric to organize and form industrial associations among the Saints under existing federal and state laws for the following reasons set forth in Doctrine and Covenants 128:

1. The conditions surrounding the work.
2. The increase of the membership of the church, an increase from a membership of 26,706 in 1892, to 68,000 in 1913.
3. The increased desire for *settling together*.
4. Necessity existing for obtaining places for settlements in the *regions round about*.

*The end designed* in such a movement we state, and for emphasis we segregate the parts: To form settlements—In different localities—In the regions round about—Under terms of association—Of those who are desirous and willing—For the benefit of themselves—Their fellow church members—The whole body of the church—Using the things of this world in a manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

The custodians of the properties of the church (men holding the office of bishop with a presiding head) are empowered to prosecute the work of caring for and *using such properties as are confided to their care to accomplish the end designed*. (See Doctrine and Covenants 128: 2.)

These associations among the Saints are to be varied according to the varied qualifications existing among working men. Farmers would need agricultural associations; miners, miners' associations; manufacturers, manufacturers' associations; tradesmen, tradesmen's associations, etc.

The burden of organization is placed upon (1) The Presiding Bishop and his counselors. (2) Other bishops of the church. (3) Such other officers as the bishop may call together.

What are these organizations whose duty it is that the Bishop should take steps to organize?

Answer: They are the "organizations contemplated in the law," Doctrine and Covenants 128: 8.

These organizations referred to in the law are such as the following:

I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they be organized according to my laws, if otherwise, they will be cut off.—Doctrine and Covenants 51: 1.

The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion.—Doctrine and Covenants 77: 1.

See also Doctrine and Covenants, sections 81, 89, 93, 101.

#### GRANTING INHERITANCES AND PLACING OF STEWARDSHIPS.

The Savior makes the statement unto his people as recorded in Doctrine and Covenants 38: 4, and promises them a land for their inheritance upon which there shall be no curse when he comes. If faithful they are to possess it, and their children after them forever, while the earth shall stand; and to possess it again in eternity, no more to pass away. This matter of inheritance is something that is not to exist alone in the mind of the Saints, but the promise is "*to possess*."

The Lord speaks unto the bishop of the church, Edward Partridge, and those whom he chooses as counselors, and assigns unto them the duty of appointing the Saints gathering unto the land of Kirtland their portion, which portion is according to the gospel standard of equality; that is, each family according to its just needs. This portion is to be the inheritance of the Saints, for them to hold in the church so long as they are members of the church. If they prove themselves unworthy they claim only that portion which is deeded to them, the consecrated portion they can not claim (Doctrine and Covenants 51: 1). This is the rule which applies to every man that comes unto the land of Zion to receive an *inheritance*. (Doctrine and Covenants 58: 7.) The surplus consecrations are placed in the hands of the bishop to *purchase lands for the inheritance* for the children of God. (Doctrine and Covenants 58: 11.) Too much importance can not be attached to the *purchase of land* in the gathering places. "Back to the land" should apply to the Saints. The wealth is in the soil and when the Saints are able to occupy upon the land in righteousness, the curse being removed therefrom, the redemption of Zion, the receiving of inheritances and granting of stewardships may be made possible. Settling upon the fertile acres in the rural districts in the regions round about is as big a factor in the gathering of the Lord's people as is the purchase of houses and lots in the chief cities of the stakes.

All should have an inheritance, a home; and all who are physically able should have a stewardship or employment. This stewardship is appointed under the law to *every man*. Notice the emphasis which we place upon the terms *every man*. "*Every man* shall be made accountable unto me, a *steward* over his own property, or that which he has received by consecration."—Doctrine and Covenants 42: 9.

There are two classes of individuals in the church, namely, (1) those who own property, and (2) those who do not. Both classes are to be made stewards. "*Every man*," according to the law, that comes up to Zion, must lay all things before the bishop in Zion. (Doctrine and Covenants 72: 3.) In making this showing before the bishop, if the individual is of the class which has property, he is made steward over such portion of his own as is sufficient for himself and family; while such property as is a surplus, or that which is more than he has need for himself and family, is consecrated unto the bishop. So much for class number one, those who are made stewards over their own property. Now for class number two, those who have not property sufficient for themselves and families. This class is to be made stewards also, but the law says how it shall be done: He "shall be made accountable unto me, a steward over . . . that which he has *received* by consecration." So all classes are to be provided for with stewardships.

To aid the bishopric in the matter of establishing stewardships, the industrial organizations, as discussed in another part of this paper, are in evidence. "It is wisdom in me, therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint *every man* his stewardship."—Doctrine and Covenants 101: 2. The bishopric is a part of the organization, and as bishops they perform their functions in connection with the organizations.

The foregoing are only the more important duties of the bishop, as the writer discerns them. Much detailed matter of necessity had to be eliminated. We have sought to prepare this article with care and wisdom, and to occupy upon those grounds warranted in God's revealed word.

JOSEPH ROBERTS,  
Bishop of Lamoni Stake.



## THE BOOK OF MORMON AS A TRANSLATION.—PART 2.

BY W. R. DEXTER.

### THE WITNESSES DO NOT RETRACT EVEN AFTER LEAVING THE CHURCH.

On April 11, 1838, charges were preferred against Oliver Cowdery, by Seymour Bronson. He was tried before the bishop's court on the 12th, and expelled from the church. This account is found on page 133 of *Millennial Star*, volume 16, where reference is made to Book "A," Far West Record.—Church History, vol. 2, p. 150.

From the above we see that Oliver Cowdery, on April 11, 1838, was expelled from the church. His testimony in regard to the Book of Mormon will be strengthened, if he still maintained that testimony till his death. Below we quote from a letter written by Hiram Page to Doctor Warren Cowdery, brother of Oliver Cowdery, after the death of Oliver as printed in the Church History, volume 4, page 515.

During his (Oliver Cowdery's) sickness his mind was strong; although his bodily strength failed, his mind was clear and active. . . . Among his last words, was to reaffirm his testimony to the Book of Mormon.

On April 13, (1838,) charges were preferred against David Whitmer, upon which he was tried before the high council and expelled. An account of this trial is found in the *Millennial Star*, volume 16, pages 133 and 134, where reference is made to Far West Record, Book "A."—Church History, vol. 2, p. 150.

As in the case of Oliver Cowdery, if this man maintained his testimony in regard to the Book of Mormon until his death, while remaining out of the church, the evidence is materially strengthened. Below we give the testimony of David Whitmer toward the close of his life, preceded by an article appearing in the *Richmond (Missouri) Conservator*, March 24, 1881:

Elsewhere we publish a letter from David Whitmer, an old and well-known citizen of Ray, as well as an indorsement of his standing as a man, to some unwarranted aspersions made upon him.

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joseph Smith translated the Book of Mormon (a facsimile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning." Having resided here for near a half of a century, it is with no little pride that he points to his past record with the conscientiousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary, to warrant such an attack on him, come from what source it may, and now with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well-nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness to its fulfillment. His attacks on the vileness that has sprung up with the Utah Church, must have a salutary effect upon those bigamists who have made adultery the corner stone in the edifice of their belief.—Church History, vol. 1, p. 57.

Following is the indorsement as published in the *Richmond (Missouri) Conservator*:

We, the undersigned citizens of Richmond, Ray County, Missouri, where David Whitmer has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

Given at Richmond, Missouri, this March 19, 1881.

Gen. Alexander W. Doniphan.

Hon. George W. Dunn, Judge of the Fifth Judicial Circuit.

Thos. D. Woodson, President of Ray County Savings Bank.

J. T. Child, Editor of *Conservator*.

H. C. Garner, Cashier of Ray County Savings Bank.  
 L. C. Cantwell, Postmaster, Richmond.  
 George I. Wasson, Mayor.  
 James A. Davis, County Collector.  
 C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.  
 George W. Trigg, County Clerk.  
 W. W. Mosby, M. D.  
 W. A. Holman, County Treasurer.  
 J. S. Hughes, Banker, Richmond.  
 James Hughes, Banker, Richmond.  
 D. P. Whitmer, Attorney at Law.  
 Hon. James W. Black, Attorney at Law.  
 Thomas McGinnis, Ex-Sheriff Ray County.  
 J. P. Quesenberry, Merchant.  
 W. R. Holman, Furniture Merchant.  
 Lewis Slaughter, Recorder of Deeds.  
 George W. Buchanan, M. D.  
 A. K. Reyburn.—Church History, vol. 1, p. 56.

This establishes the witness as of good reputation and of "the highest integrity," at the time he published the following:

A PROCLAMATION.

*Unto all nations, kindreds, tongues, and people, unto whom these presents shall come:*

It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in conversation with him last summer, denied my testimony as one of the three witnesses to the "Book of Mormon."

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements, as then made and published.

"He that hath an ear to hear, let him hear," it was no delusion! What is written is written, and he that readeth let him understand.—Church History, vol. 1, p. 55.

We quote the following from Church History, volume 4, pages 361 and 362:

The *Kansas City Journal* of June 5, also contained an interview with David Whitmer. Among other things Mr. Whitmer said:

"A few months after the translation was completed, that is in the spring of 1830, Joseph had the book published, and this (showing a well-worn volume) is a copy of the first edition, which I have had in my possession ever since it was printed."

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph, Oliver Cowdery, and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the Book of Ether and many others. They were shown to us in this way, Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now and distinctly heard the voice of the Lord declaiming that the records of the plates of the Book of Mormon were translated by the gift and power of God."

"Who else saw the plates at this time?"

"No one. Martin Harris, the other witness, saw them the same day and the eight witnesses, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, sr., Peter Whitmer, jr., Hyrum Smith, John Whitmer, and Samuel H. Smith saw them next day."

"Did you see the angel?"

"Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

"Can you describe the plates?"

"They appeared to be gold, about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance. Smith made facsimiles of some of the plates, and sent them by Martin Harris to Professors Anthon and Mitchill, of New York City, for examination. They pronounced the characters reformed Egyptian, but were unable to read them."

The above clearly shows the position of David Whitmer eight years before his death, which occurred January 25, 1888. Much more evidence could be offered concerning the testimony of this man, but it is unnecessary.

Martin Harris, who died at Clarkston, Cache County, Utah, Saturday, July 10, 1875, wrote from Smithfield, Utah, to Mr. H. B. Emerson, of New Richmond, Ohio, in November, 1870, and in January, 1871, and bears a renewed testimony.

SMITHFIELD, UTAH, November 23, 1870.

*Mr. Emerson; Sir:* I received your favor. In reply I will say concerning the plates: I do say that the angel did show to me the plates containing the Book of Mormon. Further, the translation that I carried to Professor Anthon was copied from these same plates; also, that the professor did testify to it being a correct translation. . . .

SMITHFIELD, CACHE COUNTY, UTAH TERRITORY, January, 1871.

*To H. Emerson; Dear Sir:* Your second letter, dated December, 1870, came duly to hand. I am truly glad to see a spirit of inquiry manifested therein. I reply by a borrowed hand, as my sight has failed me too much to write myself. Your questions: Question 1, Did you go to England to lecture against "Mormonism"?

Answer. I answer emphatically, No, I did not; no man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates; nor the organization of the Church of Jesus Christ of Latter Day Saints, under the administration of Joseph Smith, jr., the prophet whom the Lord raised up for that purpose, in these the latter days, that he may show forth his power and glory.—Church History, vol. 1, p. 51.

John Whitmer, one of the eight witnesses, in 1836, in an address published in the March issue of the *Messenger and Advocate*, upon leaving the editorial chair, writes:

It may not be amiss in this place to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning. To say that the Book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department. Therefore I desire to testify to all that will come to the knowledge of this address that I have most assuredly seen the plates from

whence the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished; therefore, Know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.—*Messenger and Advocate*, vol. 2, pp. 286, 287.

John Whitmer wrote Heman C. Smith, Lamoni, Iowa, December 11, 1876, as follows:

FAR WEST, CALDWELL COUNTY, MISSOURI, December 11, 1876.

H. C. Smith; Dear Sir: Your letter came to hand—your request considered. First, as for giving all particulars that I know of the Book of Mormon, can not be written on one sheet of paper; therefore permit me to be brief. From what you have written I conclude you have read the Book of Mormon, together with the testimonies you read my name subscribed as one of the eight witnesses to said book. That testimony was, is, and will be true, henceforth and for ever.

Respectfully yours, JOHN WHITMER.

The testimony of these men and the thousands who have testified since the coming forth of the Book of Mormon that that work was brought forth by the power and inspiration of God must stand until some one is found to whom God has revealed the contrary, or who by other substantial evidence is able to gainsay the strong testimony of those who have claimed, and do claim that this book is of divine origin. The Book of Mormon has now been extant as a book since 1830 (eighty-three years) and as yet has not been successfully accounted for by any other way than that suggested and certified to by the eight and the three witnesses, on the fly leaves of the book.

To assume a mistranslation, without having the data from which to prove such an assumption, is the height of folly; and for anyone to assume that because certain scholars differ with Joseph Smith as to the translation of certain facsimiles published in connection with the partial translation of the so-called Book of Abraham, that the Book of Mormon was not correctly translated, is a far-fetched argument, for the following reasons:

#### BOOK OF MORMON AND BOOK OF ABRAHAM NOT ON SAME BASIS.

1. God submitted the Book of Mormon for translation; Mr. Chandler, the Book of Abraham. 2. The Lord superintended the translation of the Book of Mormon, directly through the Urim and Thummim and revelations from time to time; there is no evidence that such was the case with the Book of Abraham; in fact, the evidence is to the contrary. 3. God placed his approval upon the Book of Mormon by revelation to the church; not so with the Book of Abraham or Pearl of Great Price. 4. The church prior to 1844 indorsed and the Reorganized Church has since indorsed the Book of Mormon; but neither ever indorsed the Book of Abraham, either as to translation or doctrine. 5. Eleven witnesses are on record as to the correctness and divinity of the Book

of Mormon; not so with the Book of Abraham. 6. Joseph Smith claimed no knowledge of the language of the Book of Mormon plates and of necessity depended upon inspiration for that knowledge; Joseph Smith claimed to have a knowledge of Egyptian, hence was not necessarily dependent upon divine aid in his translation of the Book of Abraham.

The following from the Doctrine and Covenants will show that according to a revelation given to Joseph Smith, March, 1829, God had submitted the plates to him and assumed a superintendency over the work of translating:

He who spoke unto you said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, jr., and have commanded you that you should stand as a witness of these things, and I have caused you that you should enter into a covenant with me, that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.—*Doctrine and Covenants* 5: 1.

And to further show that Joseph Smith claimed the Lord's superintendency, we quote the following:

And if this be the case, behold, I say unto thee, Joseph, When thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again. And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have intrusted with thee.—*Doctrine and Covenants* 5: 6.

We need not give evidence that the papyrus from which the so-called Book of Abraham was translated was secured from Michael H. Chandler, as the Reverend Spalding gives this in his pamphlet, page 14.

There is no direct evidence that Joseph Smith, jr., translated the Book of Abraham by divine revelation, and there is absolutely no evidence that he did it at the command of the Lord. The strongest and only statement in defense of the idea of divine assistance in translating this book is quoted by Mr. Spalding, as follows: "Truly can we say, The Lord is beginning to reveal the abundance of peace and truth."—*Church History*, volume 1, page 569. There is no evidence to show whether Joseph Smith had reference to the Lord bringing the papyrus to light, or the Lord's assisting him in its translation; but from other statements we discover that Joseph Smith proceeded to translate an alphabet to the Book of Abraham.

The remainder of the month, I was continually engaged in translating an alphabet to the Book of Abraham and arranging a grammar of the Egyptian language as practiced by the ancients.—Mr. Spalding's pamphlet, p. 14.

From this we discover that Joseph Smith must have had a knowledge of Egyptian or he could not have been engaged in arranging a grammar of the Egyptian language. Nothing of this kind took place

in the translation of the Book of Mormon; he translated it by the power of God without a knowledge of the language in which the plates were written; he made no grammar of the language of the plates. The preponderance of evidence is that Joseph Smith did not claim divine assistance in the translation of the Book of Abraham, but did it from his knowledge of the Egyptian language as a man, or scholar, and not as the prophet of God.

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

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16.

The revelation from which we quote above was given February, 1831, four years before the papyrus was submitted by Mr. Chandler to Joseph Smith for translation, and this revelation was accepted August 17, 1835, by the General Assembly.—See Doctrine and Covenants 108A. At no time up to the death of the Prophet in June, 1844, was a revelation given placing the stamp of God's approval upon either the translation or the doctrine of the Book of Abraham.

By adopting the Book of Doctrine and Covenants (1835 edition), the General Assembly adopted the forty-second section, and with it the Book of Mormon. The church as a body never took any action approving or disapproving of the Book of Abraham, and therefore can not be bound by any error Joseph Smith may have made (if indeed any has been made) in translation.

Judge John F. Philips, in his decision in the Temple Lot Case, says:

The only authorized and recognized books of doctrine and laws for the government of the church from 1830 to 1846 were the Bible, the Book of Mormon, and the Book of Doctrine and Covenants.

The reader will notice that 1846 is two years after the death of the Prophet Joseph Smith. No mention is made of the Book of Abraham or The Pearl of Great Price.

Mr. Spalding's argument is weak when he attempts to hold the church responsible for the actions of Joseph Smith as a man, and to claim that the Book of Mormon is a mistranslation, offering as proof statements relative to the Book of Abraham. He can not construe the argument against the Book of Abraham to apply to the Book of Mormon, because the circumstances surrounding the translation of the two are entirely different, no claim to

divine direction and supervision being made for the Book of Abraham.

#### CHURCH HISTORY ON THE SUBJECT.

The Reorganization is best represented in the language of the church historian, who, speaking concerning the Book of Abraham, says:

These extracts, as we understand, are from a translation of a roll of manuscript found with some Egyptian mummies purchased of a traveler who visited Kirtland, Ohio, a few years before for the purpose of exhibiting the mummies. The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it can not be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents.—Church History, vol. 2, p. 569.

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### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH TRUTH REVEALED.—PART 7.

BY E. E. LONG.

SELECTING A FIELD.

Now that the society has been organized, the next matter of concern is the field to be occupied.

The historian says: "The first question of importance to be decided was in regard to the definite field to be cultivated. The selection was made with deliberation."—Reformation of the Nineteenth Century, p. 128.

After considerable "deliberation" with reference to the Chinese, the Koreans, the North American Indians, et al., to use their own words,

This principle guided those in authority in the newly organized society in the selection of our first foreign mission field. But the dictates of a discriminating judgment and sound policy plainly indicate that our first efforts should be expended more in reference to permanent effect and extended influence in order to ultimate success than to immediate results, and hence our labors should be devoted to that nation which, when evangelized, will exert the most powerful and widespread influence.—Ibid., pp. 128, 129.

It was decided "with one voice" that the "sons and daughters of Abraham" promised results "beyond that of any other people," because "the signs of the times also seemed to be auspicious for a successful presentation of the gospel to this historic people," and because, further:

The ultimate restoration of the Jews to their ancient home was generally accepted as the teaching of the Bible. How appropriate, how wise, how truly Christian, previous to this event, to bring the Jews residing in the Holy Land into the fellowship of the Christ and into the enjoyment of "the great salvation!"—Ibid., pp. 129, 130.

Delusive hope! They *may* establish a church, restore baptism, separate missionaries and miracles,

and organize societies by *resolution*, but they will never convert any considerable number of the "sons and daughters of Abraham" without a "thus saith the Lord" in the full meaning of the term. Israel has learned his lesson too well to be decoyed by any such makeshift as Campbellism.

After the selection of the people and the field, with whom and in which to begin work, there was no difficulty in securing the services of a man eminently qualified by nature, education and grace to work among the Jews in Jerusalem. This man was James Turner Barclay.—Reformation of the Nineteenth Century, p. 134.

The sum of \$1,200 was appropriated by the board to convey Doctor Barclay and his family—wife and three children—to Jerusalem. In a meeting held October 14, 1850, after the departure of the missionary family, it was "Resolved, That the board place at the disposal of Brother Barclay \$500 in addition to the \$1,200 already appropriated for his passage to Jerusalem, and the support of the mission for one year." Surely, this accomplished gentleman did not engage in this work from mercenary considerations.—Ibid., p. 146.

Arriving at his destination, Doctor Barclay found "missions and missionaries" galore, while money was used in extravagance in an effort to "Christianize (?) the sons of Abraham," and the historian adds:

It was an occasion of surprise also to find "the bitter hatred of everything called Christian on the part of the Jews. . . ." Doctor J. T. Barclay and family left New York at noon, September 11, 1850, and arrived in Jerusalem at sunset, February 7, 1851. Upon his return to the United States, he noted carefully that he had had an official connection with the Board of the American Christian Missionary Society just "four years, four months and four days." After a varied experience, in which there were signs of success which often did not realize their promise, and in which there was much opposition, not only from the Moslems, but from those who claimed to be Christians, it was decided to discontinue the mission.—Ibid., pp. 150, 151.

So, over against this "pioneer" effort to "Christianize Judah" we write *failure*, in great, big letters; a monument to the blind zeal of those who walk in darkness.

Right here we wish to call attention to the fact that at this time, 1849, the restoration of Israel to his long lost possessions was looked upon by the "reformers" as a certainty from a Bible viewpoint, to be followed by the ushering in of the millennial reign and the second coming of Christ. But their failure to interest Israel seems to have cast a blight upon the ardency of their hopes, because that great truth is now generally denied, especially in public discussion.

For a time the American Christian Missionary Society had no work in a foreign land. Alexander Cross, a negro slave in Kentucky, had been purchased by Christian men, given his freedom, educated, and sent to Africa as a missionary. Before he did any work he fell a victim to a fever. Thus ended the first effort to evangelize Africa—the first effort made by the Disciples of Christ.—Ibid., p. 152.

So ended their pioneer missionary efforts, and all they can report is failure.

#### THE DEVELOPMENT OF DISCORD.

The period immediately following the Cincinnati convention, up to the death of Mr. Campbell in 1866, has gone down in history as the "Turbulent Period." As already noted, we detect in the convention the rumblings of discord. There were men in the convention, and out of it, who looked upon the new move as a departure, an "innovation," without divine warrant; but the failure cited can not be attributed to their opposition. The difficulty was with the thing itself. It was *faulty*. A proposition of the soundest principles, premised upon divine truth, may miscarry for a time because of adverse conditions, but when circumstances are favorable to its application and it fails of results, there is something wrong with the principle involved.

Doctor Barclay was a talented man, one of the best men the convention could produce, with plenty of money at his disposal, and *four years opportunity*; but, so far as the primary object of his mission is concerned, his work was a dismal failure. Why? Because he had "run without tidings." God did not authorize his mission, and Judah will never be "Christianized" until He gives the command (Isaiah 11:11; John 10:4, 5); and it will not likely be given to a convention of men who say, "We want no new message from the skies—no ambassadors from Christ."

Mr. Campbell had sown the seeds of discord that were destined to shatter his reformation into fragments. One of the planks in the "bottom" on which they had "put to sea" was, "A divine warrant has always been essential to any acceptable worship. The question, 'Who has required this at your hands?' must always be answered by a 'Thus saith the Lord.'"—Christian System, p. 38. That plank, and some others equally important, had been surreptitiously removed by the convention. There was an element who positively refused to stand on the re-modeled structure.

Mr. Campbell, in his *Christian Baptist*, had taken a decided stand against everything sectarian. Nothing escaped his satirical caricatures. Missionary societies, Bible societies, Sunday schools, and the like, had been held up to ridicule and branded as marks of the beast. His influence had extended far and wide, and his peculiar hobbies had become deeply rooted in the minds of many of his most faithful admirers, who cherished the hope that the "reformation" would accomplish the purpose of its inauguration. His opposition to everything creedish had struck a responsive chord with men who were imbued with reformatory ideas, and he had gathered around his standard an army of stalwarts who were as ready to attack "innovations" within as they were heresies without. We read:

While authoritative definition always has its evils, it is equally true that no definition at all is sometimes not entirely

free from difficulty. The anti-creed doctrine of the Disciples was, in some respects, a boomerang. Having no authoritative interpretation of the Scriptures, every man became his own interpreter, and consequently there were times when it was eminently true that in the movement there were "all kinds of doctrine, preached by all kinds of men."—Reformation of the Nineteenth Century, p. 211.

What else could they expect? One man had as much right to interpret the Scriptures as another. When men depart from that which is written they should not be surprised at confusion. It is plainly stated in the Scriptures, "No prophecy of the Scriptures is of any private interpretation."—2 Peter 1: 20.

It is an evident fact that there had been a grave departure from the divine method as manifested by the condition described above, "all kinds of doctrine, preached by all kinds of men."

It is not too much to say that a crisis had been reached in the movement. It was impossible to make progress by many of the old methods, and yet some held on to the old with a tenacity worthy of a better cause. . . . But when they came to the period of readjustment and progress, on the lines of the new society which the war had produced, they found that they could not any longer work upon the old lines with any hope of permanent success, and yet there was great apparent danger that in their anxiety to set their house in order they would lose much of the evangelistic fervor which distinguished them during the earlier period of their movement.—Ibid., pp. 210, 211.

So Mr. Campbell was mistaken when he wrote in 1835, "We flatter ourselves that the principles are now *clearly* and *fully developed*." In the short space of fourteen years "many of the old methods" had become a hindrance to progress. Instead of uniting all believers in Christ "with honor to themselves" the Disciples were themselves being rent asunder by the application of the methods that required twenty-five years to "argue" out.

But when the period of introspection dawned, and the Disciples became deeply interested in their own organization and development, then it was that some of the straightest among them began to feel the reflex force of the anti-creed doctrine which they had so earnestly preached. When brethren began to think for themselves, with respect to church organization, the public worship and missionary societies, then it was that most intense preachers of the anticreed crusade began to feel the need of some interpretation of the Bible that would help them to scotch the forward movement which had broken with the obsolete methods of the past.—Ibid., p. 212.

So, after more than forty years of labor in trying to restore the primitive order of things, they have made the startling discovery that their methods are "obsolete," a hindrance to progress, and must be abandoned. Some authoritative standard of interpretation of the Scriptures is necessary in order to maintain unity; and the anathemas that they have been hurling at others for their "human inventions" fall heavily upon their own heads. Such is the fate of man-made devices when opposed to the wisdom of God.

This introspection, as I have called it, led to an earnest desire on the part of many to make progress commensurate with the demands of the new conditions of society which had been evolved out of the war. These are called the "progressives." There were others, however, who refused to accept the changed conditions; or, if they were compelled to accept them, they utterly refused to adapt themselves to these conditions. These men were called the "anti-progressives." Thus, two opposing forces were definitely formed.—Ibid., p. 213.

On page 215 the same writer says:

It can not be denied that at the very beginning of the movement Mr. Campbell in his *Christian Baptist* had laid the foundation for much of the opposition which was now experienced with respect to organized missionary work.

Mr. Campbell had opposed everything that squinted at "sectarianism" until he exhausted his prolific vocabulary in the use of satirical invectives. But now he, with the majority of his followers, find it "expedient" to adopt certain sectarian methods in order to make progress.

During this "turbulent period" the defection became more pronounced as the clouds of error thickened, and the breach between the contending factions gradually widened, resulting in two separate bodies, which continue to the present time.

A noted "anti" sounded the following note of alarm as early as 1865:

He is a poor judge of men and things who does not see slowly growing up among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of this brotherhood to receive changes. Be not deceived, brethren, the Devil is not sleeping. If you refuse to see the danger till ruin is upon you, then it will be too late. The wise seaman catches the first whiff of the distant storm and adjusts his ship at once. Let us profit by his example.—Reformation of the Nineteenth Century, pp. 207, 208.

The heresy hunters were busy marshaling their forces in opposition to the "innovations" of the progressives. Open attacks were made upon the "societies," and "instrumental music" became a bone of contention. A prominent writer says: "Thomas Campbell had unwittingly planted the seeds of this controversy in giving utterance to the now famous declaration: 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent!'"—Ibid., page 279. Having taken deep root in the fertile soil of independent thought, it grew and waxed strong. A minor party contended for the rigidity of the text, while the others pointed to the great elasticity of the law of expediency. With one the "societies" were "innovations" contrary to the original standard. With the other the organization of the missionary society was merely "the first tardy attempt to undo the mistakes" of Scott and collaborators in the dissolution of the Mahoning Association.

The introduction of instrumental music in public worship by some congregations added fuel to the flames.

In the next few years the question had taken a broad range, and the conflict between the progressive and conservative elements of the church, in many places, became bitter and unchristian. The great truths of the gospel, which it had been the mission of the Disciples to proclaim, were consigned to the rear, while brethren quarreled and sometimes divided over the means to be employed as to the worship of God.—*Ibid.*, p. 283.

In many places the public witnessed the spectacle of a church, whose leading tenet was the union of all Christians, going to pieces over the use of a mere expedient. The situation was critical. The antiorgan element, though usually in the minority, were for refusing all fellowship with their more progressive brethren.—Page 285.

The controversy was never settled. The anti element are still pushing the fight with unabated zeal. The "bitter" and "unchristian" spirit still exhibits itself, dividing congregations, the fate of the "wooden devil" depending upon the majority of the contestants. J. W. McGarvey, the pioneer antiorganist, who refused to worship in a congregation where the organ was retained, died recently, and the "antis" say the "digressives" played the organ at his funeral. Here is the text in full:

All of our readers know that J. W. McGarvey was opposed to the use of instrumental music in the worship, several years ago withdrawing from his church at Lexington, Kentucky, when they introduced it, and placing his membership where they did not use it. I fail to see the consistency of McGarvey's course in opposing instrumental music, and yet spending his life in building up a religious body which did believe in and practice it even to the disrupting of hundreds of churches. Contrary to the faith of the old man, they played the organ at his funeral. It seems that they thought they would not give the "antis" any more consolation from McGarvey than they could help.—D. A. Somner, in *Octographic Review*, December 26, 1911.

The strife is certainly fierce that follows a victim to his grave.

Another writer, who evidently was not in sympathy with the progressive element, wrote:

We can not by any possibility know that a certain element of worship is acceptable to God in this Christian dispensation, when the Scriptures are silent in respect to it. To introduce any such element is unscriptural and presumptuous.—*Reformation of the Nineteenth Century*, p. 282.

All the bitter strife and unchristian controversy might have been averted had they not severed the line of communication between themselves and the fountain of truth by denying God the right to reveal his will to them. It is a sad plight to be in when men are face to face with a proposition upon which the Scriptures are silent, and when the ties of love are being rent asunder, that they must listen to the resounding echo of their despairing cry, "We can not by any possibility know . . . when the Scriptures are silent." Why, the Scriptures are very plain upon the matter. "God is no respecter of persons."—Acts 10:34. "Ask and ye shall receive."—Matthew 7:7. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-

braideth not; and it shall be given him."—James 1:5.

When "contentions" arose among the Saints over the "service of song" in divine worship the "voice of the Spirit" put an end to the controversy.

Let the young men and the maidens cultivate the gift of music and of song; let not the middle-aged and the old forget the gladness of youth and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the saints assemble for prayer and testimony, that the feelings of the tender and the sad may not be intruded upon.—*Doctrine and Covenants* 119: 6.

The Sabbath question, too, arose,

And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments.—*Doctrine and Covenants* 119: 7.

That settled the matter; and on such questions there is unity of sentiment and concert of action the world over, while the ranks of our contemporaries are still broken and the strife continues, according to the latest issues of the "anti" journals.

#### THE PARTING OF THE WAYS.

A brief note from the "transition period" must suffice. The death of Mr. Campbell brings us to the parting of the ways. The passing of the "great leader" removed the magnetic force of adhesion and the power of unity among the Disciples had vanished.

For seventeen years Alexander Campbell stood at the head of the marching column of our missionary host. . . . During all these years he served as president of the Missionary Society and contributed of his means to its support. But his voice was scarcely hushed in death before the enemies of missionary cooperation in general, and the American Christian Missionary Society in particular, made use of his great name in defense of their methods of obstruction.—*Reformation of the Nineteenth Century*, p. 288.

The closing months of the year 1866 witnessed widespread disaffection.—*Ibid.*, p. 290.

While the cause of world-wide missions had suffered loss through the sudden crystallization of a distinctly antimissionary party, the battle was not so nearly over as the enemies of cooperation imagined.—P. 292.

The next three years were spent in fruitless attempts to devise some plan that would harmonize all factions and secure the cooperation of the entire brotherhood.—Page 293.

Whoever read where the apostles spent any time devising "plans" in an effort to harmonize dissenting factions? We leave the foregoing without further comment, and pass on to the next important "landmark" in their history.

(To be continued.)

## The Staff

EDITED BY AUDENTIA ANDERSON.

### Comments.

**OPPORTUNITY.**—We are wondering if you music-loving people of the church realize just what door of opportunity is opening to you in the establishment of this column. We desire to see it used! We want The Staff to scintillate with notes, vibrant to every wave of musical activity which passes over our people. Are you alive? Get in touch and *keep in touch!* *Be attuned!*

**SINGING SCHOOL.**—What has become of the old-fashioned singing school? Its passing is coincident with the establishment of public school music. Which plan is the better? Is the present generation of young people better equipped—can they read more accurately at sight, or more independently than those who preceded them? If we are progressing let us rejoice; if not, let us revive the old-fashioned singing conventions! Let us hear from everyone who has had experience or opportunity to observe conditions along these lines.

### Notes of the Staff.

Brother H. E. Moler closed just prior to his departure for his missionary field, a term of singing lessons given to a class of over thirty. This class was composed of pupils from the age of nine to fifty years, and was formed for the purpose of teaching the rudiments; chiefly with the object in view of reading vocal music at sight. This is a fine beginning, Brother Moler, and the fruit of earnest endeavor in this direction will be harvested in later years. Keep going!

The Children's Chorus of the Stone Church in Independence gave their third semiannual concert on Tuesday evening, June 3. A program of fifteen numbers entertained the large audience, which responded with a liberal financial contribution, which goes to the music fund of the chorus. These classes are composed of children from the age of eight years upwards, and when combined, as in concert work, number one hundred and fifty. It is the intention to take up a cantata or operetta for next year's work.

The farewell concert given by Sister Marie Riggs in Kansas City, Monday evening, was enjoyed by a throng which filled the New Casino. The playing of this young sister is truly wonderful. Her delicacy of touch, her accuracy, both in memory and technique, her soulful interpretations are certainly beyond that of the usual girl of her age. We trust her work abroad, under Mr. L'Hivene, may be characterized by the same thoughtfulness and consecration she has shown in these preparatory years; and that success unqualified may attend her efforts.

The Sunday school orchestra at Independence, under the direction of Brother A. H. Mills, will give a concert about the middle of June. It is with regret that we are to lose Brother Mills in this capacity, but since it is a "call higher up" that takes him away we are content. He was appointed by conference to labor in Colorado.

The following newspaper extract shows the power of music over the human mind even when that mind is not *in tune*: "NEW YORK, May 20.—The presence of mind of a nurse at

the Amityville Asylum prevented a terrible panic among the four hundred insane patients when one of the outbuildings at the institution took fire. Screaming with fear, intensified by the hideous laughter of some of the hysterical inmates, the patients crowded the corridors, or beat at the doors of their cells. Doctor O. J. Olsey and his eighty attendants expected at any moment that their charges would get beyond their control. Suddenly one of the young women nurses ran to the piano and began a lively march song, singing the words in a clear, high voice that rose above the clamor of the excited maniacs. The music had an instantaneous effect, and in a few moments perfect quiet was restored."

Some years ago, Brother Joseph Luff composed the following little poem, and having a number of copies, distributed them among the worshipers at the Independence church prayer meeting on our fast Sunday last April. They are inspiring and acceptable, and came as an uplift.

FAST DAY INVOCATION.

Tune: Arlington, O. M.

With outstretched hands and yearning hearts  
Thy kneeling church appears  
To dedicate to thee, O Lord,  
Its fasting, prayers, and tears.

Our needs impel—thy words invite,  
And love the act inspires;  
Come, then, O Lord, and sanctify  
Our offerings and desires.

Truth is thy realm and wisdom shines  
Where'er thy voice is heard;  
Sweet peace pervades the atmosphere  
By thy dear presence stirred.

Desiring these and loving thee,  
We ask that thou wilt bring  
Thine angels, Spirit, light, and power  
To grace our gathering.

Our sessions, councils, meetings bless—  
Thy ministry inspire;  
Let love on all our altars burn—  
A holy, ceaseless fire.

Pardon the sins that stain our past;  
Strengthen our future need;  
Speak to our list'ning ears, and all  
Our hung'ring spirits feed.

Perfect our ranks—our course prescribe—  
Courage with meekness give;  
Equip thy pleading church, O God,  
To labor, love, and live.

### Musical Notes.

German statistics of opera show that Richard Wagner's works were performed more than twice as many times as those of any other composer, or 1,815 times. The next highest being 850 performances of Puccini's works, for the year. The Metropolitan Opera House, which closed for the season on April 19, also employed Wagner's works more than those of any other composer, but the number of times was only 85, while those of Puccini numbered 28. Some room for reflection here.

Commencing July 1, 1913, Columbia University will have a new department under the management of Professor W. H. Hall, who will occupy the new Chair of Choral and Church Music, to be maintained by an endowment fund now at the university's disposal.

One prominent authority, Mr. Kriens, has expressed his conviction that as efficient, if not superior, teaching is to be had in America as in Europe; though he admits that a superior "musical atmosphere" exists in the latter country, because of government and municipal aid that is there given. Concerning this it may be noted that Boston has given municipal concerts for a number of seasons past, with splendid success. These are usually held in the halls of municipal buildings, one of which has a capacity of about one thousand two hundred people, and has been crowded to its utmost capacity, admission being by ticket which may be procured free. The concert opens with a lecture by Professor Elson, of the Boston Conservatory of Music, in which is explained the character of the composition to be performed, and of the instruments employed in their rendition. This is followed by orchestral, and instrumental and vocal solo numbers. As the season's course is progressive it has proven to be not only popular but educational to a marked degree; and the result shows already in a gratifying increase of interest in music among the people.

The director of music of the Panama-Pacific International Exposition in San Francisco, in 1915, is to be Professor George W. Stewart, of Boston, who held a similar position at the Saint Louis Exposition. It is expected that about fifteen thousand singers will arrive from Germany. Valuable prizes will be given in competition for male choir, mass chorus, and folk song rendering. The latter will also be sung, comprising those of all nations, by a great chorus consisting of twenty thousand trained choristers from various countries.

In New York the park commissioner has arranged for concerts in about twenty-five parks. He has determined to have both brass band and orchestra music, in order that the people may decide which is the most popular. The result may be interesting to us.

Marcell Sembat, of the French Chamber of Deputies, lately has argued for the use of music as a cure for crime. This is being sustained by psychologists of world-wide reputation. Professor Gates claims to have demonstrated that disagreeable emotions develop poison in the blood, while those of an opposite nature are beneficial. This principle was in use among oriental nations anciently.

There are loyal hearts and spirits brave.  
There are souls that are pure and true;  
Then give to the world the best you have.  
And the best shall come back to you.

Tincture all your thoughts with kindness, all your ambitions with helpfulness, all your acts with determination, if you would make a lasting impression upon your world, be it big or little; but remember that the possession of these virtues, and all others, can not save you from calumny if you insist upon doing your own thinking.—Selected.

Properly speaking, everything depends upon a man's intentions. Where these exist, thoughts will likewise appear; and as the intentions are, so are the thoughts.—Goethe.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri.  
Mrs. Evelyn Burgess, vice president, 5920 Etzel Avenue, Saint Louis, Missouri.  
Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri.  
Mrs. Pearl Gardner, treasurer, 707 South Fuller Street, Independence, Missouri.  
Mrs. M. A. Etzenhouser, West Walnut Street, Independence, Missouri.  
Mrs. Callie B. Stebbins, Lamoni, Iowa.  
Mrs. M. Walker, honorary member, Lamoni, Iowa.

### Superintendents of Departments.

Home and Child Welfare Department, Mrs. Callie B. Stebbins, Lamoni, Iowa.  
Literary and Educational Department, Mrs. Vida E. Smith, Lamoni, Iowa.  
Eugenics Department, Mrs. Jennie Studley.  
Domestic Science Department, Miss Bertha Donaldson, 700 North Topeka Avenue, Wichita, Kansas.  
Young Woman's Department, Mrs. Pearl Gardner, 707 South Fuller Street, Independence, Missouri.  
Sewing and Aid Department, Mrs. Minnie B. Nicholson, Lamoni, Iowa.

All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Woman's Auxiliary.—July Reading.

(Home and Child Welfare Department.)

#### INSECTS THAT MENACE HEALTH.

At this season when we look for the return of the fly and other summer pests, it is timely to consider some of the conclusions reached by men interested in questions pertaining to the public health. We have long regarded these insect intruders as annoying, but it is now known that they are disease carriers, and, as such, should be guarded against as a menace to health.

#### DISEASE CARRIERS.

The Iowa Health Bulletin is authority for the statement that thousands of deaths from typhoid fever and other intestinal diseases, caused by germs carried by flies, occur annually in New York City. Frank Parker Stockbridge in the *World's Work* (May, 1912) asserts that "science has definitely fixed upon the mosquito the responsibility for every case of malaria and for every case of yellow fever."

The *Farmers' Bulletin*, How Insects Affect Health in Rural Districts, issued by the Government at Washington, District of Columbia, states that, while in malaria and typhoid we have the two principal diseases common to the United States which may be conveyed by insects, the agency of these little creatures in the transfer of disease germs is much more widespread in warm countries, and it is by no means confined to human beings. In Egypt and in the Fiji Islands there is a destructive eye disease of human beings the germs of which are carried by the common house fly. In our Southern States an eye disease known as pink eye is carried by certain very minute flies. . . . In certain tropical countries a disease known as filariasis, which somewhat resembles certain forms of leprosy, is transferred among human beings by certain mosquitoes. There is good reason to suppose that the germs of bubonic plague may be transferred from sick people to healthy people by the bites of fleas. The so-called Texas fever of cattle is unquestionably transferred by the common cattle tick, and this was the earliest of the clearly demonstrated cases of the transfer of disease by insects. In Africa a similar disease of cattle is transferred by the bite of the famous biting fly known as the tsetse fly. The germs of the disease of cattle known as anthrax are carried by gaddies, or horseflies, and when these flies subsequently bite human beings malignant pustules may result; and other dis-

coveries of this nature are constantly being made. Even the common bedbug is strongly suspected in this connection."

F. C. Walsh, M. D., writes in *Technical World* for June, 1913: "Science backs up the natural instincts of the good housewife who is so often considered 'cranky,' or overzealous in her unceasing battle with filth, vermin, and similarly 'horrid' things. To-day science is suspicious of all insects or vermin which can in any way come in contact with man. . . . Many of the insect pests have already been indicted; others have been found guilty of scattering diseases; but none should be acquitted until proved innocent. . . . First came the mosquito in connection with malaria; soon after a cousin of this fellow in connection with yellow fever; then . . . it was learned that an insignificant flea which infested rats was criminally involved in dealing not only death to humanity [through transmission of bubonic plague] but destruction to commerce as well."

#### INFANTILE PARALYSIS.

Doctor Walsh writes further: "While all this discovery in relation to insects and disease was going on, a destroyer, new to the minds of many, was silently reaping its harvest of death among the children throughout the entire country. For some unknown reason, this destroyer prefers children near the age of three as its victims. Widespread and fatal as it is, strange to relate, there are thousands of physicians who have never seen a case. . . . Yet in 1907 New York alone had an epidemic of the terrible infantile paralysis which struck down 2,500 children. . . . Since this epidemic there is scarcely a section of our country which has not received repeated visits from this treacherous menace. A child in perfect health may become its victim in an instant and there is no cure for it—any form of treatment up to the present is of little avail! . . .

"A disease of such destructive capabilities, coming on often with as little warning as a thunderclap from a cloudless sky, naturally would receive the attention of some of the most noted investigators. . . . It has been observed in a wide range of cases that the stable fly, common to all barnyards and places where horses are kept, was found in the household of everyone of the victims afflicted with the disease."

Scientists are now satisfied, from experiments made, that the stable fly is at least one means by which infantile paralysis is transmitted. "There will be waged this season a more vigorous campaign than ever before against all pests which infest the home or with which we are likely to come in any possible contact."

#### THE HOUSE FLY.

In *Good Housekeeping* for April, 1913, Woods Hutchinson, A. M., M. D., writing of infantile paralysis as, "An ancient enemy under a new name," says: "There can be little reasonable doubt that the disease is chiefly, if not exclusively, transmitted by insects; and,—what is the peculiarly encouraging feature,—these insects are not wild, but domestic animals and household pets. In fact, by far the most active criminal of the group of suspects is our old household friend and parlor boarder, the fly, just recently discovered to be one of our deadliest enemies. And why shouldn't he be? For he is both the product and the penalty of our own dirtiness and carelessness. . . . He is born of filth, he is attracted by filth, he breeds in filth.

"Every method adopted to exterminate the house fly, which may quite possibly play some part in the spread of this distressing disease, will also wipe out of existence his near cousin, the stable fly. Both alike breed chiefly in manure heaps, and principally in horse manure. Both require from ten to fourteen days to hatch from the egg laid in the manure heap. So that strict cleanliness and regular removal

of all the accumulations of manure once a week will go far to do away with both of these pests.

The stable fly and the common house fly are so nearly alike that only an expert can distinguish them apart. The only visible difference between them is that the stable fly is slightly larger and his body a little lighter in color. . . . If a fly bites you, you may be sure it is a stable fly and not a house fly."

#### KEEP OUT THE FLIES.

The official organ of the Iowa State Board of Health contains the following statement: "Scientists of all countries agree upon this point—flies not only carry disease germs in their bodies but also upon their feet. They are readily attracted by filth which they devour greedily, so common decency would suggest the advisability of keeping them out of our houses and off our food.

"It is true they are scavengers, but they spread filth and disease in doing their work. It were better to do our own scavenging; keep clean, protect all apertures with screens, capture the stray intruders, use sanitary garbage pails which are provided with a device for disinfectants, and then discharge the fly.

"Flies should be carefully excluded from sick rooms. It has been clearly demonstrated that flies carry the bacillus of tuberculosis in their bodies after being in the room where a consumptive was confined."

#### WATCH YOUR SCREENS.

"One of the most useful devices of the last quarter century is the window and door screens which make it so easily possible for all classes of people to avail themselves of the opportunity for protecting their homes and their food supplies from the dangers of disease as carried by the fly in the daylight and the mosquito at night."

Screens may be of little use if not properly fitted and kept in repair. Even young children may be taught the necessity of using the screens carefully, to avoid breaking them or holding them open unnecessarily. They should be taught not to throw the door wide open, but only so far as to permit them to pass through easily.

#### GET RID OF THE FLIES.

Says the Iowa Health Bulletin: "The doctors have declared war on the house fly. It probably disseminates every disease. It is a nuisance. Its habits are filthy. It breeds in stables and garbage pails and carries the filth it revels in and tracks it across the sugar, the butter, and the beefsteak. It paddles its horrid feet in the baby's milk. It must be exterminated. It can be driven out of every city. In an age of knowledge, screens and cheap disinfectants there is no excuse for flies in any household. Clean up your premises, get rid of the breeding places of flies, and you will get rid of flies."

#### HOW TO GET RID OF THEM.

The Farmers' Bulletin from which we have already quoted says: "All horse manure accumulating in stables or barns should be collected, if not daily, at least once a week, and should be placed in either a pit or vault or in a screened inclosure like a closet at the side or end of the stable. This closet should have an outside door from which its contents may be shoveled when needed for manuring purposes. Each day's or each week's accumulations, after they are shoveled into the closet or pit, should be sprinkled over the surface with chloride of lime, and a barrel of this substance can conveniently be kept in the closet. If this plan be adopted (and these recommendations are the result of practical experience), house flies will have almost no chance to breed, and their numbers will be so greatly reduced that they will hardly be noticeable."

From authoritative sources, we glean the following suggestions for the extermination of flies: Spray the floors around horse stalls with a good disinfectant. Pyroligneous acid is a very valuable spray, because it is effective and not inflammable. Kerosene is good, but increases the fire risk.

Screen doors are a favorite gathering place for flies, which hang about them waiting for some one to let them in. Mix a teaspoon of carbolic acid with a quart of kerosene and rub the solution on the screen door. It will at once cease to attract the fly. The same solution may be used in an ordinary plant sprayer to spray the garbage can.

A cupful of kerosene poured into each sewer trap after a rain protects it against mosquito infestation for weeks. Vaults of outside closets also should be treated with kerosene, with lime, or with both. "A form of fly trap especially effective in stores and restaurant kitchens consists of a trough of tin three quarters of an inch wide and of the same depth, and as long as the depth of the window. If this is placed close against the window on the inside and kept half filled with kerosene, every fly approaching the window will fall into it, for the fumes of the kerosene have an overpowering effect on the insect."

When a house has become infested by flies it may be cleared of them by pouring twenty drops of carbolic acid on a hot shovel. The fumes from the acid will kill all the flies from a large room. Fresh pyrethrum powder (Persian insect powder), heaped in a cone and set on fire at the top, will burn slowly, giving out a dense smoke, which will stupefy either flies or mosquitoes in a room. They must then be swept up and burned.

Other expedients resorted to in destroying flies in the house are the sticky fly paper, the poison fly paper, and the wire fly swatter, the last named being most effective in the hands of an energetic person.

Clean up every place where decaying animal or vegetable refuse accumulates. Waste paper and old rags if exposed to moisture will afford breeding places for flies. Remember all the time that flies and filth begin with the same letter and mean the same thing. An hour's work of vigorous cleaning up in the spring is worth a day's work later in the summer, as you prevent the first crop of flies. This is an important consideration from the fact that the offspring of a single fly in the course of a summer reaches a figure almost beyond belief.

## Filth lies

Let us wage vigorous warfare against these enemies of health.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### The Prayer Union.

Third Thursday in June. Our missions and missionaries in all countries. Especially let us remember the Lamanites, the Jews in Palestine, and scattered Israel, that the great tidings of the gospel may find them all.

Book of Nephi 10: 3, 4. Amos 5: 15.

Fourth Thursday in June. Our own country. That the gospel may make greater progress in converting the people of America, that Joseph's land may become through the gospel light indeed to all other nations. For our rulers, that Christian principles may actuate them, and the Spirit of God sustain them.

Isaiah 14: 32. 2 Samuel 23: 3. John 7: 26.

## Letter Department

DES MOINES, IOWA, June 11, 1913.

*Editors Herald:* Perhaps there are some of your readers who would like to know that we have landed in our new field all right. We are now quite comfortably located at 813 East Twelfth Street, Des Moines. Please note that this is not the address that was first published. The man we first rented of failed to put his house in proper condition, as per contract, so we had to find another. Please send all mail to me to this address.

We had a very good conference at Decatur, Nebraska. Brother C. W. Prettyman, of Comstock Nebraska was elected president of the district, and member of the reunion committee. Brother H. A. Scott, of 1534 Spruce Street, Omaha, was elected superintendent of the Sunday school association of the district. May the loving Father bless the work and workers of that district who have been so kind to me all the years that I have been with them.

We were permitted to attend the convention and conference of this district, and find the Saints alive to the work here, which gave me courage. I hope that our coming in their midst will not in any way hinder the progress of the Father's work; but that we all may work together in love and as the good Spirit may direct.

Brethren Parker and Williams are to start tent meetings at Boone in a few days. There are many calls for tent work in this field, and I pray the Father that he will qualify these young men for the task. I see that there is plenty here in the city to keep me busy, so I will not need to be running after the things of the world in order to find something to do.

Wife's health is still poor, but some better than when last writing. It was remarkable to see how well she has been for the past four or five weeks and how she has stood the constant strain and worry of moving. But we can see where she has received especial strength for the task.

May the Father's blessing rest upon all. If any have relatives or friends whom they think a call from me would do good, send me their addresses. As ever I remain,

J. M. BAKER.

EAST JORDAN, MICHIGAN, June 9, 1913.

*Dear Herald:* I have not seen a letter from this part of the country for some time, so will write. Brother William Davis was a welcome visitor here, and it was good to hear him tell the gospel story and instruct the Saints. It truly was food to the soul. Most of the Saints are trying to lift the banner of Christ and let the gospel light shine.

I love to read the Mothers' Home Column. It does me much good when I read how our homes ought to be. While I try in my weak way, yet I see where I fail at times. When I read how we could deny ourselves things we want and do not really need it makes me rejoice in the gospel. While my dress does not trouble me to the extent to persuade me to overdo, I am made to see I could yet do with less in order to benefit others. That is where my work seems to lie, it is to impart to others; and that is when I am blessed most.

How I long to see the time come when we will be equal and all will be peace and love, and not so much evil environment for the young. I am a mother, and while we have two children in the church, we have one not yet of the fold. Pray for me, dear Saints, that I may live in such a way that he will obey the gospel.

Ever praying for the church, I am,

Your sister,

CAROLINE DUDLEY.

HUGOTON, KANSAS, June 9, 1913.

*Editors Herald:* After arriving in San Francisco, Sister Barmore and I remained ten days before starting east. Brother and Sister Pitt remained a week. We held a week's meetings in Oakland, both Brother Pitt and I preaching. We also occupied in the pulpit in San Francisco. Brother Charles E. Crumley preached in Oakland once during the series there. He was en route to his mission field in Oregon.

We left Oakland for our trip east, Monday, May 26. Stopped one day in Los Angeles, where we were the guests of Brother and Sister Williams. Had a pleasant time. We stayed one day in Salt Lake City, where Brother A. M. Chase made our sojourn agreeable. Sister A. M. Chase was absent from home, but the children were there. They were all getting ready for removal to Brother Chase's eastern mission field. Brother Chase took us out in the automobile. We saw our new church and the principal sights of the city. We also had a general view from the roof of the Utah Hotel. It is a magnificent building, ten stories high.

We traveled from Salt Lake City to Denver over the Denver and Rio Grande Railway. We saw some delightful scenery. Arrived at Dodge City, Kansas, early Sunday, June 1. Laid over there all day. Could not get a train for this place until Monday. Arrived in the midst of my relatives here at 3 p. m. the 2d inst. We were pleased to meet again after a separation of eleven years. My mother, my two brothers and two of my sisters have moved here since I left America. Will reach my mission field in Indiana some time in July.

In gospel bonds,

A. C. BARMORE.

## News from Branches

### Omaha, Nebraska.

The somber heaps of ruins that are silent testimonials of the Easter tornado are slowly disappearing, and new and, in some places, more substantial buildings are being erected to take the place of the destroyed ones. There is still much of the shattered districts that have not been touched. These deserted, aged looking heaps, with the grass and weeds growing tall about them, are frightful reminders of the terror of that awful night.

The church was soon repaired so that the services were continued the next Sunday after the disaster. It is still a somewhat sorry looking object, all mudspattered and patched, but we will soon realize what wonders a couple of coats of good, white paint can work upon such a homely aspect.

The branch certainly appreciated the generous donation made by the General Religio Association. The gift of two hundred dollars went a long way toward lightening a heavy burden. Some of the Saints who sustained considerable loss of property have been helped greatly by such assistance. The city relief committee, Saints, and others, were quite liberal.

The work in the Omaha Branch is prospering. An ever-increasing interest is being manifested among the Saints. Our prayer services are always good, and occasionally the Spirit has instructed us in prophecy.

Some time ago one of our young men suggested that we have an early morning prayer service, at six o'clock. The idea met with favor, and after considering it we decided to try it one Friday morning. There were eighteen present and the meeting was very good. It was decided to make the meeting a regular weekly service; so every Friday at six in the morning we meet and enjoy an hour of prayer and testimony. Some have to leave for work before it is over, but that is understood, and it does not disturb the service. Another very successful meeting, which is held every once in a while, at the call of the branch president, is a men's meeting,

at different homes Sunday afternoons. Many important topics are informally discussed, and prayer is made the first feature of the meeting.

Four of our men, big and strong physically and spiritually, were recently called to the ministry. This was welcome news to the branch, for there is great need of a larger working force here.

The Sunday of June 8 was Children's Day, and four were baptized. Large audiences attended all the services of the day. In the evening a cantata was given by the Saints' choir of Council Bluffs and our choir, making a chorus of forty voices. Excellent talent was displayed. We have been shown the great possibilities along musical lines, and the value of the choir work is becoming more and more evident.

Our Zion's League is busy raising funds to help pay the debt of the branch. The Sunday school shows good growth both in attendance and interest. The primary department especially shows this. The junior and intermediate classes are all organized, and much good has come from it. We have a Bible normal class before Sunday school, and a Book of Mormon normal class before Religio in the evening. The normal work has had a hard struggle here, but valiant efforts are being exerted to make it successful. We expect to start the summer school July 7. We have some excellent instructors for this year's teaching staff, and are expecting good results, and a much larger school. Bro. J. A. Gillen, our minister in charge, is with us this week, and has delivered two splendid sermons to large and interested audiences. He will speak again for us Thursday night.

Our district missionaries, Elders C. W. Prettyman, president of the district, and W. E. Shakespeare are in town, and will hold meetings in the new district tent which has just been purchased. We expect the services to start next Monday, the 16th, in the south part of Omaha. There is a good field for work here, and we are looking hopefully toward results from the tent work. The church choir will help, and with the united prayers and earnest efforts of the Saints we are sure much good can be accomplished.

We hope to have the prayers of all Saints for the interests of the work in Omaha.

CORRESPONDENT.

## Miscellaneous Department

### Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference of the Kentucky and Tennessee districts convened at Bethel, near Cottage Grove, Tennessee, June 7, 1913, at 10 a. m., J. R. McClain and H. E. Moler presiding. The sessions were all harmonious and peaceful, the Spirit of the Lord being present. Ministers reporting: J. R. McClain, W. S. Shupe, W. L. McClain, S. E. Dickson, H. E. Shupe, J. K. Powers, and J. R. Cook. Bishop's agent reported: Total receipts, \$267.25; expenditures, \$259.02. Preaching was by J. R. McClain and by S. E. Dickson. Conference adjourned to meet at Swindlis, near Mansfield, Tennessee, October 4, 1913. S. E. Dickson, secretary.

WESTERN NEW YORK.—Conference of the Western New York District was held at Niagara Falls, June 7 and 8, Elders Stone, Ebeling and Mesle presiding. Ministerial reports read from A. E. Stone, S. W. Tomlinson, F. C. Mesle, D. F. Joy, William Brothers, George Landes, Fred Harper, J. G. Davis, Charles Koehler, F. W. Mesle, J. C. Montgomery, G. L. Rathbun. Communication from the bishop's agent, Brother Updyke, regarding tithing, read, and by separate motion secretary was instructed to write bishop's agent for itemized yearly report, and Brother Stone was requested to write him relative to reporting. Branches reported: Niagara Falls, Buffalo, and East Pharsalia. Treasurer's report was referred to committee, and found to be correct. Special collections for defraying conference expenses were as follows: Niagara Falls, \$3.67; East Pharsalia, \$1. D. F. Joy and Frank Mesle were appointed to solicit funds to purchase a tent, and the amount necessary was raised at the conference. Matter of two-day

meetings was referred to district president. The following committee was appointed to look into the matter of holding a district reunion, to report at the fall conference: D. F. Joy, Frank Mesle, A. E. Stone, William Brothers, Anna Lloyd, Anna Brothers. Preaching was by Elders McKim, Stone, and Ebeling. District officers were sustained. The secretary was authorized to choose an assistant and selected Sister Anna Brothers. Conference adjourned to meet at call of district president. Lila B. Schofield, secretary.

**EASTERN WALES.**—Conference of the Eastern Wales district convened at Gloucester, May 10, Elders E. J. Trapp and W. H. Greenwood presiding. Branches reported: Cardiff 25, gain 1; Gloucester 39; Nantyglo 18. Reports were read from district president, vice president, secretary, missionary in charge, and Bishop Roderick May. Treasurer's report showed receipts, £5, 13s, 1½d, expenditure £3, 8s, 7½d. Ministers reported: G. Cope, A. Jones, Thomas Jones, James Evans, E. J. Trapp. By resolution it was provided that statistical reports be presented at the conference just preceding General Conference instead of at every conference. The following were reelected: President, E. J. Trapp; vice president, A. Jones; secretary, A. T. Trapp; treasurer, P. Miles. (At 11 a. m. Sunday, short addresses were given by W. H. Greenwood, A. Jones, Thomas Jones, and John Evans. At 2.30 p. m. the Spirit was present to a marked degree, and was manifested by tongues and prophecy. Many encouraging testimonies were uttered. J. R. Harris was ordained at this meeting to office of priest. W. H. Greenwood gave a sound discourse to a full house at 6.30 p. m. Conference adjourned to meet at call of president. A. T. Trapp, secretary.

### First Presidency.

#### NOTICE OF TRANSFER.

Notice is hereby given of the appointment of C. Ed Miller to Australia, the First Presidency, Presiding Bishopric, and ministers in charge concurring in the appointment.

FREDERICK M. SMITH, *Secretary Presidency.*

### Pastoral.

*To the Saints of the Utah District, Comprising Utah, and a Part of Western Idaho; Greeting:* Having been appointed to labor with and among you another conference year, will state that I am now in my field, and will labor to the best of my ability, God being my helper. To him, you and I will be held responsible for our stewardship while here. Hence we ask for a liberal cooperation of all the local ministry and members. Write me of your needs. I shall be glad to hear from the local elders and priests. Tell me to what extent you are ready and willing to labor, where and when, in or outside of branches.

No one should hold an office in the church, great or small, and lie down on it. We can all do something, little or much, ministry or members. The field is large, the laborers few; so let us go to with our might and gather in the ripe, golden grain before the storm is on, and before the time of the fullness of the Gentiles comes in. Let us pray the Lord of the harvest for success.

My home address is Tigris, Douglas County, Missouri; field address, Malad City, Idaho, care lock box 12. Write me at once.

Yours in gospel bonds,

J. C. CHRISTENSEN, *District President.*

*To the Saints and Friends in Arkansas and Louisiana:* As I have again been appointed to labor among you, and have also been appointed assistant minister in charge, I wish to say to all: Let us labor to make this the most successful year this field has ever had. Let us labor with a greater interest than ever before.

I wish to say to the missionaries who have been appointed to this field: Let us push out with courage. If we do all we can the Lord will be with us to help, and our work will not be a failure.

To the local ministry I would say: We need your help. We want you to feel that you have an interest in this work as well as the missionary, and that you can assist in the building up of the work.

To the Saints in general: Let us all bear in mind that the Lord requires us to remember the poor, and consecrate of our properties. Now remember, Saints, there are many poor that have never heard the gospel. So let us support them with the gospel. To do this it is necessary that we pay our tithes and offerings that the gospel may be sent. The mis-

sionary can not travel on good looks, nor can his family live on the wind. So let us do our part along this line. The Lord will bless us in this as well as in preaching. Those who preach and those who labor in the affairs of the world and pay their tithing are laborers together with God.

I would be glad to hear from any and all who want preaching done. We will try to reach you in due time. My address is 109 West Adams, Pittsburg, Kansas. A letter sent there will reach me.

With regards and best wishes to all, I am

Your brother in gospel bonds,

J. T. RILEY.

LOWELL, ARKANSAS, June 12, 1913.

*To the Saints of Gallands Grove; Greeting:* As one of the missionaries to your district, I desire your cooperation and assistance in missionary work, and would be glad to receive invitations for preaching, especially where little or no preaching has been done. Until further notice address me at Deloit, Iowa, in care of C. J. Hunt.

Your brother in gospel bonds,

EDWARD RANNIE.

*To the Saints and Ministry of the Southern Michigan and Northern Indiana District; Greeting:* Having been appointed to labor in your district for another year, we take this means of notifying you that we are ready for work. Our missionary force has been enlarged, and we are hopeful of making a marked advancement in the district.

In order that this be accomplished we need the hearty cooperation of all the Saints and local ministry. We are especially desirous of pushing into new fields, so that those who now "in darkness lie" may have taken from them the veil of uncertainty, and have given to them the knowledge of an unadulterated law.

Names and addresses of isolated Saints are desired.

My field address is 511 South Logan Street, Lansing, Michigan.

Your humble servant,

CLYDE F. ELLIS.

LANSING, MICHIGAN, June 14, 1913.

### Conference Notices.

Spring River district conference date has been changed from June 14 to July 12, to meet at Weir, Kansas. Election of district officers and other important business. J. W. Rushton will be present. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Texas Central district conference will convene with the Texas Central Branch at 10 a. m., July 12. Reports from branches and officers are requested. All coming by rail will be met at Hearne. S. R. Hay, district president.

Seattle and British Columbia district conference will convene with the Centralia Branch, August 16, at 10 a. m. Sunday school and Religio conventions will convene at 10 a. m. and 2 p. m., respectively, the day previous. A goodly attendance of membership and ministry, both local missionary forces, is desired as it has been arranged for the reunion, which is to be held jointly with the Portland District, at Vancouver, Washington, to open on the 18th, the following Monday, which will only be a couple of hours ride further down the line. Come and spend the summer vacation with us. Frederick W. Holman, district secretary, 4233 Bagley Avenue, Seattle, Washington.

### Reunion Notices.

Northern Wisconsin district reunion will be held June 27 to July 7 in the auditorium on our own grounds at Chetek, Wisconsin. Sunday school work will be in charge of district officers and officers of the general association present: F. A. Smith, B. C. Flint, J. O. Dutton, L. O. Wildermuth, Leonard Houghton and others will be present. Cement walk from depot to grounds. Good cook. Meals, transients 25 cents; tickets, 15 cents; children seven and one-half cents. Auditorium 40 by 60, dining hall 24 by 54, nice location. Come all. Leroy Colbert, secretary.

Eastern Iowa, Kewanee, and Nauvoo districts joint reunion will be held in Montrose, Iowa, from August 22 to 31, inclusive. Alfred C. Needham, secretary.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

Kentucky and Tennessee district reunion will be held at Foundry Hill, near Whittock, Tennessee, beginning July 12, 1913. Everybody invited. Come and bring the good Spirit. Those coming by train write to Albert Galimore, Peryear, Tennessee, for conveyance to the reunion grounds. We expect to have Brother R. C. Russell with us. A special invitation is extended to all the missionary force in the field, as well as all local ministers. S. E. Dickson, district secretary.

Northeastern and Northwestern Kansas districts reunion will be held August 29 to September 7, in the city park, Blue Rapids, Kansas, on the Missouri Pacific, and Union Pacific Railroads. The grounds are located on the banks of the Blue River, where boating and fishing are ideal; city water, electric lights, plenty of shade. Meals served at reasonable rates. Tents at following prices: 10 by 12, \$2; 12 by 14, \$2.50; mattresses and cots, furnished for a small sum. Those desiring tents must notify Joseph Arber, Blue Rapids, Kansas, not later than August 1. J. W. Rushton and the missionaries of the two districts will be present. Sister E. S. McNichols will have the oversight of the auxiliary work. F. G. Hedrick, Joseph Arber, J. A. Teeters, W. H. Bivens, Charles Davis, committee.

Western Oklahoma district reunion will be held at Woodward, July 5 to 14. Pasture free, boarding tent on the ground, and conveyance to camp ground from Geary or Calumet. Write A. W. Sanders for tents. Hubert Case, T. P. Powell.

Calumet reunion will be held at A. W. Sanders' place, same as last year. Pasture free, boarding tent on the ground, and conveyance to camp ground from Geary or Calumet. Write A. W. Sanders for tents. Hubert Case, T. P. Powell.

Lamoni Stake reunion will be held on the beautiful grounds one mile south of the business section of Lamoni, July 25 to August 3, inclusive. Particulars later.

Notice to Missionaries.

To the Missionaries and General Church Officers; Greeting: As executive officers of the two auxiliaries, the Sunday school and Religio, we desire to express our appreciation of your help in the past, and to hereby formally express to you an earnest invitation to encourage and help these departments of work whenever and wherever possible. We should like to consider you in the light of honorary field workers wherever

you are called to do duty by the church, and to have you cooperate with local and district officers in pushing the work forward; and in unorganized territory to cooperate with the general officers. The great work is large enough to give opportunity for all, and while all can not be specialists, each can do something. We shall be glad to assist you in any way possible by furnishing you with literature or information such as is at our command. As general representatives of the church, we feel that you are in a position to render very effective service in this department, and it is with the hope of a larger and more efficient service that we are addressing you at this time. Remember the *Quarterlies* and *Exponent* are free for the asking. Simply drop a card to Superintendent Macgregor for the *Exponent* or *Gospel Quarterly*, and to President J. A. Gunsolley for the *Religio Quarterly*, giving your name, and address to which you wish the periodical sent. Your coworkers, D. Macgregor, Superintendent Sunday School Association; J. A. Gunsolley, President Zion's Religio Literary Society.

Quorum Notices.

Ninth Quorum of Priests will meet on the reunion grounds, Port Huron, Michigan, on the afternoon of June 22. All priests are requested to be present, also any priests in the district, not in the quorum. Ray D. Bennett, secretary and treasurer, 78 Milwaukee Avenue, East Detroit, Michigan.

Correction.

In the notice of the death of Brother S. H. Bacon in the *HERALD* of June 4, an error appears with reference to his call. This call came through Brother J. H. Lake, Brother Bacon being ordained an elder by Brethren Lake, and B. St. John. I am sorry to have to send in this correction but feel in justice to all parties concerned I should do so.

RICHARD COBURN.

Addresses.

Peter Anderson, 336 South Fourth East Street, Salt Lake City, Utah.  
 F. G. Pitt, 545 West Marion Street, Joliet, Illinois.

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The Independence Sanitarium Training School for Nurses offers exceptional advantages to young ladies of the church who wish to become graduate nurses. Spring class now forming, open to young ladies between twenty and thirty years old. For further particulars address Independence Sanitarium, Independence, Missouri. 20-5t

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6-14

Independence, Mo.

# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JUNE 25, 1913

NUMBER 26

## Editorial

### THE REVIEW OF MR. KINNEY'S BOOK IN TRACT FORM.

The review of Mormonism, the Islam of America, which has appeared in three numbers in the SAINTS' HERALD, will be put into tract form at once. This tract will be published under the title, A Plea for the Golden Rule. Order from the Herald Publishing House, Lamoni, Iowa. Single copies will be five cents; in dozen lots, fifty cents. This tract should be put in the hands of every student of Mr. Kinney's book, so far as is possible for us to do so.

### A REVIEW OF "MORMONISM, THE ISLAM OF AMERICA."—PART III.

#### THE SPALDING ROMANCE THEORY.

"A very pretty 'theory,' and somewhat ingenious, but where is the evidence to support it?"—D. H. Bays.

"Barring the question of the hearsay character of the evidence, I believe that a case can be made out much stronger than the circumstantial evidence upon which many a man has been hung."—A. T. Schroeder.

"This may be true, but it must be borne in mind that many an innocent man has been hung upon purely 'circumstantial evidence.' . . . I need not remind an experienced attorney that there is a vast difference between 'hearsay evidence' and 'circumstantial evidence.' . . . The former Greenleaf peremptorily excludes." . . . —D. H. Bays.

In his effort to explain the book of Mormon, Mr. Kinney has recourse to the old Spalding romance theory. He is aware of the existence of the famous Solomon Spalding manuscript in Oberlin College, and the fact that it bears no resemblance to the Book of Mormon; but being unwilling to abandon the old, worn-out theory, he concludes that there was a second manuscript, an imaginary, enlarged revision of the first, which has never been discovered, and which served as a basis for the Book of Mormon. In this idea he joins a few others who have tried to make it appear that there were two or even three of these Spalding manuscripts, and who probably would enlarge that number indefinitely, if necessary to bolster up their cause.

This resurrection of the old, decayed Solomon

Spalding story suggests a review of the whole question. Our people met this question years ago and defeated their opponents, even before the manuscript now in the Oberlin College library was discovered. They were able to do this because the testimony connecting the Book of Mormon with the Spalding romance was contradictory and utterly unreliable. Bishop E. L. Kelley characterized it very aptly in his debate with Braden when he said:

That thing is so rotten and deceitful in conception, so false and malicious in publication, so absurd and ridiculous in belief, that you shall in your hearts feel ashamed that you ever entertained the thought that there might be something in it.

The old story may be briefly epitomized as follows:

First, that one Solomon Spalding, a Presbyterian minister, about 1811 lived at Conneaut, Ohio, and being in poor health, for diversion in his invalid state, and with the hope of pecuniary profits, wrote a story which was like the present Book of Mormon and left it in manuscript form.

Second, that from Conneaut, Ohio, he moved to Pittsburg, Pennsylvania, in 1812, and while there handed the manuscript of this story to a publisher by the name of Robert Patterson for examination and publication.

Third, that the manuscript, instead of being published, was returned to Mr. Spalding, and in the year 1814 he left Pittsburg and went to Amity, Pennsylvania, where he died in the year 1816, when his effects, including the manuscript, fell into the hands of his widow.

Fourth, that at the time the manuscript was in the office of the publisher, Mr. Patterson, one Sidney Rigdon was employed there, or in some way connected with the office, and either stole the manuscript or copied it. (The widow of Reverend Spalding testifies that he copied the manuscript and that the original was returned to her. Others claim that he stole it. Still others claim that Joseph Smith himself either copied it or stole it after it had passed into the hands of one Sabine. The vascillating and elastic methods of stating the case give it away at the start.)

Fifth, that Sidney Rigdon at the time knew of

Joseph Smith and had opportunity to get this manuscript to him.

*Sixth*, that this was done in order that Rigdon and Smith might concoct the Book of Mormon and start a new church.

#### ORIGIN OF THIS CANARD.

The Spalding theory was first exploited in 1834, in a book entitled *Mormonism Unveiled*, by E. D. Howe. Howe was a "Mormon hater" and was assisted in his work by Doctor Hurlbut, who was seeking revenge for having been excommunicated from the church of Jesus Christ of Latter Day Saints for indecent conduct. (See Church History, vol. 1, p. 294.)

Doctor Hurlbut secured the Spalding manuscript from the widow of Reverend Spalding and turned it over to Howe, as is shown by his testimony and the testimony of the widow. But Howe did not see fit to publish it, although to have done so would have been the surest way to have exposed the fraud, *providing, of course, that his theory was correct*. The fact that he *did not do so* was fatal evidence of the weakness of his position.

Instead of publishing the manuscript he contented himself with publishing affidavits from John Spalding (a brother of Solomon Spalding), Martha Spalding (John's wife), Henry Lake, John Miller, Aaron Wright, Oliver Smith, and one or two others who testified that they had heard the Spalding romance read and later heard the Book of Mormon read and discovered a striking resemblance between the two.

#### DOCTORED TESTIMONY.

The widow of Solomon Spalding later joined in this denunciation of the Book of Mormon; and in Smucker's work, called the *History of the Mormons*, pages 43, 44, she tells how, years after the death of her husband, a "*woman preacher*" came to New Salem, where a meeting was held and copious extracts were read from the Book of Mormon. Mr. John Spalding was present and immediately recognized the book as one almost identical with the work written by his brother years before. This statement, signed by Matilda Davison, widow of Solomon Spalding, in its early form says that this was a "*woman preacher*." It appeared that way in Smucker's *History of the Mormons*; in the work by T. W. P. Taydler, published in London at a very early date; in *Mormons or Latter Day Saints*, by another English author (1851); also we understand in Mackey's early work. When it was pointed out that we had no women preachers in the church, our opponents *with characteristic mendacity*, changed this signed testimony, and Mr. Kinney uses it in its changed form on page 54 of his work (perhaps not knowing its original form), where he says that a Mormon *elder* came to this meeting and read copious extracts from the

Book of Mormon. This is but one of many disreputable tricks that the opposition has resorted to, which indicate that they are contending against the truth. If our work is not the truth, why should they fight it with evasion and deceit?

#### THE MANUSCRIPT FOUND COMES TO LIGHT.

For many years the Spalding manuscript was lost sight of; but in 1885, Mr. L. L. Rice, who over forty years previously had purchased the *Painesville Telegraph* from E. D. Howe, and had transferred the printing department, with type, press, and manuscripts to Honolulu, discovered this manuscript while going over old documents, in connection with his friend, President Fairchild, of Oberlin College.

They read the manuscript carefully and reached the very just conclusion that it could never have served as a basis for the Book of Mormon. The manuscript was delivered into the care of President Fairchild and was placed in the library of Oberlin College. Mr. Fairchild prepared under his own supervision an exact copy of this manuscript, which was published, and may be obtained from the Herald Publishing House, Lamoni, Iowa.

This manuscript bore the following indorsement, signed by D. P. Hurlbut:

The writings of Solomon Spalding proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

Mr. Kinney claims that this manuscript does not bear the title of "Manuscript Found" on the title-page. Others have made the same criticism. This is explained by the fact that Spalding's widow says that the publisher urged him to make out a title-page and he refused. But in the very introduction of his work the author says that he translated it from manuscript *found* in a cave. This at once suggests and acknowledges the name by which it was known to the family and friends, so this trivial objection is removed.

#### SPALDING'S WIDOW TESTIFIES.

We quote from Matilda Davison, Solomon Spalding's widow, as follows:

From New Salem we removed to Pittsburg, in Pennsylvania. Here Mr. Spalding found a friend and acquaintance, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spalding that if he would make out a title page and preface, he would publish it, and it might be a source of profit. This Mr. Spalding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated, became acquainted with Mr. Spalding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington County, etc.,

where Mr. Spalding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKinstry, of Monson, Massachusetts, with whom I now reside, and by other friends.

After the Book of Mormon came out, a copy of it was taken to New Salem, the place where Mr. Spalding's former residence, and the very place where the Manuscript Found was written. A woman preacher appointed a meeting there; and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spalding, in which they had all been so deeply interested years before. Mr. John Spalding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Doctor Philastus Hurlbut, one of their number, to repair to this place, and to obtain from them the original manuscript of Mr. Spalding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Doctor Hurlbut brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbors when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to the purposes of delusion. Thus, an historical romance, with the addition of a few pious expressions, and extracts from the sacred Scriptures, has been constructed into a new Bible, and palmed off upon a company of poor, deluded fanatics as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the authors exposed to the contempt and execration they so justly deserve.—Smucker's History of the Mormons, pp. 43, 44.

Also we quote from an interview in which Mrs. McKinstry made the following statement:

Q. Mrs. McKinstry, have you the Manuscript Found, Mr. Solomon Spalding is said to have written, in your possession?

A. I have not.

Q. What became of it?

A. My mother delivered it up for publication to a Mr. Hurlbut who came to our house in Massachusetts for it, bearing letters of introduction from my uncle, a Mr. Sabine, a lawyer in New York State.—Braden-Kelley Debate, p. 82.

These quotations show that this was known as the Manuscript Found, and that it passed from the possession of the Spalding family into the hands of Doctor Hurlbut, Howe's coloborer in exposing Mormonism.

A letter signed by D. P. Hurlbut and published by Mr. Patterson of Pittsburg shows that Hurlbut placed this in the care of E. D. Howe. From this letter we quote:

GIBSONBURG, OHIO, August 19, 1879.

I visited Mrs. Matilda (Spalding) Davidson at Monson, Massachusetts, in 1834, and never saw her afterwards. I then received from her a manuscript of her husband's, which I did not read but brought home with me and immediately gave it to Mr. E. D. Howe, of Painesville, Ohio, who was then engaged in preparing his book, Mormonism Unveiled. I do not know whether or not the document I received from Mrs. Davidson was Spalding's Manuscript Found, as I never read it; but whatever it was, Mr. Howe received it under the same conditions on which I took it from Mrs. Davidson, to compare it with the Book of Mormon and then return it to her. I never received any other manuscript of Spalding's from Mrs. Davidson or anyone else. Of that manuscript I made no other use than to give it, with all my other documents connected with Mormonism, to Mr. Howe. I did not destroy the manuscript nor dispose of it to Joe Smith nor to any other person.—Braden-Kelley Debate, p. 91.

#### DUBIOUS BUT "WILLING" WITNESSES.

Thus we have traced the manuscript into the possession of E. D. Howe, among whose effects it was found by L. L. Rice. When Howe came to examine the manuscript he did not publish it, giving as an excuse that it did not read *as he expected*.

How, then, do we account for the fact that relatives and friends of Reverend Solomon Spalding testified that the Book of Mormon resembled his manuscript story?

Sometimes the human memory is treacherous. We have frequently heard men and women of undoubted veracity in important cases before the courts squarely contradict their own testimony given at a preliminary hearing one year previous. A judge of one of the superior courts says that this is a common experience. It must be remembered that these men and women whose affidavits Howe used were testifying concerning a book that they had heard read more than *twenty years before they testified*. How many of our readers are competent to give accurate testimony regarding a novel that they casually heard read twenty or twenty-three years ago,—especially when there was nothing to lead them to think that they would ever be called upon to bear witness as to its character, and so did not particularly charge their minds with its contents?

They testified to the appearance of exactly similar names in both books. How easy for one who had heard Spalding's manuscript read twenty-two years previously to imagine that the word Mormon, appearing in the Book of Mormon, was identical with Mammoons, found in the Manuscript Found, especially as some of these witnesses remembered these names by the *initial letter only*,—as they declared that Spalding made peculiar initial letters.

Again witnesses whose memory has been made hazy by the lapse of time can be very skillfully directed in their testimony, if they are properly handled by an unscrupulous attorney. These people were bitter enemies of the Saints. They hated the Book of Mormon and desired to destroy it. They

were plastic witnesses. They were questioned by men who were seeking revenge and were very skillful in directing them in their testimony. This was brought out by an answer given by Mrs. McKinstry in an interview. She was asked:

When did you first think about the names in the Book of Mormon and the manuscript agreeing?

My attention was first called to it by some parties who asked me if I did not remember it, AND THEN I REMEMBERED THAT THEY WERE.—Braden-Kelley Debate, p. 82.

Thus by skillful questioning and careful direction, Hurlbut and Howe were able to get the kind of testimony that they wanted from these people who were trying to remember the contents of a manuscript that they had heard read more than twenty years before. They were obliging but unreliable witnesses. Upon such a flimsy basis does the Spalding romance theory rest.

#### WHY THE INFIDEL HOWE WROTE HIS BOOK.

Howe, himself, gave his reasons for working out this theory in an interview from which we quote as follows:

Q. What do you know personally about the Book of Mormon and the Spalding story being the same?

A. I don't know anything.

Q. Why did you publish a work claiming that the Book of Mormon was the Spalding Romance?

A. Because I could better believe that Spalding wrote it than that Joe Smith saw an angel.

Q. Are those your grounds?

A. Yes, sir, they are; and I want you to understand that you can't cram the Book of Mormon down me.

Q. Do you swallow the Bible?

A. That is my business.

Q. Have you not published a pamphlet that does not endorse the Bible?

A. Yes, I have.—Braden-Kelley Debate, p. 83.

Mr. Howe deliberately suppressed this manuscript while in his possession, refusing to publish it, and instead published these affidavits they had so *carefully arranged*. But the truth will out, and many years later in a strange manner it came out through the researches of President Fairchild and Mr. L. L. Rice.

#### NO MANUSCRIPT BY SPALDING COULD SERVE AS A BASIS FOR BOOK OF MORMON.

One has but to read this manuscript to be convinced that it never served as a basis for the Book of Mormon. Nor will it do to think that any revised copy of that manuscript by the same author might have served for such a basis. The personality of an author appears in every book that he may write. Those who read this Manuscript Found will soon conclude that *no book ever written by Reverend Solomon Spalding* could possibly have served as a basis for the Book of Mormon.

Anyone with brains enough to work Solomon Spalding's writings over and produce such a book

as the Book of Mormon would not have needed any help from Spalding's pen in the first instance.

Mr. Kinney's theory that there were two manuscripts rests upon his own imagination and that of other credulous clergymen. It is gotten up to suit the exigencies of the case and should be quite beneath a Baptist preacher who hopes to go to a good Baptist heaven when he dies. It is a fabrication clear and obvious.

#### MEN WHO HAVE ABANDONED THE SPALDING THEORY.

Really intelligent and careful students of the question have completely abandoned the Spalding story. David Utter is reported to have said:

No one who has ever carefully read the Book of Mormon could fail to see that it never in any part was written for a romance. . . . Now, at last, the Spalding manuscript has been found, and it rests secure in the library of Oberlin College.—The Latter Day Saints, by Kauffman, p. 29.

D. H. Bays, who studied the question for forty years, and was hailed by our Christian friends as a "child of providence," whose book, they assured us, was absolutely reliable as a textbook, says:

The long-lost Spalding story has at last been unearthed, and is now on deposit in the library of Oberlin College at Oberlin, Ohio, and may be examined by anyone who may take the pains to call on President Fairchild, of that institution. . . .

*The Spalding story is a failure. Do not attempt to rely upon it—it will let you down.*

The entire theory connecting Sidney Rigdon and the Spalding romance with Joseph Smith in originating the Book of Mormon *must be abandoned*.—Doctrine and Dogmas of Mormonism, pp. 24, 25.

President Fairchild, of Oberlin College, says:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spalding, will probably have to be relinquished. . . . Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.—Manuscript Found, pp. 5, 6.

And last, but not least, comes the new Encyclopedia Britannica (fourteenth edition), in which we read:

It was a contention of the early anti-Mormons, now **HOWEVER DISCREDITED**, that the Book of Mormon as published by Smith was rewritten with few changes from an unpublished romance, The Manuscript Found, written before 1812 by Solomon Spalding. . . . There is no actual proof that Rigdon lived in Pittsburg, or was employed in a printer's shop there as early as when Spalding's "copy" must have been left with the printer; and there is **NO EVIDENCE THAT RIGDON KNEW ANYTHING OF MORMONISM UNTIL AFTER THE PUBLICATION OF THE BOOK OF MORMON**.—Encyclopedia Britannica, vol. 18, p. 843.

D. H. BAYS ON THE IMAGINARY SECOND MANUSCRIPT.

The new fangled theory that there were two or three manuscripts is perhaps best answered by one of the ablest of our opponents, Mr. D. H. Bays, who in the *Christian Evangelist* for November 2, 1899, in reply to one A. T. Schroeder, one of his own yoke

mates, but an advocate of the "three manuscript" theory, wrote as follows:

I was, at the time my book was written, fully aware that such assertions had repeatedly been made, but as I have never been able to obtain the testimony of a SINGLE WITNESS in support of the claim, I have unhesitatingly dismissed it as an IDLE SPECULATION.

You assure me that the first of these manuscripts "simply outlined the story and is the one now in Oberlin." The second, you assert with equal gravity, "was prepared for the printer," while in the third "the plot of the story changed as to place from which Indians came here and the names changed to suit the change in the plot"; and this, you assure me, "is the one which furnishes the basis for the Book of Mormon." This is a very PRETTY "THEORY," and SOMEWHAT INGENIOUS, but WHERE IS THE EVIDENCE TO SUPPORT IT? . . .

I confess myself not a little surprised that an attorney, trained in a school of justice to weigh and determine the value and admissibility of evidence, should ask a candid public to decide so grave a matter upon the bare assertion of an INTERESTED PARTY, without the SHADOW OF EVIDENCE to support it.

If "three manuscripts" ever existed, why not produce the evidence to prove it? Why not induce that library of "over one thousand books and pamphlets" to yield up some of its hidden treasures of knowledge upon this point, and settle this mooted question once for all? Mormonism for more than half a century has been demanding the production of the Manuscript Found that it might be compared with the Book of Mormon. Since the discovery of that now historic document, and the further unquestionable fact that it bears not the slightest resemblance to the Book of Mormon, the wonderful discovery has been made that Solomon Spalding wrote "three manuscripts!" While you affirm very dogmatically, as others have done before you, that Spalding wrote three manuscripts, yet, like your predecessors, you offer not A SINGLE FACT in support of this claim. In the face of these significant facts, you with characteristic pertinacity assert:

"If you had made any investigation worth mentioning, you would have found that the absolute identity of the very unusual names in the Book of Mormon with the second Spalding Manuscript was originally one of the principal evidences of the connection between the two."

Here we have the assumption that a "second Spalding Manuscript" actually existed, and from this assumed premise you jump to the conclusion that the names were "absolutely identical" with those in the Book of Mormon. My objections to this statement are:

1. The existence of a second manuscript is assumed, not proved.

2. If such manuscript really existed, no proof is offered to show the "absolute identity" of the names with those in the Book of Mormon.

Hence, until you establish the alleged fact that such "second Spalding Manuscript" had a bona fide existence, and that the "very unusual names" found in the Book of Mormon are "absolutely identical" with those found in the so-called "second Spalding Manuscript," a fair-minded, just public will reject this new-fangled "Spalding Manuscript theory" AS THE MEREST VAGARY OF A PREJUDICED MIND, AND WHOLLY WITHOUT THE SLIGHTEST FOUNDATION IN FACT. I do not say that the "three manuscripts" had no actual existence; but I do say that if such manuscripts ever had anything more than an imaginary existence somebody knows it; and if somebody knows it, why not have that somebody step upon the witness stand and boldly testify to the fact? But why pursue this question further, since you admit that it is only a "theory"—a theory, too, supported by such a class of evidence which,

as a lawyer, you well know would BE REJECTED BY ANY COURT IN THIS BROAD LAND OF OURS. Acknowledging the fact you say:

"I can not establish these facts except by hearsay evidence, which Greenleaf would bar."

In concluding this paragraph you remark that:

"Barring the question of the hearsay character of the evidence, I believe a case can be made out much stronger than the *circumstantial evidence* upon which many a man has been hung." (Italics mine.)

This may be true, but it must be borne in mind that many an innocent man has been hung upon purely "circumstantial evidence," and it is a principle of law from which there is no deviation that a guilty man may better escape the punishment due to his crimes than that an innocent man should suffer the extreme penalty of the law. Hence, juries are always instructed to give the prisoner the benefit of a doubt. But, of course, I need not remind an experienced attorney that there is a vast difference between "hearsay evidence" and "circumstantial evidence." The former Greenleaf peremptorily excludes.—*Journal of History*, vol. 2, p. 94.

#### A SPIDER'S WEB OF SUPPOSITIONS.

Some more Ifists.

The extremely tenuous nature of the Spalding Romance theory in its present form is best shown by permitting it to be stated by its own proponents. Mr. Charles Shook, who was advertised just recently as the man destined to shake our work to its foundation, shall have that honor. He admits the existence of the Spalding manuscript in Oberlin College, but thinks there may have been another one enlarged and "polished" up. Hear him:

It is POSSIBLE that Spalding, in polishing and finishing his story, REWROTE IT, and that it was the story rewritten which was submitted to Patterson and which fell into Rigdon's hands; while the old manuscript MAY have been placed in a trunk, with other papers of Spalding's, which was sent, after his death, to the home of his wife's brother, W. H. Sabine, in Onondaga County, New York. Smith worked as a teamster for Sabine in 1823, and some have CLAIMED that he either copied or stole this manuscript. The first is very unreasonable, the second is POSSIBLE IF SUCH MANUSCRIPT WAS IN SABINE'S POSSESSION.—*Cumorah Revisited*, by Shook, p. 28.

Grover Cleveland would call these men "ifists." According to him the "ifist," lost in the woods without fire or food, said, "If we had a fire, and if we had some eggs, we would have ham and eggs; if we had the ham."

Mr. Shook argues that IF Spalding ever rewrote his manuscript, and IF he resubmitted it to the publisher, Rigdon MAY have stolen it; and IF this did not happen, Smith MAY have copied it while in the possession of Sabine, and IF he did not copy it, he MAY have stolen it, IF, last of all, SABINE EVER HAD SUCH A MANUSCRIPT.

These men have gone back to the original Christian or Campbellite proposition, "If we have authority to preach we have authority to baptize."

We can not too heartily thank Mr. Shook for his very ingenuous statement of the case.

## REQUIESCAT IN PACE.

Mr. Bays very nicely demolished this spider's web of guesses. His was the conclusion of a very close student of the subject, who certainly was not prejudiced in favor of the Book of Mormon; in fact he was eager enough to defeat the Book of Mormon, but in this instance he was more fair, or perhaps less desperate than those grave robbers who would violate the peaceful and well-earned repose of the dead and long-buried Spalding Romance theory of the origin of the Book of Mormon.

Gentlemen, it has been dead too long, and, unlike Lazarus, never having had Jesus for a friend, it can not hope for a successful reincarnation.

## AFFIRMATION.

It is a matter of regret that we have been obliged to speak mostly from a negative standpoint in these pages. Our message is affirmative, and we assume the negative only when forced to do so by that which we consider unfair attack.

We hold that all men should obey the laws of the land; and that the church should not attempt to dominate the state.

We believe in the sanctity of the home and that one man should have but one wife. That is the divine plan and it should not be evaded in any way. All good men and women should unite to combat the growing evils of divorce and prostitution.

We affirm that God has spoken and does still speak in this age. We affirm the divine principle of continued revelation.

You may not agree with us on that principle; but is our belief of a nature to subject us justly to ostracism and persecution?

Yet for this "evangelical churches," as they term themselves, in certain places, have refused to affiliate with us in various forms of gospel work, and individuals have slandered, persecuted, and misrepresented us. Consider the proposition: there are thousands of people in the large cities and elsewhere who know not God. We are anxious to tell them about him. But, strange thought, we must be prevented from doing so because we will tell them that God still lives, works, and speaks exactly as he did two thousand years ago, while others insist that we must content ourselves with telling them, in the language of Walter Rauschenbusch, that God "acted long ago and put it down in a book," and that is the end of the story.

We affirm that God heals the sick now, and that all of the gifts of the gospel given to the believer anciently are given now.

We affirm that the gospel has been restored again to earth and that the church has been formed again after the divine plan set forth in the New Testament,

with apostles, prophets, evangelists, pastors, and all the officers that God originally set in the church.

We affirm that the great God of heaven is an unchangeable God, and that if he is not blessing the churches now as of old, and if the same power is not with them (concerning which open confession is frequently made) the fault lies with the churches.

We affirm that Jesus lives and that he is the Savior of men, the gospel being the "power of God unto salvation." We hold that the hour of the second advent of Jesus approaches, and that these are the latter days, in which God's power is to be wonderfully displayed as the time draws near for that great, world-changing event.

We believe in the ministrations of the Holy Ghost, and hold that men may be inspired and directed by it as of old, and that the promise is still potent, that whosoever will do the *will of God* may *know* of the doctrine.

## INVITATION.

No man can get a fair understanding of Christianity by using Ingersoll's writings exclusively as textbooks. The thought is absurd. For precisely similar reasons no one can understand the message of Latter Day Saints by studying only works written by avowed enemies.

We invite you to attend the services of our people. We ask you to talk with our representatives, and ask them questions. We have nothing hidden.

One celebrated lecturer on "Mormonism," having stated his side of the question, advised the people not to listen to anything or read anything on the other side. We assume that you are neither fools nor cowards, and that you will be safe in the enjoyment of your God-given privileges to investigate and "prove all things."

We urge you to read the church books, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants [not the Utah editions]. These books teach the highest and best of morals. Their precepts will make men and women better if they are obeyed. Why, then, condemn us for believing in these books?

ELBERT A. SMITH.

It is as impossible for a human being to be happy who is habitually idle as it is for a fine chronometer to be normal when not running. The highest happiness is the feeling of well-being which comes to one who is actively employed doing what he was made to do, carrying out the great life purpose patterned in his individual bent. The practical fulfilling of the life purpose is to the man what the actual running and keeping time are to the watch. Without action both are meaningless.—Orison Swett Marden.

# Hymns and Poems

## Selected and Original

### Old Carthage Jail.

Dedicated to the memory of Joseph Smith, the Prophet, the anniversary of whose death is June 27.

Old Carthage Jail, your brownstone walls  
Are but a milestone on the way  
Of Liberty; your stony halls  
Inform the poet what befalls  
The seer, who answers freedom's calls,  
And strives for fallen man to win  
The fire, the light that frees from sin,  
And helps the striving soul within  
To gain the bright and perfect day.

The ancient legends tell the same  
Old tale of error and of woe;  
How heathen gods repressed the flame  
Until the great Prometheus came.  
How bards and poets sing his fame  
How, scaling crags Olympian,  
He stole the fire for mortal man,  
Then suffered everlasting pain,  
That all our race might progress know.

Oh, Joseph; scaling heaven's height  
At call divine, to gain the flame  
Of God's pure word, the world to light;  
On you must fall the old, old spite,  
That always hissed at heroes' might;  
That serpent hate and venomous fright,  
Which Pharisees and bigots show,  
Against all prophets here below;  
That even our Savior did defame,  
And crucify and put to shame.

When thy progenitors I scan,  
Thy destiny to me is plain;  
No craven clan nor race can claim  
The fatherhood of thy fair fame;  
For history shows thy true descent,  
From gentleman, and baronet,  
From Scot who took the covenant,<sup>1</sup>  
And stanch old English Puritan.

And once on Canterbury's plain,  
One of thy clan at stake was burned,  
When Roman Catholic Church he spurned,  
Nor from his "heresy" returned,  
At "Bloody Mary's" high proclaim:  
And one was knight "without a stain,"  
Who fought the Moslem to restrain,—  
Crusader in King Richard's reign.

Then when to free America  
They came for love of liberty,  
They did their part most honorably  
In each colonial victory.  
Colonial history tells with pride  
How always on fair freedom's side  
In the great Revolution's tide,  
They risked their lives to set men free.

Thus, always in resistless storm  
Of revolution or reform,  
Our Joseph's forebears have been found;  
And, though we suffer many a wound  
From slander, vile, aimed at his fame,  
We still maintain there is no shame,  
For all his race bore a good name;  
And having such a history,  
What is more natural than that he  
Should strike for God's own liberty,  
When God commanded to restore  
The gospel as it was before?  
And, though we suffer many a wound  
And will you mock at him, when he  
Put on the blue of liberty,  
And marched his legion up the street  
To fifes shrill scream and drum's loud beat;  
When all his forebears when alive (in 1775)  
Risked all they had to make us free?

HERBERT S. SALISBURY.

FERRIS, ILLINOIS, June 8, 1911.

### Crossing the Bar.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark.

For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar.  
—Alfred Tennyson.

### What Have We Done To-day?

We shall do so much in the years to come,  
But what have we done to-day?  
We shall give our gold in a princely sum,  
But what did we give to-day?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak to-day?

We shall be so kind in the after awhile,  
But what have we been to-day?  
We shall bring to each lonely life a smile,  
But what have we brought to-day?  
We shall give the truth a grander birth,  
And the steadfast faith a deeper worth,  
We shall feed the hungry souls of earth,  
But whom have we fed to-day?

—The Searchlight.

<sup>1</sup>The ancestry of Lucy Mack were Scotch Covenanters.

# Original Articles

## THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART 8.

BY E. E. LONG.

### THE LOUISVILLE PLAN.

After twenty years of experimenting and discussing to the point of disruption, they "discover" that their effort to convert the world through the medium of the American Christian Missionary Society is a complete failure. It will, no doubt, be noticed by the reader that a "Thus saith the Lord" and an "approved precedent" has been entirely lost sight of by the progressive party, being superceded by the flexible "law of expediency"; while their inventive genius has been taxed to the limit in an effort to devise some plan which would meet with general approbation. They met in convention in 1867 and revised the constitution of the society, but it failed to palliate the feelings of the antis.

It was earnestly hoped that the recent changes made in the constitution of the American Christian Missionary Society, by removing some objectionable features, would secure the hearty cooperation of all the friends of primitive Christianity. In this the promoters of our missionary cause were mistaken.

It was the *society* itself, as a human institution, that had given offense to the brethren who would have the Lord's plan or none at all; and no amount of changing or patching, of adding to or taking from its constitution would satisfy its enemies, so long as it was a society.

But aside from its failure to please the brethren whom it had been devised to please, a very few months proved the weakness of the plan as a financial measure. In dispensing with life memberships and life directorships no adequate substitute had been provided for replenishing the missionary treasury, and it was running dry. The work of the society was being crippled for lack of funds, and all missionary effort was at a standstill. To untie the missionary knot was now the problem that baffled the wisest of our leaders.—*Reformation of the Nineteenth Century*, p. 296.

At their annual convention of 1868 W. T. Moore offered the following resolution, which was adopted:

*Resolved*, That a committee of twenty be appointed to take into consideration the whole question of evangelization and report, if possible, a scriptural and practical plan for raising money and spreading the gospel, said committee to report at the Louisville meeting in October next.

The committee appointed was a strong one. It represented not only the stanch friends of the Missionary Society, but also men like Benjamin Franklin, who refused to cooperate on any plan that had hitherto been proposed on the grounds that the methods employed were unscriptural.—*Ibid.*, p. 298.

With Franklin and his friends the "law of expediency" was not a legal substitute for a "Thus saith the Lord." In this they were in advance of their "progressive" brethren, and we certainly admire their courage in standing for their convictions. It will

be admitted by the unbiased observer that the "antis" were fundamentally right in their contention; but when the tide of digression and apostasy once gains headway it usually runs its course, and swells as it "progresses." Such was the fate of the "Current Reformation."

The convention which assembled at Louisville in October, 1869, has become a landmark in our history. It was looked forward to as the end of all our unhappy differences over plans, and the beginning of a new era of world-wide evangelization. More than six hundred delegates assembled with this prospect in view.

The committee of twenty met in Louisville a few days before the time appointed for the sitting of the convention, that they might prepare their report with prayerful deliberation. They felt deeply the importance of the tasks in hand, and never did men wrestle more earnestly for wisdom and guidance than they. I will allow W. K. Pendleton, a member of the committee, to describe the struggle of this brave body:

"They were a body of the ablest men among us. I felt strong in the struggle of our chiefs, when I stood among them in council. I think we realized the situation and felt both its responsibility and its difficulty. But we went at the work prayerfully, hopefully and courageously. The whole theory of the plan was clearly grasped, and every detail analyzed, criticized, and adjusted, till the whole stood before us clear, consistent, scripturally, and satisfactory. It was an earnest and a careful work. I shall never forget the labors of the night which Brethren Errett and Moore and Munnell and myself spent upon it. We had talked it over and agreed about the substance of it in committee of the whole, when it was referred to us to put into proper shape and order and expression. We met in an upper room [one scriptural precedent followed, anyway. E. E. L.] of the hospitable home of Winthrop H. Hopson, and there wrestled all night for the inspiration and the wisdom and the wit which we needed. Morning came, and with its light the end of our toil and counsel. We were satisfied and bore our work to the committee, and so it went to that convention, the grandest we have ever heard.—*Ibid.*, pp. 299, 300.

We would like to give the entire text of this important report, but it is too lengthy for insertion here, so we merely present the first two paragraphs comprising its organization.

1. That there be one uniform financial system to secure the means for missions both at home and abroad.
2. That to render this efficient there be: (a) A General Board and corresponding secretary. (b) A board and corresponding secretary for each State to cooperate with the General Board. (c) District Boards in each State, and a secretary in each district, whose duty shall be to visit all the churches in his district and induce them to accept the missionary work as a part of their religious duty.—*Ibid.*, p. 300.

This general financial scheme, since characterized by one of our scribes as "no stronger than a rope of sand," seemed to exactly meet the situation that confronted the Disciples at that time, and after due deliberation it was passed without a dissenting vote. By this act the American Christian Missionary Society ceased to be; and, in its stead, sprang up the General Christian Missionary Convention, gathering about it the hopes of a great brotherhood.—*Ibid.*, pp. 302, 303.

Now, since this new "child of Providence" has required such great labor to bring it forth; and since it has been unanimously adopted by both par-

ties, naturally, we shall look for results. Its composition represents the *ne plus ultra* of human wisdom, so far as it is resident within this body of people. The historian continues:

The enthusiasm at first manifested gave promise of its triumph over the old spirit of opposition. Benjamin Franklin, though not present at the meeting of the committee of twenty, gave his indorsement of the report and spoke his approval of the plan adopted in the columns of the *American Christian Review*. He said: "In our estimation it is the most simple, natural and wise arrangement ever made, and that it will commend itself to all who desire to do anything beyond their own immediate vicinities for the spread of the gospel. We have never seen anything proposed that came near meeting with the same approbation in a convention. Nor have we seen anything that we could give such an unequivocal approval."—*Ibid.*, pp. 303, 304.

This man Franklin has been one of the main sprags in the wheels of progress because of his opposition to "human schemes" and the like; but this "report" seems to measure up his idea of a "Thus saith the Lord" for the time being at least, and it receives his hearty approval. By his indorsement of the work of the convention he disclosed his stupidity, along with his progressive brethren, as the sequel shows.

But whatever the merits of the "Louisville Plan," it soon proved a failure in one thing, which, above all others, was in the hearts of its projectors,—it failed to secure the cooperation of those who had opposed all our missionary efforts in the past. "They opposed the old plan because it was not a cooperation of the churches, and they opposed the new plan because it was a cooperation of the churches." Notwithstanding his hearty indorsement in the beginning, Mr. Franklin, in a short time, took up his pen against it, declaring: "We do not go against it merely because it is not a good human scheme, or because it did not succeed; but because it is a *human scheme*, with the intention to go against all schemes of the kind. We put it and all the conventions and human creeds on the same footing, and go against them because they are *human*; originated in human wisdom and not in the wisdom of God." . . . A decade of discussion over plans and compromises for the sake of harmony had failed of results. In 1869, we were as far from our rightful position among the missionary forces of the world as in 1849.—*Ibid.*, pp. 304, 305.

The plan was faultless as a theory. As a literary production it reflected credit upon those who drafted it. But when applied to existing conditions it would not work.—*Ibid.*, p. 306.

It was certainly enough to try men's souls to have their arduous labors prove worthless after such a fashion. But why should Mr. Franklin and colleagues go against it on account of its being a "human scheme," when they had no moral right to expect anything else since they did not believe it possible to have a divine scheme? Their contention was that there was nothing in the Christian economy "higher, bigger, or more to be respected than a church, an *ecclesia*, a congregation," and they already had that.

After sixty years of discussing, devising, and organizing plans, adopting them, abandoning various

schemes, the best they have to show in the way of practical results is failure. The Apostle Paul was right when he declared, "The world by wisdom knew not God" (1 Corinthians 1: 21). "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," (Isaiah 55: 8). "For the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid" (Isaiah 29: 14). "The spirit of truth whom the world can not receive." "He will guide you into all truth" (John 14: 17; 16: 13).

They have arrived at a point in their history and experience where they begin to realize that to get back upon an "approved apostolic basis," is easier said than done; but they are not yet convinced that "without me ye can do nothing," and they are determined that *something must be done regardless of the modus operandi*. The conviction seizes the progressive element and they prepare to move even at the cost of separation. We will let them tell it.

Through the dreary years of hopeless discussion over plans the conviction was deepening and spreading that, whatever the *modus operandi*, we must be a missionary people or die; that a poor plan was better than no plan at all; that work done after a faulty model was preferable to nothing done on the most approved apostolic basis. This sentiment now began to find men bold enough to become its champions in the face of the brand of unsoundness which was sure to be inflicted upon them.—*Ibid.*, p. 308.

It would seem that after so many years of hopeless discussion over plans they would conclude that it was about time to consult the Divine Architect. But no! One of the planks in the "bottom" on which they had "put to sea" was, "We want no new message from the skies," and now amidst the contending elements of human experience *they can not remove it*, and must, perforce, adopt something that will give them a working basis, even though it be a "faulty model." Sorry plight, indeed!

#### THE FINAL SEPARATION.

They continued to argue and discuss plans without *doing* anything until,

A few Christian women, at a meeting in Indianapolis in the summer of 1874, proposed the organization of a society among the sisterhood of the church, that should take up the neglected work of missions. Quickly responding, the Christian Women's Board of Missions was organized, and by resolution the brotherhood recognized it with an hearty approval and pledged their support.

The climax of our missionary movement was reached the following year, when the organization of the Foreign Christian Missionary Society was effected. The General Convention met at Louisville. . . . An earnest brotherhood represented in the convention responded, and the Foreign Christian Missionary Society was born. It was the beginning of a new era for the Disciples.—*Ibid.*, p. 313.

Did the old-line standpatters fall in at last? Nay, verily. The result was simply the segregation of the contending elements into two distinct factions, each claiming to have the simon-pure apostolic faith. The

"progressives," dominated by the antis the "digressives," have two models, male and female, and success is assured though they have no "Thus saith the Lord" or "approved precedent" for either. Faulty models though they are, under the plastic law of expediency, and liberated from the opposing forces, they go on their way rejoicing, and the history of the period is closed with the following paragraph:

Within the brief period embraced by the years 1866 and 1875, they had traveled all the way from "the bitterness and darkness and bondage of a narrow, opinionated legalism, to the sweetness and light of the liberty wherewith Christ hath made us free"; and in this new-found liberty were enabled to so crystallize the energies of the church as to launch it upon an era of unprecedented prosperity, and give to a people, who had hitherto urged their plea in comparative obscurity, a recognized place among the religious forces of the century.—*Ibid.*, p. 314.

Passing over another decade of their history we note that they have a "Church Extension Board," "Board of Negro Evangelization," "Board of Education," and "Board of Ministerial Relief." What a fortunate thing it was for them when Mr. Campbell "discovered" the law of expediency. Had it not been for such a lucky find the great "Restoration" would have gone *sine die* of its own lack of cohesion.

Now that the lines have been drawn the "progressives" push their plans and schemes with renewed energy, while the "antis" set about to marshal their forces for greater concert of action, and the fight is on. All over the country the battle wages sore while "churches long since blest with peace and prosperity have been turned into wrangling and discord." Yet one of the very strongest of the anti leaders wrote of Mr. Campbell:

He has been only the humble instrument in the hands of God in the restoration to the world of the apostolic and primitive Christianity, as it was left uncorrupted by the apostles, and as it came completed and perfected from their hands.—*Sketch and Writings of Benjamin Franklin*, p. 214.

An enthusiastic progressive writes:

Such have been the trials and triumphs of the Christian Church, which . . . is to-day a monument to the faith and genius of Alexander Campbell, and which assures him an exalted place among the world's religious leaders.—*Grafton*, p. 17.

This same writer, on pages 9, 10, 13, and 57 of his book, calls Mr. Campbell a "prophet," but both factions brand his restoration a failure. Now listen to Mr. Campbell himself:

It behooves all men . . . to endeavor to destroy those destructive sects that have been a sort of Pandora's box to the human race. . . . Finally, while endeavoring to abolish the old let us be cautious that we form not a new one. This may be done by adding to or subtracting from the apostolic constitution a single item.—*Christian System*, p. 17.

He succeeded in laying the foundation for two, which developed shortly after his demise.

That Mr. Campbell failed to restore primitive Christianity when measured by his own logic, as

given above, we shall now proceed to prove by his own admirers.

We are quite sure that Alexander Campbell made some grievous mistakes in his teachings. . . . Alexander Campbell is the highest authority that can be quoted for the practice of recognizing Baptist baptism as valid and receiving Baptists into the fellowship of the church on such baptism. This practice is out of harmony with that God's inspired instrument revealed. If Alexander Campbell had been a special instrument in the hands of God he would not have taught and practiced things that are not in harmony with what God's other special "instruments" taught.—A. M. Gary, in *Gospel Missionary*, May 19, 1903.

Both factions recognized the validity of not only Baptist but other sectarian baptisms, and receive them into fellowship. Then why condemn Mr. Campbell? A Baptist baptism was all he ever had, hence he could not very well do otherwise than recognize Baptist baptism.

As to Brother Campbell, he was a great and good man, but he was not inspired, and he made some mistakes, and none worse than failing to adopt the true order of worship, a thing he plainly taught, and establishing thereof this hireling priesthood, which has grown to be the most intolerant, impious and proscriptive religious corporation on earth, not excepting the Roman hierarchy.—A. Ellmore, in *Christian Leader*, June 1, 1897.

Note that he says that Mr. Campbell failed to adopt the true order of worship. Has the anti faction made any improvement since Mr. Campbell's demise?

When Thomas and Alexander Campbell began the restoration, their design was to restore the church in creed, faith and practice to its native simplicity; but about the time they had restored the law of conversion, lo! the apostasy set in, and diverted them from their work, and the worship in its perfection was never established.—*Gospel Echo*, August 20, 1896.

Another wailing cry that echoes failure. They did establish a "creed" of considerable length, but as stated above, it is not in harmony with truth revealed. Thus we see the utter futility of man presuming to do what God had reserved to do himself, and the abject failure of such an abortive attempt on the part of those whom God did not call.

It is a well-founded principle in all the affairs of life, in business, in applied mechanics, in common labor, and in our domestic relations, that there *must be a governing head*, else there is confusion, and the ignoble failure of this effort to restore the apostolic order of things without divine help is an example to the point. We give them all due credit for purity of motive and sincerity of purpose; but when they inscribe "failure" upon the lintels of their theological structure with their own hands, they should not be surprised when we refuse to enter.

(To be continued.)

Every man's testing time comes in service or emergency, and with it a chance to go up a peg.—Selected.

## SOME THINGS WE MAY EXPECT FROM A BISHOP.

### NUMBER 12.—"DUTIES OF OFFICERS SERIES."

*Our next number in this series will be on the duties of an apostle, by Gomer T. Griffiths, president of the Quorum of Twelve Apostles, and missionary to Australia.*

The Church of Jesus Christ wherever and whenever found upon the earth must represent in its organization and government the wisdom of God. There can be no need or demand for a reformation, while it holds an authoritative right to the title placed upon it by its founder, Jesus Christ.

The name is a challenge to hundreds of organizations, and were it not truly representing the wisdom and power of God in its equipment for service in its wonderful mission, the wisdom of the age could detect the invalidity of its claims and it would fall before the onslaught of man. So in its equipment there must of necessity be provision for the carrying out of the purposes of its originator, who saw in the beginning the need of a church.

The Apostle Paul made a careful study of the church and gives to us through his writings the benefit of his study; and in his first letter to the Corinthian saints, as also in his letter to the saints at Ephesus, he places most of the officers before us in their respective positions, and intimates that they are there to carry out the purposes of God; that finally through their efficient and faithful service in its interest, there might be presented to the Father a most glorious church, without any imperfection, such that the Father would be pleased to have because of its fitness to his desires. No more wonderful institution can be found than the Church of Jesus Christ; no such wonderful character ever lived, as he who gave his name to the church, and his life that he might redeem and perfect it. The great apostle and masterbuilder of his time calls it the house of God, the pillar and ground of the truth. Every officer placed there by the Master was needed, and the perfection spoken of by him could never be brought about unless the service they were called to render was properly and faithfully carried out.

So the Lord had a place for bishops. Paul's letter to Timothy makes special reference to the qualifications necessary for this office. When we note these necessary qualifications and make a careful inventory of our stock on hand, we feel small and unable to pass muster; but as the Lord has to do as we are forced to do at times, use the best material available, we are here at his call.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre. . . . One that ruleth well his own house . . . not a novice.—1 Timothy 3: 2-6.

In Smith's Bible Dictionary reference is made to

the work of a bishop being along the line of hospitality. In volume 1, page 31, we read:

Among other duties outlined is the following: Among other acts of charity, that of receiving strangers occupied a conspicuous place. (1 Timothy 3: 2; Titus 1: 8.) The bishop elder's house was to be the home of the Christian who arrived in a strange city and found himself without a friend. This perhaps explains why Paul in writing to Timothy in his first epistle, chapter 5, verses 17 and 18, injects the idea of bestowing on such double honor, or not stint them in their allowance because of their enlarged duties and responsibilities of feeding and entertaining strangers—men given to hospitality, men of broad minds, comprehending the needs of visiting brethren, ministers in particular.

It is written, Thou shalt not muzzle the ox that treadeth out the corn, and that the laborer is worthy of his hire. It is also written it is more blessed to give than to receive; and if this sweet morsel of joy comes to the Saint who has the means as well as the heart to give, why should the servant of God be denied this blessed experience while giving his life work to church interests?

A bishop should be able to clearly and aptly teach the law relating to temporalities, and plainly set forth the duties of the Saints toward God and the church in such plainness as to leave no doubt in their minds as to what the Lord requires of them. He should through diligent study understand the laws relating to tithing, free-will offerings, consecrations, and almsgiving, as well as that relating to the gathering of the Saints, inheritances, and equality; and should emphasize his teachings by example in all things he teaches. He should be consulted in matters pertaining to locating in the stake or district over which he may have jurisdiction; he should advise and counsel where such is sought, and his counsel and advice should be respected.

### A STEWARD.

A bishop being a steward of the Lord, having the care and oversight of the church funds placed in his hands for wise distribution, should be a reliable and honest man of business qualifications, with good, sound judgment in financial affairs. He should keep himself free from financial entanglement, and guard with care the funds intrusted to him; he should see to it that the money is used for the purpose outlined in the law of God. The worthy poor should be ministered to, and their just needs and wants be supplied; the missionary staff should be sustained. No incidental claims upon the finances should frustrate the designs and purposes of God in spreading the gospel, which work is made paramount above all channels of benevolence and helpfulness in the law.

The bishop should be a leader in responding to the requirements of the law in paying his tithing and surplus, and thus be an example to all to whom he ministers the word, for none are exempt from this law, neither the bishop nor his agent. Those who

labor in spiritual things should honor the law as well as those who labor in temporal things. The widow with her handful of meal and a little oil was not exempt from sharing her little with the needy servant of God; and she realized the truth of the Savior's words, It is more blessed to give than to receive, for great was the blessing which followed that act. Many others can also thus testify.

Perhaps the relating of an incident which happened more than a quarter of a century ago may illustrate the point I wish to emphasize. There lived at that time at Dennisport, Massachusetts, a servant of Christ, a man whose house was always open to the stranger, especially to the elder who came that way. The brother, whose name was well known through the district, was Elder Nathan C. Eldridge. He with his companion and three other Saints were just sitting down to a meal when they saw approaching the house Elder Thompson, which was the signal for another chair, plate, knife, and fork. He was soon at the table and invited to ask a blessing; if memory serves me correctly there were five fishes cooked for the five who were there before the servant of the Master made his appearance; but while the blessing was being asked one of the sisters whose eyes were not closed saw a beautiful hand pass over the platter which contained the five fishes, and when they were served there were six,—one for the man of God and one each for the host, hostess, and her guests. So the same God who fed Elijah by the ravens, and the widow all through the years of famine, is with his church and his people, and those who are not afraid to trust him and do his commandments can see his power and taste of his bounties.

One of the duties of a bishop is to teach hospitality and kindness to all of God's creatures, especially to the household of faith; and as much as lieth in him to be an example in this beautiful work, and thus help eliminate selfishness from the lives of God's children. God never intended to give to any one man all the intelligence he wished to convey to his church; but he had a message of love and helpfulness for his children which would be given them through all the officers he has placed in his church, not excluding those who are not accounted as officers, but are helps to the body. From the deacon to the high priest there is a special message from each; each message representing the peculiar features of work assigned the officer. The bishop has his message, which in some things differs from all others. In the arrangements made by our heavenly Father for the government of his church he has a place and sphere of labor for all whom he has called, and this wonderful machinery would not be complete without the office of bishop. Since the manna ceased to fall from heaven and the body of man needs sustenance, and while some men are called away from their fish-

ing nets and other departments of industry to become ministers of Christ, and thus devote their time to spiritual work, becoming dependent upon the institution employing them, there must of necessity be those appointed to secure means to sustain them,—these servants of God and his people,—so they can enter upon the work intrusted to their care, and the families thus left provided for. This is the work of the bishop.

#### BISHOPRIC.

A bishop has the right to choose his two counselors, subject to the ratification of the general stake, or district conference. These three form a bishopric, who compose a court for the hearing of charges brought against members in transgression, or difficulty, their findings to be submitted to the branch where the defendant holds membership. The bishop is designated as judge, and should qualify himself to rightly and wisely fill that office. The bishopric can also act as a board of arbitration, acting as peacemakers in cases where grievances are submitted to them; in such cases each disputant or party offended must sign an agreement that the decision of the board shall be final, and end the dispute.

A bishopric have the right to have printed matter bearing their name as authority for receiving and receipting for tithes, consecrations, offerings, etc., also have the right to make disbursements for the church, general, stake, or district, within the limits of the law which makes bishops equal in their sphere of labor, respecting by counsel the Presiding Bishop of the church, who should also counsel with his fellow bishops, as the Lord has made them his counselors, as in Doctrine and Covenants 128: 3. Where the conferences, either general, stake, or district, order, by vote, expenditures, the bishop should be governed by such vote; but in the general routine of his business, (or their business as a bishopric) or work as the head of the financial department, either general or local, he has the right to attend to such matters, as has the head of any business concern; and if extravagance or an unlawful use of the money intrusted to his care is discovered, he can be called before the proper tribunal to answer for such acts. The proper ones for him to answer to in such case being the presidency of the church. (Doctrine and Covenants 68: 3.)

There should be a storehouse built and carried on after the plan given to Bishop Partridge, found in Doctrine and Covenants 51: 4:

And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the want of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves

according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good.

Another duty is to teach every Saint to file his inventory with the bishop, also making an annual statement to be filed, so that the true condition of each member may be known; so that wise and faithful stewards all may render to the Lord that which is due, and the church be able to render to every worthy member what is due him under the law, for from this there are none exempt.

God's purpose in establishing his church was not, then, to be a medium for the promulgation of the gospel among the world, only, but as an institution for the teaching and education of the children of God in ways of right living, as outlined in the church articles and laws given us of the Master. And we say, again, to accomplish this, there have been set in the church by the Lord certain officers who are to see that these laws are kept; and when all are working in harmony with the mind of the Lord as expressed in his laws, each officer learning his duty and faithfully performing the part of the work assigned him, and the Saints sustaining them by obedience to their teachings, the purposes of the Master will be more faithfully carried into effect; the church will grow in power and might, coupled with wisdom.

The Lord has made provision to release bishops from their secular labor where wise so to do, and put their time in the service of the Master; and where this is done there has come to the church remuneration which has shown the wisdom of such provision. There is yet much to do along this line before we can begin to meet the requirements of the work, in carrying it forward to the nations of the earth, and bringing about the redemption of Zion.

A bishop should teach the law of economy,—that Saints should be frugal, industrious, careful in the expenditure of what comes to their hands, as they are stewards over what is intrusted to them, and will have to answer to God as well as the bishop himself as to how the money or talents intrusted to their care are used.

All men should be engaged in a good work, for it is given to man of himself to bring to pass much righteousness. To wait for the Lord to command in all things is to be a slothful servant. There are many ways wherein we can help ourselves and thus help the work of God; but we should be careful to work in harmony with good, sound judgment and business principles. There is much to do, and all should go to with their might to accomplish what is given us to do, and whatsoever our hands find to do.

There are many duties untouched in this article, but if I had used them I should only repeat what

has been given to us again and again. The little I have written contains nothing new, but sufficient to help further the cause we have pledged ourselves to uphold; and if we will all arouse ourselves to the need of the hour, we will accomplish a work that angels will applaud, and the Father will place his seal upon; and kings of the earth will eventually acknowledge Zion to be the place of God's habitation, by his Spirit.

Let us have faith in God, and do the works of God, for the time is upon us for test,—the sifting process is on, and those who will not make the Lord their habitation will see enough to discourage them even in the church; for the tests coming from within are the ones which will try what material we are of. So we must have faith in God, for he abideth ever the same, and will steer his church to victory, and the Saints who abide in him will triumph.

The Lord said to his servant Edward Partridge, "Whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life." May the Lord fulfill this promise to us all, so that after the war is over we may enjoy the rest of the sanctified.

RICHARD BULLARD,  
*Bishop of Independence Stake.*

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### The Father and the Home.

This column of the HERALD is devoted to the discussion of the work of mothers in particular, but the mother in the home has, according to the perfect plan, a companion in her home work. We use the word thoughtfully when we say she has a companion, for her husband is not by right a superior officer to give commands to wife and children which they must obey with alacrity or take the consequences. This is not the divine plan.

Neither is the husband merely the provider of the material things needed by wife and children, though there is an occasional mistaken woman who seems to regard him in that light. This is not the divine plan.

The divine plan is that husband and wife are one, that they are companions, comrades, fellow workers, "true yokefellows." The mother has her part of the work to which she is especially fitted, and the father has his, but each must do his duty and both must work together, if the best results are to be had in the home.

A recognition of the importance of the father's work in the home led to the preparation and presentation of a reading on this subject which was discussed in the May meeting of the Home and Child Welfare Department of the Woman's Auxiliary. In Independence, the discussion of the subject was given over to the fathers, and we have received copies of speeches made on that occasion by two young men who are themselves the fathers of young sons, and who realize the thoughts to which they give expression. We give space to the articles.

### Training the Boy for Citizenship.

It is a privilege we ought at least to enjoy, and which we ought earnestly to endeavor to appreciate,—the privilege of meeting with those who have formed what they call "The Woman's Auxiliary for Social Service." Not long ago I was trying to analyze that title, and after thinking about it awhile, I began to wonder where the men's auxiliary for social service is. I do not know that we have one in the church, but I consider it a privilege to meet with those who have the interests of our children thoroughly at heart, and those who are particularly interested in their development and growth into manhood and womanhood.

To-day, we are dealing with the boys; to-morrow they are going to be our citizens,—not only the lifeblood of our Nation but of our church,—and what we make them, largely, while we have their characters in molding, will be our Nation and our church.

Mark Twain said one of the first things a boy ought to do in training himself for citizenship was to make a wise selection of his parents. We all appreciate that. We all appreciate the heritage of our parents in giving to us faith, the heritage of the gospel, and we ought to appreciate everything they do for us,—everything they have done for us, and are continuing to do for us, if we still have them with us. If we properly sense and appreciate all our parents have done and are doing for us, we will be better prepared to do for our children, that they may be the right kind of citizens.

Too often, we fathers are willing to turn the training of our children over to their mothers with the idle thought that we have not time to do for them as they deserve. I believe it is an idle thought when we say we have not time to train our boys. We are making the mistake of our lives when we do it. Not but what their mothers are capable of doing their part, but they can not do ours. Any father would consider it an insult if a corporation should offer him half a million dollars for his boy; but we will put all our force into business and forget our boys in order to give them a heritage of dollars, leaving their training to some one else.

One of the things that attracted me to the church (I believe it is the greatest thing in the world,—the gospel of Christ), was that it not only deals with me as a citizen of the United States, but it deals with me as a citizen of the kingdom of God. And when we talk about training a boy for citizenship, that is what we mean.

Perhaps if I were a resident of a foreign land, teaching my boy for citizenship in that nation, it would be different from what it is in the United States; but there are some underlying principles that must govern in the molding of the boy's character to make him a citizen of any earthly kingdom, and, more than that, a citizen of the kingdom of God. That, as I see it, is the important part of our work; because it is broader than the training for citizenship in any empire; it means the training of our boy to dwell in the presence of God. That is what we should have in our hearts.

What is citizenship? Webster says it is the owing allegiance to a government and the being entitled to protection from it. If we owe allegiance to a government, we must consider some authoritative power which is vested in some personality that is going to govern; and, owing allegiance to that authoritative power, we have a right to demand protection from it. When we ask our boys to give allegiance to us as the governors of their characters, they have a right to demand of us a just protection, a just guidance of their characters while we have the training of them. We can not escape this responsibility if we demand the right to guide and govern.

What is the foundation of citizenship? The first thing to learn in studying citizenship is that down at the foundation,

at the root of the whole matter, is the *home*. There is where we have our citizenship trained into us, and citizenship stands in relation to the home as effect does to cause. Citizenship is the result of training, and what our citizens will be depends upon our home training of the future citizens. What we put into the boy will come out of him when he becomes a man.

The first duty of every father is to see that the boy has a strong body. He has the opportunity and privilege of training the boy, not only to be a man who knows how to vote, but to be a man who knows how to use his innate faculties not only for his own development, but with the light of instruction the Master has given us, training him for citizenship in the kingdom of God.

M. H. STEGFRIED.

### The Starting Point in a Boy's Character.

This subject is one which, viewed from one aspect, is rather difficult, but from another, it appears less complex. However, we may take it in this one consideration, that we are dealing with the starting of the boy—the boy's character—to-day; and by the term character, we may understand that we are dealing with the inner part of the boy life, the boy himself. If we start his character properly, his friends and those interested will see that his reputation is properly cared for. Otherwise, his enemies and those who dearly love the flavor of gossip will see that his reputation is cared for according to their ideals.

A certain wise man has said that, if we would form the character of a boy, we must start fifty years before he is born. That is a very excellent and, pardon the term, a very altruistic expression. To start fifty years back of the time when the boy is born, it seems to me is only to partly cover the ground; and it is not rash, but consistent, to say that the starting point of a boy's character would be back even farther than fifty years. We should go back to our father Adam and start all over again in order that our boy's character might be properly started; for a human character, to a large extent, outside of its peculiar individualities, is but the sum and substance of all the assets and liabilities of his forebears. But that is totally impracticable, to go back so far as that, or to go back even fifty years, and hence we must come right down to the immediate present.

The starting point of a boy's character is the boy himself. You can not go back of that statement. The present world, in its mad and headlong rush in the acquisition of wealth, or the seeking of honor, or the pursuit of pleasure, forgets the task that lies in the training of children; and it is only when the children come that it realizes the task which is thrust upon it. Human nature is the same at any and all times, and we can not deal with the ideal so long as we have the real. We must lay aside our ideals and in order to realize our ideals, idealize our real; and we must inevitably conclude that the starting point of the boy's character is the boy himself.

Of course, we might state this, that the father, as the first impulse of the boy's character, is the proper point of starting. We might start with him. But the true starting point is the boy himself, and the time is when the boy starts. He who gets in early in the game in this work has a great deal of advantage at the start, of his companions. But let me repeat it once more, that the starting point of a boy's character is the boy himself, the time is the present, and the opportunity is the father.

There are several thoughts which I have found in the most excellent work entitled, *Building Your Boy*, by Kenneth H. Wayne. In the chapter on "The wrong of inattention," we have the following beautiful and most excellent thought:

"It is the duty of the father to stand by his boy in the closest association, until he is assured that the character of the boy is sufficiently well formed to resist the encroachments of evil. At a very early age the father should impart to his boy that wise instruction which may forestall the enemy of moral cleanliness and purity. To keep the boy clean and pure and wholesome should be the strife of the father. Not to do so is to be criminally negligent."

The next chapter, a short one, is a very excellent one and is entitled, "Be the chum of your boy."

"As a father, chum with your boy. No father should ever grow too old, or too dignified to be the intimate companion, the real chum, of his boy. He makes the mistake of his life when he does not do it.

"Win the confidence of your boy, every whit of it. Win his affection, his highest esteem. It will be a sad, well-nigh tragic break in the life of the boy when, for any reason, the father ceases to be to him the best and finest man in the world. To win and keep the confidence of his boy is the privilege and duty of the father; the earlier in life it comes to the father the better.

"A boy wants company and companionship; he wants a confidant. All human nature is gregarious. The human nature of your boy is no exception. No one is so naturally the companion and confidant of the boy as his father. Be his chum. Do not, as you value his future good and your own peace of conscience, by your being 'too busy' or your indifference in his boyish interests, send him elsewhere for his intimate associations or companionships."

ARTHUR H. MILLS.

### The Prayer Union.

#### A CORRECTION.

The address of Sister Eleanor Kearney is 926 South Main Street, Clinton, Missouri.

#### A REQUEST FOR PRAYER.

A pathetic letter comes to us from a sister who feels that in her past life she has been a great sinner, but who pleads that she was ignorant of things which she now understands. She is calling upon God to forgive the past and to grant her a restoration to bodily health, for she is sick, very sick, having undergone eight operations in the past year. She expresses faith in the healing power of the Lord and feels the need of the Prayer Union in her interest. May she have the boon she so humbly and earnestly seeks and God grant peace to her heart.

#### SUBJECT FOR THE FIRST THURSDAY IN JULY.

For all the auxiliary departments and charitable institutions of the church. In particular, the Sunday schools and Religios, where our young people are being trained for the church work.

1 John 3.

Live for something, have a purpose,  
And that purpose keep in view;  
Drifting like a helpless vessel,  
Thou canst ne'er to life be true;  
Half the wrecks that strew life's ocean,  
If some star had been their guide,  
Might have long been riding safely,—  
But they drifted with the tide.

—Robert Whitaker.

## Letter Department

JULIAN, MONTANA, May 31, 1913.

*Dear Herald:* I send you the inclosed. This lady is an elderly woman, and a near neighbor of mine. I think she is honest and fair-minded, and would welcome a minister of the gospel. I think there are others in the neighborhood who would also like to see an elder or missionary come here. I think we could get a good hearing.

Our nearest railway point at present is Plentywood, Montana, which is about fifty miles from here.

Your brother in the faith,

HENRY WERTZ.

JULIAN, MONTANA, May 31, 1913.

*Dear Herald:* I have lately met one of the Latter Day Saints, one of the first of that body I have met for many years. Our talks brought back to my memory many conversations I had in my girlhood with a dear old uncle and aunt who joined that body when I was a young girl.

We have no ministry here of any kind; the people are of all classes, countries, and denominations. Now, what we want is a man to preach the gospel as the Bible teaches it. Have the Latter Day Saints such a man to send us? If so, let us hear from him, or better still, see him.

Respectfully,

MRS. MCDUGALL.

RED ROCK, OKLAHOMA, June 16, 1913.

*Editors Herald:* We report a splendid meeting here with the Otee tribe yesterday. Two were baptized, and three ordained to various ministerial duties.

The old man who, lying at the point of death last winter was administered to and recovered, is one of those baptized yesterday. His life was prolonged for a purpose.

Brethren W. M. Aylor and Earl D. Bailey were with us in this meeting, to direct in the ordinations, and to give counsel to all. It was a busy day, and at evening with tired bodies and peaceful hearts we were happy to commit the proceedings to the Lord, being conscious that an enduring work in the Master's cause had been accomplished.

Sincerely,

J. E. YATES.

LORAIN, OHIO, June 11, 1913.

*Editors Herald:* My grandmother, Mrs. C. E. Carpender, departed this life March 11, 1913, after an illness of nine months. She was a true Latter Day Saint, and was always ready to bear her testimony. The gospel was her one theme. Although she passed through many trials, and much persecution, she was always ready to stand by the faith. She passed away with a full assurance of a grand, sweet rest. Her patriarchal blessing gave her the promise that if faithful, the closing scene of her life would be as the setting of the sun, and it was so. We are now looking forward to the day when we shall meet her, and our loved ones who have gone on before.

We are isolated from all church privileges, but hope the time will come when the Lord will direct us to a branch of Saints where our hungry souls may be filled with spiritual food from above. My greatest desire is to work for my Master, and I know he will grant me that desire in this world or in the next, if I am faithful. I am very young in this glorious work, and I ask your earnest prayers that I may ever be a willing worker for my Savior.

Your sister in Christ,

LAURA M. MINKLER.

HIGHLAND PARK, LOUISVILLE, KENTUCKY, June 9, 1913.

*Editors Herald:* I am very glad to say that I have found the true church. I was a Methodist for thirty-five years, and was an exhorter for a number of years, but I seemed to make very slow progress in the Christian life.

I never was baptized, only by pouring; at the time I thought that was all right, it being the Methodist belief. At one time I enjoyed the blessings of God, but it was only for a very short season. I then found myself a skeptic on baptism, and many other things concerning the Scriptures and church life. I realized that I was in need of something that I did not have; my way was so dark that I felt sure I was not doing the will of God. I was greatly troubled over my condition.

I became ill after many years, and continued so for nearly a year. My sister, Lucy Vance, a true Saint, came to see me. She taught me the right and only true baptism, and told me that my baptism was no good. After she returned home the subject continued on my mind, and made a great impression upon me. At this time I had a spiritual experience which showed me plainly my condition, and outlined to me my course of duty. While visiting my sister at her home I met Brother William Hanner, and he taught me more fully of the true faith. He prayed for me, and I got well enough to be baptized. Brother Hanner baptized me December 21, 1912, and I was confirmed by Elder G. H. Ferguson.

I have not taken a drop of medicine since then, and am getting better all the time. Thank the good Lord for his goodness to me in bringing me out of darkness into the great light of truth.

Yours in the true church,

BENJAMIN H. SMOOT.

NIAGARA FALLS, NEW YORK, June 13, 1913.

*Editors Herald:* Thinking perhaps there might be some who are interested in the progress of God's work in this part of the vineyard, I write. I was one of the many to enjoy the blessings of heaven at the late General Conference, and I returned home for a short time to prepare for home-leaving.

Elder F. J. Ebeling and myself started for our missions, going as far as Niagara, New York, together. Upon the eve of our departure we were very happily surprised by being called to the hotel at Kirtland, there to find about forty of the Saints gathered to bid us adieu, and Godspeed. A very pleasant evening was enjoyed, and ye missionaries were made to feel that the Saints certainly had an interest in them.

The Saints not only endeavored to make the evening a pleasant one, but contributed to make it possible for us to reach our fields, by supplying the substantial that help turn the wheels of Nahum's chariots. The presentation speech was by the branch president, L. Curry, replied to briefly by the writer, and at length by Elder Ebeling, with feeling. Truly our hearts were touched as we realized the great importance of the work before us. We sat there surrounded by loving friends, but how soon the scene was to change.

At 8.40 the next morning we were on our way to the field for the year before us. Its labors, its trials, its disappointments, its joys, its pleasures, all presented themselves to us. Shaking the hands of home folks and friends, leaving them to the care of a loving Father, we went on until we reached the city of wonders, where the mighty river of Niagara makes its leap of one hundred and ninety feet over the great wall of rock into the river below.

There on Saturday forenoon at 9.30 we met with the Religians in convention. A good time was enjoyed with them, but altogether too short. At 11 o'clock Sunday school convention went into session; there also the good Spirit was enjoyed; as before, the time was altogether too short. The officers at both conventions did well their part. There were signs

of progress. At 2.30 p. m. business session of conference, also at 7.30 p. m. The business was dispatched with promptness and an excellent spirit prevailed. A very peaceful and profitable time was had. Sunday, the 8th, found all astir and at the place of worship at 8 a. m. for prayer and sacrament. The Spirit was present to cheer the hearts of all. Sunday school session at 9.45, preaching at 11 a. m., also 2.30 and 7.45, making a very busy and profitable day. Good attendance and attention characterized every session.

On Monday we were privileged to view the mighty works of nature (or God, as we see it). We began at the mighty falls of Niagara, on the Canadian side; thence down the river to the awful whirlpool from which many a victim of suicide has been taken, after a stay of perhaps seven days in the turbulent waters of the rapids and pool; thence down to Queenstown, ascending the heights overlooking the placid waters of the Niagara River as they wind their way to Lake Ontario. We climbed the two hundred and thirty-six steps in Brock's Monument, one hundred and eighty-five feet above the heights. We viewed the old battle ground, where in the war of 1812 the British general and the American forces met. From here we went along the river on the American side up the rapids, beholding the mighty and turbulent waters as they thundered their way over the rocks to the sea. God's works are truly mighty and wonderful and past finding out. We bade the awful scene of beauty adieu, for further service in educating others in the theme of the gospel.

Wending our way to the little church on Saint Lawrence Avenue, Niagara Falls, Ontario, Brother Ebeling discoursed to the Saints and friends in a pleasing and profitable manner. On Tuesday, the 9th, there came the handshaking after the preaching service held at Buffalo, at which Brother Ebeling again was the speaker. He took his departure for his field in the East, making his first stop at Boston, Massachusetts; thence on to Maine.

So, left to ourself again, we settle down to work, trusting that the pleasant and educational happenings of the past few days may prove an index to the work of the entire conference year; that souls may be saved, the work forwarded, Saints strengthened; that the light and blessings of God may crown our every effort; and that every Saint or friend who has contributed in any way to our support may feel that truly it is more blessed to give than to receive.

Your brother in gospel bonds,

A. E. STONE.

LAMONI, IOWA, June 19, 1913.

*Dear Herald Readers:* After so long a time I have been privileged to enter upon the mission work appointed me at the last conference, in the Lamoni Stake. I arrived in Lamoni last night, and expect to go to Centerville to-morrow to assist in the work there.

On the evening of the 12th the Saints and friends of my family met at my home in Des Moines, and a pleasant social time was enjoyed as one of the pleasant memories of my life in the ministry. A financial memento was presented to both wife and I in token of the esteem in which we are held by the Saints there, after sojourning and laboring among them for over eleven years.

The labor in the city of Des Moines is in excellent hands in the person of Elder James M. Baker, who has moved his family there, and is now in touch with the work. Brother E. O. Clark has accepted the position of bishop's agent, and I trust that the Saints in that district will give him their undivided support. My work in the district in every position was sustained by the Saints, and my heart is filled with grateful memory of their support and kindness.

I enter upon my work here by faith. At the prayer serv-

ice on last evening I received the first impress of the Spirit, bearing witness that my offering of faith was accepted in coming to this field of labor. I am expecting to attend the reunion of the Lamoni Stake, beginning July 25.

My mission address will be Lamoni, Iowa, till otherwise informed. My permanent address is 1205 Filmore Street, Des Moines, Iowa.

Any of the isolated Saints who desire labors please write me at Lamoni, Iowa. If any have friends who desire instruction along gospel lines I would be pleased to hear from them.

J. F. MINTUN.

## News from Missions

### Society Islands.

It has been some time since I have written to your columns, and as Saints and friends are greatly interested in this mission, I will endeavor to give an account of our trip through-out the islands, to and from conference.

Prior to our trip to the Tuamotuan Islands, I was very busily engaged in the printing work, printing the monthly mission paper and about seven hundred and fifty *Religio Quarterlies* which had been arranged by Sister Lake. I also bound a great number of year books of the mission paper.

F. G. Pitt and wife arrived in Tahiti on February 7, and remained with us until after the mission conference, starting for America on May 3. Brother Pitt and wife, also Brother Savage and wife left Papeete upon a small sailing schooner the last day of February, and after four weeks of very calm weather arrived at the island of Hao, where the conference convened. The island of Hao is from five to six hundred miles from Papeete, so the Saints see what poor accommodations the American missionaries have here in traveling from island to island. The writer, however, was only about one week on his way to the same island, being fortunate in making connections with a power boat which left after Brethren Savage and Pitt left on the schooner chartered by the brethren of Hao.

It had been a number of years since the district of Hao had had a conference, as that is one of the easterly islands; but we were pleased to find a large assembly house built especially for the conference under the supervision of Brother Savage, who deserves great credit for his work. It was one of the largest and most substantially constructed native assembly houses I have seen since I arrived in the islands.

We had a very good conference, and the natives were especially pleased to meet so many American missionaries, it being several years since so many missionaries attended conference. Brother Pitt and wife, Brother Lake and wife, Brother Savage and wife, and the writer were there; my wife and children remaining in Papeete.

As to the conference, I will leave that for others to write about. I will refer, however, to my voyage back to Papeete, upon the sailing schooner which the church chartered to carry freight and passengers to and from conference, and dried cocoanut back to Tahiti. Brother Lake and wife remained in the easterly islands, Brother Savage and wife in the island of Taega; from there they were to go to the island of Herehetue; Brother Pitt and wife returned to Tahiti, on the power schooner which carried the writer to conference.

We stopped at the island of Takaroa on our return and baptized two. On this island we found the crew of a small shipwrecked schooner waiting for an opportunity to return to Papeete. This schooner was upset by a strong whirlwind. Cargo, schooner and everything sank to the bottom of the

sea, about one mile and a half out from the shore. It was a very dark night. Part of the crew swam to the island; others gathered a few boards together; binding them with their clothing, they made a small raft upon which they were carried islandward by the wind and sea. No lives were lost.

From there we went to the island of Manihi, where we arrived near noon Saturday, and unloaded about seventy Saints returning from conference. It was my great desire to leave at once, but after baptizing four, and making all arrangements to leave, to my disappointment the captain told me that we had better not try to leave that evening, but that it would be all right to leave Sunday morning at five o'clock. That night, however, I was asked by the president of the branch if I would not hold the schooner over until about nine o'clock. After consulting with the captain it was agreed upon, and at eight o'clock I led nine, some children and some adults, into the water, which made fifteen baptisms for the return trip from the conference.

We then went to the island of Rairoa, and after loading on several tons of dried cocoanut as freight, to assist in paying for the chartered schooner, we left anchorage, which was about twenty miles inside of the lagoon from the pass. It was about five o'clock in the evening; the wind was very strong, and after we had reached the middle of the lagoon it became exceedingly dark. A storm followed, and we were at its mercy inside of the lagoon, not able to see twenty feet ahead of us. There was a narrow pass before us, many rocks in the lagoon, and the natives were expecting to see the boat crushed almost any moment. But the captain was very courageous, and stood by his post of duty all night long in the rain and wind, tacking back and forth over the course we had traveled until early morning, when we saw that we had been tacking parallel with the land, and but a short distance from the shore, which was lined with rocks. We felt grateful to the Lord of the winds and the waves that he had carried us safely through. There were thirty-six hundred dollars worth of copra on board the schooner.

Our next landing was at Maketea, where I considered it wise to leave the boat in charge of a native missionary bound for Tahiti. I took a small steamer from said island. The wind was very favorable for sailing, but I wanted to be sure to reach Tahiti the next day, as that was the day the steamer was to arrive upon which Brother Pitt and wife were to return to America, and also the one upon which Brother Barmore from Australia was supposed to be. The wind was very favorable all day, and I began to wonder why I had not remained upon the sailing schooner. I did wisely, however, as there was a calm that night and it continued all the next day, but I reached Tahiti upon the small steamer the day Brother Barmore arrived, and was permitted to meet him and his wife; also Brother Cornelius and wife.

Meetings were held in Taronia, at which the different branches of Tahiti gathered, and Brother Barmore preached one sermon to the Saints, which was greatly appreciated; the writer served as interpreter. The meeting held just before the steamer left was one that I shall long remember. Brother Pitt admonished them to be faithful and gave them a farewell address, and the Saints spoke with their hearts full of gratitude because of the patriarch's visit to the islands, and some of them wept because of his departure. The native Saints also appreciated the short visit of our brethren and sisters from Australia, bound for America upon same boat.

We are pleased to state that our charter of the sailing schooner was a success; after all expenses were paid there remained three hundred dollars, which has been set apart for completing the wall which surrounds the church property in Papeete.

There is much more that I could write, but I have now written quite lengthily. I will say, however, in conclusion, that I enjoy the work of the Master, and though we are isolated from those of our race and language, we are pleased to say that the Spirit of the Lord assists us, and we are too busily engaged in his service to feel as lonesome as we would otherwise. That the Lord will abundantly pour out his Spirit upon all laboring in the interest of his kingdom is the prayer of,

Your brother in Christ,

J. CHARLES MAY.

### Denmark.

For some time I have felt it my duty to write a few lines from this northern corner of the mission field, but it has been put off. Reading the HERALD to-day I was forcibly reminded of my duty and resolved to wait no longer.

As Brother H. N. Hansen has written from this part from time to time I have no special news to relate; the interest is indifferent and prospects are not very bright for an ingathering in this city. Our members are very few, as some have left us, not having sufficient understanding of the practical or spiritual side of the work, or of the Lord and his dealings with his children. They expected too much from him and too little of themselves; and instead of waiting patiently through the experiences of life to learn to know him and his ways they left, not receiving what they thought they were entitled to and deserving of.

One couple, of whom the wife is the leader, her husband being deaf and dumb, united with the tongue speaking movement, and were baptized a week ago Sunday. Their firm expectation was for him to receive his speech, and both to receive their hearing, but when Brother Strand was over there to say good-bye,—leaving for Norway,—he found them very much disappointed, having felt no power or any change. But these words had come to her: "The gospel that Joseph Smith brought will endure when the elements perish." To any ordinary individual this ought to be a strong testimony of the truthfulness of the work she just left, but to her bewildered mind it did not seem to have that effect. Yet we will live in hopes, and continue praying. One member having left off associating with us on account of the unwise or evil conversation of some has returned. One has left us here for America, and another is to leave this week for the same destination, making our number smaller.

Only very few attend our meetings. Two persons from the Russell movement are interested, one being almost persuaded. But as the summer has come it is almost impossible to get people to a little meeting room. All want to go out in the open air, in the parks and beautiful beach woods surrounding the city. They think when they are in six days in the week the seventh must be spent among the flowers and trees provided by nature and the aid of man.

Copenhagen has more parks, lakes, and beautiful woods than any other city that I have visited in either Europe or America. If there were not so many evil things associated with outdoor life here, it would not be so bad, but drinking and worse things are sure to follow. If the people were as interested in the educational, elevating, and uplifting as they are in sport, pleasure, and frolic, the population of the city might receive much good from its natural and artificial conveniences, its pleasant climate and lovely situation.

The religious condition is much adverse to the progress of our work. In the first place the people are not naturally very religious, being more given to pleasure seeking; they are very sociable and fond of a good time. To be sober and religious seems to be contrary to their nature. Some are

religious, but they are bound up either in the state church, (the Lutheran) or in some of the other churches, and as a consequence they are narrow and unwilling to listen to our message. Added to this, the Utah Church has been represented here for over sixty years, so the name Latter Day Saint is better known here than in most places in America; and when it has been made known by that people the reputation is not to be envied.

They make some converts, mainly young women and some young men, few sober-thinking, matured people. The main features of their proselyting are their good singing and music and their tracting; their preaching does not amount to much as it consists mostly in bearing testimony that they know that the gospel is true, and that Joseph Smith and Brigham Young were true prophets. That united testimony seems to affect some people.

We have no music except the organ, and occasionally a violin, and no choir; no young people's meetings nor singing practices to entice anyone. We have very few tracts and a very limited force to distribute them, and only a large dwelling room for meeting purposes. Almost the only means by which we can expect to gain members is our preaching; I think I can truthfully say that all our members in Scandinavia are won through preaching.

Our little mission paper is of much help to the work here, and if our fellow Saints in America would aid us more, both with letters and articles as well as with their money, which they surely are able to do and would do if there were sufficient interest in our efforts here, much more could be done through this paper. To be left in a foreign field, handicapped by lack of means to accomplish that which one so much desires to is not very encouraging to say the least.

But my intention in these lines is not to complain or find fault, for many have been very good to me, and none have treated me really ill, so I feel very thankful to those Saints in America who have so kindly collected means both for the mission and especially the mission paper, for without their aid we could not have kept it up till the present time. I hope that all those who have aided us in our efforts here in donating money to our paper and for mission expenses will accept my heartfelt thanks. I can truthfully say that we have tried to use the means placed in our hands as wisely and economically as we have been able to do. But it ought to be remembered that working as we are so much in the capitals we have to pay our board and our room and for all our clothing and nearly all our traveling expenses, as the members are few, and not so situated that they are able to aid us.

At a few places we always stay with our members, and for their kindness I feel very thankful. The members here have treated us kindly and manifested good will in every respect; the few exceptions we are more than willing to forget and forgive. The good Lord has forgiven us so many, many things that we surely ought to be willing to forgive a few things.

But above all do we feel thankful to our heavenly Father for all his loving-kindness, his protecting care, his spiritual aid, and the joy and peace that have come to us in our humble efforts to serve mankind for him. Many happy experiences have come to us here because of his fatherly love, for which I shall ever try to be thankful. I feel more determined than ever to press onward, and to be as useful in his service as my makeup and condition permit.

It is now twelve years since I was sent to Scandinavia, and we (especially my faithful, patient and loving wife) often long to return to America, and sometimes think we ought to

be granted this privilege, but we are trying to hold out, and be faithful until the time of our departure comes.

Please remember us in your prayers, that we may prove true and faithful. And if any have some interest for the work here and are able to help us, send us some aid for our mission paper and mission expenses. The paper must have some aid at once if it is to be continued, which I firmly believe should be done as long as the work is carried on here.

Please accept this as a receipt for the hundred dollars from the Sunday school and Religio each, and the thirteen dollars collected at the Little Sioux district conference this spring, for all of which accept thanks. I will also mention the kindness of Brother H. A. Stebbins in collecting means for our paper. Although an American he has manifested much interest for our paper, for which we feel thankful. There are also a few others who remember our paper with a five dollar bill every year. It would be very gratifying to see such interest manifested by many more who are abundantly able. Let us all try to use our means, our talents and our all for this glorious cause which promises to give such rich returns.

I hope that all our friends in America will accept this letter as a greeting to them. We remember you all and think of you often, and continually long to see your beloved faces illuminated by the indwelling love of him who offered his Only Begotten. May our love to him and to each other increase until we shall meet again, or at the last great gathering, where no good-byes shall be said.

With love and best wishes to all, I remain in the gospel bonds and conflict,  
P. MÜCEUS.

COPENHAGEN, DENMARK, LASSOSGADE 3, June 9, 1913.

### Australia.

We are anxiously waiting to hear the news of the late conference and see if any help is being sent us, as all the American missionaries have now left these shores, and the work will suffer for want of help soon.

I have been poorly for the last week, but am doing my best to keep things moving along. I am just on my way to an opening where I lately baptized eight, and hope soon to form a branch. I am giving assistance at Geelong and Melbourne on alternate Sundays, to help along.

It is thought out here that J. W. Wight will visit us this year, but we will try and be content whatever may be done for us. The work is in fair condition and moving slowly along. I see the British Isles Mission has a good system of their own for spreading the good news, and keeping all the ministry at work.

With best wishes, I am yours in the faith,  
C. A. BUTTERWORTH.

MELBOURNE, VICTORIA, May 12, 1913.

### North Dakota.

This finds us out in the mission field, endeavoring to do the work for the Master. As expressed by others, we can truly say we feel strengthened through the experiences and associations of the General Conference. True, we do not expect to be exempt from the losses and crosses of the average representative of the gospel, but we do most sincerely rejoice in the comforting presence of the Spirit of truth, that has been and still is with us.

Being called upon recently to stand before a learned and critical audience, through faith and prayer and a firm reliance upon God and his eternal truth, I was blessed and sustained to a greater degree than perhaps I ever before experienced.

During my residence of three years in Minot I have often

been discouraged at the poor success we have achieved in our efforts to enlighten the people, but the opportunity came this time through an organization known as the Minot Union Brotherhood, of which I and some of the brethren here are members. My efforts received favorable notice from the city papers, both dailies and weeklies, and in so many persons' inquiries that I feel much encouraged.

At last that cold, heartless, soul destroying prejudice and intolerance has begun to disappear. May the opposition continue to flee before the invincible rays of truth and love. To this end let the Saints be faithful and wise.

I feel the necessity of more personal, devoted consecration to the eradication of all evil from within ourselves, that we may be pure, and truly worthy to carry the message to others.

Our reunion starts on the 20th. We look for a good attendance at this reunion, comprising as it does the two States: Minnesota and Dakota.

WILLIAM SPARLING.

BERLIN, NORTH DAKOTA, June 14, 1913.

## News from Branches

### New Liskeard, Ontario.

I am going to try and give a few interesting items in regard to this little branch situated away up here in this north country. Our nearest neighbor, that is, branch, is about three hundred miles distant; but for all that the HERALD keeps us in contact with the remainder of the church. I have called this a little branch, though that is rather misleading; there are about sixty on our record, but many are scattered about the country, leaving us about forty Saints to work with. For all the distance we are from Utah, yet we have to contend with the prejudice of Mormonism.

It will soon be a year since we were organized. The event took place July 21, 1912, under the leadership of F. A. Smith, assisted by S. G. St. John. There were called at that time an elder, priest, and teacher, leaving us with a complete set of officers, there being a deacon with us. Since then there have been a few Saints move here, including an elder, Brother Ribble, who is a great help, as nearly all of the officers are quite new to the work.

Of course, during this time all has not been roses and sunshine; we have had some hard trials; but thank God we are sailing with flying colors just now. Brother Ribble has been attending to a new opening eleven miles from here, where he has some nice gatherings, from twenty-five to thirty-five being present, and he is expecting baptisms.

The work in the branch is, or seems to be, making slow progress, but we believe that brighter times are coming. At present we are busy preparing to commemorate the anniversary of branch organization by the opening of a new church. Our lot is nearly half paid for, but for all that there are quite a lot of other expenses to meet. Bishop R. C. Evans has consented to come and occupy for the occasion, and we are looking forward to his coming. So any Saints who see this letter and feel inclined to pay us a visit remember August 3. You will find a welcome.

Any Saints traveling through New Ontario will find a branch at New Liskeard.

Brothers and sisters, we need your prayers.

I am yours in sincerity and brotherhood,

W. THOMPSON.

NEW LISKEARD, ONTARIO, June 5, 1913.

### Burlington, Iowa.

We had not expected to report again quite so promptly, but thought it might be well to do so while our items were fresh.

One of our chief topics of conversation during the past twelve days has been the discussion just closed (Sunday, the 15th), between W. G. Roberts, of the nonprogressive Christian Church, and Brother E. E. Long, representing us. This will be reported in detail by our pastor, Brother O. R. Miller; we simply mention it in passing. The representation of our people was good throughout.

On Sunday, June 1, we had the pleasure of a visit from Brother G. R. Wells, of Lamoni, who was in Burlington to attend the State convention of the International Sunday School Association, held June 3 to 5. June 1 was observed as Children's Day. The morning service was devoted to a program by the children, who performed their part very creditably. At the close of the program Brother Wells gave us a short talk, after which the ordinance of baptism was administered to three of our Sunday school children. In the evening two young men, active auxiliary workers, were baptized.

Friday morning, June 6, Brother Wells accompanied the Burlington representatives to our district convention at Ottumwa, where he helped at every session in putting the time to profitable use. The joint social service from 9.15 to 10 was good, and, we think, enjoyed by all. The Sunday school and Religio conventions each voted an appropriation of five dollars to our tri-district reunion committee, to be accompanied by a request that if at all possible a field worker be secured for the reunion commencing August 21. A discussion on points of mutual interest to Sunday school and Religio workers was provided. We are glad to find a new interest aroused in the library work, and hope it will result in good. The conventions and conference were good throughout. Especially appreciated was a large attendance from Hiteman, and the music rendered by their male chorus and orchestra.

Here at Burlington, Brother C. E. Willey spoke both morning and evening, Sunday, the 15th. He has acted as moderator for Brother Long in the discussion just closed.

JUNE 16, 1913.

CORRESPONDENT.

### Los Angeles, California.

It was our pleasure to greet our new missionaries to Southern California at church last Sunday. I refer to Brethren Goodrich and Slye. We have been looking forward to their coming with keen interest ever since we learned of their appointment. There was a fairly large crowd in attendance at the morning sacrament meeting, which was presided over by Brethren Hanson, Goodrich, Adam, and Slye.

I could not help being reminiscent when I recalled that over twenty years ago, while laboring in Southern Ohio, I first met Brother Goodrich. I had been holding a series of meetings in that locality, and, as a result, had baptized several. This raised the ire of the Methodist preacher, and he thereupon announced an exposure of Mormonism. I attended the lecture. Never has it been my fate to listen to a more abusive tirade. At the close of the lecture I attempted to speak to the minister, when I was set upon by some bullies and borne to the floor, falling backward over the mourners' bench. This was the first and last time I was ever down before the "anxious seat."

Brother Goodrich, in connection with several members of his lodge, rushed to my rescue, and it is to him, and a few others, that I am indebted for preventing my being mobbed that night. This was the beginning which eventuated in Brother Goodrich joining the church and finally becoming an active minister in the church.

I suppose I had as much to do with the first ordination of Brother Paul Hanson as any person in the church. At the time he was ordained I had a peculiar conviction as to his work in contrast with the work of another young man who was ordained at the same time. I was given to see that Paul's work would be enlarged and extended. He has made good. Because of the conditions throwing him close to me in the early days of his ministry, I feel a peculiar interest in him. I also ordained Fred Adam to the office of priest, and watched with increasing interest his early struggles and development.

We held a special branch business meeting last Wednesday evening. Brother Adam resigned as branch president, and Brother Goodrich was elected to fill the position. Brother Hanson presided over the meeting. The people were contented with this action and everyone present felt to accord to the appointment of Brother Goodrich by the General Conference and his election was unanimous.

Provisions were also made for the financial support of Brother Goodrich, and a committee composed of Deacon Niels Paulson, Fred Adam, R. T. Cooper, T. W. Williams, Hermina Badham and Annie Jasper were appointed to raise the necessary funds to bring the family of Brother Goodrich to the coast at once. We are determined to afford Brother Goodrich every opportunity to make a success of his mission.

I could not help but think it would be a good thing to make a move to bring Brother Slye's family west, also. I do not doubt, if all goes well, but what such plan will materialize.

Children's Day was observed at the church this morning. The entire morning hour was devoted to children's exercises. The participants did credit to the excellent training which was given them by the vigilant Sunday-school workers.

It was my pleasure to baptize four of the children, and to participate in the blessing of two others. I not only baptized these children, but I had blessed some of them as well, and officiated when their parents were united in wedlock.

A reception is planned for Brother Goodrich next Thursday evening.

It is understood that Brother Slye will make his headquarters at San Bernardino. I am sure the Saints there will appreciate this fact, as they must feel the loss of Brother Elbert Smith and his estimable mother and wife, who have done so much good to the people not only of San Bernardino but all of Southern California as well.

Many of the Saints were disappointed because Brother Evan A. Davis was not returned to Southern California. His modest, unobtrusive manner and unselfish solicitude for everybody won our love and confidence. Brother Davis did extensive missionary work throughout the district.

Brother and Sister Barmore, also Brother and Sister Pitt, sojourn in these parts en route to Zion. We rejoice with them in their return to the promised land.

I recount with joy the years spent in helping others to see the right. I have no regret along this line. Some of the most pleasant memories of my life are associated with my missionary experiences. While conditions have conspired to "lay me on the shelf," hope lingers still. Whatever others may think of me, I still hold in loving confidence and sacred memory the associations formed in my quarter of a century of active missionary and pastoral work.

The inspiring message of Jesus, the carpenter of Nazareth, commands my continued respect and admiration. I want to help in every possible and consistent way to make that message a reality in the lives of men.

Convey to the many, many friends throughout the land my confidence and love. May peace and joy abide with each and all.

THOMAS W. WILLIAMS.

1307 WEST FORTY-FIFTH STREET, June 7, 1913.

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—District conference convened at Lansing, Michigan, June 7, at 10 a. m., with the district presidency, associated with Bishop E. A. Blakeslee, presiding. Branches reporting were: Belding, Buchanan, Capital City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Knox, and Sparta, showing a small gain over the preceding six months. Elders reporting were: C. F. Ellis, S. W. L. Scott, J. W. McKnight, Samuel Stroh, Starr Corless, F. T. Field, F. Earle, N. Hill and W. P. Buckley, with verbal report by district president, G. A. Smith. Bishop's agent's and treasurer's reports read and approved, same being audited. Provision was made for the following ordinations: S. A. Barss, elder; C. Goodman, priest; R. A. Smith, teacher; C. Allen, deacon. Brother G. A. Smith was presented with a token of love, respect, and confidence from the Saints by Bishop Blakeslee, and made a feeling response. The speakers for the conference were R. D. Davis, G. A. Smith, C. F. Ellis, and S. W. L. Scott. The ordinance of baptism was administered to eight by C. F. Ellis and W. P. Buckley. Conference adjourned to meet with the Clear Lake Branch in October, at the call of the district president. This conference was one of the largest in attendance that this district has ever held, and all seemed to enjoy the association and the fellowship of the Spirit. W. P. Buckley, district secretary and treasurer.

**SOUTHERN NEBRASKA.**—Conference convened with the Nebraska City Branch, January 18 and 19, 1913, J. R. Sutton and W. M. Self presiding. Bishop's agent reported: Receipts, including balance, \$1,022.05; expenditures, \$463.25. Branches reported: Blue River, Eustis, Fairfield, Franklin, Lincoln, and Nebraska City. Motion prevailed providing for a committee of three to draft measures relative to raising funds to defray expenses of the district conferences and to report next conference. Recommendation from the Franklin Branch requesting that Earl Robertson be ordained an elder was referred to J. R. Sutton with power to act. Recommendation from the Lincoln Branch that Charles Edwards be ordained an elder was deferred for six months. W. M. Self, president; H. A. Higgins, secretary; C. H. Porter, bishop's agent and district historian, were sustained. By motion district president and missionary in charge were requested to visit the Elmwood Branch and report condition of same to next conference. Conference adjourned to meet with the Lincoln Branch at the call of the district president and the missionary in charge. H. A. Higgins, secretary.

**MONTANA.**—District conference convened at Bozeman, May 31, at 10 a. m., A. J. Moore and G. W. Thorburn presiding. Branches reported: Warm Springs 37, Culbertson 18, Fairview 14, Deer Lodge 138, Bozeman 71, Gallatin 95. Ministers reported: L. E. Hills, A. J. Moore, G. W. Thorburn, S. M. Andes, J. P. Wyckoff, Thomas Reese, John E. Eliason, C. B. Freeman, William J. Murray, John Eliason. Spiritual reports from Bozeman and Fairview branches were read. Bishop's agent's and district treasurer's reports read and referred to auditing committee, said committee reporting same to be correct. Secretary presented bill of fifty cents for stamps and stationery, same being allowed. As all the branches except one had failed to comply with rule 9, the district being in debt to the treasurer, a collection was taken up to defray the expenses of the district. Notice was given of proposed change of some of the rules at the next conference. T. L. Reese, G. W. Thorburn, and L. E. Hills were appointed as committee to prepare a form for notifying branches and scattered Saints of conferences. By motion secretary was instructed to give licenses to all officers ordained in the district and not already having received them. Secretary was instructed to take up matter of names of Saints in disorganized branches with the general secretary. Advisability of holding a district reunion was discussed, the following committee being elected to select time and place: A. J. Moore, John E. Eliason, John Johnson, Frank Christofferson, Thomas Reese. Preaching was by G. W. Thorburn, A. J. Moore, and L. E. Hills. Conference adjourned to meet at Deer Lodge, as per resolution. Maggie J. Reese, district secretary.

**NORTHEASTERN NEBRASKA.**—District convened in business session at 10 a. m., May 31, at Decatur, Nebraska, with J. M. Baker and M. A. Peterson presiding. Motion prevailed that the district purchase a tent for use by the mis-

sionaries. C. W. Prettyman was elected president for the balance of the year, to succeed J. M. Baker, who resigned on account of having been appointed to a new field. The speakers of the conference were J. M. Stubbart, C. W. Prettyman, and W. E. Shakespeare. Adjourned to meet at the call of the district officers, at Blair, Nebraska. Anna Hicks, district secretary, 2914 North Twenty-fifth Street, Omaha, Nebraska.

**SOUTHERN WISCONSIN.**—District conference convened with the Wheatville Branch, Soldiers Grove, Wisconsin, June 14 and 15, 1913, W. A. McDowell, president, in charge. Branches reporting: Janesville, East Delavan, Flora Fountain, Buckwheat Ridge, Madison, Wheatville, Beloit. Bishop's agent's report showed receipts, with balance, \$551.18; disbursements, \$551. District treasurer reported receipts, with balance, \$23.10; disbursements, \$13. Preaching was by W. A. McDowell, B. C. Flint, E. J. Goodenough, and Lester Wildermuth. Adjourned to meet at the call of the district presidency. B. C. Flint, secretary, Evansville, Wisconsin.

### Convention Minutes.

**MONTANA.**—District Sunday school convention met at Bozeman, May 30, 1913, Maggie Reese presiding. Schools reporting: Bozeman, Deer Lodge, Nile, and Hilldale. Deer Lodge report referred back. Reports of district secretary and district treasurer accepted. Bill of S. A. Davis for \$2.12 and of secretary for 30 cents ordered paid. By motion home department superintendent was requested to report to district conventions. District superintendent was authorized to appoint one from each school on committee of program and arrangements for conventions. Sister G. W. Thorburn was elected superintendent of home department. In the evening an interesting program was given. Convention adjourned to meet one day previous to next district conference, and at same place. William J. Murray, district secretary.

### The Bishopric.

#### APPOINTMENT OF AGENT.

Des Moines, Iowa, District.

*To the Saints and Friends of the Des Moines, Iowa, District of the Reorganized Church of Jesus Christ of Latter Day Saints:* Please take notice that upon the resignation of Brother J. F. Mintun, by reason of change of his work from the district of Des Moines, said church, Brother E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa, has been duly appointed bishop's agent in and for the district of Des Moines, and authorized to act in said position on and after the 16th day of June, 1913. We ask for Brother Clark the ready co-operation and help of every member and friend of the Master's cause in and for said district, and trust that all will remember and be found in communication with Brother Clark, helping along the Lord's work. To this end may each one be blessed, and the work of the Lord prospered in said district and throughout the church.

The Bishopric take pleasure in commending the work of Brother J. F. Mintun while he was engaged in the financial work as agent in and for the district of Des Moines; and extend to him special thanks for the good work accomplished while he was acting in said office. We trust the Lord will especially bless and guide him in his labors in the new field to which he has been appointed.

In behalf of the Bishopric, I am ever hopeful of the triumph of the Lord's work, and interested in the final redemption.

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 16, 1913.

Nova Scotia District.

*The Saints of the District of Nova Scotia:* Please take notice of change of agent in that district by reason of the ill health of Sister Lois G. Johnson, of Williamsdale, Nova Scotia, and due resignation as bishop's agent in and for said district, and the appointment instead of Brother Boyd Johnson, of Amherst, Nova Scotia, as bishop's agent in behalf of the Reorganized Church of Jesus Christ in and for said district of Nova Scotia.

The Bishopric take pleasure in specially commending the work of Sister Johnson for her faithfulness, and correctness in the same for the past number of years, and trust that the Lord will specially remember and bless her in her present situation and labor, and that due health and strength may be returned to her.

We also duly commend Brother Johnson to the Saints and friends of Nova Scotia in his work, and bespeak for him assistance and help from each and every one, so that the work may not suffer, but move forward and accomplish that which the Lord will have him do. Commending him to all with whom he may have occasion to act or deal, and trusting that the Saints in the boundaries of his district may receive impetus and strength and that goodwill may abound therein, we are in behalf of the Bishopric, your servant in bonds,  
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 16, 1913.

### Church Secretary.

#### GENERAL CONFERENCE MINUTES.

Copy for issue of General Conference Minutes was promptly prepared and placed in the printers' hands, but work in setting up the same is delayed because of excessive demands upon the publishing plant. I am unable to state when the Herald Office will be able to issue the Minutes.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, June 20, 1913.

### Pastoral.

*To the Saints of Kewanee District; Greeting:* Having been appointed to labor in this district, I take this means of informing you that I would be glad to hear from you in regard to new openings, or where preaching services are most needed. Also, having been elected vice president of the Religio in this district, we desire to do all we can to assist in the Master's work.

Mail addressed to my field address, Dahinda, Illinois, care of Jack Lorance, or to my home address, Flint, Michigan, 1447 Detroit Street, will reach me at any time.

A servant for Christ,

DAHINDA, ILLINOIS, June 16, 1913.

J. R. GRICE.

*To the Saints and Friends of the Kewanee District; Greeting:* Having been chosen assistant minister in charge of this field, I desire to get in touch with you. Anyone wanting preaching or knowing of any place where a new opening can be made, please notify me at once, and we will get to you as soon as we can.

The field is large, and we have only three missionaries. We are desirous of doing what we can for the cause we all love so much. You can help us to keep busy by making known your wants. If any of the branches want two-day meetings write me and we will arrange with you for the dates.

Ever praying that God's Spirit may guide and assist us in our labor of love, I remain,  
Your brother,  
JOY, ILLINOIS.

O. E. SADE.

*To the Saints of Mississippi, Alabama, Florida, and Georgia; Greeting:* As I have been chosen assistant minister in charge of this territory, I thought it wise to write a brief address to the Saints and friends.

I have as my coworkers in this large field, Brethren I. M. Smith, Swen Swenson, C. L. Snow, Hale W. Smith, A. G. Miller, and A. E. Warr. Among this body of men I feel safe in saying that we have some as good talent as there is in the church. That the Quorum of Twelve saw the necessity of augmenting our missionary force this year is a strong evidence that this is a very important field, and that the work is growing.

I am happy to state that last year was a prosperous year, as I view it. One reason why it was so is because there are so many of the local workers who are willing to assist the missionary in his efforts to advance the cause. This will be the result in every field where both missionary and local force labor together in the spirit of love, without jealousy and strife.

I can truly say if the missionary force will act wisely and do their best to advance the cause of preaching the gospel, and then live the gospel, the southern people will stand by them and cheerfully assist them in their work, sacrificing to build up the kingdom. So, dear brethren, let us each one of the missionary force be wise servants, and harmless as doves, doing all we can to be without blame in word and deed.

Remember we are on the Lord's errand, and it is our business to be meek, sober, prayerful, and very studious, and to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. The

Lord has instructed his servants as follows: "Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness." (Doctrine and Covenants 85:37.) Again he says in paragraph 19, same section, "Cast away your idle thoughts and your excess of laughter far from you." We read again in Doctrine and Covenants 59:4, "Not with much laughter, for this is sin." The Apostle Paul speaks against foolish talking and jesting "which are not convenient." (Ephesians 5:4.) I hope and pray that every missionary will make an excellent showing in personal deportment as well as by an excellent report in number of sermons, baptisms, and confirmations. There is a bright future before each of us, both as ministry and members, if we all pull together in love and harmony, with a strong desire to spread the work.

From my viewpoint, I consider the church is standing higher and in better condition than it has ever done since its organization; and that it is rapidly putting on those beautiful adornments which will prepare it for the coming of the Savior. With these thoughts in mind, I feel to advise everyone to be faithful in the line of duty, that God may be with us to help us overcome all evil, and give us the crown of life when the battle is over.

My field address this year will be McKenzie, Alabama. I will be glad to correspond with anyone who may desire to write me in regard to the needs of the work in their locality.

Your coworker in the bonds of love,

F. M. SLOVER.

### Conference Notices.

Saskatchewan district conference will convene with the Ribstone Branch, Ribstone, Alberta, July 16 to 20. Those attending buy tickets to Dunn, Alberta, on the Grand Trunk Pacific. Buy a single fare only, getting a certificate; if we have fifty holding certificates we get our return tickets for one third first class fare; if a hundred we get back free. Be sure to obtain certificates from each agent on all lines of railway you travel over in order to reach Dunn, Alberta. Conveyance will be furnished free to grounds, four miles in the country. Much of importance will be presented, so all come prepared to take an active part. James A. Gillen, missionary in charge; T. J. Jordan, Josh Dobson, J. R. Beckley, district presidency.

### Convention Notices.

Southern Nebraska district Religio convention will convene with the Lincoln Branch, July 18. Send all reports to me by July 10. Mrs. Edith Trask, district secretary.

### Reunion Notices.

Reunion and conference of the Southwestern Texas District will be held with the Bandera Branch, at Pipe Creek, beginning July 11. Carl F. Wheeler, district secretary.

Southern California district reunion will be held at Convention Park, Hermosa Beach, August 1-10, inclusive. Fare and one third on the certificate plan will be granted on the railroad; tickets to be bought to Redondo Beach, California, baggage checked to the same point. After the train leaves Los Angeles, hand your baggage checks to the conductor and ask to have your baggage put off at Convention Park, two blocks south of Rowley Siding, at Hermosa Beach. Tents will be set up ready for occupancy on July 31. Cost will be: 10 by 12, \$2.50; 12 by 14, \$3; 12 by 16, \$3.50. Single cot and mattress, \$2; double, \$3. Tables, each, 50 cents. Chairs, each, 15 cents. It is imperative that orders for tents, cots, and mattresses be in the hands of the committee early enough to have order filed in Los Angeles by July 15. All orders for tents, cots, and mattresses should be addressed to Vinton M. Goodrich, care of R. T. Cooper, 202, 203 Lankershim Building, Los Angeles, California. The cafeteria will be in operation the same as last year. A good attendance of the General Conference appointees is expected, including F. M. Sheehy, James E. Kelley, Holmes J. Davison, Vinton M. Goodrich, Roy F. Slye, and probably others. The conference session will convene at 10 a. m., Monday, August 4. The Sunday school has been given Wednesday, August 6, the Religio Friday, August 8. These appointments are subject to the approval of the reunion presidency. Tents, cots, mattresses, and cafeteria accommodations supplied to all

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.  
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General Conference appointees and their families, without expense, who are cordially invited to attend. Singers throughout the district are requested to bring their General Conference anthem books. For information address R. T. Cooper, 202, 203 Lankershim Building, Los Angeles, California.

Frederick M. Smith of the First Presidency and E. L. Kelley of the Presiding Bishopric concur in the appointment.  
 Yours in bonds,  
 JAMES A. GILLEN.  
 FARGO, NORTH DAKOTA, June 17, 1913.

Joint-reunion of Eastern Iowa, Kewanee, and Nauvoo districts will be held at Montrose, Iowa, August 22 to 31. Prices of tents as follows: 7 by 9, \$1.75; 10 by 12, \$2; 12 by 12, \$2.25; 12 by 14, \$2.50; 14 by 16, \$2.75; 14 by 20, \$5.25; 16 by 24, \$6.25. Cots, wire, 35 cents; canvas, 25 cents. To price of tents quoted will be added freight and drayage. Send orders for tents to C. G. Dykes, box 420, Muscatine, Iowa, by August 1. Straw on the grounds. Bring bedding. Dining tent on grounds. We expect good speakers. Come to the old historic grounds. C. G. Dykes, chairman.

**Correction.**  
 In the notice of death of Brother C. H. Bacon, in HERALD of June 11, two or three errors appear. He was born in Madoc Township, not Modoc; in 1854, not 1824; and was buried in Evergreen Cemetery, not Greene.  
 RICHARD COBURN.

Northern Illinois and Southern Wisconsin reunion will convene at Belvidere, Illinois, August 22 to 31, 1913. Prices of tents as follows: Wall, 10 by 12, \$2.25; 12 by 14, \$2.50; cotage, 10' by 15, \$2.75; 12 by 14, \$3; 12 by 19, \$3.25. Spring cots, 25 cents. Meal tickets at 15 cents per meal, single meals 20 cents. Straw for ticks, 10 cents per tick. We expect F. G. Pitt and J. F. Curtis, together with district missionaries. Orders for tents and cots must reach Jasper O. Dutton, Evansville, Wisconsin, not later than August 12, 1913. Decide now and make all things bend toward that end. James F. Keir, for committee, 4530 West Van Buren Street, Chicago, Illinois.

**Died.**  
 HAYS.—Rebecca Hays died at Kittitas, Washington, aged 77 years, 2 months and 20 days. She was born in Holmes County, Ohio, in 1836; married Sanford Hays, February 9, 1853; baptized and confirmed by E. C. Brown, February 2, 1882, at Pilot Rock, Iowa. Besides her aged companion she leaves seven children, twenty-four grandchildren and a number of great-grandchildren. Funeral sermon in Baptist church May 26, by Elder H. P. Hansen.

**Two-Day Meetings.**

The following two-day meetings have been arranged for Far West District at the places, on the dates, and in charge of the brethren indicated. Those who can not attend the meetings assigned will please furnish substitutes. First Saint Joseph, July 19, 20, A. E. McCord and Charles P. Faul; Second Saint Joseph, June 28, 29, I. N. Roberts, and D. C. Wilke; Third Saint Joseph, July 26, 27, T. T. Hinderks, and G. W. Mauzey; Edgerton Junction, September 27, 28, W. S. Hodson and F. J. Curtis; Alma, September 13, 14, A. Saint Lewis and T. H. Hinderks; Kingston, September 6, 7, N. V. Sheldon and B. Brewster; Oak Dale, September 13, 14, Elias Hinderks and Henry Johnson; Far West, September 13, 14, John Ford and A. R. Daniels; Cameron, September 27, 28, Coleman Snider and John Peipergerdes; Delano, September 27, 28, Samuel H. Simmons and I. M. McCord; Dekalb, September 13, 14, A. A. Richardson and William Clay; Stewartsville, June 28, 29—B. J. Scott and Jerome Middleton; Boxford Mission, [No date given.—Editors.] D. E. Powell and S. J. Hines; Wyatt Park Mission, Saint Joseph, September 27, 28, B. J. Dice and Charles Householder; Pleasant Grove, July 12, 13, J. A. Bear and A. W. Head. T. T. Hinderks, B. J. Dice, D. E. Powell, Charles P. Faul, committee.

YOUNG.—Charlotty Parker was born July 14, 1842, near Mobile, Alabama, passed from this life June 4, 1913, at Helena, Mississippi. She married John W. Young in 1861. To this union were born nine children; four, with the husband, preceded her in death. She was baptized by Heman C. Smith in her early life, and was faithful till death. She leaves three sons, two daughters, twenty-five grandchildren, fourteen great-grandchildren, and a host of relatives and friends. Funeral by A. G. Miller at Saints' Church, Three Rivers. Burial in Three Rivers Cemetery.

DEMPSTER.—Amy Dempster was born July 16, 1840, at Comstock, Michigan. She was baptized November 25, 1880, at Plano, Illinois, by Joseph Smith. With her husband, William Dempster, she lived at Plano a number of years, and here he died May 25, 1908. Sister Dempster was stricken with paralysis, March 2, 1911, and was a helpless sufferer until released in death, June 6, 1913. She died in Sandwich at the home of her sister, Charlotte Crow, who cared for her for some time. Funeral services were held in Sandwich, Elder J. O. Dutton in charge, address by Elder Charles H. Burr.

SNELL.—Margaret Snell died at Honeywood, Ontario, June 11, 1913, aged 58 years. Sister Snell was baptized November 25, 1886, by J. A. McIntosh. She always put the church first, and never failed to perform any known duty. She was a great help to her husband, Elder M. L. Snell. She was very highly respected by all who knew her. The floral offerings were beautiful. The funeral was one of the largest ever known here. Sermon by G. C. Tomlinson. She leaves husband, three sons, and three daughters. Two children preceded her in death.

**Notice of Appointment.**

Brother James S. Wagener has been appointed to labor in North Dakota for the ensuing year. He asks that you give him your hearty support.

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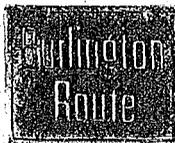
## Summer Board in Colorado Very Moderate Charges

"I'd like to go to Colorado," said a man the other day, "but it costs so much to live there that I'm afraid I—"

"Forget it," said his friend, who had spent a month last summer seeing the show places of the Wonder State. "I had the same idea myself last year until I got that folder the Burlington gets up telling the hotel rates. And I was mightily surprised to find that, besides the hotels, which are as elaborate as you please, there are hundreds of good, cleanly, wholesome ranch houses in Colorado, where the rates are as low as \$8.00 a week, and they give you mighty good fare."

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JULY 2, 1913

NUMBER 27

## Editorial

### THE QUESTION OF PRESENT REVELATION.

The question of present revelation will not down. The denominational world is neither willing to receive it themselves nor to tolerate its acceptance by others, even when those others who accept it are of undeniable sincerity and virtue. In this great controversy Latter Day Saints are practically left alone to support the affirmative.

The majority of religious preceptors flatly deny that God can or will reveal himself to man now. They declare that the Bible is sufficient, and revelation has ceased. Others tentatively admit that God may reveal himself; but when concrete examples of such revelation are produced, they attack them with great vigor and acrimony and invent the most contradictory and absurd stories to account for the origin of the supposed revelations.

In this argument for and against continued revelation the affirmative has the decided advantage from a scriptural standpoint; and perhaps this is no less true from a logical standpoint. To suppose that God communed with man age after age, and then suddenly and entirely ceased such communion, at a time, too, when according to the popular conception man was becoming most worthy of it, is contrary to all reason. Opposed to this idea of a God who WAS we present the idea of the God who IS. It is the old affirmation of the Great "I AM."

The situation is not unique or new in any sense. At different times in the history of the world when God has revealed himself to men, those receiving the revelation have been confronted by people (perhaps a majority of the whole) who professed to believe in the revelations of the past, but were unwilling to receive those of the then present. The Jews in the days of Jesus and the apostles were great sticklers for the revelations that had come through Moses and the prophets. But they received none themselves and absolutely refused to credit Jesus and the apostles with even common honesty, much less with divine favor and inspiration. They even resented as blasphemous their claims to such revelation.

It is not a matter to marvel at that they should do so when we consider their mental and spiritual condition. Not receiving or even desiring to receive light themselves, naturally they were condemned when light came to others; and naturally, again, they resented such condemnation. History repeats itself. When God spoke in this age there were many people who had received nothing themselves and desired nothing from on high. The Lord condemned their saintly lips and worldly hearts, and denounced their faulty creeds and vain professions. Like the powder to the spark, their anger and hatred flamed back upon the ones through whom the revelation was promulgated. The Jews were not more ready to stone Stephen than these were to persecute and murder the messengers of restored revelation.

There is a concert of method in these matters in all ages that argues a common incentive and the denomination of a common spirit, and that not by any means a good spirit.

On the Day of Pentecost, when the flood tide of blessing and inspiration was on, and prophecies and tongues were enjoyed, the Jews, themselves barren of such things as Rahab of chastity, sought to discredit the whole affair and account for it all by saying:

"These men are full of new wine."—Acts 2: 13.

Modern Protestantism prayed for centuries: "Lord, send us another Pentecost!" All have heard it. We hear it yet: "Lord, send us a Pentecostal shower." Men will arise from such a prayer and sign an agreement to debate with Latter Day Saints, denying that such things can be received now,—or, if too timid to argue the matter publicly, they will do so privately.

They pray for a Pentecostal shower; but woe to the man who gets one, for he will speedily be treated to a shower of another kind, as were the apostles. When revelation and Pentecostal blessings came again in this age, a cry was raised so identical in language and import with the one heard from the opposition on Pentecost that men scarcely need the gift of discernment to detect their common origin.

Remember the Pharisaical charge in old Jerusalem, "These men are full of new wine." Listen:

September 21, 1823, Joe is drunk. He claims God sent an angel to him that day, while he was in bed, and the angel makes revelations about the plates.—Peepstone Joe, by Lu B. Cake, p. 15.

And note this about the dedication of the temple at Kirtland, at which time the Lord revealed himself and the gifts were manifested in great power:

For some days wine flowed freely. . . . This with previous fastings, and expectations wrought up to the highest pitch, and other means used to create mental excitement, produced unheard of effects, if we may credit the witnesses of these proceedings.—History of the Mormons, by Gunnison, p. 107.

From start to finish the arguments and methods used against primitive Christianity have been used and are still being used against the great latter day restoration. They had a common origin in infidelity, that infidelity toward the revelations of to-day which has always most successfully masqueraded under a professed belief in the revelations of the past,—that infidelity which in all ages has posed as religious and has professed to venerate the God of yesterday while opposing the God who is ever at work in the world among men who are willing to receive his ministrations. This is its origin, and we hesitate not to say that in both instances that evil power which is the father of lies has been active. No man can commune with God and escape the malignant scrutiny and relentless opposition of this power.

The Saints may expect to be tested even further in this matter. Those who have not the moral courage to resist evil and face misrepresentation and ostracism and contempt, those unfortunate invertebrates who weaken and go down just at the time when most needed in God's great work, can only become dead weights to the church. The church has enough to bear and to contend against without this. Let us be strong and quit ourselves like men, putting on the whole armor of God. Above all, let us so conduct ourselves that it will become absolutely impossible for men to speak evil of us truthfully; and then we may always claim the blessing that is promised to those who are slandered and persecuted for the Master's sake.

Ye that are men, now serve him,  
Against unnumbered foes;  
Your courage rise with danger,  
And strength to strength oppose.

E. A. S.

### THE SPALDING ROMANCE THEORY HAS RIVAL.

Herewith we reproduce an extract from the *Word of Truth*, published at Greeley, Colorado, February 12, 1913. It is taken from an article appearing in that issue written by one J. H. D. Thompson, en-

titled, "Origin, history, and characteristics of the Mormon cult."

We use it simply to illustrate the strange, contradictory, and absurd theories that are advanced to account for the origin of the Book of Mormon. For years we have been told that it was written by one Solomon Spalding, whose manuscript was either stolen or copied by Sidney Rigdon, or else stolen or copied by Joseph Smith, according to the fancy of the one advocating the theory.

But in this extract it is gravely set forth that the Book of Mormon was written by one Spafford, and individuals are named who made affidavit that they heard Spafford read his manuscript and that it was identical in most parts with the Book of Mormon.

When it is remembered that other individuals swore positively that the writings of Solomon Spalding were identical with the Book of Mormon, it is evident at a glance that somebody has lied. Some, perhaps many, have made "lies their refuge." Both of these stories can not be true; and we are thoroughly convinced that both are false, from start to finish. The extract follows:

I conclude this chapter with a clipping from the *Richmond (Missouri) Conservator*, of October 10, 1901, published in the *Denver (Colorado) Times*, upon the statement of a Mrs. Diadama Chittenden, of Utica, Missouri:

#### JOSEPH SMITH STOLE HIS BIBLE.

A Missouri Woman Knew the Man Who Wrote the Mormon Book.

(*Denver Times*.)

According to Mrs. Diadama Chittenden, of Utica, Missouri, Joseph Smith stole the Mormon "Bible," which he claimed was "revealed" to him.

Mrs. Chittenden is now 87 years old. She was born in Canada and her maiden name was Whitney. In 1852 she was married to R. M. Chittenden, and in 1870 the couple went to Utica, Missouri, where she ever since has resided. Mrs. Chittenden is hale and of sound mind to-day. One of her most vivid memories of the early sixties is of the origin of the Mormon "Bible," which, she declares, was never revealed to Joseph Smith or written by him, but which he stole from a millwright named Spafford, of Salem, (now Conneaut), Ashtabula County, Ohio. Smith was in the employ of Spafford, who was a sort of overseer or superintendent for Squire Wright of Salem. One of Spafford's hobbies was to decant upon the Bible. He contended that he could compose and read them alternately with chapters from the Good Book and that none who heard them could tell the original from the imitation.

On a wager, Spafford, so Mrs. Chittenden says, prepared a number of chapters of his own composition in imitation of the Bible and they were read to a select number of his acquaintances. None of these were able to distinguish the imitation from the real or to tell which had been written by Spafford and which had not. Joseph Smith was among those present at the test, Mrs. Chittenden says, and he was an attentive listener at the reading and others given afterward by Spafford to exercise his hobby.

Spafford preserved the chapters he wrote with the idea of one day publishing a treatise on his hobby. Death prevented the carrying out of this plan, and when his executors came

to search for his manuscripts they had each and every one of them disappeared.

It was some years after Spafford's death that the Mormon "Bible," said to have been "revealed" to Joseph Smith, appeared. A copy of this work found its way to Salem and into the possession of Squire Wright, Spafford's employer. Surprised at its contents, he called two other friends of Spafford, a Doctor Hart and Zaph Lake, into consultation on "Smith's Bible," and after a thorough examination they made an affidavit to the effect that the greater part of the Mormon Book was made of chapters written for his own amusement by millwright Spafford. Mrs. Chittenden is of the impression that the affidavit was either published by or offered for publication to the *Salem Reporter*.

The author of the article in which this extract appears seems to credit this strange tale, and most remarkable of all, in some of his mental ramblings he seems to credit the Spalding Story also. We understand that he is very aged and quite infirm, and perhaps it would be an act of charity to suppose that this condition has affected his mental processes. It is sufficient strain upon the credulity to believe one of these old stories; to accept them both must be an achievement reserved for second childhood.

E. A. S.

#### NOTES AND COMMENTS.

**CONFERENCE AND DEDICATION.**—We are in receipt of a newspaper clipping making favorable mention of the conventions and conference of the Eastern Iowa District, at Clinton, Iowa, and of the dedication of the church there on June 16. The dedicatory sermon was by Elder L. G. Holloway, of Lamoni, and a missionary to the Eastern Iowa District.

**CHURCH POSITION LIBERALLY DISCUSSED.**—By clippings from the *Minot Reporter* (North Dakota) we note that our Brother William Sparling, of that city, is active in getting before the Minot Brotherhood, a local organization, just now discussing the religions of the world, the claims of the Reorganization with reference to the restored gospel. He has occupied two sessions with his addresses. A lively discussion is said to have occurred at the conclusion of the second address, when questions were permitted. The *Reporter* states that Brother Sparling replied with ready answer to each question. The ministers of Minot are more liberal in affiliating with our representatives and in considering our position than are those of some other places.

**YOUNG PEOPLE'S CHORUS.**—As a fitting climax to the Children's Day exercises at Lamoni, Iowa, June 15, the young people's chorus of Lamoni rendered the beautiful and inspiring cantata, *Chalices of Perfume*. This chorus of sixty voices is under the able direction of Sister Aletha May Skinner. Their work is of the best, and furnishes a suggestion for other communities with talent undeveloped and inactive.

**ARGUMENT FROM INFERENCE.**—In answer to the question, "Is the name *Christian* a human name? I don't find any place where they were divinely called Christians," the *Christian Standard*, for June 28, states: "The disciples were called Christians first at Antioch (Acts 11: 26), and we have no doubt but that they were thus called by Paul and Barnabas, who were divinely inspired." This is argument from inference. It reminds one of the discussion between two laymen, one of infant baptism, the other of non-infant baptism persuasion. Challenged for scriptural evidence the former urged that Paul baptized "the household of Stephanas," the inference being that there were infants in the family. A bystander broke in by suggesting a stronger argument in the scripture "Balaam . . . saddled his ass." When asked what that had to do with infant baptism the ready reply came, "The inference is that he went to baptize some babies somewhere."

**TO AUSTRALIA.**—By letter from Brother C. Edward Miller we learn that he is to leave Kirtland, Ohio, for Independence, Missouri, about July 6. We understand that Brethren G. T. Griffiths and Miller are to sail for Australia from San Francisco August 20, stopping en route at the Society Islands.

#### EDITORIAL SELECTION.

##### THE FINDING OF THE LYRE.

There lay upon the ocean's shore  
 What once a tortoise served to cover.  
 A year and more, with rush and roar,  
 The surf had rolled it over,  
 Had played with it and flung it by,  
 As wind and weather might decide it,  
 Then tossed it high, where sand-drifts dry  
 Cheap burial might provide it.

It rested there to bleach or tan,  
 The rains had soaked, the suns had burned it;  
 With many a ban the fisherman  
 Had stumbled o'er and spurned it;  
 And there the fishergirl would stay,  
 Conjecturing with her brother,  
 How in their play the poor estray  
 Might serve some use or other.

So there it lay, through wet and dry,  
 As empty as the last new sonnet,  
 Till by and by came Mercury,  
 And, having mused upon it,  
 "Why here," cried he, "the thing of things,  
 In shape, material and dimension!  
 Give it but strings, and lo, it sings,  
 A wonderful invention!"

So said so done; the chords he strained,  
 And, as his fingers o'er them hovered,  
 The shell disdained a soul had gained,  
 The lyre had been discovered.  
 O empty world that round us lies,  
 Dead shell, of soul and thought forsaken,  
 Brought we but eyes like Mercury's  
 In thee what songs should waken!

—James Russell Lowell.

## Original Articles

### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART 9.

BY E. E. LONG.

#### TRUTH "DISCOVERED" BUT NOT APPLIED.

Historically, we have followed them from 1809 to 1875, and we have learned that to date, and subsequently, from both of the rapidly diverging parties, that they have failed in the accomplishment of the purpose designed. The natural tendency to drift with the tide asserted itself, and the "digressive" element soon began to pattern after the sects.

The following from the pen of James W. Zachary is to the point:

The curse of the Church of Christ to-day is a set of preachers with maudlin piety and no backbone, whose highest ambition is to occupy an easy pastorate, draw a big salary and preach to please men rather than God.—Preface to Zachary-Smith Debate.

We will now turn our attention more particularly to some of their teachings, which they never adopted, but which forms a necessary part of the gospel of Jesus Christ.

Mr. Campbell wrote: "But the body of Christ, under him as its head, animated and led by his Spirit, is the fountain and spring of all official power and privilege."—Christian System, p. 89.

To that sublime truth we say amen big and loud; but we insist that it *must* be "under him as its head, animated and led by his Spirit," as was the apostolic church of the first century. Mr. Campbell and company, however, never assuaged their thirst at that fountain if we may judge by their own testimony. "We want no message from the skies," was the self-imposed obstruction that diverted the flow of the stream, and in justification of their absurd position they say it ceased to flow at the end of the "apostolic age"; and yet Mr. Campbell, himself, wrote with reference to the primitive church: "Jesus did breathe into it the Holy Spirit to inhabit and animate it till he came again."—Christian System, p. 189.

Yes, *till he comes again*, (Ephesians 4: 13, 14). Not merely during the apostolic age, but so long as that body remained loyal to him. Now notice this:

An examination of this first letter to the Corinthians can not fail to be most instructive; for it most clearly and unequivocally teaches us that the *visible, audible, sensible* demonstration of the Spirit and power was that supernatural attestation of the testimony of Christ which made it credible, so that no man could have acknowledged Jesus of Nazareth to be the Almighty Lord, but by this demonstration of the Holy Spirit. Thus was the testimony confirmed—thus was Jesus

demonstrated to be the only-begotten son of God—and thus, and thus only, are men able to believe in him.—Ibid., p. 129.

The supernatural attestations, or "manifestations," of the Spirit, in a diversity of "gifts," was evidence of its personal presence in and animation of the body, and the manifestations continued with the body so far as the New Testament record goes, and for some considerable time thereafter, as the following from Eusebius shows:

Wherefore, also, those that were truly his disciples, receiving grace from him, in his name performed these things for the benefit of the rest of men, as everyone received the free gift from him. Some, indeed, must certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have a knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised and continued with us many years. . . . "As we hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expounded the mysteries of God." These gifts of different kinds also continued with those that were worthy until the times mentioned.—Eusebius, book 5, chapter 7, p. 175.

These manifestations, according to the above author, were in the church during the period 161-180, A. D.

But the body "disinterred" by Mr. Campbell from the "theological rubbish" of the Dark Ages is remarkably destitute of these earmarks of identity. It is argued, however, that those gifts—supernatural attestations—were abundantly manifest in the primitive body to "confirm the testimony"; but were to cease when that institution was fully developed, after which the body, under divine grace, would be able to perpetuate itself, without the aid of miracles. But Mr. Campbell spoiled that argument when he wrote that miracles and missionaries were inseparably connected, and "we have no idea of a missionary without miracles," etc.; and both factions of Mr. Campbell's "body" recognized the fact that "we must be a missionary people or die." But suppose it were true that the gifts were to cease as argued above. That "mystical body"—the church—of the first century DIED and was BURIED beneath the theological rubbish of the Dark Ages, and was not in existence at the time this reform movement began. From the *Christian Evangelist*, March 21, 1895, we make the following excerpt:

That the religious world had so far apostatized from the New Testament ideas of the church as to have been *utterly rejected and disowned* by Christ, so that he had no church in the world at the time the current reformation was inaugurated and that with the organization of congregations under the teachings of the leader of this movement, he made a *new beginning in church building*.

In the light of the foregoing we maintain that the

"supernatural attestation" of the Spirit would be necessary to establish the divinity of the "new church" and identify it with the "body" of the first century. They have dug up a "body" which they assure us is the identical church of the apostolic age, but it does not look nor act like the first church. Measured by the New Testament body, it is not even a good counterfeit. There are no "signs" of life in it, and we are told that "the body without the spirit is dead" (James 2:26). The only spirit that has manifested itself in this new church is the spirit of confusion and contention, and that spirit, we are informed, is not of God (1 Corinthians 14:33). So we are dubious. If anything further is required to excite suspicion it is easily found in the following:

We plead for the primitive, undiluted, unencumbered gospel. Let us plead likewise for the power of the primitive gospel. We would return to the early teaching in belief, in organization, in method; but unless we have the *power* of the early teaching, our belief is lifeless, our organization but carnal machinery, and our method but a rope of sand. Christianity is a *supernatural religion* in its source and in its application. A sleepy church and a dead world await unction from on high; *we can have it when we are fit channels for it.*—Stephen J. Corey, in *Christian Evangelist*, April 24, 1902.

You see there is something they do not have, and that something is *power*. Jesus told the apostles, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8); that power manifested itself in the way of gifts of various kinds, (1 Corinthians 12:1-11); and the promise extends to us (Acts 2:39). The same writer continues:

A thorough knowledge of the letter of the New Testament is not a sufficient equipment for the preaching of the cross. The keenest intellect is unable to understand the mystery of redemption, and therefore unable to explain it to others without the illumination of the Holy Spirit. We are such egotists. We think we can read at a glance, and accept and interpret the great truths of revelation. But back of all our self-evolved efforts must be the Spirit of God, to open the way to unwelcome truth and to bring that which is received to the point of personal conviction. It seems strange that the religion of Jesus Christ which was born of the Spirit, and whose gospel is aflame with the personal and present power of that Spirit from Matthew to Revelation, should be preached to-day with apparently so little recognition of the unction from on high. Why is it that a doctrine so plainly conspicuous is so undiscovered by us? Is it possible that the same blindness which covered up the Old Testament and hid from the Jews the coming of the Messiah, has fallen upon us who study the New Testament, and hidden from us the power of the evangel—the Holy Spirit?

From the above we deduce the following important facts: The religion of Jesus is supernatural in its *source* and in its *application*; there belongs to it a *power*, an *unction* from on high; the Disciples are *not in possession of it*; they are egotistical enough to try to read, accept, and understand the truths of revelation, and preach the gospel without it; it is still an "undiscovered" doctrine with them, and there is a possibility of them being *blind* after the manner

of the Jews; the *power* is hidden from them which, if true, proves beyond all cavil that they have not restored the apostolic order of things; their self-evolved efforts have been a dismal failure. **THE BODY WITHOUT THE SPIRIT IS DEAD!**

It is a very easy matter for men to organize a church and preach repentance, and baptism in water for the remission of sins; but to have the Holy Spirit attesting divine approval is quite another thing. God has reserved the right to bestow the Spirit upon whomsoever he will (1 Corinthians 12:11). Man can not do it; and herein is revealed the *humanity* of the institution under consideration. Neither God, Christ, the Holy Spirit, nor angels had anything to do with it; yet Mr. Campbell was egotistical enough to assume that it was the "*nucleus . . . around which may one day congregate all the children of God.*"—Christian System, p. 113.

Now while Mr. Campbell *taught* that the early church enjoyed the various gifts of the Spirit, he failed to *adopt* that element of the gospel as a part of *his plan* to convert the world. On the contrary, he *taught*, and the great majority of his followers still teach, that the "baptism of the Holy Spirit ceased with the apostolic age by divine appointment," and that the idea of such operation of the Spirit now is a "myth," and a "damnable superstition." Listen to this "progressive"!

The pretension that men of this day, unendued and uninspired, received testimony directly from the Spirit; experience "pentecostal showers"; hear a "still small voice," etc., is a preposterous presumption equaled only by the Pope! When the last inspired man laid down his pen, then revelation ceased. Not another word has man ever heard from the spirit, nor will he till the trumpet sounds: it is not necessary. —Doctor J. C. Holloway, in *Our Distinctive Plea*, quoted from *An Examination of Campbellism* by Elder R. C. Evans, p. 22.

We might, with equal propriety, say with reference to such sneering sophistry that *it* is a "preposterous assumption" equaled only by the other faction of Campbellism.

Here is another sweet morsel from the "digressive" wing:

There is not a church that believes in this direct and immediate influence, that has not had trouble with infamies and pollutions growing out of it. . . . Then we repeat that the most dangerous delusion that has ever cursed the church has been this vagary of a direct and immediate influence of the Spirit. It has been the Pandora's box out of which has come only delusion, fanaticism, and pollution.—Clark Braden, in *Braden-Kelley Debate*, p. 269.

I have before me another book entitled, *The Witness of the Spirits*, by James W. Zachary, of the "anti" faction, from which we select a few more choice morsels of Disciple food:

This theory of the *direct, abstract, immediate, inconceivable, independent, mysterious, and supernatural* influence of the Spirit *on the heart* of man has been and is to-day the *heart, soul, and life* of nearly every false religion beneath

the blue vaulted sky. It originated in the mist and fog of heathen mythology.—Page 14.

By a parity of reasoning we might say: All the divorce scandals in the world have been the result of unhappiness in the marriage relation, therefore the marriage relation should be avoided. There is as much common sense in one as in the other, and none in either.

From the *Spirit's revelation* only can we learn our duty, live by its teachings, and reach our heavenly home. This being true, then the doctrine of the *abstract* and *independent operation* of the Spirit must crumble and fall to the ground as a myth, a damnable superstition unworthy the belief of intelligent beings.—*Ibid.*, p. 34.

Then in reason's name I ask what need has the world for the abominable and delusive doctrine of the *abstract* and *independent influence* of the Holy Spirit? It is as utterly useless and worthless as it is false and absurd.—*Ibid.*, pp. 64, 65.

It would be a waste of time and space to multiply texts of such blasphemous halderdash. Do you wonder, kind reader, that they should spend a whole century trying to restore apostolic Christianity only to crown their efforts with the melancholy epithet, *failure*?

But, you ask, do you mean to say that they do not believe in the Holy Spirit at all? Well, if language properly expresses their ideas we may easily infer that they do not. But we will let this same man Zachary state their position, as he does it quite nicely.

Since the apostolic age the revelation of God is completed, miracles at the hands of men have ceased, and the baptism of the Holy Spirit is no longer necessary. The Spirit now impresses us through *revealed truth*.—*Ibid.*, p. 61.

All the *evidence* of the Holy Spirit necessary to show how to become a Christian, produce joy in a Christian, and show how to live a Christian, is found only in the revelation of the Spirit—the Bible.—*Ibid.*, p. 86.

His entire argument is based upon the proposition: "*Reason and the Bible teach that the Holy Spirit wields an influence over the mind of man only through medium, except in some miracles.*"—*Ibid.*, p. 16.

The above is in harmony with the following from the pen of Mr. Campbell:

The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a full and perfect revelation of God and his will adapted to man as he now is.—*Christian System*, p. 15.

Every party in Christendom, without respect to any of its tenets, opinions, or practices, is a *heresy*, a schism—unless there be such a party as stands exactly upon the apostle's ground. Then, in that case, it is a sect just in the sense of the old sect of the Nazarenes, afterwards called *Christians*, and all others are guilty before the Lord, and must be condemned for their opposition to Christ's own party; whose party we are, provided we hold fast all, and only all, the apostolic traditions, and build upon the Bible, the whole Bible, and nothing but the Bible.—*Ibid.*, p. 111.

If anything further is needed, the following will suffice:

They taught that the baptism of the Holy Spirit was administered on Pentecost, in Jerusalem, and at the house of Cornelius, in Cæsarea, and is not for us.—Concerning the Disciples, p. 70.

#### THE SPIRIT'S PERFECT REVELATION AT FAULT.

Now I think we have presented, or allowed them to present in their own language, their position so clearly that the most obtuse mind may grasp and comprehend it without difficulty. Their whole movement rests upon the proposition that the Bible is the "perfect revelation" of God's will to man, and contains all that we may ever expect to receive until the Lord comes again. That proposition *might* be all right if it contained the necessary element—truth—to make it adhesive. But it assumes one of the points at issue, and one of *vital* importance; viz: Is the Bible, as we now have it, perfect? The "Old and New Testaments, in Hebrew and Greek," is the answer. But how many of the generality of mankind can read the Hebrew and Greek? Of what benefit to the body is a dead language? Take away the "abstract" operation of the Spirit, and confine the "perfect revelation" to the Hebrew and Greek, and the flock would be at the mercy of a horde of contending priests who do not read it alike, and who are continually giving us conflicting interpretations. But shades of Campbell, Scott, and Stone! Listen!

So negligent, too, has the kingdom of Christ been on some of these points, that she has not at this hour a *received copy* of the Living Oracles. We American and English people have a *received version* by authority of a king; but we have not a RECEIVED ORIGINAL by the authority of any king or government, civil or ecclesiastic. A startling fact, truly! But who dare to deny it?—*Christian System*, p. 98.

Now think: He says it is a "startling fact" which no one can deny that we *do not have* a received original by any authority, civil or ecclesiastic; so at best we must depend upon a mere substitute in the form of a version, which he tells us on page twelve of his preface to the MacKnight-Doddridge version, contains "defects"; and on page seven he informs us that the "fathers of Calvinistic Israel did, willfully, and knowingly, interpolate the Scriptures, and torture many passages to favor their system." Then what becomes of all this jargon about the "Spirit's perfect revelation"? It is mere twaddle. Nothing to it; and Mr. Campbell himself demonstrates it when he says, "There is no law, rule, or precedent, for the *manner* of eating the Lord's supper," and "very many other such matters" not "enacted, prescribed, or decided by apostolic authority," including the sacred institution of marriage. And to meet the emergency he adopted the law of expediency which apologizes for innovations and hides a multitude of errors.

Now, in all candor, in the absence of any testimony aside from the Bible, how do the Disciples KNOW

but what the whole thing, from Genesis to Revelation, may be a "damnable superstition"? Some of the greatest thinkers and best educated men in the world to-day are picking the Bible to pieces and branding it as a "myth." There *never was a time when independent testimony was more necessary than now.*

The Master taught: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17; and "Upon *this rock* I will build my church."—Matthew 16: 18.

But those who share Mr. Campbell's views must be content with the echo of their despairing cry, "We can not by any possibility know . . . when the Scriptures are silent." So, once again, we are compelled, by force of logic and evidence, to inscribe upon the hull of this wandering derelict the familiar sign, FAILURE.

(To be continued.)

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## THE DUTIES OF AN APOSTLE.

### NUMBER 13.—"DUTIES OF OFFICERS SERIES."

(By Gomer T. Griffiths, President of the Quorum of Twelve Apostles, and missionary to Australia.)

"An apostle is one sent forth. In the New Testament, originally the name of those twelve of the disciples whom Jesus chose and sent forth, first, to preach the gospel, and to be with him during his ministry on earth."—Smith and Barnam's Bible Dictionary, p. 51.

It is very apparent to all those who are familiar with the contents of the scriptures,—the Bible, the Book of Mormon, and Book of Doctrine and Covenants,—that there are two quorums of apostles in the church; namely, the First Presidency and the Twelve, composed of three and twelve members respectively. The Lord denominates them in a latter day revelation as the first and second presidency: "In the presidency, the president and his two counselors; in the second presidency, the twelve."—Doctrine and Covenants 122:9. There are also other apostles in the church when acting in certain capacity; namely, the Seventy; that is, when delegated with certain authority by the Twelve and the church: "The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the power of their ministrations, apostles—those sent."—Doctrine and Covenants 120: 3.

The Twelve Apostles and the Presidency are equal in power and authority ("And they form a quorum equal in authority and power to the three presidents previously mentioned."—Doctrine and Covenants 104: 11), and these two quorums named above constitute the presidency of the whole church in all the

world. The Twelve in the performance of their duty under the law labor under the instruction and direction of the three apostles; namely, the First Presidency.

The above statement is supported by the decision of the Joint Council which met in Lamoni, Iowa, April 20, 1894, as per the counsel of the Lord, "to counsel together, and agree upon the things of the law and the general affairs of the church" (Doctrine and Covenants 122: 13), at which time the following was agreed to as in keeping with the law:

As a traveling, presiding council, your quorum has the active supervision and presidency, *under the first presidency*, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organizations, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the first presidency presides over the whole church, differing in this, that the first presidency is necessarily local, while your province is not localized; nor do we mean by this that the word "abroad" is to be construed to mean foreign lands, but in the field of itinerant gospel labor everywhere, as contradistinguished from branch, district, or other local organizations.

The above was the opinion "of the First Presidency, as communicated to the Quorum of Twelve, in 1890, and was adopted as the opinion of this joint council." (See Doctrine and Covenants 123: 23.)

The fact that there are more apostles than those who constitute the Quorum of Twelve will be conceded by all in view of the statement made by Paul that Jesus Christ was an apostle, and a further statement that is made in the Book of Doctrine and Covenants that Joseph Smith and Oliver Cowdery were the first apostles in this dispensation; and again, that the Seventy are apostles when officiating in certain capacities, as referred to above. However, none of these were or are members of the Quorum of Twelve. The above order of things is in harmony with the exposition given by Paul in 1 Corinthians 12: 28, also in Ephesians 4: 8-16, which is as follows: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers"; "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Some of our critics on the outside charge our ministry with reversing the order in which the officers were set in the church, as referred to by Paul. They contend that Paul placed at the head "first apostles," and that we have placed instead, as the first, prophets. However, the reader can readily see that the position we take, namely, that there are two quorums of apostles, which quorums conjointly are the head officers in the church, is strictly in keeping with Paul's explanation of the matter. Doubtless, all will admit that the prophets referred to above have reference to the patriarchs, and in the

vision that our present Prophet had some years ago the Lord places these patriarchs or line of prophets with the two quorums of apostles on the same platform; thus associating together as Paul did, "first apostles, secondarily prophets."

Members of the first quorum of twelve in the New Testament church were called and ordained by Jesus personally. (Matthew 10.) When the vacancy caused by the death of Judas the traitor was filled, it was done by casting lots and invoking the divine guidance of the Almighty, and resulted in the election of Matthias. (Acts 1: 15-26.) The first twelve appointed to this office in this last dispensation were also chosen or appointed through a committee appointed by the Lord, namely, Oliver Cowdery, David Whitmer, and Martin Harris. All the Apostles of the Reorganization were chosen and appointed in like manner up to the year 1873. Those who have occupied and are now occupying in said office have been called directly by revelation through the President of the church.

Those who are called to the high and holy calling of apostle are placed under great responsibility by reason of the authority vested in them, and the many trying and arduous duties assigned them by our heavenly Father. To them is given the authority and power to hold the keys of the proclamation of the gospel in all the world, and to administer in all the ordinances of the church. We will now endeavor to call the attention of the reader to the duties and prerogatives attached to the office of the Twelve.

Upon them as a quorum devolves the responsibility of prosecuting missionary work among all nations, kindreds, tongues, and peoples. We will here cite a few quotations bearing upon this feature of their work.

Which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.—Doctrine and Covenants 107: 40.

In a late revelation the Lord reaffirms the above commission and urges the Twelve to attend to this important duty:

The missions abroad other than in the land of Joseph (America) which were open officially during the lifetime of the martyrs shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death they were prosecuted in righteousness—wherever they sent. Other missions not thus open, it will be requisite that the twelve shall either go, or in the exercise of their missionary authority send, as provided in the law, of the seventy.—Doctrine and Covenants 125: 12.

In the latter clause of the above quotation the Lord makes it very plain that the Twelve are under obligation to recognize the Seventy as the next in authority in missionary work, as he directs that they call upon the Seventy when they need assistance; since these

two quorums constitute the missionary quorums proper, as both are special witnesses of Jesus Christ in all the world. To show how closely they are related to each other in gospel work, I cite the following quotation:

It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.—Doctrine and Covenants 104: 16.

The Twelve may appoint high priests, elders, and priests as missionaries, but only when they volunteer their services in that capacity; however, when acting as *missionaries* they are under the direction of those at the head of that department, similar to the Seventy, and subject to the same rules and discipline, having been transferred from their own line, namely, the line of standing ministers, to that of the missionary line. But it must be understood that they do not come between the Seventy and the Twelve in their line of work any more than the Seventy comes between the high priests and the Presidency in their line of work. For instance, if a president of a branch or district be needed, we should select a high priest for that work, in preference to a Seventy, as that is their line of work, as outlined in Doctrine and Covenants 122: 7, 8.

It is also the duty of the Twelve Apostles to regulate, and as proof in support of this statement we quote the following:

The twelve are a traveling, presiding high council, to officiate in the name of the Lord, *under the direction of the presidency of the church*, agreeably to the institutions of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, secondly unto the Jews.—Doctrine and Covenants 104: 12.

In keeping with the commission as contained in the above revelation as given to the Twelve in the incipency of the church, the Lord speaks again in a late revelation, calling the attention of the membership in branches and districts to the authority vested in both the Twelve and Seventy, whose right it is under the law to go into branches and districts with power to regulate, and as spiritual advisers, and to maintain the law and usages of the church when officers or members are going contrary thereto. As a confirmation of which I direct your attention to Doctrine and Covenants 120: 4-7.

In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling, presiding councils (the twelve and seventy) of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of *conflict* or *extremity*, their *decision* should be listened to and regarded, subject to the appeal and adjudication provided for in the law.—Doctrine and Covenants 120: 4.

The fact is herein quoted that the traveling councils may be present in either districts or branches, and the further fact that the Lord says, that the authorities of these organizations should seek counsel and advice from these officials, and that the same should be respected when given, and in cases of "conflict" or "extremity" their decision should be listened to and regarded subject to the appeal and adjudication provided for in the law. We regret that we are under the necessity of referring to the criticisms that are made by officers and members who contend that these presiding councils have no right to go into either branch or district to interfere with the affairs of the same, and who also contend that the calling and duty of these officers is to preach the gospel and open up new fields and leave the branches and districts *entirely* to the standing ministers. How any person can take such a view of this question in the face of what is written in the law as quoted above is a mystery to me. And it is further written:

In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council (the twelve) may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.—Doctrine and Covenants 120: 7.

Here it is emphatically stated that the Twelve have the right under the law to require the local authorities to adjust difficulties in branches or districts; however, they are to give said officers ample time to regulate the same, and in case of failure to carry out the instructions given, they can adjust the matters themselves, through the machinery of the law.

An apostle occupies a position in the church similar to that occupied by a locomotive inspector. In every roundhouse the railway companies have such an inspector, whose duty it is to examine the machinery of every engine that is brought into the shops, with a view to ascertaining its condition. If they discover that any part of the machinery is out of order, they call the attention of the master mechanic to it, and he has mechanics under him who do the work. In like manner the apostles are inspectors of the machinery of the church, its laws, and usages. It is their duty to see that the machinery is in perfect working order, with the assistance of the Seventy, whose duty is also to regulate all the affairs of the church in all the world. If either of these officers discover things out of order, that need regulating, they call the attention of the master mechanic, who in turn directs the mechanics under his

administration to put the same in order. Now, the master mechanics would be the presidents of stakes, districts, and branches, who would direct the mechanics under them, namely, priests, teachers, and deacons, through whom we adjust these troubles or difficulties, and should those officers fail or refuse to adjust the same after having been required, or requested, and having been given ample time to do so, the Twelve are authorized to adjust them, that the church may not be put to shame and the preaching of the work be hindered.

If an Apostle or Seventy should go into any local organization and undertake to regulate things he thinks to be out of order contrary to the way herein pointed out, or outlined by the Lord, his actions should be reported forthwith to those in authority who have jurisdiction, so that everything may be done with decorum. Again, if these leading officers were to make a decision on any point of law or church usage that is not satisfactory to the local officers, the matter should be appealed to *those who have jurisdiction over them*. In the meantime all those concerned should be patient and abide by the decision subject to the "adjudication provided for in the law." This would put an end to all contention and confusion, and thus all the officers would be respecting each other in their various callings, thereby preventing jealousies and evil surmisings.

And, again, if those chief inspectors or leading officers whom the Lord has authorized to regulate the affairs of the church should be so indiscreet as to announce in a public Saints' meeting that certain things are out of order in the branch or district, and undertake to adjust these difficulties contrary to the way we have outlined above, said officers should be reported forthwith to their superior officers.

The Apostles conjointly with the First Presidency have jurisdiction and direction of the high priests and elders when laboring in their own line as standing ministers, and acting as pastors, having the watchcare of the membership, in proof of which statement read Doctrine and Covenants 120: 3:

The high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve.

Surely the statement just quoted should remove misunderstanding entirely from the minds of all who seem to be under the impression that the Twelve have no jurisdiction, or have no right to direct and instruct the standing ministers only when they are operating in the missionary line. However, the Lord points out, as heretofore proven, that these two quorums of apostles are the Presidency and Twelve, who have direction over the priesthoods and the entire membership throughout all the world.

The Apostle directs the organization of branches and districts:

When branches and districts are organized they should be so organized by direction of the conferences; or by the personal presence and direction of the twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district, by the consent, knowledge, and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.—Doctrine and Covenants 120: 1.

Evangelical ministers are called and ordained to that office by the Twelve: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated to them by revelation."—Doctrine and Covenants 104: 17.

The Apostles are charged with the responsibility of ordaining and setting in order the quorums of the church:

It is the duty of the twelve, also, to ordain and set in order all the officers of the church, agreeably to the revelation which says: To the church of Christ on the land of Zion, in addition to the church laws respecting church business: Verily, I say unto you, says the Lord of hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons; wherefore from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.—Doctrine and Covenants 104: 30, 31.

The Apostles are also directed "to ordain and set high priests and elders to preside over branches and districts, also evangelical ministers":

That part of the law which says: "It is the duty of the twelve, also, to ordain and set in order all the other officers of the church," is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—Doctrine and Covenants 122: 8.

The Twelve are to ordain priests and teachers:

And now I speak unto the twelve: Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me

to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the gifts and callings of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it.—Doctrine and Covenants 16: 5.

In the year 1873, when William W. Blair and David H. Smith were chosen as counselors to Joseph Smith, the Lord directed that they be ordained and set apart to said office by the officers whose duty it was to ordain and set in order the officers of his church; other officers were commanded to lay hands conjointly with the Apostles, but the Twelve were to be spokesmen:

Let my servants, William W. Blair, and David H. Smith, be chosen and ordained to be counselors to my servant, the presiding elder of my church. Let them be set apart to this office by the laying on of hands by my servants whose duty it is to set in order the officers of my church; and let my servants, the president of the high priests' quorum and the president of the lesser priesthood also lay their hands upon these their brethren who are to be counselors, but let my servants of the twelve be the spokesmen.—Doctrine and Covenants 117: 3.

The Apostles, or the Twelve, have authority to make decisions pertaining to law, doctrine, and church usages, from which there is no appeal, only in case of transgression, and the transgression will have to be proved, or substantiated by the general authorities of the church:

There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions. From the decision of the former there can be an appeal; but from the decision of the latter there can not. The latter can only be called in question by the general authorities of the church in case of transgression.—Doctrine and Covenants 99: 13.

It was never contemplated by the Lord, that the Twelve or Seventy should sit on elders' courts or act as counsel thereto, as by virtue of their high calling they are not in the judicial line. Elders, bishops, and high priests are the ones designated by the Lord to occupy in said line: "The traveling presiding councils of the church being made by the law, their calling, and the voice of the church the directing, regulating, and advising authorities of the church."

Hence it is their duty to see that the law and usages of the church are honored and maintained, and to see that every member of the church is equally protected under its provisions. It is unwise for officers whom the Lord has made general advisers to allow themselves to become implicated in local affairs, and thereby have their influence impaired, and their usefulness destroyed. It is contended that they have to act occasionally on elders' courts to save expenses. Query: Which is the most important to the church, the saving of a little money, or the usefulness and influence of the officers in question? We think it wise for "every man to stand in his own

office, and labor in his own calling," thereby avoiding many unpleasant experiences, and running up against the breakers.

The Twelve are one of the three quorums to protect the rights of the people:

In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

It is the duty of the Twelve of to-day, as well as those in Christ's time, to feed the sheep (the Saints):

Now, I say unto you,—and what I say unto you I say unto all the twelve,—arise and gird up your loins, take up your cross, follow me, and feed my sheep.—Doctrine and Covenants 105: 6. [See also Jesus' charge to Peter, Saint John 21: 15-17.]

In case of transgression the Apostle should be tried before the court to which all the general officers of the church are subject, namely, the First Presidency:

In case of transgression in his office the bishop should be called in question before the council which is provided for in the law, to which court all the general officers of the church are to be subject.—Doctrine and Covenants 126: 11.

The court referred to above, and provided for in the law, is as follows:

And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the presidency of the church.—Doctrine and Covenants 68: 3.

I presume this article is of sufficient length, hence deem it wise to bring it to a close. Trusting it may accomplish some degree of good, I remain, your co-laborer,

In gospel bonds,

GOMER T. GRIFFITHS.

NOTE.—The next number in this series will be, "The work of the patriarch and evangelical minister," by Patriarch C. E. Butterworth, written while he was acting as secretary of the Order of Evangelists.

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### ASLEEP IN JESUS.

*Synopsis of a funeral sermon preached by J. F. Garver, at Lamoni, Iowa, May 29, 1913, over remains of Sister Isabelle Midgorden.*

Behold, I show unto you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of

the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Corinthians 15: 51-58.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.—John 11: 11.

We stand to-day in the presence of death. While we come together in sorrow and in weeping, we should be thankful in that we do not come in bitterness of spirit, as do those without understanding, and without hope. We are here in sadness, yet in that great peace that attends upon those who understand not only this passing, but also the promises that God has made to the faithful.

We meet this situation to-day in the light of the preparation which we have previously made for it. We recognize, therefore, that this condition into which our sister has passed, is not a natural condition. It is unnatural, abnormal, following men and women in this world as a result of sin. The natural condition of man is a condition of life; and for this purpose came Christ into the world,—“that they might have life, and that they might have it more abundantly.”

The fear and shrinking under which men have met the pale reaper in times past have been due to departure and to darkness. Those who rebel to-day, in this dispensation, against this order, do so largely from the same cause. Men stand in awe of what they do not understand, and in fear of what they can not control. This awe and fear is ever intensified by ignorance and superstition.

So, I say, while in the midst of sorrow and suffering, there should come to us a degree of gladness and a spirit of peace in that we recognize death to be abnormal and fleeting in its character, and that at most it can hold even the body of this, our sister, but for a time. Her spirit, her real self, it holds not at all; but rather this departing is only the opening door to the larger life which has come to her.

The Scriptures plainly indicate this to be the point of view of the faithful and comprehending in olden time. Even before the advent of Christ, men understood through the light of truth that death was not a terror, but rather a liberation,—an occasion of triumph to the one passing over.

Job, in those memorable words, sets out the hope, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eye shall behold, and not another.”

In the lesson we have read, the Apostle Paul in quoting from writers of old, Isaiah and Hosea, reminds us that Job in these former days was not alone in understanding with reference to the victory of the righteous. We note again the language, “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

Our Savior in the language of our text presents

to us a comforting picture of death, when he says, "Our friend Lazarus sleepeth." David, the sweet singer of Israel, with this same understanding, breaks forth in the expression, "I shall be satisfied, when I awake in thy likeness."

The Apostle Paul, under the Christ concept, also speaks of death as a sleeping and an awakening. We have read wherein he has said, "Behold, I show unto you a mystery; we shall not all sleep." In 1 Thessalonians 4: 14, he further states: "Them also which sleep in Jesus will God bring with him." The Revised Version softens even this beautiful expression in the words, "Them also that are fallen asleep."

Let us remember, therefore, in this hour of bereavement, that death is but a sleeping, it is but a lying down for a little season; and as on the morning after a peaceful night of rest we awake, invigorated and strengthened for the duties of a new day, so, in the morning of the first resurrection, the just shall come forth invigorated, spiritualized, made ready for the presence of Christ, the great Master, to be with him during the millennial reign, and afterward to enter even into the presence of God, the Father.

Christ has demonstrated his power over death not only in himself breaking the bonds thereof, but also, and even before his crucifixion, calling back to this earth life one who had fallen asleep. In the language of our text, he said, "Our friend Lazarus sleepeth; but I go that I may wake him out of sleep." Beside the tomb of the dead man, Lazarus, stood Christ, the great comforter, the one who understands the end from the beginning, and who, knowing the mystery thereof, has the power over death, and in the simple expression, "Lazarus, come forth," he called back to wakefulness in this life one who had been upright and pure.

He who had this power has also the power to call to life this mortal body in that realm of immortality, so beautifully mentioned by Paul in our lesson.

Our sister, in whose memory we have met to-day, had caught this inspiration. She lived and passed away in this hope. I remember well being called the day before her demise, with another brother, to administer to her. As we raised our hands from her head, her lips moved in feeble and humble prayer: "O Lord, let thine handmaiden come home to thee in peace." Our sister had often prayed that when the end came she might be permitted to pass over without a struggle. God was pleased to answer her petition, and she peacefully and quietly fell asleep.

Now, in the same sense that Lazarus was a friend of Jesus, so was our sister a friend. In speaking to his apostles upon one occasion Jesus said, "Ye are my friends, if ye do whatsoever I command you." We believe that our sister, in so far as she was able to do, kept the commandments of God. She minis-

tered ever to her own. She was always willing, and upon many occasions ministered to others, including the servants of God. She was of a quiet, peaceful, humble disposition. When Christ returns to call back from the sleeping those who in this life have been his friends, we most firmly believe that our sister will be one of that number, and will arise with joy to meet him in the air.

Let us notice now for a few moments the statement of the Apostle Paul in our lesson, and its application to this occasion: "Death is swallowed up in victory." When we think of our departed sister, of her past life and faithfulness and of the spirit of resignation and peace with which she met this great change, without a physical tremor, without a murmur, and in the hope of her reward, we see, at once, that she had already in this life achieved that triumph and that victory spoken of by the man of God. When we think of her we do not think of this cold, inanimate form before us, which we are soon to lay away; but we think rather of her triumphant spirit which has already joined the valiant ones gone on before. If we think of her temporal being at all it is only in connection with the thought that her body shall be given back to her spirit in that day when Christ shall come again, to receive then its immortality, its incorruptible order. So our sister has taken unto herself the triumph that awaits those who are faithful.

Her companion, our brother, who mourns to-day, while weighed down with sorrow, triumphs over this ordeal in that there comes to him not only the promise of victory by and by, at the time of his own passing, but also that sustaining power and that healing balm, even the divine influence of God's Holy Spirit. We are glad in our hearts that we may offer him to-day, the comfort of the words which we have read; we commend him to the grace of our heavenly Father. And these young men, her sons, who are bereft to-day, may also realize with the companion and father the peace and comforting presence of the Spirit of our God. So while we mourn with these, our friends, yet we rejoice in that they already have victory over death, and that by and by, in a grander sense, as a reunited family they may find joy, indeed, in the realms of the eternal home.

It should comfort this companion and these sons to remember that this departed one always and upon every occasion, at times beyond her physical powers, for she was a feeble woman, ministered to their necessities and comforts. If they need further consolation they have it in that they, in turn, always ministered to her, as becometh sons or companion of one feeble and afflicted in body.

With these few faltering words we commend the spirit of our sister to God, her body to the tomb, to await the resurrection morning. We commend this

bereaved family to the comfort and communion of the Holy Spirit, assuring them of our sympathy, and grateful for the peace that surpasseth understanding, under which they have hope and triumph this day.

## Of General Interest

### WITH THE RUSSIAN PILGRIMS TO JERUSALEM.

Four hundred were accommodated in the parts of the hold unoccupied by cargo. I went down the dark ladders into the bowels of the ship and saw how they lived there. I had not as yet found a place for myself, and cold nights were in prospect. The hold was something never to be forgotten for the crush there, the darkness, the foulness, and the smell. There was first a wilderness of linen sacks, hand-embroidered with crosses, with the word Jerusalem, with bears clutching sticks, with gray wolves following one another's tails round and round. Among the sacks men and women were lying, combing out their hair or examining their underclothing. As far as eye could see, looking into the dark depths of the hold, were bundles and pilgrims, bundles and pilgrims, to the last rat-gnawed timbers, where were ikons and holy pictures, before which gleamed little candles. Here in the most noisome recesses were the ill, the very feeble, the blind and the maimed, the seasick—all those who had either no power or no wish to get up and feel the air and sunshine above board. I reflected that it would in any case be impossible for me to spend the night there even if I found room.

All night long the pilgrims prayed aloud and sang—they had their watches of prayer as the ship had its nautical watch, and even in the witching hours the ikons in the hold were not without their votive pilgrims prostrating themselves and singing unto God. In the stern about two hundred read and sang with a priest until midnight, and after they had dispersed and each went to his own there was still to be heard the pleasant, deep-bass prayers of "the slaves of God."—Stephen Graham, in *Harper's Magazine for July*.

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### EASY LESSON IN HYGIENE.

So much has been published of a more or less technical nature concerning food and health that we are going to try to give something in plain kitchen English. Our information is taken from a talk by A. W. McCann, of New York, who was a collaborer with Doctor Wiley in the pure food crusade.

Statistics show that of twenty million children of school age in this country fifteen millions are defective in eyes, teeth, glands, bony structure or otherwise. This is largely due to their being fed upon

substances from which the twelve minerals in the human body and necessary to renew in that body have been removed from food. Chief among these twelve minerals are phosphorus, iron, magnesium, calcium and flourine.

Common flour, rice, corn meal and most breakfast cereals have been robbed of seventy-five per cent of their mineral products, largely by being prepared to look "white and nice." Refined sugar not only is robbed of minerals but it destroys the iron in the blood and as a food sweet can not be compared to honey, the brown sugars, and natural molasses. Fruits and vegetables in their season and eggs and milk should be staples and there should be a demand for whole wheat bread made of whole wheat.

Mr. McCann makes a suggestion that sounds very good. He would have children in school see two sets of chickens fed for a time, one set on natural grains, the other on polished rice, granulated corn meal and other "nice looking" things for which people pay high prices and get bad eyes, bad teeth, bad bones and bad stomachs.—Selected.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### A Pleasant Picture.

We place before you two pictures from life in its most real aspects.

The first is a morning scene, a happy, joyous company, a family gathering at the bridal service of two who are to pledge themselves to walk together in love to life's close, faithful companions, whate'er betide.

There are soft music, the voice of prayer, low-spoken vows, and the little golden circle is placed upon the slender finger of a girl's white hand; a little white-clad bride stands beside the tall, young lover who has promised to cherish and protect her through whatever of storm may come.

She stands trustingly beside him after the words of ceremony have ended, for a young voice in the room beyond is singing a tender little song. Then her eyes fall upon another man who stands not far away and she goes to him and stands beside him, her father. His arm steals about her and she nestles her hand in his.

For this man who holds her close has been her protector all her life. He has been tried and found faithful. A new love has come into her heart and she is going forth into new scenes and experiences leaning upon another arm, but the new love has not taken the place of that which she has known always. Father will always hold the place his faithful love merits.

A faithful father—this is the central figure I would paint in this bright picture of a bridal morning.

### THE OTHER PICTURE.

This also is a beautiful picture. It is an afternoon scene. A company is gathered in spacious rooms, but they are quiet, and a subdued hush pervades the place, for a little white casket is there, covered with flowers.

There is soft music here also, and there is the voice of prayer and of earnest words from the Scriptures. There are tears for the little boy who is dead, for many loved him,

and some weep because neither father nor mother is here to weep beside the little form that lies so still.

Somewhere in the world, if still he lives, there is a father, an unfaithful man, false to wife and child. Somewhere there is a mother, separated from the child who nestled in her arms in infancy. Oh, the broken homes, the deserted wives and neglected children—for these our tears should fall rather than for the child whose pure spirit has gone into our heavenly Father's house where love never fails.

An unfaithful father—of him this second picture should remind us—an unfaithful father, untrue to manhood. Pity him, wherever he be, for they most need our pity who are least noble.

#### THANK GOD FOR THE CHURCH.

After we have looked upon the two pictures, the one in which a faithful father is one of the central figures, the other, in which the unfaithful father does not appear at his post of duty, our hearts should be lifted in gratefulness and appreciation of the church. The happy home which love has kept intact, where faithful parents have reared children until they go forth to new homes—this home is the result of gospel influence. And when that other home was shattered, it was the gospel that moved kind hearts to take in the needy little child and do for him the work of love. In the Children's Home he died, ministered to by loving hands. The church redeemed his life from the havoc sin had wrought.

How we should love the church which, by its benign influence, makes pure and happy homes for those who live according to its precepts, and how generously we should support those institutions through which the church may say to forsaken children, "When thy father and thy mother forsake thee, then the Lord will take thee up!"

If tears fall for the broken homes, for children separated from the mothers who bore them, we should be glad in the realization of what the church is and what it will be when, by our consecration to God, we make it more fully what he designs it to be, a power in the world to accomplish the redemption of humanity from both temporal and spiritual degradation.

#### "HE THAT IS FAITHFUL."

The highest praise that issues from the lips of God is for the faithful, for those who are true to the duties life imposes upon them. "Thou hast been faithful," if spoken of one whose ability and opportunities are limited is as great proportionately as when spoken of one whose sphere of usefulness has been of wider scope. "Thou hast been faithful!" What more can be said? "He who does his best does well, acts nobly, angels could do no more."

Too many of us are more interested in the pursuit of happiness than we are in discharging our duties. It is a mistake. We are here to do our duty well, and in doing it we find the truest happiness, be that duty what it may.

Looking down upon his children of the earth, God sees many obscure heroes who, in the great day when we answer before him, will be filled with joy unspeakable, for they shall hear his wonderful voice say to them, "Thou hast been faithful." The hope for the hard-pressed father and for the burdened mother is in the fact that we may develop this faithfulness under the most trying conditions. The hard experiences of life hold the opportunity to develop the enduring virtues which God loves best of all in us.

These were manifested in their perfection on the cross of Jesus of Nazareth who was lifted up on Calvary that the world might have before its eyes a great object lesson of patient, suffering, faithful love. "If I be lifted up," said Jesus, "I will draw all men unto me." We draw near to him as we develop those virtues he died to exemplify to the world.

This conception of life's opportunities will help us to bear up under the trying things that come into our lives. It will help us to understand why trials are permitted to come. It will help us to understand the nature of the victory that will be ours, if He who has walked the way of sorrow in advance of us shall finally say to us, "Thou hast been faithful."

Faithfulness to duty is the great lesson God would teach us through the experiences of life. It is what our children should learn from the influence that emanates from us. If they hear words of praise from our lips, it should be for faithfulness to true principles. The things they hear us commend in others should be those that belong to faithful conduct.

The men who are deserting the homes honor would bind them to sustain have not high ideals of manhood. They have not true conceptions of happiness. They have not been trained in youth to regard a promise as sacred or to discharge duties in faithfulness. Some one may have tried to train them, but they have not received the discipline.

And they are losing life's deepest joys; for the human heart is so constructed that its most exquisite happiness results from its own ability to love and serve others. Great love, great sacrifice, great joy—God has joined them together, and they can not be put asunder.

#### A Letter of Appreciation.

INDEPENDENCE, MISSOURI, June 8, 1918.

*Dear Readers of the Home Column:* About two weeks ago, while reading the farewell words of Sister Frances, we felt very keenly the sadness of coming to the parting of the ways where we separate from one so beloved by hundreds and thousands of mothers in this church who have been helped along in their home tasks by her wise counsel in the past years.

Memory drifting backward carries my thoughts to a time a little over twenty-seven years ago when we were living in Greenville, Pennsylvania, about one hundred miles from Pittsburg. It was a little town of two or three thousand people, with no church or Sabbath school of our own to attend.

Being isolated, we felt lonely and read with eagerness everything that came out in the HERALD, the only church paper we had at that time. How welcome it was as it came to us every week!

At this time, we had our own dear little children with us and I felt, as other mothers must have felt, the pressing need of some department being started in our church paper which would come in touch with our home life and be a help in training our little ones (the dear souls committed to our care) in such a way that they would want to be baptized into Christ's kingdom even in the very early days of their youth, before false teaching had any chance to take root in their minds.

I thought for a short time that I would write to the editor of the HERALD asking that such a department be opened, but a feeling of timidity hindered me and I felt that others could plead the cause far better than I, so I did not speak of it to any person. In about three months, as nearly as I can remember, I opened the newly arrived HERALD and, to my great joy, read these words: "Mothers' Home Column, edited by Sister Frances."

I shall remember as long as I live the heartfelt joy and thanksgiving that filled my being at that time from the realization that our heavenly Father was working through his servants and handmaidens, that we, his covenant people, might have spiritual food in due season to help us feed the minds of the lambs of the fold of our divine Master, who so graciously blessed little children when he was upon earth.

Oftentimes the editorials by "Frances" were an inspiration and a great help to me in my home life. Well do I remember the saying with which she opened her first article:

"Truth is truth wherever found,  
On Christian or on heathen ground."

I would say just here that our family altar has remained for forty-two years, and this season of prayer has been our safeguard through many dark and trying times as well as through sunlit paths. Now we are enjoying the eventide of life in peace and thankfulness for the gift of the gospel, because obedience to its perfect principles has made us better than we could have been in any other way.

My thoughts go back to the time when there was need of literature written by some one imbued with the spirit of the restored gospel and, lo, the *Autumn Leaves* came out all fresh and glowing with truth and beauty of thought on every page, the same dear, saintly woman being its editor for very many years. We are thankful that one so noble and pure has succeeded her in this important work in behalf of the young of the church.

How eagerly the children used to gather around the table at eventide while one of our number read aloud from the pages of *Autumn Leaves* the story, "With the church in an early day," by "Frances," or some interesting biography of our early missionaries, Elder Glaud Rodger, Elder Brand, and many others, of whom the Holy Spirit witnessed that they were men of God.

Again we see the dear, familiar name as editor of *Zion's Hope*, and under her guidance we have seen it thrive and grow. Surely the tired hands are entitled to rest,—sweet, peaceful rest—and such may she enjoy continually until the Father shall say, "It is enough; enter into the rest prepared for those who have walked in righteousness."

And now to close, I gladly and lovingly give my hand in welcome to our sister, Christiana Salyards, editor of the Home Column. She has my full confidence in her ability and also in the consecration of her life to the services of the Master in whichever way he may call her. May the Father be her helper in my prayer.

EMMA GARRETT.

### The Prayer Union.

Second Thursday in July. Prayer for the church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but regard the reputation of our brother or sister as we regard our own. Pray that greater power may be had for the healing of the sick.

Scripture lesson for the day, Psalm 50: 2-6; 1 Peter 2: 1-12.  
Memory text, 3 John 1: 11.

#### ANSWERS TO QUESTIONS.

The program for the Prayer Union is for each week. Any one having a request for prayer must send it to Sister Salyards, editor of the Home Column. Otherwise, it may not be published. It is desirable that those taking part should send their names for record to Eleanor Waldorf Kearney, 926 South Main Street, Clinton, Missouri.

#### REQUESTS FOR PRAYER.

Mary Whiteside, of Bourbon, Missouri, a young sister eighteen years of age, asks the prayers of the union that she may be relieved of the affliction caused by a goiter. She asks very humbly that we may join with her in entreating the blessing of heaven in the removal of that which seems to be seriously affecting her general health.

From Chicago there comes a request for prayers in behalf of an aged sister, Christina Johnson, who, being a "shut in" and very deaf, is in a condition of isolation from the society of Saints. She is, however, a zealous reader of the church papers, and one who visited her recently found her reading a small testament and crying over it. May the blessing of peace be within her.

## Letter Department

### Long--Roberts Debate.

The discussion between Brother E. E. Long of the Reorganized Latter Day Saint Church, and W. G. Roberts of the Church of Christ closed Sunday afternoon, June 15. This discussion was held in the city of Burlington, Iowa, in a building owned by the brethren and coworkers of W. G. Roberts. It began on the evening of June 3, with Brother Long affirming our church in the usual way.

On this proposition Roberts twisted, turned, lied, and cried: Joseph Smith, miserable old sheep thief; Long, heal my finger; he can't cure a pin scratch; strike me down, elder; which time did you lie? an old sow can beat Long healing the sick. I came here prepared to skin everything from a skunk to an elephant. I'd go home if I couldn't do any better than that. Don't you know anything about the Bible at all? He won't answer my argument. He didn't even give a hint or a squint at it. Why don't you grunt, shake your head, or do something? The Inspired Translation is inspired of the Devil, if inspired at all. Don't you know your a b cs? Now, ain't you sorry you said anything! I'll follow my opponent whithersoever he goeth, and spank him every jump. Joe was a devil, etc., etc.

Such statements as the above were hashed and rehashed, over and over, again and again, night after night through the whole debate. It was really funny, especially to the Disciples, for a few evenings, but soon became stale. Some of Roberts's brethren quit coming, and declared they would never again pay a cent to support such a man. Brother Long's arguments were convincing to the clear thinker.

Near the close of the first proposition Roberts read some wild statements from Bancroft's History of Utah and gave Bancroft credit for it. As soon as he sat down, Brother Long took the history and showed the audience that Roberts had tried to play an underhanded game by giving Bancroft credit for the statements when he (Bancroft) was quoting from our enemies. Then Brother Long turned to Roberts and with power and eloquence he said: "Mr. Roberts, why do you resort to such tricks? An Ingersoll or a Paine would not have stooped to such underhanded trickery in denouncing the Bible!" A complete silence reigned, and the expression on the face of Mr. Roberts spelled *shame!*

Roberts read from our Church History and tried to make it appear that Joseph Smith had sworn vengeance to be executed by his posterity on the Missourians, and then he (Roberts) went off into a spasm, crying: "All who have dear friends or relatives in Missouri warn them at once, for the Mormons will destroy everyone!" Thus he tried to impress the audience against the Saints.

On the second proposition Roberts was supposed to be in the affirmative, but he did nothing except keep the road hot from Pentecost to Pentecost, and slander Joseph Smith and the Book of Mormon. When Brother Long saw that he was not going to give the origin of the church he gave it for him. I am sure the Disciples heard something they had never heard before; they were the sickest looking humans I have seen for some time. They had predicted that our church would be so wrecked by Roberts that the Burlington Saints would need

neither pastor nor building, but ere this their faith in such wonderful accomplishments had vanished. While they were looking the bluest over their historical record Brother Long said with emphasis: "I know it's a bitter dose, but you are going to get it every thirty minutes."—Roberts called it "old, musty history." Brother Long replied, "It is your history; if it is musty and dirty you had better get busy and clean it up!"

When it came to the Book of Mormon proposition, Brother Long was at his best. He brought forth an abundance of archaeological proof in an interesting manner. The message came with power that was felt by all, especially the first evening. Roberts began to fail until some of his followers were heard to say, "We have 'hired' the wrong man." His criticism on the Book of Mormon was bombast and ridicule. At the close of the first session on the Book of Mormon, the chairman, who is an agnostic, in the presence of Mr. Roberts, said to Brother Long: "Elder, I'm enjoying your speeches; they are educational." I may remark here that the chairman is one of the best surgeons in the city, a bright man and a scholar.

One evening Roberts read from Bancroft something, of course, that was not favorable to the Saints. Brother Long took up the book and showed the audience that Roberts had read just what suited him—even stopping at a comma! He then commenced to read where Roberts quit and behold Bancroft had declared that notwithstanding there was some evil among the Mormons, he was convinced that when taking them as a whole they were a more industrious and better class than their neighbors.

Mr. Roberts then informed us that the marvelous work and a wonder, the eyes seeing out of obscurity, and the deaf hearing the words of the book, spoken of in Isaiah 29 was fulfilled when Jesus returned the sent messengers to John the Baptist with the message: Go tell John the deaf hear, the blind see, and the lame walk, etc.

The chairman was absent two evenings, and then was the time Roberts spread himself. He declared we were all a set of infidels! And if Bishop Kelley said that Oliver Cowdery did not unite with the Methodists and deny the Book of Mormon he lied.

Doctor Magee, the chairman, said that Roberts had broken a number of rules, and one he had broken twenty times or more. When he would turn to Brother Long and charge him with being ignorant, telling him he did not know a Greek letter from a bird track in the ashes, and telling him to Come on, old boy, and answer my argument if you know your a b c's, etc., the chairman was anxious to rule against him, but the brethren thought it best to give him plenty of rope and let him hang himself, which he did—with intelligent people. The chairman said he felt satisfied when ridicule was taken from Roberts he would fall flat, for that was about all he had.

One Mr. Golen (Hebrew and Greek scholar) (?) moderated for Mr. Roberts, and Brother Charles Willey for Brother Long. Brother Willey asked me to report to the papers. That is the reason you find my name signed to this instead of the moderator's.

Mr. Roberts made an attack on some of my efforts through the *Burlington Daily Gazette* last winter, in which he threw out a challenge which resulted in this debate. Some of the Saints here had heard of Roberts's unfair, dirty methods, and at first opposed the debate. However, one of the five who voted against it came to me and said she was sorry she had done so, for the debate had done her much good, and I judge from the interest shown by others who opposed it that they also feel differently about it now. The first week of the discussion was hindered by the State Sunday School

Convention held here, and the second by the Elk's convention; therefore we did not have a very good attendance outside of the two churches. The Disciples dropped off and the Saints increased and became more interested as the debate drew to a close.

We are all happy in a work that has and is standing the test and coming through the furnace of criticism as bright and pure as gold. Brother E. E. Long is an able debater. He advances with the Scriptures, history and argument as well as, when necessary, pays such a man as Roberts back in his own coin. His shoulder blows quite frequently punctured Roberts's ego sack and let him fall flat. We need not fear to meet Babylon nor the beast; for this work is God's work, and he, through man, will defend it, if man is humble and obedient.

I am your brother and colaborer.

O. R. MILLER.

BURLINGTON, IOWA, 1101 South Tenth.

SAN BERNARDINO, CALIFORNIA, June 12, 1913.

*Editors Herald:* It has been a long time since I have contributed anything to your valuable pages, so thought we would write a few lines and let our many friends know that we arrived safely, after a long though pleasant and enjoyable trip.

We left Saint Joseph, Missouri, May 21, in company with Brother V. M. Goodrich, for California, our field of labor for this year. Arrived in Denver, Colorado, the afternoon of the 22d, and spent the night with Brother and Sister Fishburn. Left next day for Salt Lake City, Utah, where we arrived Saturday about noon. Our worthy and esteemed Brother A. M. Chase met us at the depot with the "missionary auto," and conveyed us over the city where that man who placed such a stigma upon the fair name of the church once held as full sway as any monarch on earth.

Here we found a loyal and faithful little band of Saints, energetically engaged in the gospel work, and trying to purchase a suitable place to which to invite erring Israel to come and partake of the bounties of God's great love, and in which to disabuse the mind of the uninformed concerning the true import of the latter day message.

We attended Sunday school, and Brother Goodrich preached the morning discourse. In the afternoon we attended Tabernacle service, and immediately thereafter went out on the streets and intercepted the crowd, Brother Chase and the writer both preaching. There were many questions asked, which were promptly answered by Brother Chase. The opposition is strong, but there are many honest in heart. The writer preached the evening sermon at the meeting place of the Saints. There was a good spirit in all our meetings, and we enjoyed ourselves very much.

Monday, the 26th, we left for San Francisco. Bishop C. A. Parkin met us at the wharf, and took us home with him. Here we found in Brother and Sister Parkin a servant and an handmaid of the Lord in very deed. Sister Parkin acted as pilot to the different points of interest. We enjoyed a short but pleasant visit to Oakland with Brother and Sister J. M. Terry.

We left San Francisco the 29th for our final destination, Los Angeles. Arriving there the 30th at 2.45 p. m., we found Brethren R. T. Cooper, Fred Adam, and Shade at the depot with an automobile, and were taken, Brother Goodrich to Brother Adams' home, and myself to the home of Brother Cooper, where each received a hearty welcome. The Saints here are noble hearted, and received us with open arms—and purses. We began preparation immediately for the work of the year, feeling much encouraged with the outlook.

Before leaving Saint Joseph the Saints of the first branch sprung a happy surprise on me, by clubbing together and presenting me with a complete new outfit of clothing. I wish to take this opportunity to say to them that I certainly appreciate this kindness, and hope that the confidence they have in me may never be shaken by any act of mine. When I know I have the good will and support of the Saints at home, as expressed in this gift, it gives me new heart and courage to go forth and meet the world. I feel encouraged, and hope I may be able to accomplish a good work for my Master.

I ask an interest in the prayers of all the Saints to this end. My address is San Bernardino, California, general delivery.

Your brother in the conflict,  
ROY F. SLYE.

OTTUMWA, IOWA, June 14, 1913.

*Editors Herald:* The Nauvoo district conference met here the 7th and 8th of this month, and thinking some of your many readers might be interested in the news, I write these few lines.

The district auxiliaries met the day before the conference. An enjoyable time was spent in the transaction of business, and in talks on matters of interest.

Brother Gomer R. Wells was here and gave some good thoughts on Sunday school and Religio work, but his stay was altogether too short, he finding it necessary to leave Saturday morning. Friday evening the Sunday school and Religio workers rendered a program which was greatly enjoyed by those present.

The president of the district called a fast for Saturday morning and the young people came together for prayer service at 9 a. m. The manifestations of God were present, and each heart was thrilled by the presence of his Spirit.

Brother Harpe was again chosen president, Brother William Thomas secretary.

One thing I must not forget to mention was the fine music that was rendered by the Hiteman male chorus, orchestra, and double quartet. Hiteman is in the Lamoni Stake, but these people most generously gave their time and talent to entertain the conference, at the invitation of the branch here.

Previous to the conference, Brother C. C. Joehnke labored in the branch and vicinity. He is a very earnest worker for the Master, and leaves the branch respected by the writer and many others.

Ever working and praying for the uplifting of God's people, and the spread of truth, I am,

Your brother in the gospel,  
129 FAIRVIEW AVENUE. D. T. WILLIAMS, JR.

SOUTH BOARDMAN, MICHIGAN, June 14, 1913.

*Editors Herald:* We yet have pleasant memories of the late General Conference. So far we have found the statement of our worthy President verified in our experience, wherein he said this would be an active year in the field.

May 19, I baptized one at Copemish. From there we were called in haste to Joyfield, as J. B. Brown, of Yale, Michigan, of Christian or Disciple notoriety, had come with the understanding that he could demolish Latter Day Saints with one powerful sweep, which he felt able to give. But we were on the ground to receive the first blow, and followed with a review of eight nights. Where Brown is we know not, but the Latter Day Saints still survive.

We baptized three on the 1st in Crystal Lake, but a few miles from the placé of attack. So the good work goes on; and we are in it, heart and soul.

Ever your brother in the gospel conflict,  
F. S. BRACKENBURY.

DALLAS, TEXAS.

*Editors Herald:* I have been one of your readers for about fifteen years. I have profited by the advice, the sermons and letters that have been prompted by loving hearts. I am a member of the First Saint Joseph Branch, but have been isolated for about six months. If there are any Saints in Dallas, I would be glad for a card, and would call, or be pleased to receive a call.

I love this cause, and I have evidences of its divinity.

In bonds,  
904 ALLEN STREET. G. W. SHAY.

WAWAKA, TEXAS, June 20, 1913.

*Editors Herald:* There were no Saints here besides myself until Brother S. W. Simmons, of Loveland, Oklahoma, and Brother Glauud Kuykendall, of San Antonio, Texas, came and held a meeting here, baptizing our son Hayden, age sixteen years, and a neighbor girl, Miss Jean Denison, age fourteen years. Others seem to be interested. One dear old lady told me if the elders had stayed longer there would have been others who would have obeyed. We had good crowds most every service. Brother S. W. Simmons has made us several visits and preached from five to twenty times a trip. The people have been good to attend our meetings. Some seem to become interested for a while, though most all lose interest before he gets back.

I obeyed the gospel twelve years ago to-day. I have received the knowledge of both the Father and the Son by the Holy Ghost, which bore witness to me that Jesus is the Christ and God is our creator.

I had been afflicted with rheumatism twelve years. At times could hardly walk, at other times could not walk at all. On various occasions I conversed with the Disciples, or Christians here, urging the work of the Spirit and the healing of the sick. I finally had a spiritual experience which caused me to realize that I had been testifying of that which I had not practiced, so at the first opportunity I was administered to by Elder S. W. Simmons, in November, 1911, and was completely healed in less than twenty-four hours, and I am whole to this day.

We should be deeply interested in the gospel of Jesus Christ when we receive such blessings from him. Are we letting our light shine? Are we getting ready for the Bridegroom? How many of us are living as we should: Observing the golden rule; walking not after the flesh, but after the Spirit; presenting our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service? Are we paying our tithing as commanded? Do we help the missionaries? Dear Saints, let us keep busy.

My husband is not a member of any church, but he does not oppose the gospel. He is not interested in it as he should be. I intend to do all that is in my power to assist in the glorious work so long as I live. May God help all his Saints to do the same, is the prayer of

A sister in Christ,  
LIZZIE SIMMONS.

HENDERSON, IOWA, June 16, 1913.

*Editors Herald:* It has been some time since I have communicated to your pages, and a few words might not be amiss. My sentiments relating to the late General Conference have been largely expressed by others, especially as to its great importance, so I need not dwell on that subject.

I have passed through some gloomy days since its sessions, not by reason of anything relating thereto, but from physical

disability. But, thanks to our heavenly Father, I am able to be on the move in the missionary work.

I was in attendance at the late conference of the Fremont District, and enjoyed its sessions, and the communion of the Saints. The conference was held at the Henderson Saints' chapel, and was quite well attended, considering the very busy season. Lateness of getting crops in this spring because of early spring rains renders the later season very busy. The conventions of the Religio-Literary Society and the Sunday School Association were held, and were lively and interesting, with Sister Lorena Leeka in charge of the former, and Brother Charles W. Forney, of Sidney, in charge of the latter. Unity and good spirit characterized all the services. The opening session was a union of the two in an entertainment, consisting of vocal and instrumental music, and readings. This program was especially taking and highly entertaining and instructive to all. Eight schools reported.

Changes have occurred in the district by many removals of Saints from its borders of late years, and some deaths, but a determination to move on in the great, good work of the Lord characterizes the Saints, young and old. The Holy Spirit was with the Saints assembled, and no murmurs of discouragement were heard.

Brethren George Kemp, Moses Gaylord, James Comstock, of the older brethren, Brother T. A. Hougas and sons of the younger, Brethren Schenck, McLanahan, and others, as of other days, Brethren Mortimore, Wight, the Leekas, and all left give impetus to the work. Of course we missed some of the elder workers, Bishop William Leeka, William Gaylord, and the Wilcoxes of Shenandoah, A. Badham and others, but the work moves on. Brother Haden, the missionary, was there to lend the "helping hand." Brother Thomas A. Hougas was sustained president of the district; Elder Mortimore as associate; Brother C. W. Forney, secretary.

There is a sacredness, to us, attaching to those places associated with the early history of the Reorganized Church: Gallands Grove, Moorhead, and here at Farm Creek, and other places. Since I was at the reunion here in August, 1903, Brother Daniel Hougas has gone with the good up along "the shining way." He was one of the staunch supporters of the cause here for many years. Will these places where Saints settled in the dark and cloudy days,—when Brigham Young and others with him led some of the Saints astray, and went to the mountains of Utah,—will these places be vacated by and by? Or will they still contribute strength and numbers of the honest to the cause? Who can foretell? We must take conditions as we find them now.

The work is moving and will move and grow as the Saints and ministry labor diligently in the way pointed out in the law of the Lord. We may wonder sometimes that the work does not move as we think it might; but in studying why, does it occur to us to look into the law, and see whether we are conforming to the law in our procedure? Are all the Saints seeking to labor together and "cooperate" in their efforts? Or are we in the world's rush to the extent that we have no time to study the law relating to the building up of Zion? Are we striving "with one heart and one mind" to move the work along to a glorious consummation? Are we all, everywhere, noting the standpoint of the revelations in the Doctrine and Covenants, the SAINTS' HERALD, and *Zion's Ensign*, prophecy of events and their fulfillment? Do we note society's movements and the movements thereof to oppose the work? Are we noting the entrance of the gospel restored to the Lamanites of late, and the prophecies relating thereto in the Book of Mormon and what it portends? (See 2 Nephi 12: 79-84; Nephi, the Disciple, 9: 46-50; also verses 57-59 and verses 85-93, inclusive.)

The things portrayed in these prophecies of Jesus are at

hand to be fulfilled. God's part of this work is now going on. Do we see it? Or do we look at the *HERALD* and *Ensign* and then cast them aside without further thought? Or do we fail to take the church papers? They are not expensive, comparing their worth with their cost. I appeal to the Saints everywhere to awake and be found on the watch tower. Jesus says, "Watch, and what I say unto one, I say unto all; watch." And it is of these days he is speaking. (See Luke 21: 34-36; Mark 13: 37.) When you have read these citations, ask yourselves the question: Where would we rather go, to the solemn prayer service, or to the banquet? Which would we pay the most for? Let us test ourselves! See where we stand! "The word that I have spoken," says Jesus, "the same shall judge him in the last day." (John 12: 48, 49.)

I did not intend to preach a sermon herein but to stir us up to be faithfully watching, and searching, that we be not overtaken. Can ye discern the signs of the times? Jesus refers to certain latter day events as signs, "A sign." (See 3 Nephi as heretofore cited, also Doctrine and Covenants 1: 2-4.) And in the great revelation wherein is shown forth "how the day of redemption shall come," (section 45: 2-6). The faithful will be on the watch tower. God is moving, let us be up and doing. "Do the things I say."—Jesus.

Hopefully,

C. SCOTT.

VICEROY, SASKATCHEWAN, June 16, 1913.

*Editors Herald:* It has been some time since I have seen a letter in the *HERALD* from this part of the Lord's vineyard, so I take it upon myself to write and let the Saints know what is being done here.

We have a branch of about thirty-five members, with three elders, three priests, and one deacon; hold regular services every Sunday, including Sunday school, Religio, and preaching, with prayer meeting on Wednesday night. We have also been holding one preaching service every Sunday, fifteen miles from the branch meeting place. Beginning with June 29 we will hold an evening as well as an afternoon service in that neighborhood. We are also opening up two new places in the Little Woody District, about twenty-three and thirty-seven miles to the southwest. There seems to be quite good interest shown at all our places of meeting, and we are in hopes there will be some baptisms at each of these places before the summer is over.

The Saints are to hold a reunion in the village of Viceroy July 3 to 6. We are looking for quite a gathering, and hope all who can will avail themselves of the opportunity of meeting with the Saints at this time and place. Arrangements have been made with a restaurant in town to furnish meals at twenty-five cents, and if the visiting Saints will bring some extra bedding we will provide free sleeping apartments. The train leaves Weyburn about 3 o'clock in the afternoon and arrives at Viceroy at 7.05. We expect three or four of the missionary force, and hope to have an enjoyable and profitable time.

I feel to rejoice in this great latter day work. But I realize that perilous times are coming upon us, and that the Saints must stand in holy places if they would escape the evil designs of men; the wars, pestilences, famines, and earthquakes; the terrible storms, the fierce and vivid lightning; and all these terrible destructions that are to come upon the earth in these latter days.

We can discern the signs which point to the nearness of the second coming of Christ; Jacob is beginning to flourish in the wilderness; the Lamanites are beginning to blossom as the rose; the Saints are gathering to Zion; the gospel is being preached in many parts of the world for a witness, and when all things have been fulfilled according to the designs

of God, the end will come. Who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like fullers' soap?

Yours for the spread of the gospel,  
E. R. DAVIS.

INDEPENDENCE, MISSOURI, June 25, 1913.

*Editors Herald:* We have removed from 1300 West College Street to 1102 West Maple Avenue, closer and more convenient to the stone church.

I am slowly improving under the treatment of my diseased hip. I spent four months in our Sanitarium, but am with my family now. I am wearing a ten-pound brace, and walk with crutches. All this is a severe trial to me, but I am hoping and praying soon to be able to again be in the active missionary work, which is my delight.

I desire the prayers of the Saints that I may soon recover.

Your brother,  
F. L. SAWLEY.

BICKNELL, INDIANA, June 24, 1913.

*Editors Herald:* Please notify the proper officials so that they can notify one of the elders in this district that Sister Semon is very sick with ulcered stomach, and desires to be administered to. We do not know the address of any of the elders. We are located at Bicknell, Knox County, Indiana, in the Southern Indiana District. The sister is very sick and asks the Saints to pray for her and her speedy recovery. May the God of Israel bless his Saints.

Your brother in gospel bonds,  
ROBERT GRIEVE.

## News from Missions

### Sweden.

I will venture to write a few lines to our much appreciated paper. It was with great delight we read the news from conference, and were made to know anew that the Lord is still at the head of his work. It nearly gave us a longing Zionward; our thoughts are often there.

But as it pleased the powers that be to keep us here, I am trying to be reconciled to the will of the Lord, and be able to say, "I will stay where you want me to stay, dear Lord," although it is quite hard at times, "when the darkening billows round us roll." We have many hard fought battles to meet in a foreign field, such as we are not aware of in other fields; but hope and trust that the one who has called us into his service will help us to continue until he says it is enough.

I can say, I have felt real well of late in presenting the word to the children of men, better than before in my missionary experiences; and I hope that brighter days are coming for this mission, also. About four weeks ago I had the blessed privilege of baptizing two precious souls into the kingdom of God, and our prayer is that they may continue to grow in grace and in the knowledge of Jesus Christ. The Spirit was present in the confirmation, bearing witness of their acceptance with God. Last Saturday the water was again troubled, Brother Johnson baptizing a man who has been a regular attendant at our meetings for a long time. In the confirmation Sunday afternoon the good Spirit was present in a great measure. We all felt to rejoice and praise the Lord that he remembered us in this far-away land. Another man has given his name for baptism for next Sunday. So we hope the honest in heart will come, if not in masses, yet one by one.

I am sorry that Brother Johnson and wife have to leave here in the fall. From all appearances I will be left alone, so far as human help is concerned, but hope the Lord will not forsake me, or leave me alone. Of late, more than before, I have been made to realize that we are dependent on him for the advancement of his work, and the preaching of his word, so that it may go forth in power, and not in empty words alone.

Dear Saints in America, and especially the Swedish Saints, we want to appeal to you, not for our personal help, but for the work in general in this country. For some time in the past we have been compelled to use song books here in our meetings that we have been ashamed of; they are worn out. We have a new edition with the printer, which will be ready the first part of July. We have not been able to convert the printer to do the work for nothing, so we wish you could help us along. You can send to the undersigned, or the bishop's agent, Hanna Lawrence, Bjorneborg, Vermland, stating for what purpose you want funds used, and it will be highly appreciated. The books will pay for themselves in time, but it takes money to get the work done before we can get anything for the books. By helping now it will be help for the future.

I am thankful for the personal help I have received since I came here this time. Some time ago, while at prayer, a certain party was told to send me help, and I can assure you that it was appreciated when it came. God rewards all workers for the cause of the Master, both in this and in other lands.

I could write more, but am afraid the letter is getting lengthy, so will close, with a wish to be remembered in your faith and prayers. I remain,

Your servant for Christ,

OSCAR OKERLIND.

STOCKHOLM, SWEDEN, SAINT PAULSGATAN 17, June 10, 1913.

## News from Branches

### Adelaide, South Australia.

A few lines from this mission at this juncture will no doubt prove of interest to many of your readers, and especially so to missionaries who have labored here.

I left Melbourne, Victoria, five hundred miles away, on April 16, last, arriving here on the 18th, and am now staying at the home of Brother Dyke, president of the Adelaide Branch, who, with Sister Dyke and family, form a strong and consistent part of the work here. Conditions here are peculiar, and the outcome will be interesting to watch. After the departure of Elder J. W. Davis to West Australia, en route for America, this branch was left entirely to the care of the local officers, with results which I will endeavor to tell as truthfully as I can.

Adelaide has always, since the inception of their mission here, been a favorite proselyting ground of the Utah Church, and up to the present time they have had free and full liberty, in common with all other sects, to preach their doctrine (or at least that part which they think will bear public inspection) upon the streets and highways of this "city of churches," as it is called. At the present time they are debarred by the civic authorities from preaching or holding public meetings upon the city highways.

There seems to be just a little difference of opinion as to the why. Some say that some young men whose mother had been induced to join this people came from the country and raised a riotous tumult around their preaching ring, while others say that our brethren caused it by their public de-

nunciation of Mormon secret doctrines, after the Mormon elders had finished speaking. I am inclined to think that the latter was the more potent cause of the two suggested.

Rightly or wrongly (it is not for me to say) our brethren have made terrific attacks upon the doctrines which these people conceal from the general public, and which if not now taught by them are at least indorsed in the acceptance by them of leaders who are now on record as exponents of polygamy, blood atonement, Adam God, celestial marriage, men gods, procreation in the future state, etc., etc. The chief of the attacking party is Brother F. W. Hearne, who is a priest of the Adelaide Branch, and Brother A. Sampson, teacher of the same.

These brethren, taking their example from others and utilizing the information gained from Brother Stead's work on Mormon doctrines, simply raised this city of churches into a pitch of excitement paralleled only by the Dowie invasion some eight years ago. The papers contained columns on the "Mormon riots," and some strong controversies took place through the press from representatives of both sides, and also from the public. The result was the present embargo upon the Mormons, and it is said that some of their elders were rather roughly handled by the crowds that assembled to hear them denounced, which crowds I am told, sometimes ran into thousands.

Personally, I do not feel particularly gratified at this result, seeing that it is a blow at our cherished principle, freedom of speech; but one thing is certain, it has given the public of Adelaide to know more rapidly and effectually than could any other means that might have been employed, the difference between the two churches. Whether this will result in an influx of members to our church the future record only can tell.

Meanwhile it has gained for us a good hearing, for after our meeting in the hall we can go out and address a waiting crowd. I am informed that our last Sunday night audience included the premier of the commonwealth of Australia, and other prominent men of political circles. The future will be watched with interest.

One man made a proposition to the branch asking that they repudiate the Book of Mormon and Doctrine and Covenants and unite with him on the Bible alone as a basis. I heard also that he wrote to Joseph F. Smith, advising him to burn these books.

We are still strong in the faith, and desirous of devoting all our time, talents, and powers to the spread of this glorious latter day work.

In gospel bonds, your brother,

MAY 6, 1913.

J. H. N. JONES.

### Toronto, Ontario.

The Toronto Branch held a banquet in their church on Monday evening, June 9, in honor of the thirty-second anniversary of the wedding of Bishop and Sister Evans. It was one of the most successful affairs ever held in connection with the branch. The tables were arranged in five long rows, the entire length of the basement. A special table was arranged across the front for the honored couple and family. The decorations were of the finest, long strings of colored electric lights were strung from the ceiling, making a dazzling display of light, while the flowers on the tables were artistically arranged, blending fragrance and beauty with the scene.

After the Saints and friends to the number of three hundred were seated before tables heavily laden with the bounties of life, an auto was dispatched to bring the bishop and his wife to the scene of festivity. On their arrival they were escorted to the platform, to the strains of a wedding march

played by the church orchestra, and the applause of the happy throng present. Here they were welcomed by the branch president, Elder A. F. McLean, on behalf of the Toronto Saints. Brother McLean spoke in glowing terms of the wonderful work performed by the bishop in Toronto, assuring him that it was still the mind and will of the people that he should stay in this city until God should direct in other ways.

Brother Evans was asked to accept a token of remembrance in the form of an elegant traveling bag, the presentation being made by Master Murrell Whitehead, while Sister Evans was remembered by a purse of gold, presented by little Pearlle Gray.

Bishop Evans made an impressive reply on behalf of himself and wife, and thanked the Toronto Saints very much for the way they had supported him in his efforts to present the gospel to the world.

During the evening a program was carried on, consisting of vocal and instrumental music and impromptu speeches. Noticeable among the speakers was Brother Will Evans, who did well. With a few more opportunities along the line we expect to see him following in the footsteps of his father.

FRANK GRAY.

### Saint Louis, Missouri.

Our branch election resulted as follows: President, T. J. Elliott; presiding priest, G. S. Trowbridge; presiding teacher, George Reeves; presiding deacon, R. A. Lloyd; member library board, Anna DeJong; and the undersigned, correspondent.

Brother Archibald, under the inspiration of the Spirit, delivered the message which called five of our estimable young men to various offices of the priesthood. Brother Charles Tanner was ordained to the office of priest; R. Lloyd, teacher; H. C. Burgess, priest; W. R. Cowlshaw, teacher; and F. Smith, deacon. May each live so as to magnify his calling.

The Saint Louis district conference convened at Lansdowne, June 14 and 15; the Sunday school and Religio conventions were also held there, a splendid program being rendered. Two excellent sermons were reported as having been delivered conference Sunday, by Brethren Rushton and Carmichael. Brethren Sparling and S. A. Burgess, also most of the local and district officers, were present. A large attendance was reported.

During the past month we were favored with a discourse by Brother Hale W. Smith, and a call from Brother Hoxie, our general church chorister, the latter rendering several excellent selections on the violin.

Brother Sparling is holding meetings this week in Belleville, Illinois, and Brother Dowker in Brentwood, Missouri. We should remember them in our prayers, that success may attend their efforts.

Sister Holsworth has been critically ill, having passed through a very serious operation. She is still in the hospital, and needs our prayers. She is reported as getting along remarkably well under the circumstances.

The first Sunday of July prayer and fasting is requested of the Saint Louis Branch in behalf of Sister J. J. Billinsky. Others interested in her welfare will do well to join us in our petition.

Your sister in Christ,

2739 GREER AVENUE.

ELIZABETH PATTERSON.

A recipe for success: Keep your head cool—your feet warm—your mind busy. Don't worry over trifles. Plan your work ahead and then stick to it—rain or shine. Don't waste sympathy on yourself. If you are a gem, some one will find you.—Stephen Harte.

## Miscellaneous Department

### Conference Minutes.

**DES MOINES.**—District conference met at Des Moines, June 7 and 8, 1913. The sessions were all harmonious, and at some of the services the Spirit was present to a marked degree. Ministerial reports read from 1 seventy, 8 elders, 11 priests, 3 teachers, 2 deacons, aggregating 84 sermons, 7 baptisms. Organization of a branch at Perry, March 4, 1913, by G. T. Griffiths was reported. Statistical reports: Des Moines, 413, loss 20; Des Moines Valley, 117, loss 1; Boone, 110, loss 4; Fraser, 40; Rhodes, 69; Oskaloosa, 59; Clear Creek, 36, loss 1; Perry, 40. Officers sustained, Orman Salisbury, president; E. O. Clark and C. Malcor, associates; E. O. Clark, secretary. Office of district chorister was created, Pearl Shannon being chosen. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

**CENTRAL NEBRASKA.**—District conference convened at Meadow Grove, January 22, 1913, at 10 a. m. Branches reporting: Bonesteel, Comstock, Clearwater, Inman, and Meadow Grove. Ministry reporting: Levi Gamet, J. W. Smith, J. H. Jackson, J. F. Seeley, W. E. Kester, Brother Beebe, Charles Derry, C. W. Hutchins, and F. S. Gatenby. Reports from different parts of the district were encouraging, though there was chance for improvement. Recommendation from Comstock Branch requesting the ordination of J. G. Bills to the office of elder was deferred until next conference. Bishop's agent reported: Receipts \$613.61, disbursements \$577.27. W. E. Kester was sustained as district president, J. H. Jackson assistant, F. S. Gatenby, secretary, Sister Vanalstyne member of the library board. Preaching by Brethren Gamet, Smith, Gatenby, and Rutledge. A very enjoyable conference was had, notwithstanding inclement weather. Conference adjourned to meet in August with the Bonesteel Branch, time left to district officers. Next conference will be followed by meetings for one week. Watch for announcement. F. S. Gatenby, district secretary, Orchard, Nebraska, R. F. D. 2.

**SPOKANE.**—District conference convened in Saints' chapel June 14, at 10 a. m., T. C. Kelley and E. A. Davis presiding. Ministerial reports from E. A. Davis, T. C. Kelley, H. P. Hansen, Fred Williams, Alma Upton, D. H. Crum, L. W. Silver, V. L. Gunter, W. W. Fordham, W. F. Yates, J. E. Turnbow, W. P. Wright, J. H. VanEaton. Statistical reports: Spokane 333, gain 24; Sagle 52, gain 1; Ellensburg 15. Secretary was authorized to purchase loose leaf book for district record. Tent committee was released. Report of W. W. Fordham, bishop's agent showed receipts, \$970.03, expenditures \$899.35. District treasurer reported, amount due treasurer last report \$5.76, expenditures \$1.45, received \$5, balance due treasurer \$22.1. Offering of \$12.75 was taken up for district expenses. Matter concerning Guy Puckett was referred to the branch to which he belongs. On motion an elder's license was granted to C. L. Potter. Conference requested license to be returned to J. W. Puckett and G. S. Wightman. Officers elected; E. A. Davis, president; T. C. Kelley, vice president; W. W. Fordham, secretary and treasurer, V. L. Gunter on auditing committee three years. Spokane was chosen for place for next conference. Secretary was authorized to collect all papers and evidence belonging to the district. Resolution requesting reorganization of Columbia River Branch was referred to missionary in charge. There were two baptisms, one baby blessed and a marriage in the church Sunday. The sacrament meeting was well attended, followed by a priesthood meeting. Preaching by T. C. Kelley and E. A. Davis. W. W. Fordham, secretary.

**NORTHEASTERN ILLINOIS.**—District conference met at Mission Branch, June 14, at 10 a. m., J. O. Dutton and J. A. Bronson presiding. Ministerial reports: J. A. Bronson, F. A. Smith, S. D. Heavener, C. H. Burr, J. F. Keir, D. E. Dowker and J. O. Dutton. Branch presidents reported: H. Williams, Thomas Hougas, J. M. Blakely, H. P. W. Keir, Earl Rogers, and R. N. Burwell. Branches reporting were: Plano, Sandwich, Belvidere, Wilmington, Mission, West Pullman, Central Chicago, Piper City, and First Chicago. Bishop's agent reported: Balance last report \$1,020.30, total receipts \$1,846.34, disbursements, \$1,812.35. Treasurer reported: Balance last report \$8.44, total receipts \$25.31, disbursements, \$22.23. J. A. Daer was recommended to his branch for ordination to the office of elder. By motion district concurred

in the action of the Wilmington Branch in changing name of branch from Wilmington to Deselm. Officers elected: President, J. O. Dutton; vice president, J. A. Bronson; secretary, F. E. Bone; C. B. Hartshorn librarian; O. O. Randall, chorister. Office of treasurer was dispensed with, all district funds to be cared for by bishop's agent. An appropriation of \$10 was made for district library. F. E. Bone, F. F. Wipper and C. B. Hartshorn were appointed as a committee to compile district conference resolutions and report to next district conference. Souvenir presented by B. W. Taylor, the same being a gift from R. Etzenhouser. The speakers were F. A. Smith, F. G. Pitt, D. E. Dowker, and J. O. Dutton. Timely counsel was given and the Spirit of the Master prevailed. Vote of thanks was extended the Mission Saints for their hospitality and kindness. Conference adjourned to meet with First Chicago Branch. Frederick E. Bone, district secretary, 4339 Jackson Boulevard, Chicago, Illinois.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints and Friends in Northwestern Texas;* I am still bishop's agent for this part of Texas, and am authorized to solicit, collect, and receipt for tithes and offerings for the support of church work in this especial part of the great mission field.

Dear Saints, as the Bishop urges me, I urge you to rally at once to the needs of God's church and send to my address, Loveland, Oklahoma, that part of your substance which belongs to the Lord, and is so badly needed just now, and thus help us as missionary to you and this part of the State of Texas. This is my third year among you. I am at your service, a willing worker. Will you one and all become coworkers with me and with God in this great cause we all seem to so dearly love?

Dear Saints, hear me. I love this work; I love this church; I love you; I want to see a moving up because of a manifestation of our love for the work. We are only asked by the Bishop to supply one family of two. Can we not do that much? Let us try. Do not delay; this family is in need now. May God's choicest blessings be yours,

S. W. SIMMONS.

LOVELAND, OKLAHOMA, June 23.

#### APPOINTMENT OF AGENT.

*The Saints and Friends of the Fremont District of Iowa:* Please take notice that upon the removal from said district of Miss Lorena Leeka, who has so well and faithfully performed the work of bishop's agent for the past number of years, and also now tendered her resignation of the office of agent in and for said district, that Brother C. W. Forney, post office address, Sidney, Fremont County, Iowa, has been duly appointed bishop's agent in and for said territory in the interest of the work of the Reorganized Church of Jesus Christ of Latter Day Saints.

We take pleasure in commending Brother Forney to the Saints and friends of the Fremont District, and trust that he may receive the hearty support and help of each and every one in the work that he has undertaken.

Sister Leeka, as bishop's agent, has performed her work well, and the Bishopric extend special thanks to her for the correctness and faithfulness with which she has kept the accounts, and trust that she may be blessed and directed of the Lord in her future work.

One of the chief duties of the bishops and agents in all parts of the world is to assist members and friends, who are interested in the Lord's work, to "fulfill his law" realting to temporal things, so that they may be acceptable stewards of him by and by, and we especially urge upon each and every one the great importance of the work which brings peace and good will to those who fulfill the law and help in the benevolent work which the Lord has especially commended, and directed in his instruction to all of his children in this life.

Fully trusting that the Lord may bless the doers of the word, I am,

Hopefully in bonds,  
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 28, 1913.

### Conference Notices.

Florida district conference will convene at Santa Rosa church, near Berrydale, Florida, at 10 a. m., July 12, 1913. Sunday school convention meets on the 11th. We hope to have

several of the missionaries with us. Let each branch report. Mail reports to E. N. McCall, district secretary, Dixonville, Alabama.

Central Nebraska district conference will convene at Bonesteel, South Dakota, August 16 and 17, a week of meetings to follow. Send statistical reports to F. S. Gatenby, Orchard, Nebraska, so they will reach him not later than August 10. Make a special effort to attend. We will be glad to have any elders who can come, whether they belong in the district or elsewhere. W. E. Kester, district president.

### Convention Notices.

Southern Nebraska district Sunday school association will convene in convention at Lincoln, Nebraska, July 18, at 9 a. m. All are cordially invited to attend. Blanche I. Andrews, Bethany, Nebraska, district secretary.

Saskatchewan district Sunday school association will convene at Ribstone, Alberta, July 17, 1913, preceding the district conference. The division of the district will be one of the principal features. Suitable accommodations will be provided and trains met. Minnie Smith, secretary.

Florida district Sunday school association will meet in convention at Santa Rosa Church, near Berrrydale, Florida, July 11, 1913, at 2.30 p. m. Program has been arranged consisting of debates, talks, and papers. Supper will be served on the ground at 6.30 p. m., after which program will be rendered. Mrs. Bessie Clark, superintendent; J. S. McCall, superintendent.

### Reunion Notices.

Lamoni Stake reunion will be held at Lamoni, Iowa, in the beautiful park one mile south of the business center of the city, July 25 to August 3 inclusive. There will be able speakers from home and abroad, and fine music. Special song service in men's voices, ladies' voices and choir work. Tents at following prices: Low wall, 12 by 12, \$2.25; high wall, 12 by 12, two room, \$3.75, 14 by 14 three rooms, \$4.75. Those wishing electricity for lighting and cooking in tents apply to Lamoni Electric Company. All orders for tents must be received before July 15. Send same to Joseph Roberts, Lamoni, Iowa. Single meals 25 cents, ten meal ticket \$2; twenty-one meal ticket \$3.50. For further information inquire of A. Otis White, secretary, Lamoni, Iowa.

Kirtland, Pittsburg and Ohio districts reunion will be held at New Philadelphia, Ohio, Tuscora Park, August 7 to 17. This park is the best situation we have yet had; plenty of pure water. The B. & O. and P. R. R. enter the city. The grounds are four blocks from car line, and the P. R. R. depot. Meals, breakfast 15 cents, dinner 25 cents, supper 15 cents. Write secretary for information regarding tents and cots. Park authorities will not permit cooking by campers, all meals must be prepared at dining hall. Swimming pool, ball grounds, etc., are part of park equipment. Committee will not undertake to engage rooms for any wishing such accommodations. It is doubtful, if any can be obtained near the grounds. Myron Thomas secretary, R. F. D. 2, Willoughby, Ohio.

Chatham district reunion convenes July 19 to 28. R. C. Evans, J. P. Curtis, R. C. Russell, William Fligg, Arthur Leverton, John Shields, R. D. Weaver, H. E. C. Muir, and other prominent elders will be present. Tents as follows: 12 by 16, \$3.75; 12 by 14, \$3.25; 9½ by 12, \$3; 7 by 10, \$2.75. The Pere Marquette Railway will issue return tickets good from Saturday morning to Monday night from all points for single fare and ten cents. Those coming over C. W. & L. E. should buy single tickets and secure receipt which when stamped by J. C. Dent entitles holder to return passage. Straw for ticks free. All campers are requested to bring necessities or conveniences for their own tents. Beds provided at a small figure for those staying only a short time. All are asked to bring quilts or blankets. Meals as follows: Breakfast 12-1-2 cents; dinner 20 cents; supper 12-1-2 cents. Stewart Lamont, president; J. C. Dent, secretary.

Central Oklahoma reunion will be held at Terilton, Oklahoma, September 5 to 14, 1913. Conference and Sunday school convention at same place and time. Send branch reports to the secretary by July 5. To make early arrangements write Henry Bayless, president of the Terilton Branch, C. T. Sheppard, secretary.

Southern Indiana and Louisville, Kentucky, district reunion will be held with the Hope Branch, near Derby, Indiana, July 26 to August 3 inclusive. Tents, 10 by 12, \$3; cots 50 cents; chairs, 25 cents; meal tickets, \$2.50, children under ten years half price. Send orders for tents, etc., as soon as possible to W. E. Warne, 220 East Saint Claire Street, Indianapolis, Indiana. First to order will get choice of location. R. C. Russell, H. E. Moler, J. W. Metcalf, A. C. Earmore, Jacob Halb, Charles Fish, Charles Nolan and others are expected to be present. Hope Branch invites everybody to come, with or without tents. Rose Davis, secretary.

### Eastern Saints.

The reunion convenes July 26, and it is necessary to have orders for tents and cots immediately in order to avoid unnecessary delays the last moment. Tents, 10 by 12, \$4; 12 by 15, \$4.50; cots, 40 cents. Notify M. C. Fisher, 2307 Washington Street, Roxbury, Massachusetts, immediately, letting cash accompany order if possible. John Heap, for committee.

### Quorum Notices.

Meetings of the Ontario Quorum of Elders will be arranged for at both Canadian reunions, the Toronto reunion at Lowbanks, Ontario, July 5 to 21, and the Chatham reunion at Erie Beach, July 19 to 28. All elders residing in Ontario are earnestly requested to join the quorum and assist each other in gospel work. J. C. Dent, president, Bothwell, Ontario; Frank Gray, secretary, 48 Euclid Avenue, Toronto, Ontario.

Spring River District Quorum of Priests will meet July 11, 1913, 8 p. m. at the home of Sister Edwards, three blocks from the church, on the corner of Oak and Tustle Avenue, Weir City, Kansas. A second session will be held on Saturday, July 12. A. V. Karlstrom, president.

### Addresses.

J. E. Kelley, 1621 Trinity Street, Los Angeles, California.  
F. B. Farr, 336 South Fourth East Street, Salt Lake City Utah.

### Died.

**BARTELS.**—Sarah Jane Bartels was born August 19, 1837; died March 10, 1913. She was baptized at Sycamore, Ohio, by J. W. Davis, just before he started to Australia, and died in the true faith, and in the hope of the reward of the faithful. She leaves two sons and one daughter, one son an elder. She died at the home of her daughter and was buried in her native State, Pennsylvania.

**WEBSTER.**—Mary E. Webster died in Chicago, Illinois, June 15, 1913, aged 60 years, 4 months, and 1 day. She was baptized by F. G. Pitt about the year 1895. She was a kind-hearted mother and a devoted Christian woman. She leaves three sons, Mr. W. A., Mr. R. B., and Mr. C. M. Webster, her husband and daughter having preceded her to the spirit land. Funeral sermon by F. G. Pitt.

**MOSIER.**—Floyd Mosier was born February 1, 1908; died May 24, 1913. Father, mother, two brothers and two sisters survive him, one sister having gone before. Sermon by George Jenkins, from Matthew 19:13-15, at Stone Church; interment in Mount Grove Cemetery.

**FISHER.**—Eleazer Fisher was born September 29, 1810, at Northfield, Vermont; died at the residence of his daughter, Mrs. Lidia Aldrich, at Sandwich, Illinois, June 16, 1913. Deceased was baptized at Plano, Illinois, by Elder Vickery, August 29, 1835. His life has been that of a faithful witness for the truth. Shortly before his death he said to some of his family: My faith is firm, my hope is bright and my anchor firm. Funeral services from the home, June 18, burial by the side of his companion, who had preceded him several years. Services by Charles H. Burr.

**HALL.**—Martha, wife of L. A. Hall, was born in Ballard County, Kentucky, March 4, 1847, died January 2, 1913. She was the mother of twelve children, seven sons, and five daughters, and had eighteen grandchildren and three great-grandchildren. She was baptized in 1864, by John H. Lake, in Lee County, Iowa. She leaves husband, four daughters and five

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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sons and a host of friends. She bore her last sickness with great patience, being in poor health for some time. She fasted twenty-one days and received great relief. She was stricken very suddenly with apoplexy, the end coming the eleventh day thereafter. She passed away peacefully; with a smile she was gone. She had a bright hope of coming forth in the first resurrection. Funeral by T. W. Williams, assisted by R. T. Cooper. Interment in the Sunny Side Cemetery, Long Beach, California.

**ARMSTRONG.**—Ida May Smart was born December 11, 1877, at Tilbury East, Kent County, Ontario, died at Glenwood,

Ontario, May 29, 1913, after an illness of two weeks from Bright's Disease. She was baptized October 17, 1892, in Lake Erie, Kent County, Ontario, by George Green, and was confirmed by Samuel Brown. She married Edward Armstrong, at Chatham, Ontario. To this union were born one son and four daughters. She leaves husband, five children, father, mother, three brothers, three sisters, and a host of friends. She was a noble Saint, a kind mother, a true companion. Funeral in Saints' church, May 31, sermon by Samuel Brown. Interment in Shanks Cemetery.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

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LAMONI, IOWA, JULY 9, 1913

NUMBER 28

## Editorial

### OUR REGARDS TO "THE WORD OF TRUTH."

*Every man and every woman who has endeavored to respect God's authority alone, has been persecuted and made exceedingly uncomfortable, even unto death in many instances.—Word of Truth, June 18, 1913.*

In the SAINTS' HERALD for May 7, we publish an editorial entitled, "The line of attack and defense." In this editorial we referred to the conspiracy formed against Jeremiah, concerning which it is written: "Then said they, Come, and let us devise devices against Jeremiah. . . . Come, and let us smite him with the tongue, and let us not give heed to any of his words." (Jeremiah 18: 18.)

We compared this with the modern conditions, showing how a great many of the clergy and others have formed a conspiracy against the Church of Jesus Christ of Latter Day Saints, and against the character of the founders of the church, and how this conspiracy is carried out by telling absurd and evil stories, their policy being, as in the case of the enemies of Jeremiah, to smite with the tongue and refuse to give heed to any words of defense. Our shaft seems to have lodged in the breast of at least one conspirator.

#### "THE WOUNDED BIRD FLUTTERS."

The *Word of Truth* in a leading editorial bitterly resents our remarks along this line. Suspecting the *Word of Truth* of a guilty conscience, we have examined its pages and find that for some time they have been giving place to a continued article entitled, "Origin, history, and characteristics of the Mormon cult," which is filled with stories of the most absurd and unreliable nature, a fair sample of which we will presently give.

The *Word of Truth* is a little, eight-page periodical, published, we understand, by the so-called "Non-progressive Wing of the Christian or Disciple Church." It avows its intention to flood this generation with light concerning the subject of "Mormonism." Frankly we do not believe that the paper is of sufficiently high candle-power to flood a very large

area of country with light; in fact its own editorial *sanctum sanctorum* seems to be in semidarkness.

The editorial in question presents us with certain interrogations, among which we notice: "Is it not the truth, that there is positive evidence detrimental to the character of Joseph Smith, and that this evidence comes, largely, from persons who knew him? Is it not the truth, that the stories about his money-digging and sheep-stealing come to us from persons who knew him and knew these things to be true?"

#### STORIES STARTED BY A WOULD-BE MURDERER.

We reply that these stories come from *some* who *professed* to know him. Testimony quite the *reverse* comes from others who knew him well. Many of the *sh*old stories were first collated by E. D. Howe, a rank and rabid hater of the Latter Day Saint Church, who was assisted in his work by Doctor Hurlbut, who had been excommunicated from the church for indecent conduct, and was seeking revenge, said Hurlbut being so extremely vindictive that it was necessary for the civil courts to put him under bonds to prevent him killing or wounding Joseph Smith (see court records of Court of Common Pleas for the County of Geauga, Ohio, March, 1834.)

A murderer at heart, foiled by the law in his purpose to do physical violence, he found no means too foul to use in his effort to assassinate character. Yet the results of his work are accepted without question by many writers to-day.

This choice pair collected these stories and affidavits from other "Mormon" haters, coloring them to suit themselves, and gave them publicity in a book called *Mormonism Unveiled*, and this book has been the basis for other works of a similar character from that day to this.

There never lived a great religious agitator, whose work was of sufficient importance to stir up the public mind, who did not make bitter enemies, and who might not be condemned if tried solely upon the testimony of those of his old neighbors who hated and opposed his religious views. Everybody knows the nature of neighborhood gossip and scandal, and what wonderful stories grow out of it and how lit-

the foundation for them exists in fact when it is possible to sift them to the bottom. Yet in the case of Joseph Smith these old stories, this neighborhood gossip and scandal, prevalent among those who hated him and did not understand him, even though they were his neighbors, is made the basis of the attack upon his work.

Fair-minded men, not members of the church, men of prominence and with far greater breadth of view than the editor of the *Word of Truth* gives any evidence of having, condemn this sort of evidence and declare it is utterly unreliable.

Right Reverend F. S. Spalding, D. D., says,

Those who attacked the Mormons felt moved to publish everything they could discover or INVENT to the discredit of "Joe Smith" and his parents.

The historian, Hubert H. Bancroft, says,

Most of these were written in a SENSATIONAL style, and for the purpose of deriving profit by pandering to a vitiated public taste, and are WHOLLY UNRELIABLE AS TO FACTS.

The Columbian Encyclopedia frankly confesses:

There is the most satisfactory evidence—THAT OF HIS ENEMIES—to show that from an early period he was regarded as a visionary and a fanatic.

WHO HAS BEEN PERSECUTED? WHO THE PERSECUTORS?

We are indebted to a more recent issue of the *Word of Truth* for an admission which appears in italics at the beginning of this editorial:

Every man and every woman who has endeavored to respect God's authority alone, has been persecuted and made exceedingly uncomfortable, even unto death in many instances.—*Word of Truth, June 18, 1913.*

That is a very true statement, the force of which perhaps was not perceived by the editor until too late. We inquire, in this instance, who is it that has been persecuted, even unto death, in some instances? Who has done the persecuting? Have our "Christian" friends lost houses or lands or been driven from city to city by mobs? Have they been tarred and feathered and subjected to unspeakable indignities? Or have they stood with those who were doing the persecuting? Read this from the Columbian Encyclopedia:

1832, March 22d, a mob of Methodists, Baptists, Disciples, and miscellaneous zealots broke into the prophet's house, tore him from his wife's arms, . . . and tarred and feathered him.

While the historian, Hubert H. Bancroft, says:

On the night of the 25th of March, Smith and Rigdon were seized by a mob, composed partly of the Campbellites, Methodists, and Baptists of Hiram. . . . The captives were roughly treated, and expected to be killed; but after they had been stripped, beaten, and well covered with tar and feathers, they were released.—*History of Utah, p. 90.*

It may not be out of the way also in this connection to note that the commander-in-chief of the armed rabble that finally drove the remnant of the Saints from Nauvoo, amid scenes of violence and suffering, was, according to Governor Ford, of Illinois, "A Campbellite preacher . . . a large, awkward, uncouth,

ignorant, semibarbarian" (*History of Illinois*), so that the record has been fairly consistent. The present persistent attack and vilification of continued may succeed in stirring up a public sentiment that will again tolerate deeds of violence of the kind recorded.

These good "Disciples" (or "Campbellites," as Bancroft calls them, known among themselves as "Christians") were at the wrong end of the tar brush in 1832. Where are they to-day? We might think that they had been misrepresented; but in their own history they tell about the affair with considerable apparent pleasure, affirming that it "had the desired effect," which was to "get rid" of Smith and Rigdon. (See Hayden, p. 221.)

That Smith and Rigdon were not killed as they expected to be may be attributed to the more gentle and pacific spirit of the Methodists and Baptists involved. The spirit of the others found vent later in the vicious favorite slogan of their long-time champion in the war upon Latter Day Saints. We refer to the "Christian" (?) battle cry of Braden, "War to the knife and knife to the hilt!" That this war is not prompted by any righteous indignation and consuming desire to destroy polygamy is shown by the fact that (to the best of our judgment) two dollars have been spent in an effort to destroy the Reorganization, (whose members are known to be honest and moral and whose teachings are pure) to one dollar that has been expended in any effort to overthrow Utah Mormonism and defeat polygamy. And in this attack from time to time things have been used that make the tar that was applied to Smith and Rigdon appear quite clean and wholesome.

#### PETER INGERSOLL AND THE MONEY CHESTS.

To give point to the statement of Bishop Spalding that the writers to whom we have previously referred are good inventors, and the statement of Historian Bancroft that their works are sensational and unreliable, we have but to turn to the pages of the *Word of Truth* itself.

On page 151 of their issue for May 21, 1913, one Peter Ingersoll, a supposed-to-be old acquaintance of Joseph Smith, tells a wonderful yarn in which he says that Joseph Smith, sr., said to him:

"You notice," said he, "the large stones on THE TOP OF THE GROUND—we call them ROCKS, and they truly appear so, but they are, in fact, most of them, CHESTS OF MONEY raised by the heat of the sun."

This old story is from Howe and is on par with hundreds of others. It is so absurd that it would seem that no sane man would consider it for a moment. It is of such a character that by using it the *Word of Truth* is in danger of forfeiting its right to its own title.

One virtue of men like Peter Ingersoll is that they

lie so hard they defeat their own object and kill themselves by making their stories ridiculous.

Joseph Smith, sr., and his son, Joseph Smith, jr., are represented by these men as being too indolent to work, yet we are gravely told that they toiled and sweat digging large holes in the ground in search of treasure, while all the time they believed that great chests of it were *lying around on top of the ground waiting to be cracked open with a hammer.*

It is certain that some one was lying,—though perhaps a charitable view to take would be to consider this Peter Ingersoll, whoever he may have been, as a sort of a humorist, a Mark Twain in the rough, who was trying Howe and Hurlbut to see just how big a story they would publish. An old steamboat hand confessed some years ago that he used to do this while working on a steamboat plying up and down the river past Nauvoo. He and others of his comrades would try to see who could tell the biggest story about the "Mormons," to regale credulous passengers.\* Some of their stories found their way into print, and may possibly yet appear in the *Word of Truth* (?).

We do not propose to pursue this subject at great length at present, but expect to continue it more extensively ere long, and to show up some more of the ridiculous features of the Alpine falsehoods told by "respected old citizens," and so eagerly used by those who have made a covenant and a compact and become a part of this conspiracy to "smite with the tongue." And we propose further to examine some of the attacks that have been made against the church in book form which are constantly brought before the public for their consideration.

#### WITNESSES WHO IMPEACH ONE ANOTHER.

And we affirm here and now that it will not be necessary for us to refute these attacks ourselves, because of the simple fact that they refute each other.

When we read the works of Messrs. Shook, Kinney, Bays, Howe, Beadle, Braden, Stenhouse, Smucker, Gunnison, Gibbs, et. al., we find that there is scarcely an important position taken by any one of them that is not flatly denied and refuted by others, not excepting their charges against the character of Joseph Smith's parents as regards honesty, industry, and sobriety, neither excepting the old, long-cherished Spalding Romance theory. These writers have contradicted each other at every turn, and though one might be deceived by reading one of them, when he reads a number he soon has his eyes opened to the fact that Bishop Spalding and Historian Bancroft told the truth.

#### HERE ARE A FEW EXAMPLES.

Clark Braden tells us (in Braden-Kelley Debate, published by the "Christian" people) that Lucy Smith prophesied when Joseph was only seven years

old that he would be a prophet, and that from that time on he was impressed by the whole family with that idea; he dare not be like other boys, for he was to be a prophet.

But in the recently issued book, *Latter Day Saints*, by Reginald and Ruth Kauffman, we are told with equal gravity that Lucy Smith never expected anything from Joseph,—her son "Alvah" was to be the prophet, but he ate too many green turnips and died. (Probably they mean Alvin, who lived until Joseph's prophetic work was well under way.)

Charles Shook (who was to shake the church to its foundation) says in his book that Joseph Smith was a *coward*, especially shown to be such at the time of his assassination.

Smucker, however, says that Joseph Smith was as brave as a lion; and the Kauffmans affirm that he died bravely, firing four shots and "bringing his man down at each shot."

The situation is further complicated by Lieutenant Gunnison, who says that he only fired two shots, and only wounded one man slightly in the elbow (hitting him in the region of the funny bone, as Peter Ingersoll did his gullible auditors).

Our dearly beloved Christian or Disciple friends have indorsed two men, Clark Braden and D. H. Bays. They sustained both of these men, and their publishing houses affirm that the writings of *both* are accurate and reliable, they were equally "children of Providence," called to overthrow "Mormonism."

Braden says that Sidney Rigdon was a hypocrite and a scoundrel.

Bays says that Rigdon was an earnest and able Christian minister "contemporaneously with Alexander Campbell."

Braden says that Rigdon assisted Joseph Smith in concocting the Book of Mormon.

Bays says that it is an historical fact that Rigdon never heard of "Mormonism" until after the Book of Mormon was in print.

Braden says that the Book of Mormon was made up from the Spalding Romance.

Bays says the Spalding Romance theory is a failure, and is bound to fail, the chief reason being that it is not true.

It affords us no little pleasure to reflect upon the toil and expense that our friends of the so-called Christian Church have been to in raising up champions Bays and Braden to fight and defeat each other. The good people of that pugnacious denomination having quarreled over almost every other conceivable question, from the Devil in the organ to the proper way to spell their own name, turn to fighting among themselves about "Mormonism."

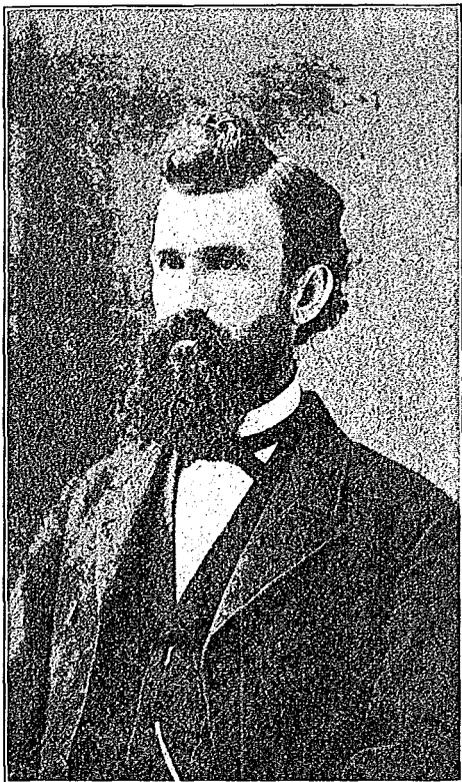
The *Word of Truth* should sing low and softly, because to-morrow some good "Anti-Mormon" will arise to refute that which they publish to-day. For

such has ever been the way of these men. No sooner does one announce his own great ability and fixed intention to "flood the world with light," than another snuffs his candle out.

E. A. S.

#### DEATH OF ELDER EDMUND C. BRIGGS.

We are required to chronicle the departure from this life of Patriarch Edmund C. Briggs. Brother Briggs's life work has been so interwoven with the history of the Reorganized Church that his name has become a household word among all of the members. For some time he constituted the entire missionary force of the Reorganization.



ELDER E. C. BRIGGS.

From a photograph taken about 1866, shortly after his return from the Utah Mission.

He also enjoyed the distinction of opening the first mission to be conducted in Utah among the Mormons against the doctrine of polygamy and associated doctrines. He opened this mission in Salt Lake City during August, 1863, after a trying and dangerous trip across the plains. This was one year before the Congregational Church opened its mission in Utah, seven years before the Methodists began work there, and eighteen years before the Baptists arrived on the scene, according to the dates given by Reverend

Bruce Kinney. He proceeded immediately to interview Brigham Young who was then in supreme control. Mr. Young became very angry and gave him to understand that the influence of the church would be used against him, that church houses would be closed, and that he remained at his own risk. But Brother Briggs was a man of great courage, declared by General Connor to be one of the bravest men that he had ever met. So, despite all threats and opposition, he remained and prosecuted his work, holding his first meeting in the home of Honorable Judge Waite, and securing many converts in course of time.

Many other important missions were filled by Brother Briggs during his long ministry.

He was born February 20, 1835, at Wheeler, Steuben County, New York. He was baptized in July, 1852, at Blanchardville, Wisconsin, by Elder David Powell, being ordained at the same time to the office of elder. According to the records he was appointed a mission by the semiannual conference, November 20, 1856, and from then on he continued in the active service, so that he has completed considerably more than a half century of church work. He was ordained to the office of president of Seventy at the Amboy conference, April 6, 1860; and at the fall conference of that same year was ordained an apostle, being ordained to the latter office on the 6th day of October under the hands of Zenos Gurley, sr., and W. W. Blair, at Sandwich, Illinois. This office he occupied until he was ordained an evangelical minister and patriarch on the 20th day of April, 1902. He left a record of courage, devotion, and sacrifice that younger men may well emulate.

Thus passes the last survivor of those who held the Melchisedec priesthood, April 6, 1860, and were present at the Amboy conference to witness the ordination of President Joseph Smith.

Death occurred on the 4th day of July, 1913, and the funeral was held at Lamoni, Iowa, the funeral sermon being delivered in the brick church by Elder Elbert A. Smith to a large assembly of people who met to pay a fitting tribute to the memory of Elder Briggs. The services were in charge of President John Smith, of the Lamoni Stake, prayer being offered at the home by Elder Robert M. Elvin and at the church by Elder Heman C. Smith. Of the immediate family there remain to mourn his departure, his widow, Sister Emma Briggs, his sons, Damon and Dayton, and his daughter, Mabel. E. A. S.

#### A REUNITED PEOPLE.

Thousands of Civil War veterans, of both the Blue and the Gray, assembled on the fields of Gettysburg last week in commemoration of the battle of Gettysburg, the occasion being the semicentennial of this, one of the decisive battles of the war. The veterans

of both North and South vied with each other in lustily cheering the speakers whenever reference was made to a reunited Nation.

That victory perched on the banners of the North at Gettysburg, to remain until the close of the contest, was not because the men of the South were less courageous than those of the North; neither was it because they fought for a cause they thought less just; but it was because Israel's God, the God of the nations, ordained that it should be so. The perpetuation of this Nation as one people made it mandatory that human slavery be plucked out of the body politic. Other means failing, or not having been adopted, war seemed the only alternative. The outcome was certain from the beginning.

That same God who had "established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood," had ordained that the Nation should continue as one. The Nation having once been "redeemed by the shedding of blood" was now sanctified by a like great baptism.

While we do not suggest that God ordered the Civil War, we do not hesitate to state that, in our opinion, he overruled to the end that that war between a common brotherhood should accomplish his ends in the liberation of a numerous and an oppressed people, and in the clarification of the national atmosphere, that again this great Nation might abide as one.

So, we meet together, the North and the South, not only at Gettysburg, but throughout the entire Nation, in commemoration of the great struggle, and in a testimonial of our reunited patriotism. The bitterness of sectional hatred is forgotten in the reconstruction of our national greatness. A mantle of charity, one half brought from the North, the other half brought from the South, centers at Gettysburg, and is drawn over the entire domain. We remember not the past, but looking into the future we pledge our united loyalty to the perpetuation of that national integrity which has made us a favored people.

J. F. GARVER.

#### NOTES AND COMMENTS.

**THE TABLES TURNED.**—In the *Octographic Review* for June 24, the leading periodical of what is commonly known as the Nonprogressive Christian Church, we note the following: "Scarcely a week passes that I do not learn of some new community in which secret slanderers of the *Review* have been at work. And they utter their slanders with such boldness that they deceive, if possible, 'the very elect.' I think Napoleon Bonaparte was the one that said, 'There is a calumny so gross that virtue itself will blush in its presence.' To this we may add, *There is a slander so bold that innocence itself will*

*be misled by its audacity.* But 'all liars shall have their part.' Yet this is poor consolation for Christians when they are slandered. May the Lord have mercy." We express sympathy. Our church literature and the Saints have for many years been grossly slandered. Among the chief of these villifiers have been the brethren of Daniel Sommer, the leading editor of the *Review*. We join Elder Sommer in the sentiment, "May the Lord have mercy."

**ACCEPT'S ASSISTANT PROFESSORSHIP.**—By the *La Crosse Tribune* we note that Elder David A. Anderson is leaving the normal school at La Crosse, where he has been teaching the past year, to go to Washington State University. He accepts a position at Washington as assistant professor of education.

**EXPENSIVE INDULGENCE.**—Some idea of the enormity of the expenditures in the United States for tobacco and liquors may be gathered from the fact that the Government received in internal revenue from the sale of these commodities for the fiscal year just closed \$309,478,000.

#### SPECIAL WORK FOR EVERYONE.

##### FINANCIAL WORK OF THE CHURCH.

All who are anxiously waiting and praying for the progress and development of the work of Christ in the world are glad in heart when opportunity comes to them to enlist their powers in helping the same to success. This goodly desire, too, is in harmony with his divine instruction to the people wherein he says: "Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."

The work of the church has been hindered for a number of years by reason of the lack of ready means to carry on its business, and provide for and sustain its missionary and benevolent work, in home and foreign fields. To perform this work and secure and hold the necessary lands and buildings for its work in many places the Bishopric have been compelled to borrow means both from banks and individuals, and occasionally to pay out heavy interest which could under proper conditions have been saved to the good of the body. But not to have moved in this way would have been many times more reactionary to the work of the body, and in some instances the losses would have been to a degree irreparable.

During the time of the late General Conference the question was taken up and considered by the First Presidency, the Twelve, and the Presiding Bishopric in joint council, and by other quorums, including the council of bishops, with the result and general agreement that the Bishopric should take

measures at the earliest time practicable to raise a special sum of money of at least seventy-five thousand dollars to be used for the cancellation of this indebtedness, and to place the church in circumstances to perform its work without being compelled to borrow means at high interest and loss. The work when accomplished will be to the general and great good of the body, and everyone should be interested in the same, and no one fail to perform his or her part; and all should, with the Lord's help, do this at once.

Under special and separate statement the administration of this work has been submitted to the bishops and bishop's agents throughout the church in every stake and district; and due and just apportionment made of the amount each division should raise to fulfill its work under the call; and we ask for them the ready cooperation and help of every member and friend of the work of the Lord within the respective districts. This work must be in addition to the usual amount raised for carrying on the work in these stakes and districts, and the sending of the gospel into all the world; but if each one will perform his full duty, and contribute of his tithes and offerings, his consecrations and surplus, as provided in the law, there will be "plenty and to spare," and all will be stronger and better for having fulfilled their parts in carrying out the special work.

#### THE COLLEGE HELP.

The bishops and bishop's agents, in addition to the church indebtedness to be looked after, are also instructed to call attention to the help needed by the college and to take special offerings in the interest of the college work, giving due credit for the same.

To perform all of this work will not require a sum to exceed one dollar and fifty cents, if apportioned among all the members of the church. But many will help in this work who are not members, and many of the membership may and will help liberally in this *great work*, and we await the action of all, trusting fully that the Lord in his work will by and through his holy and divine Spirit enrich all. The bishops and agents presenting this work in their respective fields have been instructed to make early returns of the same so that the benefits may accrue to the body the present year as well as the following, and due notice will be given as the returns are received.

Commending all to the blessed Lord, who is ever ready to bless and strengthen his children "in every good work," we are hopefully in the truth, yours,

E. L. KELLEY,  
E. A. BLAKESLEE,  
*Presiding Bishopric.*

INDEPENDENCE, MISSOURI, June 30, 1913.

## Original Articles

### THE WORK OF THE PATRIARCH AND EVANGELICAL MINISTER.

(By Charles E. Butterworth, formerly secretary of the Order of Evangelists.)

The patriarch's duty requires that he should be an example to the church, in word, in conversation, in humility, in purity, in goodness; and "faith, hope, charity, and love, with an eye single to the glory of God," qualifies him for the work.

The first patriarch in the dispensation of the fullness of times, Joseph Smith, sr., father of Joseph Smith the Prophet and Hyrum his brother, was the first one to receive the angel's message, was ordained to the office of patriarch, under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, and Joseph Smith, jr., on the 18th of December, 1833. He became a member of the first high council, blessed his sons Joseph and Samuel H., traveled extensively in Ohio, New York, Pennsylvania, Vermont, and New Hampshire, visiting the branches of the church in those States, and bestowing patriarchal blessings on several hundred persons. He preached the gospel to all who would hear, and baptized many. (Church History, vol. 1, p. 631.)

Joseph Smith, sr., was the head of the chosen family, and was highly honored of God and his Prophet, his own family, and the Church of Jesus Christ of Latter Day Saints, and his example may be imitated with profit. Much of the duty of the patriarch may be learned from the way he prosecuted his ministerial duties. May his rest be glorious.

Hyrum Smith, the eldest living brother of the Prophet at the time, a man of sterling worth, in whom the Prophet and the church had abiding confidence, and a man who was highly honored of God for his faith and goodness, was by revelation removed from the First Presidency, and ordained to the office of Presiding Patriarch, in harmony with the blessing conferred upon him by his father, which was his right by lineage, and was so recognized and honored of God. (Doctrine and Covenants 107: 29.) True, he was the brother of the Prophet, but in the same revelation from which we have already quoted we find the following:

First, I give unto you Hyrum Smith to be patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.—Doctrine and Covenants 107: 38.

Extraordinary prerogatives or privileges were granted to the patriarch Hyrum Smith, which in brief may be stated as follows:

That my servant Hyrum may take the office of priesthood

and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whosoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever.—Doctrine and Covenants 107: 29.

Hyrum was to act in concert with the Prophet and President of the church; that is, they were "to plan together; take counsel; to act in harmony, from combined plans, take counsel."—Webster. How beautifully this represents the harmony that should exist between the patriarch and the First Presidency, and indeed, among all grades of ministers in the church of Christ, that they may labor together in unison and love for the good and development of the church, the salvation of souls, and to the honor and glory of God.

Notwithstanding these very important duties and privileges assigned to the Patriarch Hyrum Smith, it pleased the Lord to indicate that in a sense, at least, the Prophet was first, and superior to him, which to the writer's mind places the patriarch under the direction of the First Presidency, to some extent at least.

April 7, 1897, by revelation, the Lord set apart Alexander Hale Smith, "to be a counselor to my servant, the president of the church, his brother; and to be patriarch to the church, and an evangelical minister of the whole church."—Doctrine and Covenants 124: 2.

From this last citation we learn two important things relative to the office of patriarch. First: There is nothing in the office itself to prevent the presiding patriarch from acting as one of the First Presidency, at least in the case of emergency, and he is one with whom the president may safely counsel. And second: That he is the patriarch of the whole church, there being no limit to his field of labor. To the writer this seems to indicate that in an advisory way he has an active oversight of patriarchal work everywhere, and may properly advise and counsel with brethren of the same order.

The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the

Spirit of God determine and require; to comfort the Saints; to be a father to the church, to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, sign the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister.

The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.—Doctrine and Covenants 125: 3, 4, 5.

From the foregoing revelation we learn some very important things with reference to the duties of the patriarch, which we state as follows: He is a preacher in the church, of the highest grade, who may go from place to place as directed by the Holy Spirit, by wisdom, invitation, or request. When doing so he is to labor in connection with branch and district officers. The object of this work is to advise with such officers and Saints as may desire his counsel; to stimulate so far as possible, a closer walk with Christ; to rescue the perishing, revive and reanimate the dying, and encourage the Saints to a greater zeal, and inspire within them a more earnest desire to be consistent and active laborers with God, in the building up of the church, and in the accomplishment of the righteous purposes of God.

It is wisdom in God that he should be free from the care of either branch or district, though he is to labor in connection with branch and district officers. The Lord has thought best that the patriarch should not be under the direction of the minister in general charge, and surely he did not intend that he should be under the ministerial direction of branch and district officers. He is the father to the church, and it is not meet that the father should be made subject to the children. No one has a deeper interest in the officers and members of the church than he, and it is becoming that the young should honor the aged, or that the children should honor their father, and listen to his counsel. Is not this what was meant by the Apostle Paul when he said: "Children, obey your parents in the Lord; for this is right."—Ephesians 6: 1.

On this point I quote as follows:

**Patriarchs.** The name *Patriarch* is applied in the New Testament to Abraham (Hebrews 7: 4), to the sons of Jacob (Acts 7: 8, 9), and to David (Acts 2: 29); and is apparently intended to be equivalent to the phrase, the "head" or "prince of a tribe," so often found in the Old Testament. It is used in this sense by the 70 in Chronicles 24: 31, 27: 22; 2 Chronicles 23: 20; 26: 12.—Smith's Dictionary of the Bible.

**Patriarch** (Greek *patriarch*, the head of a tribe), is the name given to the heads of families in early scripture history. In the later history of the Jews, after the destruction of Jerusalem, the Greek name was used to designate the heads of the college which was a continuation of the Sanhedrim; one of whom, the patriarch of the west, resided at Tiberias, in Galilee, and the other, the patriarch of the eastern Jews, at Babylon. The name is given to bishops of certain metropolitan sees, who held rank beyond other metropolitans, and also exercised jurisdiction over all the metropolitans included in their district. In the ancient church there were patriarchs of Rome, Antioch, Alexandria, Jerusalem, and Constantinople.—Funk and Wagnalls' Standard Encyclopedia, vol. 19, p. 206.

The patriarch is a revivalist, so says the Lord; and as such he is expected to hold revival services. These are special services held among the Saints. He is authorized of God and appointed by the church to awaken new life in the members of the church, and to teach them how to walk more closely in touch with God and Christ, that they may be able to drink in more fully of the divine nature, that greater harmony and love may exist everywhere in the church.

Turning to Webster we find the following: "Revivalist, n. One who promotes revivals of religion; an advocate for religious revivals.—Revivify. v. t. To cause to revive, reanimate." In such meetings every follower of Christ should be an active worker, yet perfect harmony should be manifest in the singing, prayers, testimonies, and the preached word. Everyone should know his or her place and the part they are expected to perform, or the work they are to do, that the best possible results may obtain. For this reason, and others that might be given, the writer is of the opinion that when revival services are being held, the revivalist should have the active oversight of all the work required at such times, and yet he would not need to preside over either branch or district; neither would work done in an advisory way interfere with the work or duties of either branch or district officers. To the writer it seems next to impossible for a minister to be a successful revivalist if he is denied the right to direct his own revival services.

As a patriarch he is to confer spiritual blessings on such Saints as may request him to do so; and if so led by the Holy Spirit may point out the lineage of the one blessed. However; a patriarchal blessing may be good and spiritual, and be given under the direction of the Spirit, and yet the lineage not be given; for the Lord has willed it so. This work, though not the most important of the duties of the

patriarch is, of necessity, a very important duty. No work done by the writer as a minister of Christ has made him feel so small, or made him realize so fully that he needed the presence and inspiring influence of God's Holy Spirit. Under such circumstances the patriarch feels how necessary it is to keep his heart and mind pure, in faith and by prayer, and to have abiding confidence in the promises of God, and the Father's ability to fulfill every promise he has made to his ministers, and to his people. In this way he can place himself in the hand of God, that he may be directed in his work by the Spirit. If he does his part in faith, and with contrition of heart, he can safely leave the results with God.

For the best possible results to follow, no one should present himself to the patriarch, and before the Lord, for a patriarchal blessing, until after he has placed himself under a careful self examination, made all wrongs right, and has diligently sought the Lord in prayer, in the name of Jesus Christ. In this work the patriarch and the Saints should be laborers together with each other and with God.

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#### THE CHARACTER AND PURPOSE OF PATRIARCHAL BLESSINGS.

A patriarchal blessing must be divine in its character or it is a fable. A truly patriarchal blessing must be the gift of God; his Holy Spirit must inspire the patriarch. The recipient or seeker for such blessing should be taught to look beyond the creature to the Creator, and here comes the duty of the patriarch to so live that he may be a worthy medium of such divine blessing.

A patriarchal blessing may partake of the nature or character of a warning against evils or obstacles in the path of the recipient of which he may not be aware, or of the magnitude of which he may be ignorant.

It may partake of the nature of a reproof for evils indulged in. It may be an approving message for virtues practiced and duties performed.

It may be a word of encouragement to continue in the path of rectitude, and an assurance of the Father's acceptance of efforts to do good, and that help will be given in every hour of trial, when such divine aid is sought; or it may declare punishment for unfaithfulness, if continued in.

A patriarchal blessing may partake of a prophetic nature, opening up the future life of the recipient to such an extent as divine wisdom deems proper, and declaring blessings to be received, on conditions of faithfulness; or it may declare punishment for unfaithfulness.

If the recipient is of the house of Israel, it may point out the tribe to which he belongs.

The purpose of patriarchal blessings is to be a source, or rather, a means of comfort and strength and encouragement to the faithful children of God, and in a sense a guide, being in harmony with every word of God.

In fine, the grand purpose of God in ordaining patriarchal blessings as a means of grace, is to strengthen the weak, encourage the downcast, comfort the mourner, and cause the strong to rejoice in the God of their salvation.

Patriarchal blessings are not to gratify unholy ambition,—satisfy morbid curiosity, or to lull the recipient into a state of carnal security that the blessings are his to enjoy irrespective of the life he shall lead, whether of righteousness or unholiness. The blessings of God are all on condition of our faithfulness to God and his Christ.

CHARLES DERRY.

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## THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH TRUTH REVEALED.—PART 10.

BY E. E. LONG.

A COMPARISON.

But what of that other "movement" to which we have previously alluded? Let us see: Beginning with the first missionaries to England in 1837, every nook and cranny of the civilized world, almost, has been aroused from their lethargic slumber by the reverberating sound of the "everlasting gospel" as announced by the Seer of Palmyra; and that, too, in the face of the most bitter and unrelenting persecution, resulting in the martyrdom of many precious souls, the innocent babe at its mother's breast not escaping the thirst for blood. The machinations of jealous priests without and the wicked duplicity of traitors within had so combined their forces as to well-nigh overthrow the work. Innocent men, women, and children had been driven from place to place, beginning with the tar-bucket party in the Western Reserve and culminating in the bloody drama at Haun's Mill, when seventeen unoffending persons were cruelly butchered; a prelude to the wicked tragedy at Carthage.

Men, called of God as was Paul, have left loved ones behind, and without the aid of a missionary society, gone to the nations of the earth and to the islands of the sea, and delivered the "angel's message" to the joy and consolation of tens of thousands, while the "reformers" of Campbellism were wrangling over "plans" and "schemes" that never saved a soul. And though the "enemy in the secret cham-

bers" succeeded in leading the hearts of many from the paths of virtue, by which the "way of truth" has been and is evil spoken of (2 Peter 2:2); and though the fair name of the church was besmirched by the foul crime of polygamy, the "remnants," who refused to follow the lead of "false shepherds," rallied their forces, and under the benign blessings of heaven survived *their* "turbulent period"; and ere the "Louisville Plan" was dreamed of, in 1860, again sounded the proclamation of "peace," and *men under God's direction* were soon on their way to foreign lands. Missionaries, after the apostolic order, without a dollar in their pockets, crossed the mighty deep and lifted up the "ensign" afar off. Thousands rejoiced in the possession of the "Pearl of great price," while the harbingers of Campbellism were stretching their law of expediency out of all proportion to cover a multitude of "plans," "boards," and "societies" ere they could send a single man to "save the world."

The Holy Spirit was given by the laying on of hands, as in days of old, testifying of a surety that the message was of God, and the "manifestations" of the Spirit have been enjoyed by honest-hearted souls of every clime. Multitudes of honest people who were "living in error" recognized the voice of the "Good Shepherd" and obeyed from the heart the "form of doctrine" of the church of the first century, though they suffered persecution for so doing.

But all this was as nothing with those "self-evolved" polemics who strain at a "Mormon" and swallow A. Campbell. Unable to meet the issue upon its merits, they must resort to falsehood, slander, and vituperation.

W. M. Taylor, writing in the *Christian Standard*, June 2, 1906, says, "Joseph Smith had twenty-seven wives," than which a more glaring falsehood was never put in print. But it served his purpose, which was to make the picture look as dark as possible. We don't have to search very deep into the New Testament Scriptures to learn the future state of those who "love and make a lie." Why should men who profess to be followers of Christ, with the certainty of judgment before them, pen and publish such a malignant falsehood? Do they really expect to convert Latter Day Saints from the error of their way by such despicable methods?

From one of the leading "anti" organs we quote the following paragraph:

It is this, the Church of the New Testament, the Church of which Jesus Christ is the head, the Church he declared he would build, HIS CHURCH (see Matthew 16:18), of which I am a humble member. The Christian church is a defection, or apostasy, from that Church and has largely undone the work of Mr. Campbell by departing from the ancient order of things restored in large measure by Mr. Campbell to the

common people. The fact that Mr. Campbell *later in life built again the things he once destroyed*, renders his work *no less valuable*. Indeed, his early efforts at a restoration of the ancient order of things contrast so strangely with some of his practices in later life that it serves as an important lesson on the stability of the human mind when it is led or guided by the word of God, and its inconsistent vascillations when cut loose from divine moorings.—A. J. Nance, in *Octographic Review*, February 27, 1912.

We have emphasized a few words to call your special attention. The principle involved applies to Joseph Smith as well as to Mr. Campbell. Suppose Mr. Smith did in 1843 begin to teach and practice polygamy. Should that be urged as a condemnation of the work he accomplished prior to that date? We have been informed by Mr. Hayden that "Mormonism in Ohio in 1831 was a very different thing from Mormonism in Utah in 1870." The "moral abomination" that characterizes it now was *no part of it then*. It will be time enough to urge the fact of Joseph Smith's polygamous relations as an argument against his ecclesiastical authority when it can be proved that he was guilty.

If Mormonism is such a pretentious fraud, why can not some of these "polemics" demonstrate it without resorting to misrepresentation?

#### THE LATEST "INNOVATION."

Years of experience and numerous defeats in hard fought battles on the public platform with representatives of the Latter Day Saints have long since convinced the reformers that it is a losing game. The fact is self-evident from the following "appeal" which appeared in the *Christian Evangelist* of April 10, 1902:

#### AN APPEAL FOR AN ANTI-MORMON CRUSADE.

I only wish I were able to sound the alarm as I think it should be sounded. There are 10,000 Mormon elders preaching the doctrine of the Mormonic fraud. Many of the members of the Church of Christ are deceived by their teaching. Within a circuit of ten miles of this place (McArthur, Ohio) I know several, who would be faithful and devoted members of the body of Christ had their minds not been poisoned with this delusion. The insinuating talk, the conciliating argument by which the Mormon elder approaches the weak Disciple is calculated to deceive the elect. Any Disciple who has been associated with these people, will recall the first step the Mormon asks you to take: "You Disciples are all right so far as you go, but you do not go far enough." The Disciple gives his assent, and the seed is sown that has ruined individuals, families, and neighborhoods. I think it frequently occurs that our good, faithful, and efficient ministers, relying upon their ability to stand upon the Bible and the Bible alone engage in debate with Mormons, and after the debate is on find they have not quite surveyed the field and the result is a triumph for Mormonism in that locality. Down comes Christianity and up goes Smithianity. I want to urge upon the brotherhood from the Atlantic to the Pacific, that we put specialists in the field to cope with and vanquish this foe; that there be an organized effort to meet this crying evil in every State and Territory. Let us know, when a Disciple is to meet a Mormon, that it means a victory for the

truth, that David has met Goliath, and that the David is the Disciple. I believe this is God's work. The *Christian Church has the men and the means*. Will a goodly number of us set ourselves apart to the work? We have had here at McArthur, Ohio, a debate between John T. Bridwell, of the Disciples and Elder McDowell, an able Saint, which illustrates what competency, ability, and preparation will do. Brother Bridwell prepared himself, and the result is that *Mormonism in this locality has been dealt a deadly blow*. Brother Bridwell has no superior in this work. He is a specialist, and should make it his life work. He is a noble man, thoroughly good, never does or says anything that the brotherhood has to apologize for. Now it occurs to me, very strongly, that a number of men of his efficiency, sustained in the field, directed by an anti-Mormon board, whose business it would be to place them where needed, could not only stay the tide of Mormonism and save scattered Disciples, but could plant churches of the primitive order. Along with Brother Bridwell we have R. B. Neal, Clark Braden, D. H. Bays and others who are now able to do this work. Brother Bridwell will go wherever called . . . and is only anxious that he may have calls enough to take him into the very heart of Mormonism—Salt Lake City. Let me make an appeal. Are there one hundred Disciples who will give \$10 this year for the support of this work? Let everyone who will, write me pledging that amount. Don't send any money now, just your pledge, which will indicate that you are willing to join in this work. I will write for your pledge later. We will start the work, and at the next General Missionary Convention, which meets at Omaha, Nebraska, we will organize for the work by getting together, selecting an anti-Mormon board with a secretary and treasurer, and by a year from now we can have an organization that will be doing very effective work. Interest will grow as time goes on. For one I agree to be at Omaha and aid in permanently organizing this work, account for what is done between now and then, and continue in the work. . . . Hoping to hear from many, I am, Yours respectfully,  
J. W. DARBY.

I have italicized some parts of the lengthy "appeal" to call special attention. About the only real merit it contains is the open confession that Campbellite polemics are unable to cope with so-called Mormonism. It is a rare thing for them to admit defeat. Of course it is because the "polemic" is not "equipped"; so it was proposed to put "specialists" in the field who could "vanquish the foe."

But let us go to the convention and watch the big doings. They met October 20, 1902, and proceeded to organize "The National Anti-Mormon Missionary Association of the churches of Christ," a real Campbellite progeny.

During the preliminary remarks we catch the following notes in extenuation of the new "innovation":

We have not been in position to meet the Saints always to the best advantage. They have gone to the rural communities where the churches were weak, and our ministers were not well equipped with the necessary evidence to meet them, but the Latter Day Saint ministers are always fully equipped.

Again:

Now these men are intelligent people. Their men are pre-

pared; when their men are sent out they are indorsed from headquarters.

And this:

They have taken more people from our church than all other religious people. No one can preach faith, repentance, and baptism better than they. The Methodists and Presbyterians; with their Holy Spirit, are not within a thousand miles of them. They are at home anywhere.

And again:

So far as citizenship is concerned, no people stand better in the community than the members of the Reorganization.

Clark Braden, who, though a "specialist," and who started out to make "war to the knife, and knife to the hilt," and who has gone down in defeat in more than one conflict, sounded the "alarm" as follows: "Brethren, what are known as church propositions, are a humbug, and should never be debated."

No, indeed! It is a dangerous experiment to measure Campbellism with Mormonism on fair church propositions. Why is it that the "weak" disciples fall an easy prey to Mormonism? The answer is easy. The wonderful claims of Campbellism to a restored primitive Christianity naturally arouse the humble soul to a state of expectancy. If the individual is thoroughly honest at heart, and really desirous of the truth, the *sham* is soon detected and the poor deluded soul becomes "weak." He may still continue to feed on the chaff or hope deferred for the want of something better until he comes in contact with a Latter Day Saint, who is able to feed him the "bread of life," and the conquest is easy. See? "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isaiah 29: 24.

"Love" for the "Mormon"—such as it is—and hatred of the "ism," may have been the incentive, but the conviction is supported by surface indications that visions of "filthy lucre" lured the promoters and incited them to action. Numerous demands for lecturers, and calls for "specialists" to engage in discussion, were anticipated. Mr. Darby captured the seat of honor, the presidency, and Mr. Bridwell was elected general secretary. Prospects for an ingathering of Mormon scalps accompanied by "heap much money" were luminous; but in this their hopes were soon blasted.

The following June Mr. Bridwell wrote to the *Helper* for help as follows:

We have recently purchased a Dane Duplicator which will save us fifty to seventy-five dollars per year printing bill. As our funds were all laid out by the action of the recent board meeting the general secretary will have to borrow the money at his own risk, to pay the bill. Will not some brother who is interested in the work send us five dollars for the purpose?

The visions were beginning to fade away already. Bridwell lost money and withdrew because it "didn't pay."

The *Helper* was made the official organ of the "Association." It continued to beg for money until it finally died for the want of help. Then the *Weakly* was born, but it was so weak it never reached maturity and soon "weaked" out entirely. The *Sword of Laban* was the next weapon introduced to decapitate Mormonism. But, it, too, appears to be very weak, as it is only occasionally flourished in defiance of latter day Israel. Unlike his illustrious predecessors, the modern Goliath refuses to give battle in the open.

Those "antis" started out to do big things; but, like most all of their "plans," this seems to have been a complete failure. Interest failed to "grow" as predicted by Mr. Darby; funds failed to pour in as hoped and begged for; calls for help on the battle field failed to be answered as anticipated; and so the thing failed to live; or if alive it appears to be in a state of coma, and its demise is a certainty.

It will be noticed that Mr. Darby makes no distinction between the two churches of Latter Day Saints. He says: "There are 10,000 Mormon elders preaching the doctrine of the Mormonic fraud," and that within a circuit of ten miles he knew "several, who would be faithful and devoted members of the body of Christ had their minds not been poisoned by this delusion." Bah! The writer lived within that ten-mile circuit for twelve years. We investigated Campbellism and had passed it up as a religious travesty before we knew anything about Mormonism, and there are others who did likewise. Mr. Darby and company may shed big tears over our "delusion," and scour the country from coast to coast in search of "specialists" to administer their antidope, but until they can produce a better quality of religion than we find exhibited in Campbellism, we refuse to dance to their piping.

As to the debate referred to we will just add: Seven years previous Doctor C. B. Taylor in debate with Elder R. Etzenhouser, said: "When this discussion is over Mormonism in McArthur will be too dead to skin." But Mr. Darby found it to be very much alive, and he procured a "specialist" who dealt it a "deadly blow." Now, strange as it may appear, it seems to come to life about every seven years; for we have been credibly informed that it is very much in evidence in that locality now; while at last accounts the "specialist" was *hors de combat*.

(To be continued.)

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Life is an arrow—therefore you must know  
What mark to aim at, how to use the bow,  
Then draw to the head and let it go.

—Van Dyke.

## Of General Interest

### A JEW'S INTERPRETATION OF JESUS.

The following article by Stephen S. Wise, the eminent Jewish rabbi, appears in the *Outlook* for June 7. Doctor Wise is the founder of the Free Synagogue in New York, and every Sunday preaches to a large congregation in Carnegie Hall. He is distinctively a leader among his people. His views are significant of the changing Jewish feeling toward Jesus. While not accepting him as the promised Messiah, yet Rabbi Wise and many of his brethren are come to recognize in Jesus a great Jewish teacher—the Jew of the Jews.

It is a sign of the times that it is possible for a Jewish teacher to speak frankly and forthrightly about the life and teachings of Jesus the Jew, and that, save for a handful of bigots within or without Israel, few will take exception to the honest utterance of a Jew respecting Jesus. Through the centuries it has been almost impossible for a Jew to bring himself calmly and judicially to consider anything connected with the life and teachings of Jesus, whose name had been made one of terror to his people because of the cruelly unjust attitude of Christendom towards Israel for nearly nineteen hundred years. Moreover, the Jew almost scrupled to plumb the depths of his own appreciation of Jesus, lest such appreciation token disloyalty to his deeply wronged people. During the centuries that have passed an oftentimes Christless Christendom has made it impossible for the Jew to look upon Jesus as a Jewish teacher or as a Jewish prophet, for to the Jews he could be little more than the founder of a "Jewish heresy," which resulted in infinite disaster to his own people.

Even if Jesus had not been born unto Israel, even if he had borne no relation to the people of Israel, it becomes of importance for Israel to determine for itself what shall be its relation to the man who has touched the world for nearly two thousand years as has no other single figure in history.

What we think of Jesus we must say, not only because of his position in the world of religion, but because he was a Jew, because Christianity is an offshoot of Judaism. The eternal paradox of the Jew, giver of everything, keeper of little or nothing, once the giver of the gift of Jesus' life and teachings to the world, and now under the need of declaring what is his attitude toward him, who was not only flesh of his flesh but very soul of his soul! Neither Christian protest nor Jewish lamentation can annul the fact that Jesus was a Jew, an Hebrew of the Hebrews.

Surely it is not wholly unfit that Jesus be reclaimed by those who have never unitedly or organizedly denied him, though oft denied by his followers; that Jesus should not so much be appropriated by us as assigned to the place in Jewish life and Jewish history which is rightfully his own. Jesus was not only a Jew but he was *the Jew*, the Jew of Jews, and it is little less than tragic that, with respect to Jesus, the world imagines that his life belongs to Christianity even as his death was due to Israel. That Jesus was a Jew is only half admitted, when not wholly denied; but that Judas was a Jew is always affirmed without doubt or hesitation. Whatever the death of Jesus may have been, we believe that his life was Jewish, and we devoutly affirm that Jewish were his teachings. In that day when history shall be written in the light of truth, the people of Israel will be known not as the Christ-killers, but as the Christ-bearers; not as the God-slayers, but as the God-bringers to the world.

The latest form of the higher anti-Semitism, which at its highest is a very low thing, denies that Jesus was a Semite, holding that Jesus was an Aryan, and perhaps ready to urge in the near future that he was the leader of the social-democratic, anti-Semitic, Aryan political party in the Galilean province of Palestine.

We need not consider in relation to the life of Jesus the Jew certain beliefs and dogmas which have been suffered to become central to the scheme of organized Christianity. For we know that they would be as remote from the mind of Jesus as they are unacceptable to us, his fellow-Jews, after the lapse of nineteen centuries. We may reclaim Jesus as our own and yet reject the dogmatic teachings of Christianity organized by Paul and later developed and elaborated into the Christian scheme, through the abatement of certain teachings of Jesus, which made Christianity tolerable and even acceptable to the pagan world.

The present emphasis of Israel upon the simple, primal teachings of Jesus rather than upon the creeds or beliefs of Christendom may further the profoundly significant return of Christianity in our time to Jesus. Christendom, as perhaps never before in eighteen hundred years, is crying that it must go back to Jesus. *Ecco homo*. Not only does truth demand that we, his fellow Jews, further this quest for the teachings of Jesus which are unmistakably his and our own, but we have no right to keep aloof from that movement which seeks to resurrect Jesus the man from the tomb of Christian dogma. When the processes of the resurrection of the body of the teachings of Jesus from the tomb of dogmatic Christianity shall have been completed, we of the House of Israel know that a figure will emerge who is our own, long hidden from us rather than by us.

Some gain and advance there were in the teachings of Jesus over the thenceforth recorded teachings of his people, for such gain was not only explicable but inevitable in the religion of Israel. The religion of Israel was never a static quantity, but ever dynamic in its power of unfolding. The important question, after all, is not whether the teachings of Jesus, fructified and illumined by his personality, went beyond that which had gone before, but whether they grew out of that which had gone before. His repeated references to the earlier teachings of the law and the prophets clearly showed that he knew out of what rock he was hewn, that he never imagined himself to be other than a progressive continuator of the teachings that had gone before. However much Christianity may subsequently have been Hellenized and Romanized and paganized—and all these processes had their part in the later development of Christianity—Jesus was not Hellenic, nor Roman nor pagan. His life and teachings were as completely and consciously Jewish as the teachings of Isaiah or Amos or even Moses. In reappropriating their elder brother, Jesus, the Jews of to-day are not urging a single step in the direction of Christianity, but rather the acceptance of that from which organized dogmatic Christianity is itself in largest part of departure—namely, the Jewish, thrice Jewish teachings of Jesus the Jew.

The really significant and abiding thing in the religion of Jesus was not the sermon on the mount which he spoke, but the life upon the mount which he lived. For the sermon on the mount was nothing more than a simple, luminous forth-putting of the teachings of his own time in Judea, based in turn upon the earlier teachings of the Hebrew prophets and lawgivers. If we knew the life of other and earlier teachers in Israel, we might indeed find the same perfect concordance between profession and practice, the same entire realization of the ideals of daily living, the same absolute unity in the theory and the practice of life.

Jesus taught two great truths—the coming of the kingdom

of heaven and that the kingdom of God is within man, thus emphasizing the two fundamental facts of life: That what is without leaves its deep impress upon life and conditions it, and, on the other hand, that, even after the kingdom of peace and security has come without, still must man seek and find the peace of the kingdom of heaven within his own soul. Thus the two chief teachings of Jesus were the immanence of God and the imminence of the kingdom—God immanent and the kingdom imminent. Yet is it not true in very large part that Christianity in effect denied the one and Christendom in practice thwarted the other? While Jesus taught and lived the immanence of God, Christianity practically denied to man immediacy of access to God the Father, setting up Jesus and Mary, the church and the Bible, the dogmas and the creeds, between God and man, not as steps or doors leading to God from man, but as walls or barriers dividing God from man. While Christendom has lisped the accents of the teaching—the kingdom of heaven is at hand—it has not done enough to advance, withal oft retarded, the coming of the Messianic reign of justice and righteousness in the world.

We accept Jesus for that which he was, not for that which Christianity has mistakenly sought to make of him—a Jewish teacher, a Jewish leader, a prophet in Israel, clear visioned, tenderly loving, selfless, Godlike, though not uniquely Godly. More than that we do not believe Jesus to have been, because we know that more than that no man can be. Nineteen hundred years after his birth we hold, even as did our fathers centuries and centuries before his birth—even as did Jesus—none is good save the Father, none is God save our Lord. Multitudes of Christians join with us to-day in denying the unique divineness of Jesus, and see, as do we, that Jesus was not humanly divine, but divinely human; not divinity humanized, but a Godward bent human soul. It is no mean joy and no ignoble pride in us of the house of Israel to recognize, to honor, and to cherish among our brothers—Jesus the Jew.

## Mothers' Home Column

EDITED BY CHRISTIANA SALLYARDS.

### "How Can Two Walk Together?"

"How can two walk together except they be agreed?" The answer to this question is obviously in the negative. To walk together as friends, companions, mutual helpers, two must be agreed; their aims and purposes in life must be identical.

Applied to matrimony, this truth assumes a most serious aspect, seen often too late by those most concerned. One of the most momentous acts of a lifetime, that of entering into the marriage covenant and relation, is often consummated without due consideration of the question, "Can two walk together except they be agreed?"

Too often marriage follows a courtship which has been largely a round of pleasures without consideration of fundamental principles which either favor or militate against peace and enjoyment in the life of the home established.

In the Prayer Union matter of this issue, there appears a letter from a sister who is sighing because her husband does not see the necessity of obeying the gospel. She feels lonely in her home, and is conscious of not being able alone to conduct her home as she would like to have it.

Upon the subject of marriage, the Doctrine and Covenants question presses heavily, "Can two walk together except they be agreed?"

### Marrying Out of the Church.

Upon the subject of marriage, the Doctrine and Covenants says: "We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ," (111: 1).

It is true there may be occasional exceptions to the general rule that one who marries out of the church manifests by so doing that he is weak in the faith. There came recently to the writer of this article a pleasant bit of news concerning a young sister who is married to one outside of the church. In answer to the question, "Did she marry in the church?" the reply was, "No; but she married a good man," and the narrator went on to describe his virtues.

The young woman who is now happily married to this good man had before contemplated marriage with one in the church who proved himself to be below the standard of honor to which all men, both within and without the church, should hold themselves true.

It is possible, and in the case of the young sister cited, it is an accomplished possibility, to marry a good man outside of the church. It is possible to marry an inferior man inside of the church.

No girl in the church should consider any man as eligible to her life companionship who is not a true, virtuous, honorable man. If she holds in high regard the faith of our Lord Jesus Christ, she should know that she can not find in any man who is not also in the faith, the full sympathy, comfort, and help she will often need.

### Marry In the Faith.

The good, honorable, high-minded man may be brought into the church. We concede this. And so we say, Marry in the faith; for there are those not of the church who are in the faith so far as they have acquaintance with it.

The danger is in marrying a man who is not in the faith, whether he be outside of the church or in the church; for it is an undeniable fact that there are some in the church who are but nominal members. An earnest girl who loves the church should not be satisfied with a man who is not in the faith, even though he bear the name of the church. She should marry some one who, like herself, sees life earnestly and holds himself always amenable to the law of right. She will be safe in marrying a man who will accept what reason sustains as the truth. Such a man, if outside of the church at marriage, will receive the gospel when his reason sanctions its reception.

So we should not say that it is always wrong or unwise to marry out of the church. We may say with as much positiveness, however, that it is always dangerous to marry a man even in the church who is lacking in the qualities which make him a man of stable virtue and honor, a man of earnestness and kindness.

It is well to marry in the church. It is highly necessary to the happiness of an earnest Latter Day Saint to marry in the faith. It is best to enter into the marriage covenant with one who is in the church and in the faith, for they are not always identical, though they should be.

### "They Shall Teach Their Children to Pray."

One of the duties enjoined upon parents in the law of God to us is that they shall prepare their children by proper teaching for baptism at the age of eight years. Closely following this direction comes the word, "And they shall also teach their children to pray."

The young girl who has been accustomed from childhood to pray to the all-wise Father will not choose a life companion without praying over the matter, even as she will not make so important a choice without consulting her earthly parents.

We would that it might be impressed upon the minds of all young Latter Day Saints that the marriage relation is not one to be lightly assumed; that it is one of the most serious steps in a human life; that it may make or mar all the life that follows.

And because it is so serious a step, a young person does well to counsel with earthly parents and to pray to the heavenly Father who guides with a kind hand those who seek his direction. The foundation is laid for a happy home when God has joined together the husband and wife, when their union is one which he sanctions.

### "The Strong Fight."

This is the title of a poem written by an English woman on the campaign for the protection of children. The tenor of the poem, which we have not space to print in full, is as follows:

A strong tower is being built for "the children, the children," who sleep soundly within though foes clang without; a Holy War is being waged for the children, that they may be free; a warm fire is being built and the city streets are being searched, that the children may be gathered in from the dark and the cold. The poem concludes:

"Unless the Lord build it, the house for the children,  
Unless he be with me my labor's in vain.  
He has thought it and planned it, the fold for the children,  
Where the lambs may be folded without fear or stain.

"I fight the holy fight for the children, the children;  
The sons of God glorious sit down at my board.  
Tho' the foes hem us in, shall I fear for the children,  
Fighting the strong fight in the name of the Lord."

Many forces are at work in the interest of the welfare of children. A few days ago the governor of Illinois signed the woman suffrage bill, the passage of which had been opposed strongly by friends of the liquor interests. That element of Illinois foresees, as do the liquor interests of Montana, that the vote of women will be exerted to drive the saloon out of business.

Iowa and other States are passing bills to censor moving pictures for the protection of the children against the lessons unconsciously imbibed from pictures suggestive of immorality. In the *Literary Digest* of May 24, there is the suggestion of Miss Maud Powell, the distinguished violinist, who would have our "popular songs" censored. It is to be deplored that many of the popular songs of the day are of a tone that borders strongly on the vicious. The *Washington Times* says of a movement to have the post-office department exercise a more careful censorship over songs sent through the mails: "If the ancient worthy who said, 'Let me write the songs of a nation and I care not who makes its laws' could visit the United States to-day he would hear some things that would cause him to rush to the shadowy ferryman and beg to be taken back at once." Let "the strong fight" for the children strike this evil also, the perversion of the heavenly gift of music. Let us do what we can to watch it in our homes.

We noted in a recent daily an item to the effect that the United States will no longer permit the importation of manufactures made by the labor of children under fourteen

years of age. Iowa has recently passed a law raising the age of compulsory attendance at school to sixteen years. Children must have opportunity to receive education.

Mrs. Ruby Zahn, president of the Political and Civic League, of Detroit, is quoted in the *Battle Creek Idea* as saying: "There are eleven times as many children brought into the Juvenile Court because their mothers are out at work as for all other reasons combined. Not only that, but epilepsy and imbecility are increasing so fast that they are about to become a national calamity. Eighty-five per cent of the feeble-minded are born of overworked mothers, it has been found."

Mrs. Zahn urged this as a strong reason in favor of the passage of mothers' pension bills. At last eleven of our States have passed such bills; others will follow suit, for the movement is a just one, looking to the betterment of the condition of our children.

These are a few of the progressive steps being taken by those who are fighting "The strong fight" for the children; fighting it "in the name of the Lord."

Judge Ben Lindsey, of the Juvenile Court of Denver, giving utterance to a sublime faith in humanity, says: "After thirteen years as magistrate and judge, trying men and boys, I have come to the conclusion that there are no bad people and no good people, but just people. But there are bad things—bad conditions—which make the gang." He expressed the opinion that corrupt political gangs are largely responsible for the existence of corrupt "kids" gangs.

"Children," said Judge Lindsey, "can not be made to do right because they have to, but they will do right when they wish to; and so we have shown them we are not against the children themselves, but against the bad things they do. The juvenile court is not a thing of the statute books; it is a thing of the heart, and the spirit of the movement is the spirit of the Man of Galilee, the spirit of sympathy that helps those who need help."

Every movement toward purer social and national life should have our support. Every home which we purify helps the great and good work onward. We may bear a valiant part in "the strong fight" upward into the great light that is surely coming, whose dawning rays we already see.

### The Prayer Union.

Subjects for the third Thursday in July.

For the missions and missionaries among the Lamanites; that the preaching of the gospel to them may be with conviction of truth, and so convert them to the spirit of Christ in their lives, that they shall demonstrate the purifying, uplifting power of the gospel as given by him.

Also for the mission at Jerusalem; that the spirit of conviction may be poured out upon the city where David dwelt; and that the day of knowledge and blessing may follow.

Scripture lesson. Micah 2: 7; Isaiah 52: 1-4.

Memory text. Psalm 51: 10.

### REQUESTS FOR PRAYER.

We are in receipt of a letter which says: "I would like the prayers of the Prayer Union in behalf of my husband, who is not a Saint, though he understands the work. He does not see the necessity of obeying. We have been married over six years and I feel lonely, and that I can not do my duty under my present conditions."

The writer of the letter states that she read in the *HERALD* some time ago of a sister whose husband came into the church through the Prayer Union, and she asks that her husband may be prayed for with the hope that he, too, may be moved upon in answer to the united prayers of those who join with her in her petitions for him.

## Letter Department

### Let Us Be Active.

Owing to a rush of more insistent duties, I have for the last few months received my HERALD and laid the copies on the shelf unopened; but the rush is now over and I have enjoyed them all at once. And such a treat!

First were those splendid articles from the pen of the editors. Again, an article that impressed me greatly was one by E. E. Long in HERALD of February 26, on new openings. I started reading it, liked it, and commenced marking the best points, but soon found it was *all* being marked. When it was finished I read it again and pronounced it complete. I thought nothing more could be said on the subject.

But I had selected the number at random, and the next I picked up was for February 5, in which was Daniel Macgregor's article on the same subject, and I was surprised and delighted at the deep spiritual grandeur of his views. Saints, read Brother Macgregor's article again. You may not have grasped it all the first time.

Then I noticed an interesting letter (I have forgotten the name of the writer) which presented the condition of several elders in the same branch; while one preached each Sunday, the others sat idly by. We all know of the condition, and no doubt we all deplore it.

We members should also be more active. We, too, have been called as the salt of the earth, and our work should also be a saving power, similar in many ways to that of the elder. We are the light of the world, and are told we should not hide our light under a bushel; yet our light is too many times hidden beneath the dome of our church houses, and the world knows nothing of it.

The scripture is often quoted, "If ye be not one ye are none of mine"; and we are sometimes led to believe that to be one we must congregate together and separate ourselves from the world. This is wrongly dividing the word of God. Christ explains in the prayer for his disciples how we are to be one when he says, "As thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

"That the world may believe." That was the great bond between Father and Son. The great cause that should draw the disciples into a oneness with them. The one reason for drawing us into a church organization now is the same old plan: To save the people from their sins. To do this we can not collect, become inactive, and stagnate; but must scatter our energies over the earth, and exert a saving power. We must go out into the world and shed our light abroad, and try to answer the purpose for which we have been called.

Saints, could not we profit by a slight change in the order of our service to God? Brother Elbert Smith tells us the God we worship is a *God of to-day*. Can not we be *servants of to-day*? We have spent years in studying the political conditions existing in the times of the Nephites and Lamanites of ancient America, but we can not help the faults of the moldy past. We have been much distressed over the wicked acts of the judges and kings of ancient eastern Asia, but those terrible deeds are done and the judges all too far gone to recall.

Let us take a study of *existing conditions*, with a view to benefiting humanity and to *saving the people from their sins*. If we will study and try to abolish existing evils and better the moral conditions of our own time, we will see good results, I know; for that is the work the Lord wishes us to do—to save the people from their sins.

The Christian workers of California have just completed a

mighty victory over vice. We have been working for years to abolish the red light districts of our great metropolis, but until this year we have played a losing game. We have had bills drawn up by the wisest and best men of our State, and have sent delegates to the legislature to work for their interests, only to have them laughed to scorn in the lobbies, and voted down in the chambers.

We then changed our tactics for a time. We devoted all our efforts to the cause of woman suffrage—not as militant suffragists, mind you; we did not demand, we only requested—and we won. Then we started out with renewed courage. We wrote and read, compared, selected, and compiled the best articles on the subject at hand, had them printed in leaflets and sent them out free in great bundles to whoever would use or distribute them.

We sent budgets to all ministers, priests, and rabbi. We deluged with literature all lodges, societies, and clubs, and then drew up more moral measures than the legislators ever dreamed of passing upon. The atmosphere around the capital seemed changed. We had asked in our leaflets that the readers write to their senator and assemblyman, asking them to use their influence and vote for the Red Light Abatement Bill, and the people had complied with this request. The legislators had been deluged with letters. One assemblyman said he had received fifteen hundred.

It was hard for them to shatter the old standard idols that they said had always been, and they thought must always be, but what could they do? If they refused to pass the women's pet measures they would be signing their political death warrants. They laughed at themselves, while pitying themselves and sympathizing with each other. But they came to a sensible conclusion in their separate chambers by remembering that they had been sent there to represent the people, and the letters they had received showed plainly that the people wanted the bills passed.

I was permitted to attend the legislature for a few days in the interests of the Woman's Christian Temperance Union, and the Pacific Humane Society. I had expected to sit in the gallery while listening to the discussion, but instead I was treated royally; on being introduced I was given a comfortable chair in the senate chamber; and in the assembly chamber while visiting that body. Most of the moral measures passed both bodies by a big majority, and the governor has signed them, and the Red Lights in our State will all go out in August.

Truly there is no greater happiness to be found in this world than by engaging in a hard struggle for right against wrong. To work until you are physically and mentally exhausted; to hope and pray and wait and wait for days and weeks and months and years and then to win. Oh, the joy is great and God is very near!

I feel that there is no better field for a working Saint than San Francisco; yet if my Master has a work for me elsewhere I am willing to go. But wherever we are, let us try to abolish conditions that create a demand for the sinner, and let us cultivate a love for him,—look upon him as a brother in need of our help and pity. Think of the words of the Savior, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." And, remembering our loving Savior's words, let us cherish our unredeemed neighbor; while yet we hate the sin that is destroying him.

Yes, hate has a place in the economy of Christ, and it is a passion all too precious to waste in the usual way. Have you never seen hate presented in grandeur and majesty? Listen. I have seen an old, gray-haired man brought to judgment for plotting and effecting the ruin of a very young and helpless girl. I saw the young attorney who had her case to plead

clinch his hands and set his teeth in his supreme hatred of the deed; and when he spoke I knew by the tense firmness of his voice that his very blood was on fire, and I bowed my head in reverence to the white hot purity of his hate.

If all Saints could hate like that, how long would it take us to all join hands and go out to battle with the powers of evil and subdue them, taking the Holy Spirit as our shield.

MARY BEEBE HAWLEY.

SAN FRANCISCO, CALIFORNIA.

HARLAN, IOWA, June 17, 1913.

*Editors Herald:* Our Gallands Grove district conference at Maillard, Iowa, the 13th to 15th inst., is now a matter of history. Very pleasant memories of this conference will, no doubt, linger indefinitely in the minds of all the Saints and friends present at its sessions.

The Sunday school and Religio joint convention program was well rendered, and a literary as well as a spiritual treat. We were made to realize that the Spirit of our Master was with us.

The conference business sessions were presided over by the district president, C. J. Hunt, associated with James A. Gillen, minister in charge. Order, peace, and the Spirit's presence characterized all the services of the conference.

At the morning prayer meeting James A. Gillen and C. J. Hunt ordained Orman Salisbury, Des Moines, Iowa, and A. R. Crippen; Primghar, Iowa, to the office of high priest. Preaching was by Orman Salisbury, James A. Gillen, J. B. Wildermuth, and D. R. Chambers. We would not forget to mention Sister C. J. Hunt, district secretary, and her work, performed faithfully and well; also Brother and Mrs. Mann, from Primghar, the latter assisting with the music. The local Saints rendered valued assistance with the music, Brother Carmichael having charge and Sister Carmichael, jr., as organist.

The writer trusts he may be pardoned by the local chorister, as well as the brothers and sisters in attendance from the outlying branches, for not mentioning names, as he is a newly appointed missionary to your district, and while he remembers all of you, he has a large forgetter, and would be likely to get names and faces misapplied, hence will not attempt to mention the names of persons present; yet our heavenly Father knows all, and will abide with all if we are faithful.

The kindness of the local Saints in entertaining the conference visitors will not be forgotten.

At the close of the afternoon preaching service Sunday the local branch president, Robert Fish, buried Sister Dorothy Smith, Emmetsburg, Iowa, and Brother William Turner in baptism. May God bless them.

At this writing the writer's heart goes back with kindly remembrances to the Saints of eastern Iowa, with whom we have labored for nine years; and while your conference was the same date as ours, we did not forget repeatedly to mention you in our prayers.

Thanking God for that which is past, and trusting him for all that's to come.

Your servant for Christ's sake,  
J. B. WILDERMUTH.

FREESOIL, MICHIGAN, June 20, 1913.

*Editors Herald:* Seventeen years ago this summer the writer of this little sketch, then little more than a boy, was working on a farm a few miles distant from this place. Just a few weeks prior to this time I had embraced the gospel, and at my confirmation a beautiful gift of prophecy was

given in which I was told that if faithful I should help to spread this gospel abroad and bear the glad news of life and peace to the hearts of men.

Viewed from a natural standpoint, this was a very unlikely thing, to say the least. I seemed to have no natural ability, and my opportunities of acquiring an education were quite unfavorable; and, to make matters worse, I had neglected them. But the gospel had entered my life now, and with it an earnest desire for higher and better things. Higher aims and nobler aspirations were awakened within me.

Naturally enough, the theme that was next to my very soul would manifest itself. Consequently I was often found conversing upon gospel topics.

One very pleasant feature of the experiences of this summer was that both the man for whom I was working and his wife were favorable to the gospel. They always respected me in my worship, and though they were not Christians, they were quite willing to converse upon religious themes. This afforded me a very great pleasure indeed.

She appeared to be much nearer the kingdom than he, at the time, and seemed only to be waiting for him. She, however, a few years later, grew tired of waiting for him, and did what every such person ought to do, stepped out and obeyed and left him to come when he would.

Well, to return to my story again, one day as we were talking together, she said to her husband, "Buell is going to be a preacher some day." "Well," said he, "when he gets to be a preacher I will let him baptize me."

"Now you remember that, George," was her prompt reply, "for if you don't I shall remind you of it!"

"All right," said he, laughingly, and nothing more was said at the time.

A few months ago it became quite apparent that the gospel leaven was working with my old-time friend and employer. Last week I received word to come down, that he was ready to make good the promise he had made so many years ago. I went down last Sunday, June 15, and baptized him and two more, making nine baptisms in that locality since December 31. Seven of these are heads of families. Others are very near the kingdom, still others are investigating, and the end is not yet.

In gospel bonds,  
BUELL SHELLEY.

FENNELL, OKLAHOMA, June 20, 1913.

*Editors Herald:* There have been many cloudy days since I embraced the gospel. Yet there have been many days of joy and sunshine, and I am still praising the Lord for the strength to overcome so far. He has been good and true to me. The promise has been verified to me wherein he says if we do his will we shall know of the doctrine.

I feel very thankful for the articles appearing in the *Ensign* with reference to the doctrines of the Reorganized Church and Christian Science. I have been very closely associated with one of Christian Science faith; and a finer lady is not in this country. She is open-hearted and says she would like very much to hear the elders preach. She has met one of them, but has never heard them preach.

In our talk and reasoning about God and his creation, I told her that according to my understanding of science God did not create this earth only spiritually, but materially also; that the earth was the Lord's and the fullness thereof, and that it was to his honor and glory that man was placed here. I tried to show her that their idea of the resurrection is not in harmony with the Scripture, inasmuch as they do not believe in a resurrection of the body. I read to her from the Bible where it reads that the graves, the sea, death and hell

are to deliver up their dead, and asked her if she thought that the spirit was in the grave or the sea, and of course she had to admit that she thought that the spirit returned to God, as the Scripture shows.

I have read Science and Health and do not feel that I am the worse for it, but feel benefited by it, as I have gained knowledge that I would not have had concerning the Lord; and I am sure I can meet them better when I know from their own books what they teach. It is best for one to gather information from the right source. That is why I am a Latter Day Saint; I was not willing to take the word of others, and was honest enough to read and search for myself.

It has been some time since I have had the pleasure of hearing an elder, but hope to have that opportunity again in the near future. We would be glad to entertain an elder. I wish to be administered to; I have been in poor health for some time. I also want my children blessed. We will meet an elder any time. Our railroad station is Fort Towson, Oklahoma. Phone to Chappel residence.

Your sister in gospel bonds,  
MRS. M. M. AARONS.

TOLEDO, OHIO, June 24, 1913.

*Editors Herald:* The work is moving on nicely in this city. Unity prevails. The officers are working unanimously together, and are magnifying their calling. A promising lady was baptized a week ago by Brother Ulrich, a priest, his first baptism. The outlook is good for several more to unite in the future.

Brother Hardin and I leave for Oak Harbor this week, at which place a church was built this winter and spring. The opening was held on the 14th and 15th of this month, Brother S. W. L. Scott and the writer doing the preaching. The attendance was good and orderly. The Spirit was present in the presentation of the word, and it had an effect for good, removing prejudice. While we were building this church a United Brethren minister in one of his sermons called it the heaven temple. Instead of his saying doing us harm it will result in good to us.

So the good work rolls on. I hope to keep pace with its progress. Though not feeling as strong physically as I did thirty years ago, I trust that I may do all my bodily strength will allow.

I am yours in gospel bonds,  
SAMUEL BROWN.

DIXONVILLE, ALABAMA.

*Editors Herald:* It may be strengthening to my old-time friends to know that I am still in the faith, and battling against the evils of this world, trying to gain for myself eternal life.

Reading the letter of Brother G. H. Shell to the HERALD brought to remembrance some things that Brother Shell told me concerning this church work forty years ago. The fulfillment of these words of prophecy to the letter has been one among many testimonies that have held me up in this work.

If it had not been for my early experience in the church I would hardly have continued. I am thankful to my heavenly Father for the knowledge I have of the work.

After refraining from many evils, such as intoxicants of all kinds, coffee and tobacco, used in many forms, I am gaining in knowledge spiritually, and in strength physically. I want to continue to strive against the evils of this world, until this tabernacle will be a fit dwelling place for my own spirit, and then I may be able to enjoy the fruits of the Spirit referred to in Galatians 5. Not until we cleanse ourselves of all these

evils will we be able to enjoy the gifts of the Spirit as we should. God's Spirit can not dwell in unclean tabernacles.

We should make every effort to divest ourselves of all earthly cares and strive that we may fill our place and calling in every particular. When I see men who have been called to preach this gospel doing nothing, it causes me to think of the individual who received the one talent. When he did not improve upon it it was taken away, and the poor fellow was left without anything. In that great and notable day when the Savior comes in the clouds to gather his elect from the winds of heaven, how many of us will be able to rejoice in the presence of our Lord and Savior, and say to him that we have gained other talents, and hear the welcome plaudit: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

These are they who keep the whole law. These are they who can say, "I love the Lord," and speak the truth. These are they who look to their own faults before they seek the faults of others. These are they who ask wisdom of the Lord and who find the same. These are they who know to do good, and who do it.

If we have lived in such a way that we bear the fruits of the Spirit, then we are in a condition to receive the gifts of the Spirit. Then we may expect to accomplish good. When we enjoy the fruits and gifts of the Spirit, then have we made ourselves right, and not until then.

We are made to rejoice over the missionary appointments by the General Conference to the Southeastern Mission. One of the missionaries, Brother Swen Swenson, has been doing some able preaching for us, but has been called to eastern Florida to administer to a sister. Brother Swenson is a faithful worker, and is always willing to go wherever called.

Ever praying for the good and welfare of all,

S. DIXON.

OWENDALE, MICHIGAN, June 25, 1913.

*Editors Herald:* We have a branch of about seventy-five members, with one elder, two priests, and one deacon. We have a small Sunday school, which we hope may be the means of bringing some of the young people here into the church.

My father was killed two years ago the first day of August by runaway horses on a grain reaper. He did not belong to the church. My mother was baptized last summer. My sister and I were baptized June 22, 1913, at the Port Huron reunion.

My earnest desire is to live faithfully and humbly. As a beginner in the great latter day work, I know I have many things to learn, and many trials and temptations to pass through. I hope I may keep out of the ways of the world, as none of the young people around here belong to the church, and all of them are so worldly. I know it will be difficult to keep in the right way. Pray for me that I may follow the straight and narrow path which leads to life eternal.

Your friend and sister in Christ,

VIOLET YOUNG.

MASON TOWN, WEST VIRGINIA, June 25, 1913.

*Editors Herald:* I am battling for this beautiful truth. It is a hard fight; but if I go on serving my blessed Master the best I know how, I may come out conqueror in the end. Pray for me, dear Saints, that I may be strengthened in this glorious gospel. I have not been in the church quite two years. I have had many trials. But it was for my Master's sake that I have borne them. I can testify that I know this work is of God.

I will tell of an experience had in our family. My sister younger than I was very sick. We sent for a doctor and he said she had appendicitis, that her appendix had bursted, and that we would have to take her to the hospital for an operation. She was so bad we had to turn her over in the bed. The doctor had no hopes of her recovery. She said she did not want to go to the hospital, but wanted Brother Ullom to administer to her. We did not have to write to him, for he came that very evening. He said the Lord directed him to come. He administered to her, and that night at midnight she could turn herself over in bed. She continued to improve and was well in a week or so. She is stronger now than she was before she was sick. She has since come into the church.

Brother James McConaughy is here with us at present. He is preaching spiritual sermons. It is strenghtening for the few Saints here when the brethren come and preach for us. We hope others will come into this glorious work soon.

My prayer is for all the Saints.

Your sister in the one faith,  
BESSIE RODABAUGH.

GOODWATER, SASKATCHEWAN, June 26, 1913.

*Editors Herald:* I was down to Goodrich, North Dakota, last winter, to visit my sister. She belongs to the church. One of her neighbors is very much interested in our faith. I sent him the German Book of Mormon. He says it is the nicest book he ever read. He says he would like a German elder to come there. He would take care of him. Most of the people there are German. This man is John Laschkewitsch; address Box 246, Goodrich, North Dakota.

Your sister in the faith,  
LOUISE DREHER.

### Extracts from Letters.

Edward Rannie, Dunlap, Iowa: "I have been reading Bruce Kinney's work, Islam of America. It is certainly a bad mixture; so many things half told that it makes it worse than a straight out misrepresentation. Our own people can easily discern his misleading statements, but the public can not, not understanding our position. It seems to me that the present effort on the part of Mr. Kinney and others is the most systematic, thorough, and persistent that has ever been attempted. We can not combat such an organized force with ordinary methods. I have often thought that we could and should have a systematic way of reaching the people with our literature. If we had a tract suitable for present conditions and would pursue a systematic course through the *HERALD* or *Ensign*, with the amount of money it takes to care for a missionary and his family a great many people could be reached and untold good could be done in counteracting the present campaign against the cause."

Mr. and Mrs. C. E. Armstrong, Shelby, Ohio: "We have had sickness in our home for about three years. Sister Armstrong's parents were both sick, and died at our house. They were a great care, but we are very glad that our dear Lord gave us health and strength so that we could care for the dear ones in their last days. We are the only Saints in Shelby. We are still trying to walk in the narrow path, but oftentimes feel our weakness. We need the prayers of God's people. We would be very glad to have an elder stop with us at any time."

Mrs. A. L. Bördick, 1009 Tyson Street, Jackson, Michigan: "Years ago I was a Christian, but lost my way. For six weeks, now, a friend and relative, of this faith, has been in our home, and by his every-day life has turned me around

and started me in search of Christ. I am sending for these books, hoping to find what I need. I want to find the true church; this looks to me so far to be the only true church."

George Elson, Wayne, Nebraska: "THE SAINTS' HERALD is the only preacher I hear out here, of the faith of the Saints. I am the only one here that believes in the everlasting gospel, restored by the heavenly messenger. There are many good people here. They are all kind to me, but they don't have any use for my religion. I have to stand entirely alone in my faith, but I am thankful I am treated so kindly. People are becoming considerate of the rights of their neighbors, and everyone is on equal grounds in their rights of faith and worship. This is much encouragement to me, for where such good conditions obtain the true gospel can win its way. I feel sure that out through here and in our neighboring towns would be a good field for our gospel preaching to be extended. There are a few who would be almost sure to obey the gospel."

## News from Branches

### Los Angeles, California.

May 30 brought Brethren V. M. Goodrich and Roy Slye to Los Angeles. They are enjoying the beauties of California.

At the June business meeting the resignation of our pastor, Fred Adam, was accepted, and Brother Goodrich was elected.

Sunday, June 8, was Children's Day. Instead of the regular service, the hour was used for the children's exercises. The church was beautifully decorated with sweet peas. Four children were baptized, and two babes blessed.

On the evening of June 12, a reception was given in the church for Brother Goodrich. A musical program was arranged, including a violin solo by Brother Adam, and a piano solo by our young brother, Orlo Backer. A very pleasing feature of the evening was a vocal duet by Sister Frieda Kline and Brother Kline, in the Hawaiian language.

Brother Paul Hanson has gone; we hear sorrow expressed by all. Our loss will be somebody's else gain. We learn that Sister Hanson is to leave us shortly, also Sister Leeka. We shall miss Sadie. Independence will have gained an excellent musician, as we understand Sister Hanson intends to make that place her home.

On Sunday, the 15th, Sister Agnes McConnel was baptized at the church. Sunday, the 22d, Brother James E. Kelley preached in the morning, Brother Goodrich in the evening, Albert Knowlton at Long Beach.

We are looking for Brother Sheehy every day, and we understand Brother F. M. Smith and wife are coming. We hope that Sister Smith may regain her health in the sunny southland.

MADGE P. KNOWLTON, *Correspondent.*

Master of human destinies am I!  
Fame, love and fortune on my footsteps wait;  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and, passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate.  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury and woe,  
Seek me in vain and uselessly implore.  
I answer not and I return no more!

—Senator Ingalls.

## Miscellaneous Department

### Conference Minutes.

**FAR WEST.**—Conference convened with the Third Saint Joseph Branch, June 7 and 8, 1913, B. J. Dice and J. W. Rushton presiding. Statistical reports read as follows: First Saint Joseph, 577, gain 8; Second Saint Joseph, 135, gain 15; Third Saint Joseph, 109, gain 4; Stewartville, 233, gain 3; Oak Dale, 56, loss 1; Cameron 142, loss 2; Far West 34, gain 2; Pleasant Grove 75, loss 3; Edgerton Junction 50, loss 1; Kingston 82; Delano 92; Alma 48, gain 3; De Kalb 53, loss 3; German Stewartville 80, loss 1. Bishop's agent, Charles P. Faul, reported; receipts stubs not being present, matter of auditing report deferred until next conference. B. J. Dice, district treasurer, reported: Balance on hand, \$7.11; collections, \$8.20; expenditures \$6; report found correct by auditors. Ministerial reports by presidents of branches as follows: Coleman Snider, N. V. Sheldon, B. J. Scott, S. H. Simmons, L. F. Ferguson, Henry B. Taddicken, A. H. Lewis, S. J. Hines, T. T. Hinderks, John Piepergerdes. Library board and district Sunday school officers reported. Recommendation from Second Saint Joseph Branch to provide for ordination of F. R. Gist to the office of elder and Charles Smith to the office of priest referred to a committee; said committee reported favorably and on Sunday Brother Gist was ordained by J. W. Rushton, and E. L. Henson; and Brother Smith by F. L. Henson and J. W. Rushton. The chair, as per motion, appointed district president, secretary, and A. E. McCord as a committee to draft bylaws to govern future conferences. Officers elected for the ensuing year: T. T. Hinderks, president; B. J. Dice and D. E. Powell, vice presidents; Charles P. Faul, secretary; D. C. Wilke, treasurer; R. L. Henry, recorder; J. L. Bear, for three years, W. W. Scott for two years, D. C. Wilke for one year on standing auditing committee; S. H. Simmons, member of library board; Charles P. Faul sustained as bishop's agent. Preaching by E. L. Henson, J. W. Rushton, and T. C. Kelley. Adjourned to meet with the German Stewartville Branch at call of district presidency.

**GALLANDS GROVE.**—District conference convened at Mallard, Iowa, June 14, 1913, with district president C. J. Hunt, and minister in charge, James A. Gillen presiding. Following branches reported: Deloit, Gallands Grove, Mallard, Coalville, Cherokee, Dow City, Harlan, Salem. Ministerial reports: C. J. Hunt, D. R. Chambers, Richard Jordison, J. B. Wildermuth, C. W. Winey, W. W. Reeder, Frederick Hansen, William Shove, A. R. Crippen, J. L. Butterworth, Robert Fish, M. W. Hartshorn, Charles Carmichael, O. Salisbury, James Hearst. Officers elected: President, C. J. Hunt, with J. L. Butterworth and A. R. Crippen as assistants; secretary, A. H. Rudd; chorister, James Pearsall. Bishop Hunt reported, February 5 to June 12: Receipts, including balance, \$2,275.28; expenditures \$2,134.75, receipts including for Saints' Home \$200; Order of Enoch \$132; Lamanite fund \$2. Children's Home \$200. Resignation of David Brewster, removed to Independence, to be released as counselor to Bishop Hunt was accepted, he being extended a hearty vote of thanks for faithful service. O. Salisbury and A. R. Crippen were ordained to office of high priest. Preaching by D. R. Chambers, J. A. Gillen, J. B. Wildermuth, O. Salisbury. Two were baptized, Millard Turner and Dorothy Smith. A vote of thanks was tendered the Mallard Saints for so kindly entertaining visiting Saints. A peaceful spirit prevailed throughout the conference. Mrs. C. J. Hunt, secretary.

**CENTRAL ILLINOIS.**—District conference met at Beardstown, Illinois, June 21, district president Frank Izatt and J. W. Rushton presiding. Statistical reports were as follows: Taylorville, 155; Beardstown, 88; Pana, 66. Ministers reported: J. W. Paxton, Frank Izatt, Charles Davis, M. R. Shoemaker, R. L. Fulk, William Shotten, G. L. Hartsell, R. L. Reynolds, Walter Daykin, Charles Longdener. Committee was appointed to draft by-laws to govern the district. Officers elected: M. R. Shoemaker, president; C. H. Davis, vice president; W. Daykin, secretary; Brother Bolt, treasurer and bishop's agent. Preaching was by William Lewis, Samuel Burgess, and J. W. Rushton. Imo Ishmael and Faye Davis were baptized. Conference adjourned to meet at call of district presidency. Walter Daykin, district secretary, 1000 East Cleveland Street, Taylorville, Illinois.

**WESTERN WALENS.**—Conference convened at Neath, May 10 and 11, 1913, Bishop R. May presiding. Following reported:

J. G. Jenkins, T. J. Picton, J. Pughsley, F. Simmonds, W. H. Greenwood, Elder Picton for Neath Mission. Financial report of Bishop R. May read and approved. The following were elected: President, J. G. Jenkins; vice president, J. Pughsley; treasurer, T. J. Picton; secretary, F. Simmonds. Treasurer's report read, audited, and approved. A motion to provide that all business brought to conference be admitted, any rules or customs otherwise to be rescinded, was deferred until next conference. By motion the general authorities of the church, Bishop R. May and W. H. Greenwood, were sustained. Vote of thanks was extended the Neath Mission for entertaining conference. Conference adjourned to meet at Aberaman, October 5. John G. Jenkins, district president; F. Simmonds, district secretary.

### Convention Minutes.

**MINNESOTA.**—District Sunday school convention met at Oak Grove, Fargo, North Dakota, at 2.30 p. m., June 24. Officers elected as follows: Superintendent, Lester Whiting; assistant superintendent, Matthew Jepson; secretary, Alta Kimber; treasurer, Ralph Murdock; home department superintendent, Ethel Tucker; librarian, P. W. Martin. Convention adjourned to meet at same place on same date as next district conference. Alta Kimber, secretary.

**CLINTON, MISSOURI.**—District Sunday school association met in convention June 27 at 10 a. m. An appropriation of ten dollars was made for Graceland College. Plans were made to raise money for the Sanitarium. Zora Lowe, secretary.

**CLINTON, MISSOURI.**—District Religio association met at 2.30 p. m. June 27, Amos T. Higdon in charge. Officers elected as follows: President, Roy S. Budd; vice president, W. J. Hulse; secretary, Lida Budd; treasurer, Adrian Lowe; member library commission, Mrs. Gertie Bailey; superintendent home department, Jessie Higdon, 7215 Margrave Street, Fort Scott, Kansas; superintendent gospel literature, Uella Raviell, 109 West Rogers Avenue, Clinton, Missouri; all other addresses Eldorado Springs, Missouri. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of the Portland, Oregon, District; Greeting:* Conditions compel me to send these few lines to you through the HERALD, as Peter says, to stir up your pure minds by way of remembrance.

Jesus says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The Apostle Peter gives the following expression: "Seing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." True parents will manifest their love toward their children by giving of their substance in times of need. Jesus says: "Who is my father, mother, sisters, and brothers, —he who does the will of my Father in heaven." Now if we have obeyed the truth and love our brethren, will we withhold our substance from them?

But some will say, "I have been helping the brethren when I have found them in need." That is good; it will go down as a charitable act. Now send L. Stover, 406 West Twenty-first Street, Vancouver, Washington, one tenth of what God has blessed you with. You know Jesus commended the scribes for paying their tithes. So will he bless his Saints if they observe this feature of the law.

Some of the Saints in our district are to be commended for their self-sacrificing spirit. Some do even more than the law requires. Others have withheld their means, perhaps for reasons unknown to many of us. We are not acting as judges, to condemn our brethren in these matters. We know times are closing down; but remember, Saints, the elders' families must have something to line on, regardless of how hard the times get; and this is God's plan for his Saints—to pay their tithing.

To systematize the Bishop's work, he places an agent in every district to look after the interests of his department, and assigns them certain elders' families and poor of the district. For this work in the Portland District we need about one hundred and fifty dollars per month. There is nothing

to meet this month's allowances with. I hope that all who read this will bear a part of the worry and responsibility it brings to the writer. I believe that you will come to our rescue as you have done in the past. We can not afford to neglect our duties in such a noble work.

I will promptly receipt for any amount sent me, and will forward at once to the needy.

L. STOVER,

VANCOUVER, WASHINGTON, 406 West Twenty-first Street.

### Pastoral.

*To the Saints and Ministry of Southern Indiana District; Greeting:* Having been appointed to labor in your district and having also been elected district president, I take this means of announcing that I am on duty, and ready to serve you as best I can, God being my helper. This being my first time in this field, I am a stranger to most of you, hence I ask for the hearty cooperation of all the local ministry and members. There is a work for us all.

I expect to get around over the district and visit with all the branches as soon as I can. I shall be glad to hear from the local elders and priests, and any others who have an interest in the Lord's work. Tell me your needs.

Names and addresses of isolated Saints, and all who may want preaching, especially in new places, are desired. We will try to reach you in due time.

My home address is Fulton, Kentucky, R. F. D. 3. Field address, 645 West Twenty-ninth Street, Indianapolis, Indiana. Write me.

Your colaborer in the gospel,  
F. R. MCCLAIN.

*To the Saints of Nova Scotia:* At the present time Elder F. J. Ebeling and myself are holding tent meetings at River Philip, Nova Scotia. If there are any Saints or nonmembers who desire meetings kindly state whether we should bring our tent or whether a church, schoolhouse, hall or the like is available. A letter will reach me if addressed to River Philip, Nova Scotia, care of Kenneth Hyatt.

We desire the address of every isolated Saint in Nova Scotia or of any new arrivals or any Saint who for any reason was not notified concerning the district conference just held June 28 and 29.

In gospel bonds,  
H. L. RUSHFELT.

### Quorum Notices.

#### FAR WEST ELDERS.

Quorum will meet at the Saints' church during the convention in Cameron, at 8.30 a. m., July 20. Coleman Snider will lead in discussing the following questions: "Should the branch expenses be met by collection or subscription?" S. H. Simmons, president.

#### ONTARIO PRIESTS.

Quorum will meet at Chatham reunion, at Erie Beach, July 27. Priests of London and Chatham not of the quorum will be welcome. T. B. Richardson, secretary.

### Conference Notices.

Northern California District will meet in conference at Irvington, California, August 18, 1913, the fourth day of the reunion, at 10 a. m. The auxiliary conventions will convene on the afternoons of the days following, also the Woman's Auxiliary for Social Service. The reunion begins August 15. Special attention should be given to obtaining certificates from the agent on purchasing tickets, giving you return for one third fare. All branch and ministerial reports should be sent to Elder J. A. Lawn, Hollister, California. Specially prepared blanks may be had from branch presidents or by sending to the writer. It is reasonable to expect a full report. The outlook is encouraging. J. M. Terry, 1202 Fourteenth Street, Oakland, California.

Portland district conference will convene with the Vancouver Branch, at Vancouver, Washington, August 16, at 10 a. m. Bring your tents and stay for the reunion to be held at the same place. Look for reunion notice. N. T. Chapman district president, 789 East Sixty-fifth Street North Portland, Oregon.

Northeastern Missouri District will meet in conference, August 16 and 17 on reunion grounds at Oak Ridge School-

house, eight miles southeast of Macon. Send reports to me by August 5. Address William C. Chapman, Higbee, Missouri, R. F. D. 3.

### Convention Notices.

Sunday school and Religio societies of Far West District will meet in joint convention at Cameron, Missouri, July 19, 20. Sister M. A. Etzenhouser, B. J. Scott, E. L. Henson, and other speakers will address the convention. Important business calls for a good attendance. If you desire to receive proper recognition before the convention, send in your reports, those due and those past due. R. L. Henry, 2844 Olive Street, Saint Joseph, Missouri; Paul Pugsley, 1413 North Tenth Street, Saint Joseph, Missouri, secretaries.

The Religio locals of Portland and Vancouver will meet in convention at Vancouver, Washington, at 1.30 p. m., August 15, 1913. Lottie Gage, secretary Vancouver local.

### Reunion Notices.

Southern Missouri district conference and reunion will be held with the Ava Branch, at the church five miles east of Ava, August 22 to 31. District tent will also be in use. Bring necessary bedding. Sleeping quarters will be plentiful. Pasture for horses free. Plenty of good spring water for man and beast. We expect the leading quorums of the church to be represented. The Board of Publication have intimated that they would have a representative present. Those contemplating coming will do well to write one of the following named brethren: John A. Miller, Ira Seley, or Glen Seley, all of Ava, Missouri. State how you expect to come and when you expect to arrive. The train to Ava meets the Frisco trains at Mansfield in the morning, arriving at Ava at noon, from which place the trip is made by wagon. Ministry and branch reports sent by mail must be in the hands of the undersigned by August 20, or they may not reach the conference. Benjamin Pearson, district secretary, Tigris, Missouri.

Southeastern Illinois reunion will be held with the Brush Creek Branch, near Xenia, Illinois, August 1-10. Good speakers will be present, among whom we expect William Lewis and J. W. Rushton. Those coming by rail will stop at Xenia or Rinard, Illinois. Please notify secretary of dates of arrival, so arrangements may be made to meet you. Those desiring tents should notify W. E. Presnell as to number and size wanted. Meals will be served at reasonable prices. Let all come who can. R. H. Henson, chairman; W. E. Presnell, secretary.

Northeastern Missouri district reunion convenes at Oak Ridge Schoolhouse, eight miles southeast of Macon, August 9 to 17. Bring tents or order them through William B. Richards, Bevier, Missouri, by July 15. Those coming by rail come to Macon, Missouri. Notify Albert H. Binder, Macon, Missouri, stating time of arrival. Come prepared to care for yourselves as there are but few Saints there. J. A. Tanner is expected, as are our district missionaries, with a good representation of the local ministry. William C. Chapman, secretary.

### Addresses.

V. M. Goodrich, 1617 Trinity Street, Los Angeles, California.

J. R. McClain, 645 West Twenty-ninth Street, Indianapolis, Indiana.

J. E. Kelley, 1621 Trinity Street, Los Angeles, California.

### Graceland College.

#### ENDOWMENTS.

Letters were sent June 10 to all those whose names appeared in our endowment ledger except to a few who had canceled. If anyone has failed to receive said letter he will confer a favor by addressing us at once. We write this because a number of these letters have been returned from the addresses given, and we appreciate the help rendered in the past too much not to give an opportunity to all those who desire to help.

S. A. BURGESS.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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Died.

CHICK.—Josephine Chick was born March 6, 1864, at Good Intent, Atchison County, Kansas, died at her home, near Whiting, Kansas, June 30, 1913. She was baptized August 3, 1880, by George Thomas. Was married to Don Carlos Chick, to which union there were born ten children. Husband, six children, aged father and mother, one brother and three sisters survive her. Her humble life consisted of deeds of kindness. She was laid to rest in the Netawaka Cemetery, where she awaits the morn of the first resurrection. Funeral services conducted by Joseph Arber, assisted by Reverend W. E. Jenkins, of the Methodist Church.

continually agitated by the wind; and the waters never cease to ebb and flow, doubtless for the purpose of their conversation and to teach us that we should ever be in action.—Burton.

The secret of success in life is for a man to be ready for opportunity when it comes.—Disraeli.

New Book Notes.

To meet the demand in Germany for Mr. George J. Kneeland's Commercialized Prostitution in New York City, arrangements have been made for a German translation of the book, and of the three forthcoming publications to be issued by The Century Co. for the Bureau of Social Hygiene. The translator is Frau Adele Schreiber, of Berlin, a prominent worker in the suffrage movement in Germany, and author of two important works on The Child and The Mother.

Are the Planets Inhabited? by E. Walter Maunder, a new edition to Harper's Library of Living Thought, has just been published by Harper & Brothers. The author, who is Superintendent of the Solar Department at the Greenwich Observatory, first states the factors absolutely necessary for organic life, and then reviews the conditions on each planet, stating the pros and cons in regard to its habitability in the future as well as the present. The "canal" theory of Mars is discussed in several chapters.

"Pluck wins. It always wins,  
 Though days be slow,  
 And nights be dark 'twixt days that  
 Come and go.  
 Still pluck will win. Its average is sure.  
 He gains the prize who can the most endure,  
 Who faces issues, he who never shirks,  
 Who waits and watches, and who always works."

The heavens themselves run continually round; and the world is never still; the sun travels to the east and to the west; the moon is ever changing in its course; the stars and planets have their constant motions; the air we breathe is

My Mission.

I was longing for a mission—  
 Fancy made it something grand—  
 Something that would win the praises  
 Of the world on every hand.  
 So I squandered time in waiting  
 For the chance that never came—  
 Quite forgot to think of others  
 In my longings after fame.

But one day I had a vision  
 Of the needy ones near by—  
 Of the hearts that starve with hunger  
 Till they faint, and fall, and die,  
 Starve for little deeds of kindness,  
 Or a word of hope and cheer,  
 And the smiles that cost so little  
 But can make it heaven here.

Then it was I found my mission—  
 Knew what work God meant for me,  
 And I cried, "Forgive my blindness,  
 Now, at last, thank God, I see."  
 And my heart, that had been selfish  
 In its longing to be great,  
 Saw great fields of labor waiting  
 For me just outside my gate.

So I seek to scatter sunshine  
 In a dark and cheerless place.  
 Loving words have given courage;  
 Smiles have cheered the tearful face.  
 In the joy of helping others  
 God's good time I waste no more,  
 Since my life has found its mission  
 Waiting at the very door.

—Eben E. Rexford, in *Christian Herald*.

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



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

VOLUME 60

LAMONI, IOWA, JULY 16, 1913

NUMBER 29

## Editorial

### HE THAT ENDURETH TO THE END.

(Synopsis of the funeral sermon of Elder Edmund C. Briggs. Delivered at Lamoni, Iowa, July 6, 1913. by Elbert A. Smith.)

He that endureth to the end shall be saved.—Matthew 10: 22.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.—1 Corinthians 9: 24, 25.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—2 Timothy 4: 6-8.

We have met this afternoon for no ordinary purpose. We are here as representatives of the church, to pay a well-earned tribute to the memory of one whose life was so inextricably interwoven in the early history of the Reorganized Church of Jesus Christ of Latter Day Saints that his name is a household word among many church members. And so long as time shall last, he who loves to read the history of this church will find recorded there the name of Elder E. C. Briggs.

I think we can truly say of Brother Briggs that he had finished his course. He had lived beyond the allotted age of man. So far as we know he had kept the faith; at least we have never known him to deny his Lord and Master or to repudiate the cause in which he was engaged for so many years; and we can truly say that he fought a good fight, particularly during the early years of his ministry.

#### IN THE "DARK AND CLOUDY DAY."

Those who knew him only as an aged man must read the early history of the church in order to appreciate that which he did. His work began during that period of the church's history which is properly termed the "dark and cloudy day." The church having lost its leaders at the hands of the mob was driven and scattered and broken into many factions

and fragments, and thousands of isolated Saints were scattered throughout the land, holding allegiance to none of these factions. Iniquity had come in like a flood, and men were teaching in the name of God that which was corrupt.

All honor should be given to those men who in that crisis of the history of the church stood against the opposition of the world, refusing to go with the world and renounce their faith, and declining to follow those members of the church who had gone into apostasy, or to adopt those doctrines to which we have had reference.

Prominent among those men was Elder E. C. Briggs. He was baptized during July, 1852, the exact date not appearing upon the church records, and was ordained the day of his baptism, so that for sixty-one years he served his Lord in the Melchisedec priesthood.

His first mission was appointed him by the autumn conference, September 20, 1856, so that with the exception of short intervals he has been in the active missionary work in one capacity or another for about fifty-seven years. For a period of time during those early years he constituted the entire missionary force of the church.

Men go out to-day representing the church, conscious of the fact that hundreds of others are standing by their side in that work. But think what it meant to stand alone in those days. There were no organized quorums to back him up in his work; there was no bishop to call upon for financial aid; there was no publishing house to assist him with literature. Faith and courage were required to uphold him in his mission.

#### A REMARKABLE PROPHECY.

November 18, 1851, Elder Jason W. Briggs received a revelation having prophetic qualities, by which it may be tested. In that revelation they were told that the Lord would raise up one of the seed of Joseph to preside over the high priesthood, that the quorums of the church should be reassembled; and that Zion should be reinhabited; all these things to be fulfilled after many days.

At a later date the prophecy was made more spe-

cific when a revelation was given to Zenos H. Gurley, sr., in which it was stated that the successor to Joseph Smith should be Joseph, his son.

#### THE PROPHECY FULFILLED.

At the time Elder Jason W. Briggs's revelation was received President Smith was only nineteen years of age, and there was nothing to indicate to human wisdom that he would ever take his father's place or interest himself in the work of the church. Yet these people confidently went forth, announcing that prophecy, and persisted in it, even when they failed to receive encouragement from President Smith himself.

In time the prophecy was fulfilled and this man did take his father's place and has presided over the high priesthood for a period of fifty-three years. The quorums have been reassembled, and though at that time the Reorganization had no organized quorums, and though for many years the leading quorums were only partially filled, after a lapse of many days we have seen all of the quorums filled and set in order.

When the revelation was given, so far as we know, there was not a single Latter Day Saint living in Independence or vicinity, and public sentiment was such that they could not have remained there. But Zion has been reinhabited, and to-day there are probably five thousand Saints living in the Independence Stake, including men of the leading quorums who live there as honored citizens. All can see the fulfillment of the prophecy, but it required a man of the type of Brother E. C. Briggs to go out and proclaim it to the world when there was so little apparent prospect that it would ever come to pass.

Another feature of his work that I wish to mention this afternoon was his mission to Utah. This mission was opened August 7, 1863, and he enjoyed the distinction of being the pioneer missionary to Utah. The Congregational Church opened a mission there one year later, the Methodists seven years later, and the Baptists eighteen years later.

With characteristic promptness he called upon Brigham Young as soon as possible after arriving in Salt Lake City, and stated to him plainly the mission of the Reorganization, which was to preach the gospel, proclaim against polygamy, and invite members of the church back to the old paths. He was warned that so far as the Mormon Church had influence every house in Utah would be closed against him, and was told that he remained at his own risk.

Knowing full well what that threat meant in those days, he remained with unbounded courage, holding his first service in the house of a Gentile, that of the Honorable Judge Waite, and prosecuted his mission with zeal and vigor, securing the conversion of a large number of people.

#### AN INCIDENT RELATED BY GENERAL CONNOR.

We understand that General Connor, at that time in command of the United States troops stationed at Salt Lake City, in the course of an address delivered at San Diego, California, some years later, declared that Elder Briggs was the bravest man that he had ever met. He related an incident that came under his notice.

Elder Briggs had come into the tabernacle to attend the services upon an occasion when Brigham Young was in the stand. Mr. Young started out to denounce the Reorganization, and with customary brutality referred to him as a "long-legged devil" that had come from the East to teach them heresy. If he thought that he could browbeat and intimidate Elder Briggs simply because he was young, and one against thousands, he was mistaken in his man. Brother Briggs immediately arose and began to defend himself against the onslaught. No one in Utah at that time had dared to do such a thing as that. It was a dramatic moment. It requires courage to enter an assembly and present an unpopular message when one is aware that all present are opposed to him. In this instance this man was a thousand miles from home and friends and surrounded by people whose spirit was well known to him, some of whom, he felt, would not hesitate to take his life.

He was not permitted to proceed very far in his defense until Brigham ordered him to be seated. Upon his refusal to do so a policeman was called in who ordered him to be seated. Turning to him, Elder Briggs said, "Sir, I respect your authority, but I do not respect the authority of that man on the stand." He was right in the position. He respected the authority of the civil officer who represented the community, but did not respect the spiritual authority of Brigham Young, neither his right to attack an individual in public and refuse him the privilege of self-defense.

Elder Briggs was ordained president of Seventy April 6, 1860, and an apostle, October 6 of the same year. The latter office he held until he was ordained an evangelist and patriarch April 20, 1902.

#### GENERAL APPLICATION OF THE TEXT.

Our scriptural reading has a personal application which we have already considered; it also has a general application inasmuch as it is said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Brother Briggs has finished his course. His record is made; nothing that we can do or say will alter it; but with us who are met here this afternoon the situation is different. The questions, Will I endure to the end? and, Will you endure to the end? remain

yet to be answered. Will we fight the good fight, finish our course, and keep the faith? These are problems that remain unsolved.

It is our purpose to glean from this occurrence a lesson that may impress our minds with the importance of these questions. Consider the priceless character of this crown.

#### THE CROWN TO EVERY MAN WHO DOES HIS BEST.

Paul speaks about those who run in a race, borrowing his illustration from the Greek races, where all the contestants ran, but only one could be crowned, and that with a corruptible crown of laurel leaves that was destined very speedily to fade away. We, however, are engaged in a contest in which every contestant may be crowned, and that with a crown that is incorruptible and eternal. It is not the man who excels all others who will be crowned. Every man who does his *best* will receive the reward. There may be others better, swifter, or more talented and more intellectual than we; but if we do our *best* we shall receive the reward. That is all that God asks of any man. Others may run far beyond us and climb far above us, but if we do our very best and continue to the end we shall receive that reward that is laid up for the faithful.

One year ago to-day the nations met in the great Olympian games at Stockholm, Sweden. Representatives of all the nations took part in the great Marathon race over a course of about twenty-four miles in length. Scores of men contended for the prize under the intense heat of a July day. They knew that only one man could be crowned, and that with a corruptible crown. Yet men died and men went insane in their struggle for the victory and at last a few tottered over the mark at the end of the course.

If they could put forth such almost superhuman efforts to earn the passing mark of victory, how strenuous should we be in struggling after that crown which is eternal, which is given all who endure to the end.

#### CAN MEN FALL AND FAIL?

We are sometimes asked the question, Can a man fall away after having embraced the gospel? And some reply, "Once in grace, always in grace," while others assume that men become sanctified so that it is impossible for them to sin. Since the dawn of time man has been seeking some short road to salvation and eternal happiness. He tries to find some mystic rite or ceremony that will take away his sins and insure salvation, without the labor and pains that go with good works and the acquiring of virtue, honor, and integrity, and all that goes to make Christian character.

It seems almost that some Latter Day Saints imagine that they have found such a mysterious rite in the ordinance of baptism. Is it not written that "he

that believeth and is baptized shall be saved?" Having been baptized they seem to imagine that they are saved for ever, even though they may continue in the world, and of the world, and go with the world in all things.

But there is no promise made without conditions. This promise is qualified by the statement that he that endureth to the end shall be saved, uttered by the same lips that gave the promise of salvation to those who believed and were baptized.

Sometimes we meet those who seem to imagine that in their patriarchal blessing they have found that mysterious power wherein they have been promised or told that they were sealed up unto everlasting life. There is a possibility that such statements may be misunderstood, and that a fatal mistake may result. In order to correct such an error we refer to the fact that at the time of the dedication of the Kirtland Temple, when the ordinance of the washing of feet was observed it was stated that those who took part therein were cleansed from the blood of that generation and sealed up unto life eternal; but the Prophet adds the following significant statement: "But if any of them should sin willfully after they were thus cleansed and sealed up unto life eternal, they should be given over unto the buffetings of Satan until the day of redemption."—Church History, vol. 1, p. 278.

The Apostle Paul at one time expressed a fear that, having saved others, he himself might become shipwrecked. If the strong, spiritual apostle who had seen Jesus in vision feared lest he might fall away, it would seem that inferior men should hesitate before announcing that they are so sanctified that it is impossible for them to fall.

In writing to the Galatians, Paul declared that it was a marvel to him that some of them were so soon removed from the gospel. Addressing the Philippian saints he exhorted them to work out their salvation with fear and trembling. Why should they fear and tremble? Evidently not because of any lack of power on the part of God, but because of that human weakness against which man must for ever guard himself.

In the thirteenth chapter of Matthew, Jesus presents the parable of the sower, in which he states that many receive the word gladly and it springs up but does not mature because there is no depth of soil. While others permit brambles and briers, or in other words, the cares and pleasures of this world and the deceitfulness of riches, to choke out the word which they have received.

In the sixth chapter of Hebrews we are told that it is possible for an individual to partake of the good things of the kingdom, to receive the Holy Ghost and have the heavens opened to him, and then to

fall away so that he can not again be renewed to repentance.

Some of the disciples at one time, offended at the teachings of Jesus, turned away and refused to follow him further. Jesus turned to the apostles and said, "Will ye also go away?" The impulsive Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God."

That is a question that we should carefully consider if tempted to turn aside. Where shall we go? For in this church we certainly have the words of eternal life. We have all the truth that any other people have and much that no other church has.

#### WHY DOES GOD PERMIT MEN TO TURN BACK?

We might ask the question, Why does God permit individuals to fall? And to this we reply that God does not want a people who *can not* sin. He desires a people who are so educated that they *will not* sin. Jesus declared at one time that he would not call his disciples *servants*, that he would call them *friends*. It is impossible to compel a *friend*, for the moment you compel him he ceases to be a friend and becomes a servant. We do not compel our friends to walk with us. If they do not come of their own free will we do not care to have their company. God compels no man to walk a mile with him. At any time when we choose to do so, we may turn back. And of all those who have turned back and fallen away it is perhaps true that they did so, not because they *could not* go further, but because they did not *care* to continue.

God will help the man who *desires* to go on, no matter how weak he may be. But the sin of humanity is indifference. They do not care. And we are told that the reason that many will not receive the celestial glory is because they do not care to abide by the celestial law. That is one reason why men fall away.

#### WHY DO MEN TURN BACK?

When we seek for other reasons, or rather for other excuses that are offered, there being in many instances a difference between an *excuse* and a *reason*, we find that they are too numerous to catalogue.

Some turn back because they hear some of these old stories that are told against the church. They reason that where there is so much smoke there must be some fire, and where there are so many stories there must be some foundation for them, forgetting that it has been the work of Satan from the beginning of time to make it appear that there is something wrong with the work of God, and that he has spared no effort to pile these stories so high and paint them so black that individuals might conclude that there was indeed something wrong.

Some, like the disciples of old, become dissatisfied with certain doctrines of the church and turn away.

Others, as the Master expressed it in his parable, receive the word gladly but permit the deceitfulness of riches, the cares of life, and the pleasures of this world to occupy their hearts to the exclusion of better things.

Men are too busy with the affairs of this world to serve the Lord; too busy to pray in secret; too busy to attend the house of prayer.

Then there are men who become offended at the faults and failings of others. We will never be crowned because of the faults and failings of other men. We must work out our *own* salvation, do our *own* duty and merit the crown, or we shall never receive it.

Others become contaminated with the spirit of habitual faultfinding. Constructive criticism is sometimes beneficial; but that spirit of habitual faultfinding that always sees faults and errors in others and never in one's self soon destroys an individual's spirituality.

#### HOW SHALL WE STAND?

How, then, shall we stand? We are instructed in the Book of Covenants that we shall both study and pray. We should study church books and publications so that we may be thoroughly grounded in doctrine and in the evidences of the divinity of the work; we should also pray continually that we may receive divine aid from on high. We should receive the assurance that was granted to Peter, who replied to the Master's query, "Whom say ye that I am?" by saying, "Thou art the Christ, the Son of the living God." Christ replied, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The divinity of Jesus is the great fact underlying the church. We should be assured of that fact; and if we have received the assurance that the gospel is divine, and the work that we represent established by the Lord, we will be enabled to stand and to endure to the end. The world may attack us and persecute us, and misrepresent us in every manner, but thus fortified they can not overthrow us.

#### NOTES AND COMMENTS.

TRouble AMONG THE CHURCH OF CHRIST PEOPLE.—We have received clippings from Kansas City and Independence papers setting forth difficulties that have occurred in the Church of Christ, commonly known as the Hedrickite Church, of Independence, Missouri. It seems that these people have deposed their former president, James A. Hedrick, son of Granville Hedrick, from the leadership of the church, and put in his place George P. Frisbey. We gather from the clippings that Elder Hedrick, anticipating

trouble, appealed to the circuit court for an injunction restraining them from this action. It seems that the court declined to restrain the church from electing its own presiding officer, but did restrain them from removing him from his office as one of the trustees of the Temple Lot and excommunicating him from the church, until a further hearing could be had. Whether or not these reports are absolutely correct we are unable to say at this time, but will endeavor to give full and correct details at a later date.

**BROTHER GREENE TO SAIL.**—We learn that Brother U. W. Greene is to sail from New York City July 23, in company with Brother Koehler, for his mission field in Jerusalem. It is expected that they will visit Egypt and other points of interest en route.

**SOME POLEMIC.**—Writing in the *Octographic Review* with reference to the Long-Roberts debate held recently, Elder W. G. Roberts, among other things, says: "From there I went to Burlington, Iowa, where I held a fourteen-session debate, with Elder E. E. Long. He was much weaker in this debate than in either of the other two I held with him. He tried so hard to keep Mormonism in the background so I could not get hold of it and expose it. But the people had to know Joe Smith was a lying sheep-thief, hog-thief, horse-thief, etc., a drunken polygamist, and died a millionaire. He died a murderer, and the Bible says no murderer can enter the kingdom of heaven. Joe was also proven a liar, and the Bible says the Devil is the father of all liars, hence I concluded Joe went to hell to see his old dad, and his father is making him stay home. His father won't let him come back here to be worshiped as 'God' any more." This is a fair sample of Elder Roberts's stock in trade.

**ADMITTED TO BAR.**—In speaking with reference to law students passing the examination for admission to the Missouri bar, the *Jackson County Examiner* for June 27, says: "Israel A. Smith of this city was also in the list of new lawyers. He is a son of Joseph Smith, president of the Reorganized Latter Day Saint Church, and has been for some time acting as private secretary to his father." Brother Smith was some time ago admitted to the bar in Iowa. He resigned his position as managing editor of the *HERALD* to serve his father as secretary, and the church in that connection. His law studies have been pursued together with other work, and outside of any law school.

There are latent forces within us, and living, active forces all about us, for the marvelous uplift of each, if we but knew their powers and used them.—H. Everett Chase.

## Hymns and Poems

### Selected and Original

#### Liberation.

Oh! many mournful days have flown,  
Since first amid our family band,  
Death came and stole our darling one,  
And bore him to the spirit land.

Yet shined with many a sad, sweet thought,  
That loved one's memory lingers still;  
For oh! he left a void that naught  
But mournful thoughts can fill.

Days and months have passed, and yet  
It only seems the other day  
Since round his bier we met,  
With breaking hearts to weep and pray.

And when the funeral rite was said,  
They bore him from our darkened home,  
And left him with the silent dead,  
A pale-faced tenant of the tomb.

And though at times we tried to smile  
Serenely for each other's sake,  
We wept in secret all the while  
As if our hearts would break.

Yet why should death be linked with fear?  
A single breath, a low-drawn sigh  
Can break the ties that bind us here,  
And waft the spirit to the sky.

A sudden end, a quick release,  
No clinging to this mortal clod;  
His eyes were closed, he stood in peace  
Before an all-wise God.

ETTA ALLBRIGHT.

#### The Prayer.

"He leadeth me, oh blessed thought,  
Beside the waters still."  
And with the words she bowed her head,  
Obedient to his will.

What though the world in strife should knock  
Against the lowly door;  
His rod, his staff, doth comfort her,  
And grief can come no more.

"Through pastures green" that stretch away  
Through all eternity,  
What matter all the weary strife  
To spirits thus set free?

Oh mother, with the folded hands  
Upon her tired breast,  
The valley and the shadow passed,  
In perfect peace find rest.  
—Frank Fair in the *Saint Louis Globe-Democrat*.

## Original Articles

### THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH  
TRUTH REVEALED.—PART-11.

BY E. E. LONG.

#### THE CAMPBELLITE CREED.

The devotees of Campbellism deny that they have a "creed" other than the Bible, and they affirm that they are *the* Church of Christ of the first century, built upon the Bible and the Bible alone. It is true they do not have a "confession of faith" as most other sectarians do; that is, an arrangement of certain articles of belief to which candidates are compelled to subscribe. Yet Mr. Campbell's Christian System, which covers the ground of a creed, is a classical and standard work with both factions; and it sets forth in an orderly manner the entire Christian economy according to *his interpretation* of the New Testament. What is the essential difference between it and any other creed? The creeds treat on the Godhead, Holy Spirit, church organization, the communion, duties of members, etc., etc., and so does the Christian System. The creeds refer to some one or more passages of scripture to sustain their ideas, and so does the System.

In the Encyclopedia of Religious Knowledge, page 424, we find this:

"Creed; a form of words in which the articles of faith are comprehended." "Church Discipline; the application in a Christian church of those principles and rules derived from divine authority, with regard to the purity, order, peace and useful efficiency of its members."—P. 464.

#### Chambers says creeds

are nothing else than the varying expressions of the Christian consciousness and reason, in their efforts more completely to realize, comprehend and express the originally simple elements of truth as they are recorded in scripture.

Beginning on page 91 of the Christian System, Mr. Campbell presents fifteen articles under the caption "The Christian Discipline," in which we are told how members are to be received into local congregations; how transgressors are to be dealt with; who may hear the case, and how to proceed, etc. This chapter is only a little part of the "System."

Before me is another production by Daniel Sommer, of the nonprogressive faction, entitled, "Concerning Church Government," in which he defines the church, and treats upon the duties and qualifications of officers, procedure in the selection of officers, church discipline, duties of members, etc., after the manner of any other creed.

Again, I have before me the Christian Minister's Manual for the use of church officers in the various

relations of evangelists, pastors, bishops, and deacons, by F. M. Green, published by the Christian Publishing Company, of Saint Louis. A brief glance at the "contents," and we excerpt the following: "How to proceed to 'set in order'"; "The bishop's office," "Duties," "Qualifications"; "Duties of the deacons"; "Official meetings"; "Organization of a church"; "A church covenant"; and all other matters of church policy, including ordination, burial, and other ceremonies, with prayers. If this same book were put out by Methodists or Baptists, the "Campbellites would pounce upon it as a relic of popery.

Lest we be charged with misrepresenting them, we herewith present a few "rules," and "forms," beginning with the Church Covenant.

We, the undersigned, having been immersed upon confession of our faith in Christ, do unite to form a Church of Christ in —; and having already covenanted with God in Christ, do hereby covenant with each other that we will keep all the ordinances and commandments of our Lord and Savior Jesus Christ, agreeing to be governed in our personal conduct and in our church relations and obligations by the Law of Christ, as taught in the New Testament, and pledging each other to do all in our power to promote the peace, unity and prosperity of this church, and to extend the kingdom of Christ in all the world. In testimony whereof, we affix our respective names, on this, the . . . day . . . , A. D. 188. . . —Christian Minister's Manual, p. 33.

#### The selection of officers.

1. When the time and the necessity arise for officers, whether elders or deacons, or as in the case of a new organization, both the evangelist or other leader, should call the attention of the congregation to the general and specific qualifications which these officers must possess. 1 Timothy 3: 1-13; Titus 1: 5-16. These passages from the apostolic directions should be carefully and conscientiously studied.

2. The congregation should then select from its membership the persons possessing these qualifications. Acts 6: 3; and 13: 1-11. Their selection may be made by lot or by ballot. Acts 1: 12, 26.—Pp. 33, 34.

The following outline of ordination ceremonies may be used at the ordination of evangelists, elders or deacons:

1. A sermon suitable to the occasion may be preached by some preacher chosen for the purpose.

2. A brief statement by the presiding officer to the church as follows:

We have met to-day to ordain A. B. as a minister of the word (or elder or deacon, as the case may be). I submit to this meeting the following evidence of the fitness of this brother (or these brethren), for the position (or positions) to which he (or they) has been chosen. (Here state the previous action of the church (or churches if an evangelist), in "looking out from among them" this person (or persons) for the special service of the church.) Now if there is a member here, who knows a reason why this ordination should not now take place, let him here and now give such reason or for ever hold his peace.

3. The candidates for ordination are invited to take seats provided for them in front of the congregation.

Do you still desire, and is it your wish that these brethren (name them one by one) shall be ordained as the unanimously chosen officers of this congregation? And do you acknowledge them as having full ecclesiastical authority to officiate for

you in the office to which you have chosen them? (The congregation should arise in token of its assent.)

Before ordination, the following questions should be asked of the candidate.

(a) A. B. Is it your desire to preach the word of God? *Answer.* It is.

Do you promise before God and this congregation, that you will study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? *Answer.* I do.

Do you promise that you will exercise the office, with which you are hereby invested in the name of the Lord, according to the true intent and meaning of the new institution as you shall give account to God at his glorious appearing and kingdom, and preach the word, be instant in season, out of season; that you will reprove, rebuke and exhort with all long-suffering and doctrine; that you will not shun to declare the whole counsel of God; and that you will keep yourself pure, watch in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry? *Answer.* By the grace of God I will so endeavor to live, and to do.

(b) C. D. Do you desire the work of an elder? *Answer.* I do.

Do you accept it willingly, and will you strive to be blameless, vigilant, sober, of good behavior, hospitable, apt to teach, taking heed to yourself and the flock in which the Holy Spirit hath made you overseer? *Answer.* By the grace of God I will.

(c) E. F. Is it your desire to accept the work of a deacon? *Answer.* It is.

Will you assume the duties of this office according to the word of God and strive to live in all gravity and sincerity before God and before men? *Answer.* I will.

4. Prayer before ordination.

5. The candidates then kneel, and two or three evangelists or elders join in putting hands on the head of the candidate, one of them saying:

(a) A. B. We do hereby ordain you to the solemn and responsible work of the ministry of God's word. At your own request and by the approval of the church, you are hereby set apart to preach the word and to do the work of an evangelist. May God give you wisdom to make "full proof of thy ministry."

(b) C. D. By your own willing conduct and desire, and by the unanimous voice of this church, you are hereby ordained to the office of elder in this church. May God give you wisdom to "rule well" and to "feed the church of God which he purchased with his own blood."

(c) E. F. We do also ordain you to the office and work of deacon in this church. May the Lord give you wisdom to use the office well that you may purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus. Amen.—*Ibid.*, pp. 35-38.

Say, reader, does not the foregoing sound just a little creedish? Turn and read the ordination ceremonies of most any church discipline and note the similarity. This "Manual" defines the duties of the officers, gives baptismal formulas, prayers to be offered on various occasions, marriage ceremonies, funeral rites, sermon outlines; and, in fact, it resembles a creed all but the name. Yes, it is a real Campbellite creed of the progressive type. Then why should they be everlastingly lambasting somebody else about creeds?

"But," we are told, "nothing of the kind has ever been made binding upon the consciences of the Dis-

ciples as a bond of union by action of a church council or convention."

Perhaps not; but every local church which practices the foregoing forms adopts them, and by the law of usage they become the creed of the congregation.

The "progressives" are at least one precedent ahead of the antis, who do not believe in the laying on of hands, as the following seems to indicate:

But since inspired men have ceased to be in the church the only way we can receive the sanction of the Holy Spirit is by becoming such characters as the Holy Spirit requires us to be. Then we have such sanction, and when we have it we do not need the laying on of uninspired hands on our uninspired heads.—Church Government, p. 24.

We are willing to concede, however, that the one has as much authority as the other; neither of them have any more than what emanates from the congregation, and the laying on of their "uninspired hands" adds nothing to the virtue of their call. It is mere mimicry.

Mr. Campbell says of the popular creeds, "No human creed in Protestant Christendom can be found that has not made a division for every generation of its existence."—Christian System, p. 116; and so of Campbellism. They split over the "law of expediency," one of the principal articles of the creed.

He says further:

But the Bible will do no better if men approach it with a set of opinions or a human symbol in their minds. For then it is not the Bible, but the opinions in the mind, that form the bond of union. Men, indeed, had better have a *written* than an *unwritten* standard of orthodoxy, if they will not abandon speculation and abstract notions as any part of Christian faith or duty.—Page 117.

Just so. The Disciples approach it with the idea in mind that it is the "Spirit's perfect revelation," and then proceed to form an *opinion* as to just what portions of it were intended to be *perpetual*; and that *opinion* limits some of the most prominent features of the primitive church to the apostolic age. One faction forms the opinion that the laying on of hands is necessary in ordination, the other faction has a different opinion; one faction approaches it and forms the opinion that missionary societies, Sunday schools, ministerial salaries, and the big organ, are all scriptural, the other faction approaches it and they form the opinion that such things are "sectarian innovations," and so on *ad infinitum*. In the language of Mr. Campbell, "Surely such sectaries and sects are 'the work of the flesh.'"

Mr. Campbell's idea of sectaries and creeds is summed up after this fashion:

So many items of the apostles' doctrine and so many notions of Calvin combined produce the compound called Calvinism. So many items of Luther's opinions, compounded with the apostles' teaching, make Lutheranism. And so many portions of Wesley's speculations, compounded with certain portions of the New Testament, make the compound called Meth-

odism. The Christian ingredients in these compounds, so far as they are not neutralized by the human alloy, make the Christians among them; while the alloy makes the sectary.—Christian System, p. 109.

To the above we would just add: Campbell's "law of expediency," combined with certain portions of the New Testament, produce the compound of Campbellism, the principal part of which is alloy, and along with all other sects and creeds we reject it, because Mr. Campbell says on the same page, "For all sects have been originated by false teachers or by corrupt men."

And again, page 110:

Finally, while endeavoring to abolish the old sects, let us be cautious that we form not a new one. This may be done by either adding to, or subtracting from, the apostolic constitution a single item.

Now let us try them by their own rule. They have subtracted the majority of the New Testament church officers; the baptism of the Holy Spirit, with its various gifts of visions, dreams, prophecy, tongues, healing, etc.; the laying on of hands, and other items too numerous to mention here; while they have added missionary boards, male and female, salaried for the ministry, etc., until we feel justified in quoting Mr. Campbell again and turning his thunder against them:

From the preceding inductions it will appear, we presume, very evident to all, that we need neither telescopes nor microscopes to detect *heresies* in the New Testament sense of that word. They are neither more nor less than sects—plain, palpable sects and parties.—Christian System, pp. 110, 111.

Such was the teaching of the early pioneers of the movement, but fifty years' experience taught the progressive element that the "anticeed doctrine was a boomerang," so they concluded it would be better to have some kind of a standard of interpretation, and they have begun to reduce their creed to writing.

A more recent writer fittingly describes their efforts under the old regime:

They had been intensely aggressive in their evangelistic and proselyting efforts, though their methods had in them very little of regularity and their organization no compactness or consistency. Their movement seemed to have little or no direction for the first fifty years. Their success seems to have depended upon the potency of the principles they advocated rather than upon any wisdom of management or co-operation. It was a huge locomotive, under full steam, let loose upon the track, without engineer or conductor. It was a great power, but it was largely a power without direction, or any competent generalship to guide it to definite and permanent results.—Reformation of the Nineteenth Century, p. 263.

The runaway is still at large, "dashing down stream" at break-neck speed, with no signs of abatement in their "atrabilarious" condition.

After a careful "introspection" of discord of almost a century duration, another writer in the same volume says:

Happy church, where sectarianism shall first be swept away

in an inundation of love and joy, whose communion shall first break forth into the purest and holiest, and yet most comprehensive, of all communions—the communion of the Holy Ghost! Would to God that church were ours.—P. 374.

No, kind reader, with all their "self-evolved efforts" of more than a hundred years' duration, they have utterly failed to restore the "faith once delivered to the saints." There is a lack which their inventive genius can not supply, and that deficiency is the "Living Water" (John 4: 10, 14), which the world can not receive (14: 17). Without this "unction from on high" there can be no knowledge of God. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12: 3); "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3); "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17); "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8: 16); "He shall testify of me" (John 15: 26).

(To be continued.)

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#### DISTRIBUTING LITERATURE.

No. 12. "Methods and Tactics Series."

It seems that the time has come in many communities when the distribution of literature is the only way of reaching the people with the gospel. What with picture shows, theaters, social fetes, baseball games, etc., to contend with, as well as the want of proper places of worship to which to invite the people, we have simply to carry the gospel to their doors and ask their personal consideration of our claims. This, backed up by the prayer of faith, will accomplish that which in many cases the preaching of the word can not do, because the people will not come out to hear.

At different times and in various places I with others have engaged in the work of distributing our literature among the people. We have not always followed the same methods. At times we have gone from house to house giving our tracts away and engaging the people in gospel conversation as opportunity was afforded. At other times we have loaned small tracts, returning later and collecting them, replacing them with others. Sometimes we have sold our books from door to door, and while really selling only a few, we had the satisfaction of explaining our work and advertising our meetings in our effort to sell a book.

But I believe that this year, in New Westminster, British Columbia, Sister Pope and I engaged in the most successful and systematic work of getting the people to read that it has ever been my privilege to take part in; and that others may receive the benefit of our experience I write this article.

In December, 1912, I reached New Westminster. The Saints there are few and meet in a private house for services. Though preaching is done there every Sunday, and missionary efforts have been made from time to time to reach the people, the results have been poor from the fact that the citizens, with the exception of a very few, failed to attend the meetings.

Sister Pope and I agreed that if the people would not come to us we would go to the people. Brother H. Butterfield bought one hundred and fifty of the Marvelous Work and a Wonder to be given away, loaned, or sold, as we sat fit. The Saints united with us in petitioning the Lord to bless our work, and we started out in a campaign against sin and darkness.

We took with us each day about one dozen copies of the book, and a few of the larger tracts published by the church, particularly The Church of Jesus Christ, and Why I Became a Latter Day Saint. We also carried a pass book and a pencil. We had besought the Almighty for special direction regarding what part of the city to visit, but receiving no intimation of his will, we used our best judgment and commenced work, believing it wise to follow the instruction:

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good.—Ecclesiastes 11: 6.

When we reached the street on which we had decided to begin operations, we called at each house, and presenting a copy of the Marvelous Work, we explained the nature of the book, and asked them to accept it for a couple of weeks, when we would call again and get it. At each house we made clear the distinction between the Reorganized Church and the church in Utah, and referred them to the last chapter in the book for proof. But we found later that many stopped reading when they came to the chapter on the Book of Mormon, deciding we were Mormons, notwithstanding our statement. We then procured a number of the tract The Church in Court, and with each Marvelous Work we loaned one of these, asking them to read the tract first. This proved very successful, and did away with the misunderstanding which had formerly ensued.

We invariably presented a copy of the Marvelous Work first. If the people excused themselves for want of time, and we could not persuade them to take the larger book, we offered a smaller tract, and told them we would call for it in a couple of weeks.

We made a note on our pass book of the work done or treatment received at each door. This, I believe, has much, very much, to do with successful tracting. To thoroughly understand the ground you are cultivating is half the battle. Upon starting on a street we marked our book thus:

PRINCESS STREET.

No. 1. Mar. Work & Ch. in Court.

No. 3. Mar. Work & Ch. in Court.

No. 5. Out.

No. 7. Refused.

No. 9. Ch. of J. C. (Meaning the tract, Church of Jesus Christ.)

No. 11. Too busy; call again.

The distribution of one dozen books in the time we had to spare in one afternoon was about as much as we could usually accomplish, for the time occupied in talking at each door was considerable, and we thought it better to do well what we did do rather than hurry over a lot of ground and only half do the work. Hence we never hurried away from one house in order to visit another.

In about two weeks we returned to the same street—and this also we found to be important—to return at least near the time we said we would. Promptness on our part saved our books from being lost or burned, and if any degree of interest had been awakened we were there in time to fan the flame, and perchance to keep the birds from taking away the seed that had been sown.

Many read the books. Some only read a part of them, some none, but all heard our statement at the door that the Reorganized Church is different from the Utah Mormons, and nearly all read the tract, The Church in Court.

On our second trip we took with us other books, to follow the Marvelous Work. We usually took a number of the Two-Story Book. This seems to be the most generally accepted book to follow the first, as it is both instructive and entertaining. Not all who had received and read the first book were willing to take the second, but there were invariably from one to three out of every dozen who desired to read more.

When we collected a book we made a note of it in our pass book, and if they accepted another we marked what we had given them, and again we promised to return in a couple of weeks and get our book. As we collected the Marvelous Works from the places we had left them, we called again at the houses marked on our book "Out," "Too busy," etc., and sometimes to those marked "Refused," and frequently were enabled to leave them a Marvelous Work. Whenever we were invited in we gladly accepted the invitation, and usually were enabled to help them to understand our position better.

When we went on our third round, collecting the Two-Story Books, we took with us other books to replace the ones collected. The Old Jerusalem Gospel, or With the Church in an Early Day usually supplied this need. These books were well received and did good work, the former being a book that may be presented at any stage of the reader's

advancement, while the latter combines the historical with the doctrinal in such a manner as to enlist the sympathy and enlighten the mind, and proved very helpful at this stage of our work.

We tried *The Voice of Warning*, but it did not seem to attract the people. For some reason they did not take the interest in this book that they did in the others. Possibly it is not modern enough in style. The Book of Mormon we presented whenever it was asked for. As it is mentioned in all the other books that we gave out, we thought the requests of the people would be our best guide along that line. Several asked for it. Following the above books we used *Joseph Smith and His Progenitors*. Three families had read this book when we left, and in each case it was well liked.

The good brother who provided us with the *Marvelous Works* for distribution also offered to send the *Ensign* to any who would read it. A number are now receiving it. After the first literature was donated by Brother Butterfield the branch took up the matter of providing us with books, and supplied what we needed.

When our list of interested ones became so great that we could not attend to all, we handed the men among them over to Brother Pope, who occupied his spare time on Sunday visiting them. He had happy times among them. We have seen him returning with his face wreathed in smiles after a couple of discussions, from which he bore the trophies of victory.

I am in favor of dealing with good books—I mean books of some value, as they are more likely to be read and preserved; and a few books (a dozen of each kind to follow the first general distribution) will go a long way when loaned and reloaned judiciously, and called for promptly.

In conversation with the people when collecting the books we could often discern their needs, and we did not always follow the general rule. For instance, one lady objected to our work because we did not believe in the sleep of the soul between death and the resurrection. In her case we followed the *Marvelous Work with What is Man*. Some asked for the Book of Mormon as soon as they had finished the *Marvelous Work*, and we complied with their request, but the foregoing was the general rule.

We invariably extended the time to the people who had not finished reading a book when we called for it, but calling for it at the proper time acted as a reminder and a prompter. All these things helped to keep their attention on the great truth we were trying to impress upon them.

After about three months' work, going out about two or three afternoons a week, we found we had a list of nineteen or twenty families who had read

a number of our books and were continuing to read, besides a host who had read one or two of the books. Some stopped reading, giving as a reason that they did not wish to leave the church with which they were at present associated. But, perchance, they may not find the truths they have learned in what they have read so easily forgotten, and their churchly association may become less sweet as a consequence. We trust the time will come in their lives when they will reconsider their former resolution to read our literature. The seed of truth once planted in the human heart is not easily uprooted, though it will sometimes lie dormant for years.

Some of the people had read *The Marvelous Work*, *The Church in Court*, *The Two-Story Book*, *With the Church in an Early Day*, *Joseph Smith and His Progenitors*, and a book of sermons, and still had an appetite for more, which will be supplied them by the Saints there, just as rapidly as they are ready.

A very pleasant feature of our work, (at least very pleasing to us), was the fact that in many cases persons to whom we loaned our books reloaned them to others, and talked with their friends and neighbors about the good things they had learned.

But the work was not nearly all done in handing out literature. We have stated that the Saints unitedly upheld the effort in prayer. Besides this Sister Pope and I had prayer together twice a day for the success of the work, and these seasons of prayer were the power behind the effort. Truly the Lord did mightily pour out his Spirit upon us when we petitioned him for the success of the work. If a public place of preaching could be procured in that city we believe a work of ingathering would soon follow, for certainly much light has been disseminated, and much misunderstanding has been removed.

At different times the Lord manifested to us in dreams and in other ways the condition existing. When we had only a small section of the city covered, we prayed to know what had been accomplished and the following dream was given:

Sister Pope and I stood beside a field which was partly plowed. I was explaining to her how plowing was done.

I said, "First, set a stake at the farther end of the field and then drive straight for that stake. Then let every succeeding furrow correspond with the first."

I said, pointing to the part that was plowed, "That is good plowing. It is perfectly straight and every furrow corresponds with all the rest, and the plowing is deep and the soil is well turned over. But there is much of the field yet to plow, and it will have to be done the same as the first part."

Later on, when we got into the part of the city

where they looked with disfavor on our proffered literature and nearly all turned us away from their doors, we besought the Lord for light, and Sister Pope by impression and I in dream were directed alike into another part of the city.

Just before leaving for General Conference we unitedly asked the Lord to let us see what had been accomplished by the distribution of literature in that city. In dream that night we traveled through a forest. Here and there we beheld great clusters of fruit and bunches of flowers. They were beautiful and well developed, still growing on the trees and bushes. As they came to perfection we saw a veil woven around them, inclosing them, but so transparent that we could see the fruit and flowers, spotless and lovely, shining through the gauzelike substance.

Awaking, and not fully understanding the dream, we sought for the interpretation, which was given in another dream in which we were told the fruit and flowers represented the souls being led to the church by our literature, and that as a bee seals over the honeycomb when it is filled with honey to preserve it, so these souls were being preserved for the work of the Lord until the time should come to gather them in. This dream cheered and comforted us. Brother Pope, also, was shown that conditions were not then ripe for gathering them in.

This manner of going over and over the same ground had the advantage of making us acquainted with many of the people, and a number of places became homes for us to visit in. We ever and always took the glorious news of the gospel with us.

One Presbyterian lady, who had read a number of our books and with whom I had become so intimate that I visited her once a week, said with tears in her eyes as I bade her good-bye, "I have many friends who come to see me, but they are not like you, and none of them do me the good you do." Yet this woman knew only of our work through our literature and our visits, resulting from distributing literature; she has never heard a sermon by our ministers, but she requested that I pray for her and write to her.

Some amusing incidents occurred, and some very delightful ones. At one place where we called the lady declared that she belonged to the "Bible Students" and never read any other church literature. We told her that broad-minded people read broadly and accepted truth from any source. She denied being narrow, and to prove that she was not she took a tract. When we called for it, it looked as though it had been read by a dozen people. She returned it very coldly, and when we asked the usual question, "How did you like it?" she replied, "I did not like it at all; it is nothing but trash." We called her attention to the fact that it contained many quotations from the Scriptures, and asked if she considered the

Scriptures trash. As the discussion proceeded a lady from within called to us to come in. We needed no second invitation, and as we entered the parlor we found an assembly of "Bible Students" there.

The lady of the house handed each of them a Bible, but to us she gave no Bible. We were Latter Day Saints, however, and we thought we could remember some things we had read in that good book. Well, the battle was on, and we were in it in earnest. There were five against two, and their five all talked; but we chose to let one of our number talk while the other silently but strongly held up her hands in fervent, effectual prayer. Scripture answers to their various questions and objections flowed swiftly through the mind and over the tongue, and for about half an hour there was no time lost; and then, we were left in full possession, for the ladies all with one consent began to make excuses that they must go home.

Our hostess, after they were gone, addressed us kindly, for the first time, and said she was glad she had met us. At a later period we met another of that company and she received us so cordially that it almost took our breath away, for we had gone to her door prepared for trouble.

A peculiar feature of this discussion was that Sister Lillian Pope, who was at home and knew nothing of what was transpiring, was impressed that we needed her prayers, and she arose from the piano and knelt in prayer for us just about the time we were in that meeting. So does the Lord care for his work, and surely the Spirit rested upon us in power while we talked.

In our visitations we found two different parties to whom the Utah Mormons had given literature. Both parties had received their doctrines willingly until they discovered that they still believed in the "grosser crimes" condemned by Jacob of old. This they could not indorse, and there they stopped their investigation. When we came to them with the unadulterated gospel they received our books gladly, and recommenced their investigation of the restored gospel. We asked to see the literature left by the Utah people and found that they also dealt in books of some value; one of them being a nice book on the restoration of the gospel in the latter days, and another, which we found in both homes, a nicely bound volume of the Book of Mormon. We believe this class of literature has something to do with their success as missionaries.

We remembered the children in the homes where we were enabled to arouse an interest in our work in one or both of the parents. In some instances we took them *Hopes*, but in two instances we gave them a copy of the *Gospel Quarterly* suited to their ages, and in both cases the children came to Sunday school afterwards.

One Saturday afternoon we went out for a walk and unexpectedly found ourself in front of a store where we had left books with the lady from time to time, but where the gentleman had expressed the desire not to see us. We forgot that it was Saturday, when the men have a half holiday, and as usual we went in to see the lady. Imagine our surprise when we found ourself face to face with the man of the house. We had called on gospel work and as we had no other excuse for being there, we determined to make the best of it. We talked on general lines for a little while, then gradually drifted onto the subject of religion. We discovered that he had soured on all kinds of religion, and as we had lost faith in all except one, we agreed beautifully on the graft and greed practiced in the name of religion. After settling the question of the false to the satisfaction of us both, we drew his attention to the fact that there was one honorable exception—The Church of Jesus Christ, reorganized in latter days.

He listened patiently to our explanations and then remarked: "It is hard to tell who is right when all claim to be right."

We replied, "God has given us two tests by which we may learn the truth about this matter; you can try either, or both, and it will solve the question. One is, 'Search the Scriptures,' and compare that which claims to be the church with the word of God. If it harmonizes in every point you may be sure it is right, but if it does not harmonize you may be just as sure it is wrong."

The lady spoke out and said, "I have done that with your church, and I know that it compares with the word of God."

The man said, "Well, I don't know."

I then gave them the other test. "Ask of God," and declared to them that he is just as approachable as he used to be and just as readily moved by the prayer of faith. Assurance beamed in the gentleman's face as he exclaimed with feeling, "I believe that; I believe that God will reveal himself to any who will seek him, and not get weary asking, until they receive."

I then arose to leave, and, as I did so, I suggested that they send their children to our Sunday school, and come themselves and see what they were being taught, instead of sending them to a Sunday school where they knew they were not going to get the proper kind of food. They did not promise, but next day we had the pleasure of greeting their five happy little ones at our Sunday school and they have been coming ever since.

We can not explain this visit, made unexpectedly as it was, only as the result of the guiding hand of God.

Frequently Sister Irene Pope, a girl of fifteen, accompanied me in our tract work. I soon realized

from her such a spirit of help, such an impartation of courage and strength as I had never felt from anyone so young before, though she was always a silent partner when in company. Fear is unknown to her heart, and her perfect confidence in the gospel made itself felt in what I believe to be the gift of helps: A helpful influence infusing strength in others. This sister, the only member of the church in school, raised her voice in defense of the character of Joseph Smith when the teacher was misrepresenting him before the school last winter.

By letter from Sister Pope we learn that the good work still goes on. She and others are keeping up the interest, and some who had refused to read more are again investigating the work.

Let no one think the work is all sunshine. Many homes will be closed against you, and from many doors you will be turned with scorn, but you will soon have no feelings to hurt—a splendid condition to get into when dealing with an opposing world.

MARGARET MACGREGOR.

OYEN, ALBERTA.

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#### PARENTS IN THE LORD.

My soul goes out to the children. We know of no other class of the human family who are more imposed upon, more ridiculed, and, in fact more seriously mistreated than many of the children of to-day.

We have often heard repeated, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20: 12). The children have perhaps heard these words many times from their fathers and mothers, when they had just said, "He is a bad boy," or, "She is a bad girl." I am afraid he or she will come to ruin. Fathers and mothers, did your sweet child ever hear you say this? Did he ever see the scorn and hate in your eyes, as he turned away in tears? Oh, how blind we are sometimes, and how far from the path of right. God has made the children this promise, but the promise is not being fulfilled. What is wrong? Who is responsible?

We read:

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. (Ephesians 6: 1-3.)

Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. (Colossians 3: 20, 21.)

It is right that children should obey their parents. It is also true that God's promises are conditional. If children are to realize upon the promises made, their parents must occupy so as to be "in the Lord."

As Saints of God, are we as parents truly in the Lord? Are we living pure and good lives? Are we striving to hold out faithfully? Are we contending

for the faith once delivered to the Saints? Do we love our friends and neighbors? Do we pray for our enemies,—pray in our homes and with our children? Do we speak kindly to our children? Do we teach them the gospel? Do we avoid provoking them to wrath? Are we bringing them up in the ways of the Lord? Have we gained their confidence in these matters? If not, we are not in the Lord, therefore we make void the promise of the Lord to our children—that it might be well with them, and that they might live long on the earth.

We hear the sad words, "Father never loved, or taught me"; or, "Mother never told me"; "They always did these things, and I thought it was right." Surely, fathers and mothers who neglect their duty to their families will come into condemnation in the day of final judgment.

How sad when children go out into this sinful world, without the remembrance of a kind and praying father and mother, without the preparation possible only in a home where God reigns supreme. As Saints, let us equip our own, and help other parents to sense their duty to their children. G. N. COX.

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### Our Work.

It is with delight we note such a widespread awakening interest in our work. We have little cheery notes of hail and greeting from many different quarters, and only hope all may get in line and send in their inspiring calls frequently.

We want to know what you are doing musically. Are you alive? Have you a choir—an orchestra? Are your children singing? Are they studying instrumental music? Remember the command was a positive one to us, "Cultivate the gifts of music and of song." Remember, God does nothing without reason, and if we but look into the future and realize what we are dreaming of as a church, we can see many bands of trained musicians consecrated to his service.

And he recognizes the uplifting, purifying effect music will have upon us also. It promotes self-effacement—one singer or one player must lose himself for the good of the whole. It teaches us humility, and faithfulness, that our service may be truly acceptable.

So let us all try to make this year the beginning of many things musically. Let us organize everywhere and make a start. Great results from small beginnings grow, and we may surprise ourselves.

And don't fail to tell The Staff all about it—your beginnings, your successes, your hopes; and your failures as well, if any there be, for they are often only the stepping stones to real development. Whatever you are doing will be of interest and value—either as incentive or warning.

### Notes of the Staff.

The Mount Zion Sunday School Orchestra, under the leadership of Brother Arthur H. Mills, gave their first annual concert on Tuesday evening, June 17. They were assisted by Mr. Claud Rader, concert violinist, of Kansas City, whose wife accompanied him, and the choir, under Mrs. Anderson's

direction. The whole concert passed off very creditably, the two numbers in which the choir of fifty voices and the orchestra of twenty pieces combined being especially inspirational and prophetic of what is to come when our musical forces are united.

Sister Pearl Crick gave a song recital at the Stone Church in Independence, Monday, June 29, which attracted a large attendance, and proved very delightful and enjoyable. Sister Pearl has been studying very faithfully for the past year with Miss Edna Forsythe, of Kansas City, and has made very creditable advancement. She is the daughter of Brother and Sister Roderick May, who are laboring as missionaries in England, and the widow of Brother Vernon Crick, son of Brother William Crick, well known to HERALD readers. We congratulate Sister Pearl, and wish for her continued and increasing success in her work.

Brother Norman W. Smith, who has lately passed his eightieth birth anniversary, was one of the pioneers along musical lines in Lamoni. He conducted a series of singing classes, early in the eighties, which were organized by President Joseph Smith, and were very generally attended by both the young and the old of the branch. Later he conducted the choir there for a number of years. He has also added to the musical compositions of our church, many of his songs having been used among the Saints for years. He has always been keenly alive to progress along musical lines and in response to our invitation has contributed the little article, "The best way to teach music to the young," for our encouragement.

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### The Best Way to Teach Music to the Young.

As I have been requested to write on this subject, I will try as best I can. In the first place, What is music? *It is food for the soul.* That being the case, all lovers of that kind of food should know how to use it.

My idea is that little children learn best by singing to them. They like to imitate and are greatly benefited in that way, and it is a great help to them when they are old enough to apply the rules used in music.

One thing of great importance is that every character used in teaching music should be thoroughly understood by those learning.

Care should be taken, as many get discouraged by trying to go ahead too fast. Learn what a pupil needs and then supply that need as fast as it can be used understandingly.

Care should also be taken in the use of the voice. Many have injured their voices by the tremulo style of singing. The tremulo may be used to better advantage in instrumental music, but should be shut off the vocal.

The best is what we want. NORMAN W. SMITH.

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### Omaha and Vicinity.

I am glad to say that Omaha and the districts about, so far as I am acquainted, are joining in the general awakening that seems to be taking place, with reference to the value of music to our lives and to our church services. Cooperation is being urged among branches in districts and at reunions, and the results are going to be big and grand.

The Omaha Branch enjoyed a visit, recently, from our general church chorister. We held a sacred concert the Sunday night he was with us. The audience appreciated the inspiring talk he gave, and also keenly enjoyed his violin numbers. There were twenty in the choir, and they responded very well to Brother Hoxie's directing. He encouraged them greatly by a short address to the choir members after the service.

The Council Bluffs choir has been doing good work, and recently joined with the Omaha choir in giving the cantata

"Daniel." This cantata was to have been given in Omaha the last week in March, but the tornado ruined the church, so we found it necessary to postpone it. It was given in Council Bluffs to a large and appreciative audience. The cantata was finally given in Omaha on Sunday evening of Children's Day, June 8. There were forty singers in the chorus, and they showed splendid ability.

We feel that the possibilities are splendid for a very good future in the choir work in the two branches.

P. N. CRAIG.

### An Appreciation.

It is with much pleasure that I note the establishment of a department in the HERALD given over to music. I have long hoped for something of this kind. I can see a wonderful, yes, a glorious future for this work in which we are engaged, and I feel that music will have much to do with it. Therefore, we should qualify ourselves by much study, and by dedicating our musical efforts to God, that thereby we may win many souls to him.

How wonderfully blessed is the one whom God has endowed with good vocal organs, whose voice is well trained, and who sings under the influence of the Spirit. Let us make our watchword, "The winning of souls for Christ," With this ever in mind our efforts in a musical way will be wonderfully blessed. New accessions, as well as much edification to the branches, will follow where we have members who are musically gifted, and truly alive to the needs of good music and its possibilities when properly rendered. What more inspiring sight could one desire to see than an assembly of God's people, properly attuned, raising voice and mind in songs of praise and adoration!

The Nauvoo district conference in June took the necessary steps toward establishing a district choir, under supervision of Brother Hoxie, which no doubt will prove beneficial to both district and general conventions, as well as to the district.

Under the caption, "Singing school," in the HERALD for June 18, we note a query by the editor of this department relative to the merits of the old-fashioned singing school versus public-school music. While there is much that might be said in favor of both, personally, from observation I am inclined to favor the singing school, for the reason that an instructor or leader of a singing class is generally more qualified to teach music than is the average public-school teacher, upon whom most of the musical instruction devolves, the regular public-school musical instructor merely making a weekly and very limited visit to each room, the pupils getting little or no individual instruction. Also from a psychological standpoint the singing school has a decided advantage, by reason of the fact that the minds of all present are fixed upon the subject at hand, while the reverse is true in the public-school room, because of the presence of many who have no gift in a musical way, or because of a lack of proper understanding, which results in a refusal to place the mind in harmony with the subject matter.

I hope, however, that none will construe this to mean that I would abolish public-school music, for such is far from my thoughts. My admonition to our young would be to absorb all that they can, whether it be public school instruction or through the singing school. By all means they should avail themselves of one at least, and both when possible.

In closing, permit me to express my deep appreciation of the work done by the General Conference Choir at the last session. Let the good work roll on.

Yours for the advancement of the kingdom,

JOHN E. BAKER.

OTTUMWA, IOWA, 718 West Street.

### Reading Music.

Of all inventions and improvements relating to music, none are of more value than the invention of characters called "notes." By their arrangement upon the degrees of the staff they stand as symbols or signs of tones. Just as truly as written or printed words represent ideas to those who can or will read them, so the arrangement of notes upon the staff represent the tune, or parts accompanying, or both, to all who can or will read them. Thus we may become familiar with the compositions of those whom we have never seen or heard—those in various parts of the world.

This is such a blessing to humanity that everyone who can sing at all should diligently endeavor to acquire ability to read printed music. When this knowledge is once obtained, we are not dependent upon our ears alone in learning new songs, by hearing others sing them. We sing from our own knowledge, and can sing songs we never saw or heard before. In this way we come at once in touch with the tune and harmony as the author designed them, and need not be misled by the mistakes of those who sing by rote only.

Years ago more attention was given to vocal note reading than now. The reason for this decline, we believe, is due to the great increase in the production, and cheapening in prices of musical instruments, chiefly the organ and piano, thereby enabling nearly every home to possess an instrument. With an instrument in the home our children have naturally turned their minds to the cultivation of a knowledge of instrumental music, which is all good enough and proper; but we are neglecting the culture of singing at sight. So many persons readily acquire ability to play the organ and piano, which is by the "letter and finger method," that they soon drift into the habit of singing by following the instrument, without any knowledge of vocal pitch; and if taken away from the instrument very few can tell one note from another. Is it not time that all who desire to sing turn their attention to the study of the rudiments of vocal music? Is there any attainment more to be desired than ability to sing a new song at sight without the aid of an instrument? Anyone with a love for music and song, a capable perception of pitch, and an earnest desire to learn the theory, can learn it just as easily as they learned to read the language of their mother tongue. It only requires determination and persistent continuity. To some it seems a great mystery and beyond their power to comprehend, while the fact is, the theory consists of a great many little things, all essential, and all easily learned, one at a time. Those little things taken together as a whole comprise one of the grandest systems on earth for the joy, comfort, consolation, blessing, and uplifting of humanity.

Latter Day Saints, above all others, should seek to master this system, as song has always occupied a chief place in all our services, and thus make our singing as a people more and more a great power for good. Furthermore, in our endeavor to acquire this knowledge, we are acting in harmony with the instruction given to the church in the revelation of 1887.

We sincerely hope the time is at hand when there shall be a great forward movement in the understanding of this beneficial system, and that we may "sing with the understanding" of the music as well as "with the spirit" of the words.

H. E. MOLER.

PALMERSVILLE, TENNESSEE, June 14, 1913.

Contributions to this column or correspondence relative to same should be addressed to Audentia Anderson, 1300 West Electric, Independence, Missouri.—EDITORS.

# Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

## Woman's Auxiliary,---August Reading.

(Home and Child Welfare Department.)

### SUMMER DRINKS.

The particular object of this department is to conserve the welfare of the children. Certain writers are calling attention to the prevalence of nervousness in school children, and are pointing out as causes some things which are not generally regarded as injurious to health. It may be surprising to learn that among these are some of the drinks so popular in the summer months.

The *Good Housekeeping Magazine* has a department conducted by Doctor Harvey W. Wiley, formerly Chief of the Bureau of Chemistry, United States Department of Agriculture. In the May issue, Doctor Wiley asks, "What is it that has ruined the children's nerves? In my opinion it does not, as a rule, come from overstudy, though occasionally that might have been the case. The trouble with the children of this country is that, after the manner of their parents, they are subjected to exhilaration by stimulants of various kinds, which have no food value and can work only injury. I refer especially to tea and coffee at home, the acquisition by the young boys of the tobacco habit, and the indulgence by the boys and girls in the so-called soft drinks which contain cocaine or caffeine. Fortunately the effectiveness of the campaign against cocaine has driven most of the beverages containing it from the soda fountains, but this is not true of those containing caffeine."

"The Drug Division of the Department of Agriculture secured the names of over one hundred so-called soft drinks sold at soda fountains which contained either caffeine or cocaine or both. As a rule, no soda fountain sells over two or three of these soft drinks, but they are offered in the large numbers which I have mentioned in the various parts of the country. Inasmuch as every authority has agreed that cocaine is to be kept out of foods, I shall confine my remarks solely to those products containing caffeine.

"The health officers of Washington issued a letter of caution to parents in which it was urged that they should not allow their children to use tea or coffee at home. Nothing was said in the circular, however, about patronizing soda fountains where beverages containing caffeine were sold. In point of fact, it is commonly admitted by experts that caffeine-bearing beverages, taken upon an empty stomach, are

more injurious than the same amount of caffeine would be, consumed with meals. . . . The name of one of these beverages most frequently found at soda fountains is Coca-Cola. Indeed, it is somewhat rare at the present time to find a soda fountain that does not sell this beverage. A glass of Coca-Cola contains about the same amount of caffeine as a cup of tea or coffee. . . . The authorities should be as careful to caution against the use of Coca-Cola as against coffee and tea. It is bad enough for grown people to drink these beverages without offering them to children."

### CAFFEINE—THEINE.

"Caffeine, found in coffee, is a principle identical with theine, found in tea. Cocoa and chocolate contain substances similar to theine and equally harmful, though present in much less proportion than in tea. Coffee, cocoa, and chocolate rank in the same category with tea, as beverages which are more or less harmful.

"Custom has made the use of these beverages so common that most people seldom stop to inquire into their nature. Doubtless the question arises in many minds, if these beverages contain such poisons, why do they not more commonly produce fatal results? Because a tolerance of the poison is established in the system by use, as in the case of tobacco and other narcotics and stimulants; but that the poisons surely though insidiously are doing their work is attested by the prevalence of numerous disorders of the digestive and nervous systems, directly attributable to the use of these beverages.

"Tea is often spoken of as 'the cup that cheers but not inebriates.' 'The cup that may cheer yet does injury' would be nearer the truth, for there is every evidence to prove that this common beverage is exceedingly harmful, and that the evils of its excessive use are second only to those of tobacco and alcohol. Tea contains two harmful substances, theine and tannin,—from three to six per cent of the former and more than one fourth of its weight of the latter. Theine is a poison belonging to the same class of poisonous alkaloids, and is closely allied to cocaine. Tannin (a substance used in tanning leather) is an astringent exercising a powerful effect in delaying salivary and stomach digestion, thus becoming one of the most common causes of digestive disorder. It is also a matter of frequent observation that sleeplessness, palpitation of the heart, and various disorders of the nervous system frequently follow the prolonged use of tea."—Science in the Kitchen.

### STIMULANTS—NOT FOOD.

Doctor Frank Overton, late House Surgeon to the City Hospital, New York, in Applied Physiology, says: "Tea and coffee are often supposed to supply food to the body. They belong to the class of substances which, acting through the nervous system, spur on the work of the cells of the body, especially of the brain. They supply no heat or energy for the extra exertion. Substances which excite the cells to action, without giving them material out of which to develop heat and energy, are stimulants. The active principle of tea and coffee is a stimulating substance called caffeine which spurs the cells of the body to do more work. They enable a person to do a larger amount of work in an emergency, and when the body is tired they rouse the digestive and assimilative organs to renewed activity."

Upon this point Science in the Kitchen says: "The dependence of the habitual tea drinker upon the beverage, and the sense of loss experienced when deprived of it, are among the strongest proofs of its evil effects, and should be warnings against its use. No such physical discomfort is experienced when deprived of any article of ordinary food. The use of tea makes one feel bright and fresh when really exhausted;

but, like all other stimulants, it is by exciting vital action above the normal without supplying extra force to support the extra expenditure. The fact that a person feels tired is evidence that the system demands rest, that his body is worn and needs repair; but the relief experienced after a cup of tea is not recuperation. Instead, it indicates that his nerves are so affected that they are insensible to fatigue."

Other reliable authorities tell us that the chief action of coffee is stimulating rather than nourishing, and that it makes us forget we are tired, which may be pleasant even though not desirable; for "if we know we are tired we will rest, and so the material which has been worn out by exercise will have a chance to be removed and replaced by new material. But if we forget we are weary, we, perhaps, will continue and so destroy more tissue than will be rebuilt, and so we shall tend to break down." "Whenever a patient has become addicted to the use of stimulants, anodynes, or coffee, an effort must be made at once, without a compromise, to break up the dependence upon either of these insidious poisons to the nervous system."

#### A GOOD RULE OF CONDUCT.

"A very good rule of conduct in all cases where there is a doubt, is to give yourself the benefit of the doubt. There is not the least doubt that you can do without either tea or coffee, and not be harmed; therefore, to give yourself the benefit of the doubt, is to stay on the safe side, and not use either. Water will not stimulate you, nor harden the albumen, nor check waste. Three fourths of the body is water, while tea and coffee are not natural constituents of the body. The only good they do in the system is by the water they introduce."

#### HOT DRINKS—COLD DRINKS.

Soon after the organization of the church, the Lord gave the revelation known among us as The Word of Wisdom, in which he counseled the Saints not to use hot drinks. Tea and coffee were then, as they are now, the principal hot drinks. The main objection to these drinks is in the caffeine (theine), which they contain, which is also present in the cold drinks, iced tea, Coca-Cola, and some other soda fountain drinks, and is equally harmful whether imbibed in hot or cold drinks.

The State University of Iowa, through the Department of Physical Training and Athletics, gives out the following advice: "Coffee and tea are stimulants. They should be discarded. When used in excess they are as harmful as alcoholic and malt liquors. 'The place of cocoa in the diet is really not very different from that of tea and coffee.'—(Hutchinson.) The action of cocoa on the nervous system is less—as it contains less alkaloids. It has some slight nutritive value owing to the presence of the cocoa fat but is a source of irritation and sour stomach to many, owing to the difficulty in the digestion of the fat. . . . Do not drink ice-cold water at any time."

Another authority (Blaisdell) says upon this last point: "The temptation to drink freely of ice-water in hot weather is rarely resisted. It should be sipped slowly and only a small amount taken at a time. It is a dangerous thing to drink ice-water in great gulps when overheated. The proper way is to rinse the mouth and take slowly a few swallows."

#### "SOAPSUDS AS A BEVERAGE."

An article under the above heading appears in the *Literary Digest* of May 31. It quotes from the Health Bulletin of New York City the following paragraph: "The average person who drinks soda-water, sarsaparilla, cream soda, root beer, and other so-called 'soft drinks', probably imagines, if he gives any thought to the matter, that the creamy, deep foam which tops his glass results naturally from the libera-

tion of the carbonic-acid gas therein contained. Such, unfortunately, is frequently not the case, the foam, especially when deep, white, and creamy, being sometimes produced artificially by the addition of a substance known as soapbark, various preparations of which are upon the market. 'Soapbark' is poisonous and markedly so, its toxic principle being soaptoxin. On this account the department of health has determined to prohibit its use, and henceforth, if the cheaper grades of soda water, etc., do not present so attractive an appearance as heretofore, they will at least exercise no detrimental effect upon the community."

#### WHOLESOME DRINKS.

There are wholesome drinks which may be used instead of those harmful ones against which scientists are warning us. "Hot milk, hot water, hot lemonades, the various grain coffees (homemade) are excellent substitutes for tea and coffee, if a warm drink is desired."—Science in the Kitchen.

"The most wholesome drinks are water, kumyss, buttermilk, oatmeal water, and lemonade."—Iowa State University.

Pleasant and refreshing drinks may also be made by combining the juices of other fruits with that of the lemon.

#### SHALL WE HEED THE WARNING?

The heavenly Father, loving and all-wise, has spoken to us, saying, "I have warned you and forewarn you." There has also come to us a warning from health officers of our land, and that which they say is in harmony with the word of the Lord. Shall we not heed the warning and banish from the menu of the children those things which injure the nerves, excite undue activity, or produce unnatural stimulation; and shall we not substitute in their place a wholesome, nutritious, simple diet, which may enable them to become healthy and valuable members of society and of the church?

CALLIE B. STEBBINS.

CHRISTIANA SALYARDS.

#### The Prayer Union.

Subject for the fourth Thursday of July.

For the Sunday schools, Zion's Religio, and all the auxiliary departments of the church. That each may help to bring about the exalted condition of purity and righteousness that God demands and expects of his people—the oneness in heart and purpose for which Christ prayed.

Scripture lesson: James 1: 19-27.

Memory text: James 1: 26.

#### REQUESTS FOR PRAYERS.

Such pitiful letters come to this column from those bowed down under divers afflictions that the sincere desire wells up in our heart that those enrolled in the Prayer Union may be faithful in bearing up in their petitions those who need the sympathy and prayers of the Saints.

From Pine Barren, Florida, comes the plea of Sister Sallie Booker, who is the mother of ten children and who has become blind. The doctors have not, as yet, been able to help her. This sister certainly should have our earnest supplications in her behalf.

We are requested also to pray for Mrs. Martha Murphy, of 1621 Pinkney Street, Omaha, Nebraska. This sister is sick and depressed over the loss of a relative. It may be there are those who have time who could write a few words of cheer to this sad sister. The letter to us suggests this.

Another letter comes to us which requests the union to pray for Sister S. C. Rippe, who has lately united with the church. She is afflicted with lung weakness. Her sister earnestly asks us to pray for her. This letter is very short, not more than a half dozen lines, but it speaks whole volumes of anguish to the heart of one who knows the sad experience

of seeing a loved one fade away under the dread power of disease.

From Lower Lake, California, comes the request of a little mother who can not call upon the elders for administration, because there are none within her reach. We are acquainted with this sister, and know her purity of heart and earnestness of desire. We commend her to the love of the Saints, and join our request with hers, that you may remember her when you pray God to bless the suffering ones.

## Letter Department

### The Veteran Missionary.

A TRIBUTE.

Announcement in the HERALD and other journals of the "passing" of Patriarch Edmund C. Briggs, who died at Independence, Missouri, July 4, was a surprise to us, and was otherwise striking as an event in the Reorganized Church.

I became personally acquainted with him while laboring in the State of Michigan about thirty-six years ago, but have known him by reputation as a missionary of the church since 1855, or thereabouts. I have watched his labors as one of, if not the first, missionary of the Reorganized Church of Jesus Christ of Latter Day Saints. He was out in the interests of the cause since 1852, at least, and has been, therefore, a witness of its developments from then to the present, a period of more than sixty years, excepting a few years, during which time he was engaged in secular affairs.

He was all those years an active, wide-awake laborer in the ministry. What higher, nobler calling could he have been engaged in on earth? He was a witness to much, and of the dark, sad results of the apostasy of and under Brigham Young, and those associated with him, in 1845 and on.

Apostle Briggs perhaps did as much to reclaim the captives of Brighamism as any missionary of the church, although we must never forget the great work done by President W. W. Blair; Apostle Alexander H. Smith, David H. Smith, of the First Presidency, and others, including Apostle Joseph Luff, Brethren Briggs and Alexander McCord went on their first mission to Utah in 1863, before any railroad had traversed the western plains, or the Union Pacific Railway had entered Salt Lake City. Elder Briggs was there to emancipate the captives of error and religious darkness about as soon as General Connor entered the Territory of Utah to see that governmental order was preserved there.

Elder Briggs kept in the van in ministerial affairs of the church, and when in the field was always active, and awake to the interests of the work. He was attractive in his work. He was alive, an able defender of the word. He was a very interesting fireside preacher, or religious conversationalist. His was a lengthy ministry; his range of acquaintance with men was large; his friends many.

What could more greatly commend his life than such a lengthy, accepted ministry, his favorable service of God and his fellow men? His example and his faithfulness should be emulated.

May God comfort his widow, and may blessings of righteousness and encouragement attend his children in a life of usefulness.

In bonds,

C. SCOTT.

BARTLETT, IOWA, July 10, 1913.

### A WORD OF GRATITUDE.

In the year 1860 a report reached my ears, in the wilds of Nebraska, that Joseph Smith, the eldest son of the martyred President of the Church of Latter Day Saints, had been called of God to fill the place made vacant by the death of his

father. Knowing of the craft of Brigham Young, I thought it was a move of his to decoy those who had refused to follow him to Utah, and those who had left Brighamism in disgust to return there. I being one of the latter class, paid no attention to the story.

I knew nothing of any other faction of the church than that in Utah, and I had no use for that. But in the month of February, 1861, I visited my nearest neighbor, and he handed me a paper. It had been sent to me from Elder E. C. Briggs, an entire stranger to me. He was laboring in Iowa in the interest of the Reorganized Church, and some one had told him that I was living in Nebraska and had left Utah.

The paper was a number of THE TRUE LATTER DAY SAINTS' HERALD. Such was its title. I read it aloud to my neighbor, and with the reading there came to me the Spirit of God, bearing testimony of its truth. I returned to my cabin, told my family what I had received, and read to them the good tidings. My family altar had been neglected, because of the wrongdoing of those who claimed to be "The Lord's anointed," but now my cabin was turned into a house of prayer. My wife and children accepted the message as divine.

We concluded that I should go over into Iowa to seek the elders of the Reorganization, and make further investigation. Wife baked me a few cookies, and in the latter part of February I started for Iowa. Arriving at Council Bluffs, I found Elders E. C. Briggs and W. W. Blair preaching on Kegg Creek, ten miles east of Council Bluffs. I made known my mission, and investigated their claim still further. I tarried with them, and from there went with them to Farm Creek. Having become thoroughly satisfied that God was with them, and was renewing his work, and had called the heir to the Presidency to lead his flock, I renewed my covenant with God, being rebaptized at my request, by Elder Blair, in Kegg Creek, on March 3, 1861. I was confirmed by Elders Blair and Briggs.

Both these brethren have gone to their reward, and I thank God for their life and labors, because they have blessed my life, as instruments in God's hands. No braver soldier of the cross have I known than our dear, lamented Brother E. C. Briggs. In his righteous zeal he has blessed thousands of his fellow men. Holding his memory sacred, I remain,

Gratefully,

CHARLES DERRY.

CAMERON, ONTARIO.

*Editors Herald:* When I read the many letters in the HERALD I think of the great work that is being done; of the many who have received the gospel; and still of the many who have not yet been blessed with this glorious message.

At present our branch is very low. Many seem indifferent and uninterested, and when some shirk it is hard for others to work; at least where they are so few in number. The active ones seem to be getting less instead of more.

Brother Joseph Perrin is at present confined to his bed with a paralytic stroke, which occurred some weeks ago. He is in his eightieth year, and as age is against him, very little hope is held out for his recovery.

On June 21 a very sad event occurred when my young cousin, Maggie Ethel, daughter of Elder Felix Northey, of Fenelon Falls, aged fourteen years, died. She had been really ill only a couple of weeks, although ailing for some time. She seemed to know that her earthly career was nearly ended, and seemed rather prepared to go, although she never once mentioned death. She was baptized June 24, 1910, by Elder John Shields. She leaves to mourn a father, mother, two half-brothers, one half-sister, five sisters, and four brothers. We wonder why one so young, so full of life, and just blooming into womanhood should be called away, but "the Lord

knows why, and that's enough." Elder James PycocK preached the funeral sermon, and a large concourse of friends followed the remains to the Fenelon Falls cemetery, where she was interred.

Pray for me, dear Saints, that I may have the Spirit of the heavenly Father to guide me, and that I may be one of the flock who will be gathered to the great Shepherd in Zion.

I remain your sister in the true faith,

FLORENCE BRADEN.

HOLDENVILLE, OKLAHOMA, June 29, 1913.

*Editors Herald:* One of the greatest pleasures I have in the HERALD is in reading the many letters from the faithful brothers and sisters. They give me new courage to press on.

Our little branch has been enjoying a greater degree of the gentle influence of the Holy Spirit. Last Sunday our heavenly Father through two of his servants gave us words of encouragement.

Oh, dear Saints, if we could or would, only live more humbly, and try to heed the pleadings of our Father in heaven! We are enlisted in the army of the Lord. We have made a covenant with God to serve and obey him. Will we be true to our covenant, or be as Israel of old? Those who live faithful to the end shall receive the crown of eternal life. This does not mean just to believe the work is true, but to live it.

The best investment I ever made was when I enlisted in this work. The Lord is not slack in giving to the faithful and true. When I see Saints dilatory, having the spirit of fault-finding, and throwing down the armor, I am made sad at heart. We can not afford to cease working for the Lord. By faithful service to the Master we may help others as well as ourselves. So let us be faithful, obedient and true.

Your brother for the upbuilding of this great work,

C. T. SHEPPARD.

UTE, IOWA, June 30, 1913.

*Editors Herald:* This leaves us strong in the faith once delivered to the Saints. Physically we are in better health than we have been for many years. Thanks to God and the faithful Saints who prayed for my recovery.

One year ago doctors and friends had little hope of my living. My condition was such that the doctors said I would have to undergo a series of operations, and then it was doubtful if my life could be saved. I stopped the doctor's treatment and relied on God alone. I began to improve at once. I was administered to several times. Now I am able to do my work and care for my babies. The burden of my prayer was that I might be spared to raise my little boys. I now weigh one hundred and fifty-nine pounds and feel well most of the time. I consider this a very great blessing.

Our town has just gone through its annual siege of measles, and the children were very sick; some of them were given up to die. I dreaded for my babies to get the disease. I watched them closely, and kept their systems in good condition. I prayed continually, not that they might be spared from catching the disease, but that they might not be very sick, and that there would be no bad after effects. I never saw children go through the measles easier, and I believe they are as well now as ever. I praise God for his special care over us.

Temporally we have never been in a place where we could do better. My husband has regular employment. He is also taking a correspondence course in general illustrating, which we hope will better our condition financially.

Dear Saints, we need your prayers, as there has never been a time in our lives when we have been subjected to

such severe and unjust persecution as at the present. The people here are very bitter against our church.

I do not know whether any of our people ever preached here or not, but elders of the Utah Church have preached on the streets, and I have found several tracts left by them here. We have distributed our literature quite liberally. For a while we had a box in the depot, but the agent has torn it down, and if we leave papers in the seats he gathers them up and destroys them. He serves the Adventists the same way. Our mayor, and, by the way, city editor, once lived at Pisgah. They ran a paper there, and became acquainted with the Saints. They speak very highly of them. The justice of the peace is a close friend of ours. We have not many friends here, but our friends are among the best people in the town.

I believe an elder would be made welcome here by the officials of the town, and while the weather is so warm we could hold street meetings. I do not think it impossible to get the use of a building to preach in, but I believe more could be accomplished in the open air. We will gladly care for an elder if one should come. There are a few others here who I know would help. If any of the elders can come I believe much good might be done.

Earnestly praying for the triumph of the cause, and the second coming of our Prince of peace,

SADIE BURCH.

LOVELAND, IOWA, July 1, 1913.

*Editors Herald:* There have been a few Saints at this place for the last twenty years, but no work has been done here for some time, until a year ago last February, when Brother John Lentell, of Independence, Missouri, came and preached thirteen sermons. These efforts were pleasing to the Saints and some of our good neighbors.

Last February Brother H. N. Pierce of Bartlett, Iowa, came and held a series of meetings, which ended with six new members added to our number. On the 26th of April Brother Pierce baptized three more. On the 27th Brethren John Hansen and Sam Harding of Council Bluffs came and helped with the confirming, and we organized a Sunday school, which we hold each Sunday at 2 o'clock. Some of the brethren come and preach for us each Sunday, and Brother Samuel Harding comes the first Sunday of each month and administers the sacrament.

Following up the work, Brother Pierce returned at different times, preaching, visiting among the people, and answering questions. On June 29 he baptized four more. On this day we had an enjoyable time. Brother Pierce preached at ten o'clock, at two we had our Sunday school, and at three Bro. John Lentell preached. Brother Fry, of Missouri Valley, and Brother McDonald, of Magnolia, Iowa, were with us in the afternoon, and helped confirm the four that were baptized, and bless three children. Brother Lentell preached again in the evening.

We hope, the time will come when we may have a branch here, as we are so far from our branch now. There are others here who will be Saints ere long, we think. There are twenty members here now. We have an attendance at Sunday school of about forty.

Pray for me and for the upbuilding of the work in this place.

Your sister in the one gospel,

GRACE HOYT.

#### Extracts from Letters.

Mary Stein, Geneseo, Illinois: "Elder O. E. Sade is to begin services in the city park here, July 14. We ask the Saints to pray that the Lord may give us souls for hire."

Edwin Kindel Bair, Webb City, Missouri: "At different times during the last year several short articles appeared in the HERALD and in our Sunday school paper, some of said sketches lauding and applauding Robert Burns, and quoting as references, Carlyle, Drummond, Emerson, etc., to show how great a man Burns was. One writer placed Burns on equal footing with our martyred Lincoln. Another writer puts him alongside of such men as Scott and Milton. And still a third calls Burns the first 'gentleman' of Europe; it would be interesting to know who the said writer would nominate as first 'blackguard' of the literary world. Had I not met some European gentlemen I might be induced to believe that the standard of Europe was as low as Burns; but fortunately such is not the truth."

## News from Missions

### Southern Michigan and Northern Indiana.

Perhaps a "wee dotty dimple" from this section of the vineyard will not be uninteresting to your many readers. The torrid condition of the weather seems to have passed along, at least temporarily, and a pleasant, cool wave, preceded by genial showers, has infused enthusiasm into enterprises, and everyone seems to have awakened from a listless, heated, exhausted condition.

The church work hereabout is on the move toward higher ground, the beehive is a hum with industry. Sunday afternoon a large crowd of Saints and friends gathered at the river—Yellow River—and we led five precious souls out into the clear waters, and buried them with Christ by baptism unto death; viz, Brother Charles Prettyman, his wife, Sister Eva, and son, Charles, jr., Sister Carrie Hudson, and daughter Fern. It was a time when the silent tear coursed down the cheek.

This makes seven we have baptized here since we were permitted to give a course of lectures on the subject: "Does Bible prophecy and American Archæology sustain the contention of the Latter Day Saints with reference to the Book of Mormon?" Others are persuaded, and pause at the doorstep of wisdom. Brother and Sister J. B. Prettyman, though aging, are as young in service of church as the "steen year old." The Sunday school and Religio are moving strongly, and gladsomely in the right direction. Outsiders are interested.

June 14 and 15 I stepped over the line into Ohio, by urgent request, and joined Elder Brown, of Canada, in conducting a new church opening at Oak Harbor. The Saints and friends at this point have erected a beautiful edifice at a cost of about \$2,500, with a bell in the tower ringing out in harmony with the deed of this lot: "Free to other denominations when not in use by the party who built it."

The religious spirit at that place has been bitter and proscriptive against the Saints, and this moved the better element to espouse the Saints' cause to erect the house of worship. The animus of the opposition may be seen in that they interpreted the letters "L. D. S." in the glass above the entrance to mean a "Lot of Damn Soaks." Please let their light shine, for religion, in some instances, is progressive—like a crawfish.

The opening was well conducted, and largely attended. The preachers enjoyed it, and the Saints are to be commended for their sacrifice and zeal. A nonmember gave the lot for the building, and a great deal of the work was donated. So may the cause grow strong all along the line.

The local work at Coldwater is in good shape. The Sunday school is interesting, under the care of Brother J. Dean Corless, with an efficient corps of teachers. They are now

planning Children's Day exercises. Coldwater Saints are blessed in that they are endowed with ability to execute—musically, literarily, and otherwise. The Religio, under the presidency of Sister Clara Kellogg, must move up in the right sphere. Sister Kellogg is one of our popular educators in the city schools, and energy like hers and an understanding of the law of average, things will adjust all right. Brother Starr Corless as president, conducts the affairs of the branch with wisdom and modesty.

We see nothing to hinder the prosperity of righteousness, when a concentrated effort is made along the line. A little more sacrifice and faith on the part of all will accomplish wonderful results. The Savior informed the church at Smyrna that he knew their works and tribulation and poverty, but being in possession of eternal life, they were rich (Revelation 2:9). To be lovers of ease and pleasure more than lovers of God, is to be "dead while we live."

The, recent district conference held at Lansing, June 7 and 8, was a representative one, the junior element of the church in these parts being in evidence. Business passed to the records for action pleasantly. The spirit of fellowship beamed in most all faces, and the fires of hope and good resolution glowed on the altar of hearts. There was a conspicuous absence of the faces of the old veterans, who in days ago were "set for the defense of the gospel." This fact mellowed the feelings into pathetic tenderness. Some have finished their work and passed over to the scenes of the heavenly Eden, to the quiet of the just. Others, disqualified by the infirmities of age, are waiting till the shadows are a little longer grown. Still others who have strength granted to cling to the rod, were present with complacency, encouraging the coming hope of the cause—the young. God grant the brightness of the armor.

More calls than we can fill.

Hopefully yours,

S. W. L. SCOTT.

### Western Oklahoma.

We are still trying to establish the work in this part of the vineyard. About June 1 Brother Case and I brought the tent to Eagle City, a new opening made last winter, and began a meeting which lasted three weeks. We had a certain reverend, an obscure preacher, to emphasize the other side by employing the usual method of opposition by false accusation, etc., which only showed the spirit he was of, and made the truth appear better by comparison. We baptized nine during the meeting. The ranters say that they are going to change the name of the town from Eagle City to Salt Lake City. They are determined that we belong there, notwithstanding that they have heard a full explanation of the difference, etc.

Near July 1 I came to Hammon, Oklahoma, to hold a meeting with the Indians. I went about a mile from town to the camp of Chief White Shield, who is the head chief of the whole tribe of Cheyennes. He is a very nice man. He does not speak English. He has two grown boys, and lives in a nice four room cottage. The Indians usually form a permanent camp around their leading men. There is quite a large camp at his place. Upon meeting the chief I stated my business and desires. He invited me to stay all night, and to preach to them at night. I did so, taking supper and breakfast with his family. I gave them a lantern lecture, showing them the ruins of their ancestors, telling them of their identity, and some of the promises to them. They always seem interested in our preaching.

There was a little girl present who was at our meeting at Clinton last February, who was administered to at that time for blindness. She is now all right, except for a weakness of the eyes. They seem to think the administration was ef-

fective. A young man who was there at that time says he will be baptized when we have another meeting.

I am of the opinion that we will be able to baptize many of the Lamanites, but where the great task will occur will be in developing them,—inducing them to cease to be idle, and teaching them to be industrious. It seems to me that we can never make any permanent headway so long as they are moving around. A branch might be organized here to-day and to-morrow they would load their tents and scatter to the four winds. Perhaps colonization should be simultaneous with the establishment of the work.

We will work as the way opens up, however. We know that the means has been placed in our hands to reclaim them, and we are sure that it shall be done.

Yours in bonds,  
A. H. CHRISTENSEN.

### Des Moines, Iowa.

We had the privilege of attending the late General Conference, and upon learning our mission was Des Moines District, Iowa, we began to think about our new field of labor, and what the year might bring forth. Returning home to Omaha, preparations were made to remove our family to Des Moines, Iowa, where we arrived about June 1 and are now located at 811 East Twelfth Street.

We met with the Saints of the district in conference at Des Moines, June 7 and 8, and found them to be nice, hospitable people. We met our colaborer, Elder D. J. Williams, of Hiteman, Iowa, at this conference, and here made arrangements for tent work. We opened with the tent at Boone, Iowa, the following week. We are now entering in upon our fourth week here, with not a break in our meetings. Splendid attendance and splendid interest, as high as two hundred attending on Sunday evenings. We had the honor of conducting three precious souls into the kingdom of God, and several more are near the door, so we feel thankful to our heavenly Father for so abundantly blessing us in our first effort in our new field. I want to say right here that I think much of our success is due largely to the splendid efforts of Brother J. F. Mintun and Brother M. M. Turpen who were here for six weeks last year.

We expect to go to Nevada, Iowa, for a series of meetings before taking the tent to Rhodes, Iowa, for reunion work, about August 15. We trust the Lord will be with us there. This is Brother Williams's first year in the mission field, but he is a fine young man, who makes friends wherever he goes. We are both young in years as well as experience, but we hope to make good, and at the same time remain humble and prayerful.

We would be glad to hear of any isolated Saints of this district, and if possible we will call upon them some time during the year. Trust all who can will attend the district reunion.

Trusting the work is moving onward and upward, in all the vast fields, I am,

Your brother in gospel bonds,  
J. L. PARKER.

### New York.

Just a word from the New York District. There are some very pleasing features to the work here. Results are being manifest. The untiring efforts of the faithful in Sunday school picnic of the Niagara Falls school, held at Queenstown coming members of the body of Christ.

Sunday, June 29, being Children's Day at Buffalo, the entire day was given over to children's work: Sunday school at 9.45 a. m.; a talk to the children and the duty of parents toward them, at 11 a. m. At 2.30, at Fort Erie, on the

Canadian shore of the Niagara River, four children were baptized; in the evening a very pleasing and profitable entertainment was rendered by the little ones.

On July 4, the writer was privileged to attend the Sunday school picnic of the Niagara Falls school, held at Queenstown Heights, Ontario. A very pleasant time was enjoyed. It was not really a celebration of the glorious Fourth. We were on British soil, hence the American enthusiasm was kept in check; but the day was very much enjoyed.

Sunday, the 6th, was a day to be remembered by many as one marked by divine approval. The 11 o'clock service at Niagara Falls was a feast, it being sacrament service. The Holy Spirit was present to encourage and bless the Saints. Eyes were moistened with tears, hearts were made glad. At 12.30 the priesthood entered into a lengthy meeting, called by the district president. There again the good Spirit was manifest. We took our leave for Buffalo, arriving for the evening service, it being sacrament and confirmation meeting. God's Holy Spirit was present from the beginning. All were made glad, all were strengthened; hope was brightened, and I think all went away resolved to meet the demands of life in a manner pleasing to God.

May our heavenly Father be praised for this another marked manifestation of divine favor. Truly God is still God, and is mindful of his creatures when they are striving to do what he requires of them.

Yours for the onward progress of Zion's cause,  
A. E. STONE.

## News from Branches

### Wichita, Kansas.

We are not gathering them in by the hundreds at Wichita, but we are trying to sow the good seed, and reap a little of the fruit from seed sown by others before us.

Last summer the undersigned opened the work on the streets here, with good interest. Large crowds gathered every night to hear the good news of the gospel restored. Brethren Davis and Slye came a week later, and we continued the work for eight weeks. Before closing, the writer baptized one, Brother Samuel Moss, and just before leaving, Brother Slye baptized an aged sister, now in Iowa. Others have been baptized since.

Last December I started meetings at the noon hour at the shops where I am employed, and for seventeen days told the story of the Bible. When it was over I wondered if I had done any good. Shortly after I closed a man came to me, a Mr. Charles E. Truman, and told me he enjoyed the talks, and wanted to know why I closed. He also informed me that he had been blessed when a baby, and that these were the first Latter Day Saint sermons he had heard since he was nine years old. I invited him to our church. He and his wife belonged to the Baptist; his wife had never heard one of our ministers. They came to our Sunday school about four months ago, and under the good teaching of our Sister Bertha Donaldson, and the sermons we were able to offer them, we had the pleasure to baptize them June 22, along with Earl, the oldest son of Brother and Sister H. L. McDivitt.

We now have the tent up in the north end of the city, with a fair interest. We are trying in our weak way to sow the seed for the Master. I wish to say that the Saints are coming to our assistance here in the work with the tent. I am sure that the Rewarder of all will remember their good work when the call home shall come. In bonds,

207 SOUTH MILLWOOD. E. K. BARRACLOUGH.

## Miscellaneous Department

### Conference Minutes.

**MOBILE.**—District conference convened at Bay Minette, Alabama, June 14, 1913, at 10 a. m., with Hale W. Smith and district president presiding. Branches reporting: Bluff Creek, Theodore, Bay Minette, and Three Rivers, showing a net gain of 12. Three Rivers report referred back for correction. Ministerial reports: C. L. Snow, R. M. King, Frank Stiner, A. G. Miller, Oscar Tillman, F. P. Scarcliff, W. J. Booker, W. L. Booker, G. W. Sherman, Hale W. Smith, A. E. Warr, John Mizell, Lester Miller, George W. Entrekim, E. E. Miller, George W. Bankester, Reuben C. Mizell, D. W. Sherman, J. W. Depriest, J. C. Yocum, T. J. Booker, Ed. Bankester, M. D. Howell and Lester Smith. Bishop's agent reported: Balance, \$209.72; receipts, \$105.03; expenditures, \$61.48. Committee appointed to make collection to meet expense of president and secretary, \$5.62, as reported by treasurer, reported \$7.13 collected. The following was adopted with reference to tent: "That this conference annul the action of the conference of September, 1912, relative to the tent committee (See SAINTS' HERALD, October 30, 1912), and that we accept and adopt the report of G. T. Chute, chairman of the tent committee, thereby exonerating him from all blame, and the committee be discharged; and, furthermore, the district secretary be requested to make correction in the HERALD." Recommendation from Bluff Creek Branch requesting ordination of Erwin Ruble to office of teacher was referred to associate missionary in charge and district president. Officers elected: Oscar O. Tillman, president; W. L. Booker, vice president; Edna Cochran, secretary; and treasurer; F. P. Scarcliff, member of library board; bishop's agent sustained. Vote of thanks tendered Brother Warr for faithful service as president of district. Preaching was by C. L. Snow, and Hale W. Smith. Conference adjourned to meet at Theodore, Alabama, September 13 and 14, 1913. Edna Cochran, secretary, Vancleave, Mississippi.

**FREMONT.**—District convened in conference at the Saints' church, Henderson, Iowa, June 14, 1913, at 2.30 p. m., T. A. Hougas and W. E. Haden presiding. Reports: Riverton 52, Tabor 63, Hamburg 65, Shenandoah 112, Thurman 203, Henderson 84, Glenwood 64, Bartlett 41. Riverton and Henderson reports returned for correction. Ministerial reports: T. A. Hougas, W. E. Haden, J. C. Moore, C. M. Roberts, G. Kemp, J. Huston, J. R. Wight, L. C. Donaldson, J. E. Claiborn, Wm. Eyer. Petitions for next conference from Hamburg and Thurman decided in favor of Thurman, at call of presidency. Officers elected: T. A. Hougas, president; N. L. Mortimore, associate; C. W. Forney, secretary and treasurer. Time of next reunion announced as August 8 to 17, at Morton's Park, Nebraska City, Nebraska. Ordination of J. E. Claiborn deferred from October and February conferences approved and ordered provided for. Bishop's agent reported: Balance, \$201.40; receipts, January 1 to June 1, \$484.13; expenditures, \$394. Report approved. Preaching was by C. Scott, and W. E. Haden. J. E. Claiborn was ordained an elder by C. Scott, T. A. Hougas and W. E. Haden, and was granted an elder's license. C. W. Forney, secretary.

### Convention Minutes.

**MOBILE.**—District Sunday school and Religio met in joint session at Bay Minette, Alabama, June 13. By motion convention was changed from delegate to mass. Schools reporting: Escatawpa, Bayou Casotte, Gulf Port, Mobile, Indian Springs, Bay Minette, Theodore. Motion left on table at last convention relating to entertainments was lost. Secretary was requested to correspond with Brother Burgess regarding the complaint in library work, and to report to next convention. Members of the library board were requested to "get busy." Religio locals at Bay Minette and Escatawpa reported. Convention adjourned to meet at 2.30 p. m., September 12, 1913, at Theodore, Alabama. Edna Cochran, secretary, Vancleave, Mississippi.

**NORTH DAKOTA.**—Religio association met in convention at Fargo, on the reunion grounds, in the grove near Oak Grove Park, with president in charge. By motion convention was made a mass convention. The following reported: President, secretary, treasurer, home department superintendent. Report read from Fargo local. Motion to appropriate \$4.98 for the library work was lost. By motion this amount was appro-

priated for home department work. Election as follows: J. C. Page, president; Emily Coney, vice president; Bertha Graham, secretary and treasurer; Sister T. H. Hunter, home department superintendent; J. C. Page, member library board. Splendid institute work was conducted by J. A. Gunsolley. Adjourned to meet same date and place as next district conference. Bertha Graham, secretary.

### First Presidency.

#### NOTICE.

Owing to some inadvertent errors in the appointments as published, some misunderstanding has arisen as to the field of labor of Brother Ammon White as evangelical minister. This is to notify those concerned that his field of labor is Missouri and Oklahoma, he to make such division of his time as may be agreed upon between Brethren Rushton and Aylor, the president of the Order of Evangelists, and Brother White.

FREDERICK M. SMITH, *Secretary Presidency.*  
JOHN W. RUSHTON, *Secretary Twelve.*

### Notice to Missionaries.

The following brethren laboring under appointment, and in Mission number 2, embracing Missouri, Kansas, and part of Illinois, have not yet sent in their report for the four months ending June 30, and I will be pleased to have this matter attended to at once: B. J. Scott, F. C. Keck, H. V. Braun, J. F. Cunningham, J. A. Dowker, A. C. Martin, L. C. Moore, F. O. Pritchett, W. P. Pickering, W. E. Reynolds, W. R. Dexter.

We again urge that all will please be prompt in reporting, as each one delaying causes the whole report to be delayed, and entails unnecessary correspondence.

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, July 9, 1913.

### Two-day Meetings.

At Clear Springs Branch on Gilchrist Creek, Northern Michigan District, July 26 and 27. All come and bring well filled baskets. J. C. Goodman, president.

### Reunion Notices.

Massachusetts District reunion will convene at Onset, Massachusetts, July 26 to August 10, 1913. Tents with flies, 12 by 15, \$4.50; 10 by 12 \$4. Meal tickets, adults, 21 meals, \$4; children, under twelve years, 21 meals, \$2; cots 40 cents. Give orders for tents to those appointed in the different branches as agents; where there are no agents send direct to M. C. Fisher, 7 Miner Street, Winter Hill, Massachusetts. W. W. Howlett, secretary, Washington Avenue, Pottersville, Massachusetts.

Spring River reunion will convene in Cunningham Park, Joplin, Missouri, August 8 to 18, close to Saints' chapel. There will be able speakers from home and abroad, and music the finest. Tents: 12 by 12 and 12 by 14 from \$2 to \$2.50, set up and ready for use. All orders must be sent to S. G. Carrow, Joplin, Missouri Station Number 1. Board on the ground at the dining tent at regular reunion prices, low as the lowest. Brother J. F. Curtis thinks he can give us three days, and in consequence of his debate at Joplin with Reverend Carlin he is a drawing card. We shall try to have a patriarch on the ground to attend to that part of the service. T. W. Chatburn, for committee.

Northwestern Missouri reunion will be held August 15 to 24, 1913, at Stewartsville, Missouri. Tents 3 foot wall, 10 by 12, \$2; 12 by 14, \$2.50; 6 foot wall, 12 by 14, \$4.50, 12 by 20, \$6.50. Steel divans for two, 75 cents; spring cots, 40 cents; all delivered on grounds. Straw free. Send all orders to T. H. Hinderks, secretary, Stewartsville, Missouri. Order tents by August 8. Meals 20 cents, 6 for \$1. Local and long distance telephone on grounds. Brethren J. W. Rushton, J. A. Tanner, R. M. Elvin, and the missionaries of the district will be with us through the entire ten days. T. H. Hinderks, secretary.

Northeastern and Northwestern Kansas district reunion will convene at Blue Rapids, Kansas, August 29 to September 7. Orders for tents, cots, etc., should be in hands of secretary not later than August 1. Meals at reasonable rates. For further information inquire of Joseph Arber, secretary, Blue Rapids, Kansas.

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Gallands Grove, Pottawattamic and Northeastern Nebraska districts reunion will be held in city park at Missouri Valley, Iowa, August 22 to 31. J. A. Gilen, J. W. Wight, H. N. Hansen, Hubert Case, and the district missionary force are expected. Elbert A. Smith will attend, if practicable. Elder Reuben Taylor, a Lamanite, a Cheyenne, will be present and give daily talks to the Saints and Religio workers. Sunday school and other auxiliary work will be profitable, Paul N. Craig will have charge of the music. There will be lectures to the priesthood by an apostle, patriarch, bishop, high priest, and seventy. Western Iowa and Eastern Nebraska Quorum of Elders will meet during the reunion. All elders in said territory not enrolled in the quorum should send application to W. R. Adams, secretary, Logan, Iowa. Tents: 10 by 12 low wall, \$1.75; 12 by 14, low wall, \$2.50; 10 by 14 high wall, \$3.50; 12 by 14, high wall, \$4, set up. Cots, springs, blankets, pillows, chairs and straw cheap. Confectionery stand and dining hall on camp ground, under control of reunion committee. Ten-meal ticket \$1.75; single meals 20 cents; ten-meal ticket for children \$1.25; single meals 15 cents. Furnished bedrooms for rent, one to ten nights cheap, and within a few blocks of camp ground. Send all orders for tents, beds and camp supplies to J. R. Fry, Missouri Valley, Iowa. Camp ten blocks from city depot, good lights, best of water, a large lagoon for baptismal purposes, and other useful conveniences. Meetings will begin August 22, at 10.30 a. m. C. W. Prettyman, president, C. J. Hunt secretary.

Died.

SCOTT.—Elder George M. Scott was born October 5, 1835 at Medina, Ohio, died at Little Sioux, Iowa, June 23, 1913. He married Maria Cobb, September 16, 1860. To them were born four children. He was baptized in 1884. In June, 1891, he was ordained a high priest by William W. Blair and David Chambers. Brother Scott was a faithful and wise man of God, and was loyal to the flock over which he presided at Little Sioux for nearly a quarter of a century. Funeral at Saints' church, Little Sioux, the 26th, in charge of Alma Booker, sermon by Joseph Lane. A noble man has gone to his reward.

ISLES.—Rebecca P. Isles was born at Arthur, Ontario, April 26, 1896, died at Valley Center, Michigan, June 24, 1913, of tuberculosis. She was baptized by George Buschlen at Arthur, Ontario, August 28, 1904, and remained a firm member until death. Through faith and confidence in the Lord she received many temporary blessings, and about twelve hours previous to her demise was relieved of all pain. She bade all farewell, stating that her time was short, as she beheld the angels beckoning her home. She leaves father, mother, three sisters, five brothers. Two sisters preceded her. William Grice, of Crosswell, conducted the funeral service.

Gettysburg.

It is appropriate that the labor of years, which Jesse Bowman Young has spent in collecting and analyzing material for his comprehensive narrative, *The Battle of Gettysburg*, should be crowned by the publication of the book almost upon the anniversary of the battle and at a time when the attention of the whole country is turned toward the former battle field. But the book is far from being of the sort which bases its chief claim to interest upon timeliness. As a fresh survey of the campaign and battle, including every fact of importance, written with the vividness of reminiscence, and characterized by a clearness and definiteness that result from the author's long familiarity with the region in which the battle was fought, *The Battle of Gettysburg* has a permanent and distinctive value. Mr. Young was an officer in the battle, and his duties as assistant provost marshal assigned to the headquarters of Brigadier General Andrew Humphreys gave him unusual opportunities for observation both on the march and in the thick of the fight. For a dozen years after the war he resided in the Cumberland Valley, and in Adams County, of which Gettysburg is the county seat—for three years of this time in Gettysburg itself. "During these years," he writes, "the different landscapes, along with the incidents and movements of the campaign, wove themselves into panoramic visions in my brain, so vividly that they have become an indelible part of my experience." As a "circuit rider" he journeyed over all the roads traversed by the two armies, and while living in Gettysburg he came to know every foot of the great battle field and the location of every organization which took part in the engagement. Few men, we imagine, have ever attained such a clearly pictured and thoroughly interrelated conception of any great battle. The author has supplemented his personal knowledge by wide reading, and close study of the military problems involved. In addition, the book contains many personal sketches, and a special feature is its compact array of the record of all West Point graduates who served in the campaign and battle on either side. The student of history, the student of warfare, the veteran of the war, will each find *The Battle of Gettysburg* of peculiar interest from his own point of view. To the general reader it presents a wonderful picture of two great armies in action.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JULY 23, 1913

NUMBER 30

## Editorial

### TROUBLE IN THE CHURCH OF CHRIST.

The following clippings from the *Kansas City Journal* and the *Examiner* will be interesting reading to the patrons of the HERALD, however deeply they may regret the contentions portrayed therein.

How Mr. James Hedrick has kept silent so long in reference to what rights he might have in the Church of Christ as being the son of Granville Hedrick, the putative founder of that church, does not appear to be explained. We are at a little loss to see the propriety of an appeal to the secular courts to restrain the membership of the Church of Christ from discrediting the standing or membership of anyone who might be called to office of a spiritual nature or to force the majority of such church to retain in office one of its members from whom they had withdrawn confidence.

Evidently the judge was right, that the court could not interfere and the matter must be determined by the membership itself. Possibly Mr. Hedrick may have had in his mind the idea (the Church of Christ apparently holding the Temple Lot in possession for the use and behoof of the Church of Jesus Christ of Latter Day Saints organized by Joseph Smith and others on April 6, 1830, as was stated by Elder Richard Hill when on the stand as a witness in the celebrated Temple Lot case) that it may be about time for somebody to rise up and inquire how it comes about that the Church of Christ, which has claimed to be only a *branch* of the original church, is occupying, and to ask where the *other branches* of such church are to be found.

Some few years ago a writer in one of the Kansas City papers presumed to state that the Reorganized Church of Jesus Christ of Latter Day Saints held to the belief that a wonderful creation of combined mineral and metal material should rise in a night on the sacred place where the Temple was to be built, through the extraordinary power of the Lord whom they worshiped. We do not know of any such belief being held at that time or at any other time by the Reorganized Church as a body. The statement was purely a penciled figment of the imagination of a

sensational writer of the Kansas City paper in whose columns it was found. We sincerely doubt whether any responsible number of the few composing the Church of Christ hold to any such view. And the statement is of the same imaginary character as it was when it was stated regarding the Reorganized Church.

We are sorry that any serious trouble should occur among our neighbors known as the Church of Christ, though it has been quite easy to foresee that differences of opinion among them were more difficult to reconcile than is consistent with the character of an organization professing to be the custodian of the great work to be accomplished in these latter days.

The question may be asked, What is to be the final result? To this we reply, The Lord will find a way and accomplish his purposes, though he has to make the wrath of man subserve his will. We shall wait and see; the end is not yet.

The HERALD can not, of course, vouch for these newspaper reports as being correct in all details but they are given for what they may be worth, subject to correction if necessary.

Fearing that if he was deposed as president of the Hedrickite church, that the famous Temple Lot, sacred to Mormondom the world over, would fall into the hands of apostates, James Hedrick appealed to the circuit court at Independence yesterday for a restraining order. A meeting had been called for yesterday afternoon by some of the members of the church for the purpose of ousting Hedrick from the church. He is a trustee of the Temple Lot as well as president of the church.

In the prophecies for the church made by Joseph Smith, the founder, it was given out that the Temple Lot was the gathering place of the Saints and that the Lord would in due time raise some man to be the successor of the founder of the church.

The alleged apostasy commenced some time ago in the church when Elder Frisbey, another trustee, interpreted the sayings and prophecy of the church to mean that Christ when he came the second time to earth would put the house in order.

So great was the feeling against Elder Hedrick that a movement was set on foot to oust him from the presidency and the meeting called yesterday was the result. Elder Hedrick appeared with an attorney, asking for a restraining order against the brethren of the church to keep them from putting their action on record and excommunicating him. Judge Stone had the Frisbey faction cited into court and, after hearing brief argument, decided that the court would not in any way attempt to interfere with the congregation choosing any officer

it wished, but restrained the congregation from excommunicating Hedrick or any of the other members who had sided with him in the interpretation of the prophet's words. It also restrained the congregation from ousting him as trustee, conveying or transferring the property from trustees or incumbering the property in any way.

Judge Stone held that a majority of the church had a right to elect its officers, but as the trustees of the church were named by law, other action must be taken than by the congregation alone.—*Kansas City Journal*, July 6.

James A. Hedrick, one of the trustees of the "Hedrickite Church," or the Church of Christ, on the Temple Lot, applied in the circuit court in this city to-day for an injunction against the other two trustees, George P. Frisbey and George D. Cole, to restrain them from excommunicating him. Judge Kimbrough Stone declined to issue the restraining order at the time, owing to the fact that the defendants were not represented in court, and he issued a citation for them to appear at 1.30 this afternoon and show cause why the order should not be made.

Hedrick in his application said a business meeting of the congregation had been called for 2 o'clock this afternoon, and he had been given to understand that one of the purposes was to oust him from office as trustee. He admitted that the other side had a majority of the members, but argued that they were heretics, as they had departed from the true faith, and that therefore they had forfeited their right to hold the offices they now hold. He said that if they excommunicated him, the damage to him would be irreparable, as it would forfeit his rights and interests in the sacred Temple Lot, which was deeded to his father, Granville Hedrick, as trustee for the church by William Eaton and wife in 1877. He declared that he had put more money into the church than any other one man. He lives at Tidswell Station, just west of Independence, but he owns a large farm in Johnson County, Kansas.

Frisbey is a retired merchant living at 721 South Willis Avenue. Cole is a farmer living north of this city. Several other members of the church united with Hedrick as plaintiffs, and several are named as defendants with Frisbey and Cole.—*Jackson County Examiner*.

The plot thickens at the "Hedrickite" Church. On the Temple Lot, which Mormons generally regard as the most sacred spot on earth.

At a meeting of the congregation held late Saturday afternoon, James A. Hedrick, was removed from office as presiding elder, or president. This position carries with it the spiritual leadership of the church. The presiding elder either does the preaching and other ministrations of the church, or designates who shall do so.

George P. Frisbey was made presiding elder in place of Hedrick. As a result of this action he had charge of the services Sunday and will continue to do so until removed by the congregation. But apparently he has a majority of the members with him.

The business meeting at the church followed soon after an agreement was reached in the circuit court in the injunction proceeding brought by Hedrick against the other two trustees, George P. Frisbey and George D. Cole. In this agreement the way was left open for the defendants, if they saw fit, to remove Hedrick as the spiritual leader of the flock, but it was stipulated by Judge Stone, and agreed to by the factions that Hedrick should continue to hold his office of trustee and his private membership in the congregation pending the hearing of injunction proceeding. This hearing will not be had before September, unless some other judge can be found to conduct it, as Judge Stone will adjourn in a day or two for his summer vacation.—*Jackson County Examiner*.

### MIDSUMMER MAGAZINE NUMBER.

The Editors are arranging a midsummer magazine number of the HERALD to be issued sometime during the month of August. Several very interesting articles have been secured for this number. The following is a tentative outline, subject to changes that may be made necessary by space or other consideration.

#### EDITORIAL:

1. "Joseph's land, or America in prophecy." This editorial deals with the prophecies found in the Bible concerning the destiny of Joseph's seed and the fulfillment of the prophecies as recorded in the Book of Mormon; also Book of Mormon predictions concerning this land as a choice land of liberty.

#### ORIGINAL ARTICLES:

2. "The Kirtland Temple." This is a very interesting article describing the Temple, prepared some years ago by Elder Henry C. Smith, who for some time was stationed at Kirtland in charge of the Kirtland Temple. This article will be illustrated by some very excellent interior views taken by Brother C. Ed Miller, one of which is especially interesting because of the clear way in which it shows the arrangement of the pulpits in the lower auditorium. The cover design of this number will be a picture of the exterior of the Temple, one of the best that we have ever seen.
3. "How can the church keep in touch with Religion and Sunday school work through branch and district officers?" by Sister M. A. Etzenhouser, secretary of Zion's Religio-Literary Society. This subject is dealt with in Sister Etzenhouser's usual spicy and direct manner.
4. "Value and methods of tent work," by Elder N. L. Booker. Brother Booker has had considerable experience in tent work, and his article will be valuable for those who are interested in this class of missionary labor. This is illustrated by pictures taken during a campaign of tent work in southern Ohio, carried on by Brethren Booker and Ebeling.
5. "The Summer Vacation Bible School," by Elder Paul N. Craig. Brother Craig is in charge of the church work in Omaha, Nebraska, and writes in a very interesting way of his experience there in the Summer Vacation Bible School work.
6. "The effect of persecution on religion," by R. J. Farthing. A very interesting article prepared by one of the talented students of Grace-land College.
7. "Book of Mormon prophecy concerning the In-

dians," by Elder James E. Yates. This article is prepared by one of our well-known missionaries to the Indians, and tells of remarkable predictions found in the Book of Mormon regarding the attitude of the Government toward the Indian. Illustrated with pictures of Indian converts.

#### OF GENERAL INTEREST:

8. "The President's Message to the Indians." This article sets forth the text of a remarkable message recently dictated by President Wilson, recorded upon wax cylinders, to be heard by way of phonograph in all of the Indian reservations.
9. "An Indian tells about Indian prophets." A statement from the pen of an educated Indian who relates some remarkable predictions made by prophets of his people in years gone by.
10. "The Indians have a knowledge of the gospel of Jesus Christ." This is an extract from the writings of an Indian agent formerly in charge of the Morongo Agency, who became convinced that the Indians at some earlier period in their history had in some way received a knowledge of the gospel of Jesus Christ.

The three articles last named will be illustrated. The foregoing outline, as has been stated, may be subject to some slight changes; for instance, in some past numbers one or two articles have been crowded out for lack of space; but so far as possible this outline will be adhered to, and we believe that this number will be of unusual interest to our readers.

#### ANNOUNCEMENT FROM THE BUREAU OF PUBLICITY.

The Bureau of Publicity desires to announce that the pamphlet entitled, *A Plea for the Golden Rule*, being a review of certain portions of the book written by Reverend Bruce Kinney, called *Mormonism, the Islam of America*, will soon be ready for distribution. This is a revised reprint of three editorials appearing in the *SAINTS' HERALD*. These editorials have been revised and cut down to bring them within the space limitations of a forty-page pamphlet. While some paragraphs have been sacrificed in the interest of brevity, two items not considered in the editorials have been taken up in the pamphlet; one of these being Mr. Kinney's statement that the ancient inhabitants of America were ignorant of the use of iron and similar metals which are mentioned in the *Book of Mormon*.

Readers of the pamphlet are cited to the statement of Mr. A. J. Conant, A. M., member of the Saint Louis Academy of Science, and of the American Association for the Advancement of Science, who in his book, *Footprints of Vanished Races in the Mis-*

issippi Valley, declares, "To the question whether they possessed knowledge of working iron, the *wise man* will hesitate a long time before he answers in the negative."

Readers are also referred to the writings of Mr. Cyrus Thomas, for twenty-nine years connected with the Bureau of American Ethnology, Smithsonian Institution, who in his book, *American Archæology*, reports finding iron implements of undisputed antiquity in both United States and Mexico, also articles of gold, and completely spoils Mr. Kinney's theory by declaring that it must be admitted that these ancient people "had discovered the art of casting metal in molds."

The Bureau of Publicity desires to recommend that the Saints interest themselves in this pamphlet, and so far as possible aid in its distribution among those who have been studying Mr. Kinney's work. Single copies may be secured for five cents; dozen lots, fifty cents. All orders should be addressed to the Herald Publishing House, Lamoni, Iowa.

BUREAU OF PUBLICITY.

#### NOTES AND COMMENTS.

**SOCIAL SERVICE VERSUS RELIGION.**—The Reverend Dean Shailer Mathews, president of the Federal Council of the Churches of Christ in America, sounds a note of warning in which he declares that there is danger that the churches will lose their distinctive position as spiritual agents, and become mere agents of social service. He argues that many people are coming to think that the sole business of the church is to engage in social reform. While he commends social service, he argues that a due balance should be maintained between social service and spiritual and divine service. He laments that many of the ablest and most ardent devotees of social service seldom attend the church services, and especially the communion service, and that when they do they find the service irksome and uninteresting. Presently they discover that they have lost interest in religion and spirituality, and that their lamps are dry. Their time is taken up in fostering antituberculosis societies, and teaching eugenics and other forms of social service, which are good so far as they go, but they have come to neglect prayer, worship, and devotion, and do not wait upon God for direction and blessing.

**LAZY MINISTERS.**—We have been told for many years by many clergymen that Joseph Smith was a lazy individual. They have practically all of them joined in this chorus. But now comes Reverend Mark Allison Matthews, "pastor of the largest Presbyterian Church in America," that of Seattle, and declares that clergymen of all denominations are as a rule lazy and inefficient. He suggests that they

put a little vim and ambition into their work, and also indorses the idea of working "two by two." We quote from his utterances as found in the *Literary Digest*, June 7, 1913: "A minister must be very much in earnest. He must be intense and filled with zeal and conviction. And the Holy Ghost will help such a man, but the Holy Ghost can't be expected to take any more interest in a mechanical preacher than the mechanical preacher takes in himself. There are 40,000 elders in the Presbyterian Church. Some of them call themselves 'ruling elders.' Well, elders don't do any ruling these days. . . . Mostly they loaf. I believe in team work. If our elders in the United States would get together in twos we should have 20,000 teams. And if each team were to bring one person into the church every week, Presbyterianism would grow at the rate of 80,000 converts a month, or 960,000 a year. In 1912 only 73,000 persons joined the Presbyterian Church. I charge the elders with the loss of nearly 900,000 new members of our denomination."

QUIET ON THE POTOMAC.—HARDLY.—The following, from the *Octographic Review* for July 1, is suggestive of the beautiful spirit of harmony not existing in the Church of Christ, the nonprogressive faction of what is commonly known as the Christian Church. "In last week's *Review* Brother S. W. Settle mentioned the controversy among the Disciples about offering thanks before or after pouring out the wine of the communion, about the right hands of fellowship, about giving and receiving letters of commendation, about close communion, about preaching at the hour of communion, about 'first day' and 'Lord's day,' about classifying children and others to teach them, about rebaptism, about monthly preaching, about singing before going out after the communion, about advice not expressed in exact words of scripture, about restricted communion, about taking up a collection, and about baptizing in running water." These people adhere to the slogan of their forbears, "We want no new message from the skies—no ambassadors from Christ." The tumult among them evidences the fact that their wants have been abundantly supplied.

TO RECONCILE SCIENCE AND RELIGION.—The *Chicago Record-Herald* for July 6, 1913, contains the following interesting news item: "PARIS, July 5.—Among the most interesting events arranged for next month is the International Congress of Philosophers and Churchmen, who will meet in an effort to reconcile science with religion. The French philosopher and academician, Emile Boutroux, who was an intimate friend of the late William James, the pragmatist, will preside over the convention.

Among the more prominent delegates are Professor Broeltsch, of Heidelberg; Rabbi Cesar Seligmann, of Frankfort; Sir Richard Stapley, of London; the Pundit Sivanath Sastri, of Calcutta; Sant Altar Singh, of the Punjab Abdul Beha, the Persian Yogi, and Edouard Schure, the theosophist, author of 'The Great Initiated,' which work has been translated into every European and many Asiatic tongues. Representatives of Buddhists from Ceylon and China and of all sects of Mohammedans will also be present."

BUREAU OF PUBLICITY ORGANIZED.—Recognizing a need that has existed for some time in the church, the First Presidency has taken steps to organize a Bureau of Publicity. This bureau will be managed during the conference year by John F. Garver and Elbert A. Smith. Its object will be to promote a more thorough and effectual distribution of church literature, and to assist the elders when possible in securing publicity through newspapers and other periodicals. District and branch presidents will probably hear from this bureau in the near future regarding plans for special work along this line. It is not likely that the bureau can meet all the demands that may be made upon it during the coming year, or extend its work as widely as might be done with unlimited time and capital at their disposal; but it is hoped that this work will grow into something quite useful and important in the economy of the church.

#### EDITORIAL SELECTION.

##### MAKE WAY FOR THE MAN.

Let us have peace. No craven's peace,  
Nor sluggish to gape and dream;  
But the strenuous peace of the land's increase,  
And the powerful beat of steam.  
Let the cannon of commerce roar over the fields,  
And the bugles of brotherhood play;—  
For the arm of the man, and the brain of the man,  
And the grit of the man, make way.

Let us have peace. No timid peace,  
That doubtful clings to its place,  
But the free brave peace of the old-time Greece,  
And the faith of a patriot race.  
Let the vision of Virtue enrapture the gaze,  
And the bolts of Integrity stay;—  
For the arm of the man, and the brain of the man,  
And the nerve of the man make way.

Let us have peace. No anchored peace,  
That holds its sails in the slips,  
But the peace that sweeps all the strange blue deeps  
With the keels of its own great ships.  
With Honor commanding, and Truth at the helm,  
And Beauty to welcome the spray;—  
For the nerve and muscle and brawn and brain,  
For the soul of the man make way.

—Charles Eugene Banks.

## Hymns and Poems

### Selected and Original

#### Gettysburg Fifty Years After---July 1, 1913.

'Tis fifty years, my Brother, since on that fatal day,  
Confronting one another in grim war's dread array,  
The Gray and Blue with courage true  
Met on this field for deeds of rue,  
To slaughter and to slay.

Hate filled our eyes then, Brother, and rage enthralled each  
heart—  
A rage that naught could smother, and drove us mad apart.  
Each fought for right as right he knew,  
And as we fought our madness grew  
And poisoned every dart.

Blood-lust was on us, Brother. We writhed beneath its spell;  
And sons of the same mother beneath its madness fell.  
We maimed, and lamed, and blindly slew—  
Each did the deed he had to do,  
Nor knew that it was Hell!

The skies grew lurid overhead as shot and shell with carnage  
dread  
Their sanguinary horrors spread,  
And scarlet grew the meadows green,  
And great streams babbled o'er the scene,  
And every stream was red!

To-day we meet again, Brother, upon that self-same field.  
Forgot is every pain, Brother, in new-born Love revealed.  
The Blue and Gray in glad array  
Stand face to face as on that day,  
And every wound is healed!

The madness of the fray, Brother, the blindness of the fight,  
Like to that dreadful day, Brother, have faded in the night,  
And hand in hand the Spirit band,  
As well as we together stand.  
Together face the light!

E'en as the blood we shed, Brother, the blood of warriors true,  
In one stream mingled red, Brother, and sped thence to the  
blue,  
All blent in blessed unity,  
So in Union blest run we  
To face what we've to do!

Gone is the rage that filled our hearts.  
Gone is the hate that dulled our eyes,  
And here where flew envenomed darts  
The Palm of Peace Fraternal lies.  
Where Brother once his Brother slew,  
And grim war dimmed the skies above,  
Once more they come, the Gray, the Blue,  
To hold a festival of Love!

—John Kendrick Bangs.

#### The Beautiful House of To-day.

A pilgrim was passing the wide-open door  
Of the house by the side of the way,  
As an angel stood waiting and calling to him  
From the beautiful house of To-day.  
"Oh, enter ye here; 'twas built just for you;  
Come dwell in this beautiful place,

For other shall never be open to you  
From to-day to the end of the race."

But the pilgrim saw not its glory or worth,  
"I see not the beauty you say.  
To me 'tis only a bare, lonely place;  
'Tis only the house of To-day.

While onward before in my journey I see  
A house that is wondrously fair:  
'Tis the house of To-morrow that soon I shall see,  
That is free from the burdens of care."

And the angel said sadly, "Farewell, farewell,"  
As the pilgrim pressed forth on his way  
To the house of To-morrow he had seen just ahead,  
And lo, 'twas the house of To-day.  
Its glory and splendor had seemed to depart;  
"Not the house of To-morrow," he cried,  
And the angel still stood by the wide-open door  
And pleadingly pressed to his side.

How often we all, in the journey of life,  
Impatiently press on our way,  
Nor see in our haste that beautiful place,  
The beautiful house of To-day.  
But the house of To-morrow we constantly seek,  
And turn from the angel away,  
Who lovingly, pleadingly calls us to dwell  
In the beautiful house of To-day.

—Willis Blanchard, in the *Christian Standard*.

#### Through the Year.

God be with you in the springtime,  
When the violets unfold,  
And the buttercups and cowslips  
Fill the fields with yellow gold;  
In the time of apple blossoms,  
When the happy bluebirds sing,  
Filling all the world with gladness—  
God be with you in the spring.

God be with you in the summer,  
When the sweet June roses blow;  
When the bobolinks are laughing,  
And the brooks with music flow;  
When the fields are white with daisies,  
And the days are glad and long—  
God be with you in the summer,  
Filling all your world with song.

God be with you in the autumn,  
When the birds and flowers have fled,  
And along the woodland pathways  
Leaves are falling, gold and red;  
When the summer lies behind you,  
In the evening of the year—  
God be with you in the autumn,  
Then to fill your heart with cheer.

God be with you in the winter,  
When the snow lies deep and white,  
When the sleeping fields are silent,  
And the stars gleam cold and bright;  
When the hands and heart are tired,  
With life's long and weary quest—  
God be with you in the winter,  
Just to guide you into rest.

—Julien S. Cutler, in *New York Sun*.

## Original Articles

### THE STANDING MINISTER AND THE MISSIONARY.

#### A PROFITABLE TALK.

JOHN. Brother Dan, what success have you had this conference year in your field?

DAN. Very good, considering that the field is so large and laborers so few. There are seventeen branches and only four missionaries; we have had more calls than we have been able to fill.

JOHN. That is the case where I have been laboring; before we get through in one place, the call would be, "Come over into Macedonia and help us."

DAN. From what source would the Macedonian call come?

JOHN. Why, from those in charge of the work; sometimes the president or the secretary, by vote of the branch, or some of the brethren. From nearly every conference, Sunday school, and Religio convention or reunion the invitations are pressing and numerous to come and hold a series of meetings in the various branches and missions.

DAN. That is the experience of the majority of the missionaries; I have noticed that the Saints, as well as those in charge of branches, urge the traveling missionaries to visit their respective branches, and we missionaries take it for granted that it is the Macedonian cry, when a very large percentage is only human, and I believe, as a whole, unwise. The Macedonian cry that came to Paul was the word of the Lord in a vision; help was needed, and much good was accomplished; on that mission Paul baptized Lydia and her household, and many others heard the gospel.

JOHN. What is the difference, whether the call comes by dream, vision, or by those in charge of the work, if help is needed and good is accomplished? We read that "he is a slothful servant that waits to be commanded in all things," either by dreams, visions, prophecy, or the visitation of angels. Surely those in charge of the work are good authority, and when they say, "Come, and help us," I shall not wait to be directed by spiritual manifestation, but shall go.

DAN. Yes; I agree with you; if our labor is needed, and we can see that it is in keeping with our calling, I would go; it is not necessary to wait to be directed by dream or vision. But, as I view matters, we, the traveling missionaries, are spending much means and valuable time in going often to the various branches, conferences, conventions and reunions. In my judgment, by so doing we are neglecting our own fields and are not in keeping with the law.

JOHN. Why, I am surprised to hear you speak in that strain. How are we neglecting our own field?

And in what sense are we not in harmony with the law? I think it is a wise arrangement to go into branches, districts, and stakes, and hold series of meetings. By so doing we kill two birds with one stone; first, the Saints are edified, encouraged, and strengthened; second, our friends have the privilege of hearing the gospel. So by our efforts and the assistance of the Saints in extending to their neighbors a kindly invitation to attend the service, much good is done.

DAN. I agree with you that efforts along that line are very beneficial and should be encouraged; but, as I understand, there are men who can carry on that work, whose duty it is; while we, of the traveling ministry, should be preaching the gospel in other fields. To make the matter plain, as I see it, there are two fields; one is known as the organized district, branch, or stake, and the other is the unorganized; much of the latter is found within the jurisdiction of the former, so far as territory that has not heard the gospel is concerned. There are also two classes of ministers, the standing, whose field of labor is in the organized, viz, branches, districts, and stakes, which ministry is composed of the evangelists' order, (patriarchs) high priests, elders, priests, teachers, and deacons; the traveling ministry, whose field of labor is in the unorganized territory, and this ministry is composed of the Twelve, Seventy, together with such high priests and elders as can or will travel. We may add the priest, for the high priest, elder; and priest become traveling ministers by the appointment of General Conference; the Twelve and Seventy are such by virtue of their calling, Doctrine and Covenants 120: 3. In April, 1894, the following was given, Doctrine and Covenants 122: 7, 8: "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind, surpassing what they have enjoyed in the past. That part of the law which says: 'It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church,' is to be understood by the revelation which went before and in accordance with which it was

written; and which follows after it in the book, and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing, and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences, to the standing ministry, *under the Presidency* of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored, and good will and peace come to the people as a cherishing fountain." From the above we learn that the need of labor in the unorganized fields was so great that the Twelve and Seventy, together with such high priests and elders as can go as traveling missionaries, shall be free to do so, leaving the branches and districts in care of standing ministers, high priests, elders, priests, teachers, and deacons. It is quite evident that prior to 1894, the date of the revelation above, the traveling ministry spent too much time in branches and districts, hence the admonition to push out into new or other fields. I believe that the needs in the unorganized field are just as great to-day as then. If so, why do we (of the traveling ministry) not devote more of our time in breaking up new ground and less time in the organized territory?

JOHN. I believe we are laboring in harmony with the law; we are sent out to preach the gospel, but not to be in charge of branches, districts, or stakes; we are not burdened with the care and needs of the branches, hence, we are free to wait upon our ministry, preaching the word, wherever we can get an opening, traveling from place to place.

DAN. It is not only contemplated in the law that we should be free from the care of the branches and districts, but to push out into new fields and not labor in one branch and then go to another, and so on, until most of our time is spent in old fields and not in the new as commanded.

JOHN. In my opinion, if we, of the traveling ministry, were to keep out of the branches and districts, say one year, we would find the work in a sad condition. My observation is that even with the presence and assistance of the missionaries the branches and districts are not up to the standard that they should be, and to leave them alone would be a serious mis-

take. Quite often one of the missionaries is placed in charge of the district, for lack of competent material in the standing ministry.

DAN. It is not contemplated in the law that the *extreme* view taken by you shall be maintained. The law is, "Leaving them (branches and districts) *so far as possible*"; there are some districts that have competent material, and if left for a term of years would prosper without a personal visit of any of the missionaries, while there may be some that would need help. Notice Doctrine and Covenants 120: 8: "The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth. The high priests and elders, holding the same priesthood, are standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them under the direction and instruction of the presidency and twelve." You observe that the standing ministry are to move under the direction and instruction of the Presidency and Twelve. It is not necessary that either of the Presidency or Twelve should be on the ground; directions and instructions can be conveyed by correspondence. In Doctrine and Covenants 122: 8. "It is the will of God that they (the twelve and seventy) do this: yea, verily, thus saith the Spirit, if they will now enter upon this work (evidently had not been doing so, and how is it to-day?) leaving the burden of care in organized districts or conferences to the standing ministry, under the presidency of the church." From this we learn that the Twelve and Seventy are not to assume the care of the work in organized districts, but it is left to the standing ministry and Presidency; if advice and counsel is needed, it can be obtained from the Presidency. By so doing, the missionary quorums of the church will be free to push out into new fields, unburdened. Even in cases of difficulty the law is as follows, Doctrine and Covenants 120: 7: "In matters of personal importance and conduct, arising in branches or districts, the authorities of these branches and districts should be authorized and permitted to settle them." From this we learn that the Lord is willing to trust the branches, districts, and stakes to the care of those placed in charge. This thing of saying that the work in branches and districts will die, or not reach the standard of perfection it should unless the traveling missionaries spend the greater part of their time in said organized territory, is a reflection upon the ability of those in charge and upon the law and him who gave it.

JOHN. You believe that as branches, districts, and stakes are established, that the traveling ministry should not labor in their jurisdiction, even with their consent or invitation?

DAN. No; I did not wish to convey that thought, for according to Doctrine and Covenants 120: 4,

when the traveling, presiding councils of the church, (Twelve and Seventy, see Doctrine and Covenants 23: 13) are present in either district or branch, they are to be regarded and considered as the leading representative authorities of the church and be respected as such, and their counsel and advice be sought and respected when given.

JOHN. In short, the children (branches, districts, and stakes), should not ignore or disrespect their parents (the Twelve and Seventy)?

DAN. Correct; neither should the parents (Twelve and Seventy), lavish all their love and care upon their children (branches, districts, and stakes), but should push out into other fields, as directed in the law and gather the lost and perishing ones into the fold. It is evident that too much time has been devoted by the traveling ministry in the organized field, or the Lord would not have spoken twice on the subject, as we notice in Doctrine and Covenants sections 120 and 122. My motto shall be, this coming conference year,—not how many branches, conferences, conventions, and reunions have I visited, but how many new openings have I made or assisted in making? It is just as consistent for the standing ministry to move out into unorganized territory, neglecting their duties in branches and districts, as it is for the traveling ministry to spend the greatest part of their time in the branches and districts.

JOHN. But you know that the church is growing; see the number of branches and districts there are, besides two large stakes, and by the time the brethren of the Twelve and submissionary in charge visit the various districts, conferences, conventions, reunions, and some of the large branches, there is but little time, if any, to move out into other fields; besides, I believe that we had better take care of what we have, than lose by reaching out after more.

DAN. It is true that the church is growing, new branches and districts being organized, but do not lose sight of the fact that men are ordained and set in charge of the branches and districts, and when that is done, the command is for those of the traveling ministry to push out into new fields. How long are they to continue doing so? Until the whole world is warned. (120: 8.) The Lord considered the need of prosecuting the work in new fields very essential, but you seem to think if we move out in that direction that we will lose what we have gathered, virtually telling the Lord that he made a mistake in commanding the missionaries to leave the branches and districts and stakes to the care of the standing ministry, *under the Presidency*. Another thought with reference to the submissionaries in charge: they are not in charge of the unorganized territory and of the work in that field until it is grafted into the organized, and placed in charge of the standing ministry, *under the Presidency*. I

am sure that no objections will be urged by the standing ministry if the brethren of the traveling ministry visit them occasionally at the conferences and reunions and branches, but when we make it a point to attend all the conferences, conventions, and reunions, and not effect one new opening, there is just grounds for reminding us that we are neglecting our own fields; besides, when we do the principal part of the preaching and presiding, the local men do not have the privilege to develop as they should. Let the leading men of the traveling ministry give heed to the command to "push out into new fields," and others will follow; and then, and not until then, will the Lord fulfill his promise, wherein he said: "They shall find a peace and vigor of mind surpassing what they have enjoyed in the past," and again, "peace shall come to the people as a cherishing fountain."

JOHN. I believe as a ministry and church we are enjoying those promises.

DAN. Yes; I believe that in a measure we have enjoyed, but I understand that there is far more in store for us if we comply with the conditions; the Lord has said so. While I have enjoyed laboring in branches and the associations of the Saints at conferences, conventions, and reunions, I can truthfully say that I have been blessed more with the Spirit of the Lord when out in the world preaching the gospel to those that never heard it; and I am convinced that not until we, as the traveling ministry, enter upon our work, as directed, will we receive the fullness of the promises given, and the standing ministry do their work.

WILLIAM LEWIS.

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## PUBLIC DEBATES.

NUMBER 13.—"METHODS AND TACTICS" SERIES.

*In his Devil's Dictionary, Ambrose Bierce defines discussion as, "A method of confirming others in their errors." There may be a grain of truth in this definition under certain circumstances, but like most epigrams, it is only partly true and does not have a general application. We are required to meet the enemies of the work and to defend it in both public and private, and many excellent converts have been secured as a result of such public discussion. But we are not required to meet every man who may seek to claim our attention, nor to meet those who may be worthy of our notice under improper conditions, neither to defend unfair and improperly worded propositions. These questions furnish food for thought, and those who have had experience in debates are prepared to present ideas that will be profitable to others. The following article was prepared by Brother P. M. Hanson, at the time of its writing a member of the Quorum of Seventy, now one of the apostles. He has had experience in foreign fields, as well as in America, in defending our position. This article will be followed by articles on the same subject from the pens of Brethren Leonard G. Holloway and S. W. L. Scott.—EDITORS.*

From earliest times able debaters, because of their mental gifts and habits being of a high order, have been among the most useful members of society.

Men capable of discerning the truth from error, analyzing keenly, separating essentials from non-essentials, and possessing an accompanying gift of expression, have played an important part in the inception and maintenance of every great movement affecting the world's social, political, or religious thought. It could not be otherwise; for humanity lives in the twilight, waiting to be convinced of the truth or falsity of a disputed matter.

It is a universal practice in conversation to discuss matters from different viewpoints, in an attempt to discover the truth for oneself, or to unfold it to another. In a public debate there are many auditors, and rules govern the speakers in their efforts to alter the views of the public on the questions in discussion. No "tramp" views of a religious character should be entertained by anyone; only what is worth while is entitled to our time, energy, and support. Error sets no one free. Every position in science, art, and religion should in my opinion be open to interrogation. And so I conclude that debate can well be applied to religion.

Unity of religious thought will come more quickly by a full and free discussion of the vital differences that divide tottering Christendom, than through all those who frequent cathedrals and churches imagining with satisfaction that all the conflicting claims have equal fact value. What has no fact value possesses no spiritual value. Jesus said:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. (Matthew 10: 34-36.)

This is the effect of *truth* entering and being received in a household by one or more, where carnality does not welcome divinity, where destructive pride regards the gospel of Christ as foolishness, and where the doctrines of men are entertained to the point of the rejection of the commands of God. The truth as a "sword" produces a conflict. It is well to have unity, but there can be no unity without a possession, representation, and defense of the truth.

Debates help to establish the truth; the disputed matter is brought before the public, where both sides can be heard, with their pleadings, evidence, and conclusions. Such procedure can not but result in enlightenment. False processes of reasoning can be exposed, knowledge disseminated, personalities (if there be any) made to appear unlovely by an unsailable dignity of procedure on the part of the messenger of God, and, what is best of all, heavenly truth may be revealed.

Truth does not hesitate to come to the light that its deeds may be made manifest, and is ever triumphant, in public or in private, in grappling with

dark error. Debates, therefore, are profitable. It may safely be assumed that there is as much power in the affirmation of truth as in the proclamation of error, so truth is put to no disadvantage. The respective representatives have each an opportunity to be heard in reply to fallacious reasoning, misstatement of facts, and false positions; and to join in eulogy of the truth.

Arranging for a debate is of great importance. Wrangling contests are never in order, and should not be given even embryonic recognition. But where an invitation has been extended to take part in a public discussion of some vital issue, what our church believes should be given proper representation. And where an injurious assault, in ignorance or otherwise, has been publicly made upon the faith of the church, before such an assault no representative of sound philosophy wishes to beat a retreat. Latter Day Saint elders do not know the meaning of retreat—there is absolutely nothing in their religion that defines the word.

In the event of wrangling making its appearance in debate, it need not be permitted to extend to both sides. The side that is affected will suffer; the man in debate and his cause are, in the eyes of the audience, inextricably bound together. A powerful mind, courtesy, poise, learning, and truth will tend to cure the disease on the other side, and there will be an effort made, to pattern after the high example which draws forth silent or open approval from the audience. Where this rule is observed, the persistent unworthiness of a disputant will contribute to the success of his worthy rival.

Nothing in the whole procedure is more important than the writing of the propositions. Subjects for debate should usually be stated affirmatively; and in them fundamental issues should be involved. In arrangement for debates no undue favor should be granted gratuitously, or under pressure, to the other side; truth needs no favor, error should not have it. The propositions to be discussed should be so worded as to clearly express what the *church* believes; speculative, mooted, or unwise questions should not be affirmed in the name of the church, for obvious reasons.

Questions that would prove a snare should be avoided. Let it be remembered that the questions should be fairly worded, so there can be no advantage to be gained by a disputant. And if the object of the debate is to convince the hearers, sufficient time should be agreed upon to make possible the accomplishment of the object; if not, there may be a rush of objections by an opponent, and if they are answered no time will be left for affirming the proposition. If the proposition is not affirmed, the case is lost. No worthy opponent will object to plenty of time and fairly worded propositions.

An equal number of questions should be affirmed on each side; where this is not done one opponent has the advantage of an undue number of final speeches. Final speeches are a source of delight to debaters—let not the delight be all on one side.

There are some things that belong to the foundation of a house; in the roof they would look ridiculous; and interior furnishings have their proper place. How strong and beautiful and attractive is a building composed of a wealth of materials, and well put together! The same is true of all public speaking, and should not be absent in debating. The following may be mentioned as some of the leading qualifications of a debater:

- 1.—Quick analysis: ability to find where the real issue lies.
- 2.—Ability to outline the argument around that issue; and not be sidetracked.
- 3.—Disposition to investigate, without prejudice, both sides.
- 4.—Ability to turn negative material into constructive arguments.
- 5.—Power of condensation; to state briefly the gist of an argument, and answer accordingly.
- 6.—Ability to make a quick choice in the kind of material, and of the arguments to be answered, so time will be left for the presentation of matter in the affirmative.
- 7.—Adaptation to the audience.
- 8.—All the qualities that go to make a good public speaker: force, directness, and enthusiasm.

Much is to be gained from a debate with a worthy opponent; but all debaters are not of a high order. The church is a representative body, and can afford to meet only representative men in public discussion. Care is necessary in determining as to the advisability of holding a debate; the general circumstances of time, place, and subject should receive due consideration. The demand need not be of an open character, for it may lie slumbering, ready to be turned to good account by a genius aflame with inspiration.

In conclusion, I wish to add that a debater engaged in the great work of defending the truth can not know too much. No man is a great debater who despises scholarship. The most powerful debater is one who, having the gift of expression, fears God, and is thoroughly instructed "in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of king-

doms" (Doctrine and Covenants 85:21), and who obtains "a knowledge of history, and of countries, and of kingdoms, of laws of God and man" (Doctrine and Covenants 90:12).

The church can not get along without men capable of making, when seasonable, in the face of influential opposition, a strong defense, in which, by the presentation of truth, error will be exposed, and men will be set free to see the light of the angelic message of latter days.

PAUL M. HANSON.

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## THE FAILURES OF CAMPBELLISM

OR

THE CURRENT REFORMATION IN CONTRAST WITH TRUTH REVEALED.—PART 12.

BY E. E. LONG.

SELECTING A NAME.

We have not used the appellation, "Campbellism," as a stigma or term of reproach; far from it. There are several groups of Mr. Campbell's followers, with varying sentiments regarding the name they should wear. The name has been one of the "apples of discord" that divided the "reformation" into groups of wrangling malcontents. And like most of the grave mistakes, Mr. Campbell is held responsible.

Now let us see if, "where the Scriptures are silent," they have been silent on the question of names. The Scriptures know no such thing as "Christian Church," "Disciples Church," or "Church of the Disciples," yet these are the names they have commonly employed. There is neither more reason nor more scripture for using such names than for any *other human, party names*, the using and wearing of which they so loudly decry. A tablet on an edifice which reads, "Church of Christ (Disciples)" is no more in harmony with the Bible than if the structure were characterized by the use of Corinthian columns, and bore a tablet with the well-known inscription, "Church of Christ (Scientist)." . . . In the East and North, "Disciple" is almost universal, whether reference is being made in an individual or collective way. West and South "Christian" and "Christian Church" are more prevalent. In the East Campbell's influence seems to have been dominant, while in the Southwest Stone's ideas prevailed. Perhaps to Campbell attaches the credit (or blame) for the discovery and adoption of the name "Disciple." . . . According to Campbell and all his followers, there were no Christians prior to the crucifixion and the first Pentecost thereafter—could have been none. Therefore, *most of the "Disciples" of whom the Bible speaks were not Christians*. Hence, the reformer was most unfortunate in the selection of a designation. In its fairest import, "Disciple" is no more a synonym of "Christian" than is an acorn the equivalent of an oak-tree. In each instance the first may *become* the second, but it is *not* the second. "Disciples" have mercilessly giped Baptists for claiming that they antedate Pentecost and Calvary, so keen are they in seeing the mote in another's eye, but it will not require much reflection to perceive that *they* also fail to "rightly divide," and that *they*, too, have *their* taproot in the soil of a dispensation which was nailed to the cross. . . . "Christian Church," "Disciple Church," "Church of the Disciples," "Disciples of Christ," are objectionable, because: 1.

They are not scriptural. 2. They are human formulations. 3. They engender sectarianism. 4. Their use violates the chief motto. 5. They are used as party appellations. 6. The first three accord no ownership to the Lord. 7. Hence they are divisive and can not become universal. 8. It is not expedient to grieve a brother with meat (names). 9. They contradict the Bible in implying a plurality of churches. 10. Many who would walk with those who wear them, repudiate the terms. 11. We can not hope that sects will drop *their* names to take up *other* party names. 12. They are *the one reef* on which there is danger of the Restoration stranding in partyism (if not yet an accomplished fact), as have other movements which set sail under fair skies.—O. E. Payne, in *Christian Standard*, September 18, 1909.

So we discover another *failure* in this attempted restoration. The dominant party sees no impropriety in the use of the capitalized "Disciple" as a designation; while the minor element look upon it as a brand of sectarianism. For the present purpose we use the term, Campbellism, in order to include all the followers of Mr. Campbell, and distinguish them from other Christians.

Now so far as the name of the church is concerned, in the very nature of things, one party *must* be wrong; possibly both. Let us see. Jesus said, "I will build my church" (Matthew 16:18). MY CHURCH. To be HIS church *it must bear his name*.

Turning to Luke 1:30, 31, we read: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS."

That was the name which his *Father and mother* bestowed upon him. The term *Christ* simply means *anointed*, and was no more a part of his name than was *Messiah*, the Hebrew appellation, or *Shiloh*. Thou shalt call his NAME *Jesus*. Jesus was to be his name after the same manner as James, Peter, John, etc.; while "Christ," "Messiah," "Immanuel," and "Shiloh," were metaphorical expressions as "Lamb of God," "Prince of Peace," etc. "Messiah" is the Hebrew, and "Christ" is the Greek for *anointed*, hence Jesus Messiah, or Jesus Christ. So "Church of Messiah" would be just as scriptural as "Church of Christ," neither of which is correct, strictly speaking. It must bear his name, which is JESUS, of whom the "whole family in heaven and earth is named." (Ephesians 3:15.) "The Church of Jesus Christ." This is one *very* important truth which Mr. Campbell and his friends failed to "discover."

As touching the name of the individual members of the church the writer quoted above says:

When Smith and Rigdon were ready to name their followers, "Christians," "Disciples," "Friends," "Brethren," and other like words, had been *appropriated and capitalized*, so they, likewise wrested "*Saint*" and made it do service. . . . The writer believes that, for no better reason, Campbell likewise appropriated the word "*Disciple*." Like Smith, he must have a Bible word. "*Christian*" met all the legitimate needs, but, since all the professed children of God wore that name, it could not be made to serve a party. . . . It seems to be

reasonably certain that Isaiah foretold the advent of the Messiah, that he would call both Jew and Gentile, and that *when* the latter should behold his righteousness, *then* the mouth of the Lord would call his people by a new name. The Messiah came, the gospel was preached to the Gentiles (in the eleventh chapter), and it was *then* that inspiration mentioned the giving of the new name, which from that day to this has been above every name, and is familiar all over the world: His followers have worn it proudly, and myriads have suffered martyrdom rather than renounce it. To-day millions feel that they are honored beyond measure if those who know them state that they are Christians. Is there a child of God in all the earth who would disown the name?

The above writer argues at some length to prove that the name "*Disciple*" became obsolete after the "new name" was given, which he thinks was *Christian*; because they were called Christians first at Antioch. The name *Christian* is found only three times in all the New Testament, and *only once* in the epistles. It seems to have been applied by the enemies of the church as a reproach after the same manner as *Mormon* and *Campbellite*. They were called Christians "first in Antioch" (Acts 11:26), just when the church was undergoing a severe persecution (Acts 12:1, 2). If *Christian* was the "new name," and given by inspiration, *why did not the Apostle Paul use the term in his epistles?* Notice the manner of address AFTER IT is claimed the "new name" was given: "Unto the Church of God which is at Corinth, with all the *saints* which are in Achaia" (2 Corinthians 1:1); "To the *saints* at Ephesus" (Ephesians 1:1); "To all the *saints* in Christ Jesus at Philippi" (Philippians 1:1); "To all the *saints* and faithful at Colosse" (Colossians 1:2). Why did not Paul write "Christians" at Ephesus, etc.? The second Corinthian letter was written sixteen years, and the Ephesian, Philippian, and Colossian letters twenty years *after*, the Antiochan persecution, when they were first called Christians. If it was given by inspiration as averred, it would have gained popular usage with the disciples in that length of time, and the apostle would have used it in addressing his epistles. More than fifty times the members are referred to as *saints after* they were called Christians at Antioch, and *only once* is there a semblance of a reference to them as "Christians" on the part of the apostles, and in that instance it is extremely doubtful whether the term was applied as a proper designation.

Now notice the Scripture, with a few words emphasized to call particular attention.

If ye be REPROACHED FOR THE NAME OF CHRIST happy are ye; for the spirit of glory and of God resteth upon you; on THEIR part HE IS EVIL SPOKEN OF, but on your part he is glorified. But let none of you SUFFER as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man SUFFER AS A CHRISTIAN, let him not be ashamed, but let him glorify God on this behalf.—1 Peter 4:14-16.

This plain inference is that the *saints* were being stigmatized as "Christians," and Peter admonished

them to bear it patiently, just as we have to admonish Saints who are new in the faith now when they are called "Mormon." There is no divine warrant for the application of the term *Christian* as a name for the people of God; but "saint," and "saints" have been God's chosen appellations in all ages, and in the Apocalypse we find these terms used exclusively. Surely the "beloved disciple" knew the proper name of himself and brethren; and the assertion that Smith and Rigdon "wrested saint and made it do service" comes with poor grace, since the preponderance of evidence is in favor of the name SAINT.

On this point the whole coterie of "current reformers" have failed to "rightly divide," and as a result there is disunion and partyism among them, each group stigmatizing the others as "sectarian," "apostate," "digressive," etc.

The following, clipped from the *Gospel Missionary*, May 19, 1903, and published in *Zion's Ensign*, June 25, 1903, are fair samples of the manner in which one party gibes the other: Clark Braden, the noted defender of the progressive, digressive, back-slidden Campbellite Christian apostate church, was deserted by his friends and driven from the field of battle by a few Davids and Jonathans. Once he was right, but he ignorantly or willfully apostatized and acknowledged in our Olney debate that they "have apostatized, but I am under no obligation to say wherein we have apostatized."

Here is another severe arraignment from the pen of Elder O. M. Thomason in the same paper.

At the Joplin, (Missouri), debate with the Mormons, in response to an invitation to attend the same, the pastor of the Christian Church said he did not believe in debate. This pastor must be very blind, uninformed or inconsiderate on the matter of debating. If he only knew it every inch of ground that the reformation gained was taken at the point of the sword. No sectarian ever lays down his puny arms of rebellion and comes to the truth. He must be forced to do it. It is a fact that the Christian Church and the sects are closer together now than they were thirty years ago, but it is not because the latter have come nearer to the truth, but because the former has embraced more error. The sects have not come closer to the Christian Church but the church has rushed into the fond embraces of the sects. The Christian Church did not halt at the bounds marked out by religious prudence and decency, but broke all records, smashed down the flood gate and dashed down the stream at a speed never before witnessed by the ominous clouds of the dark age and all the sects stand and "wonder after the Christian Church."

And still another:

Well, it is true that many of our people have been exceedingly anxious concerning the outcome of the great battle which we have been fighting with the "digressives" for nearly half a century. For many years it seemed, here in the North at least, as if they would accomplish their purpose and utterly destroy apostolic simplicity among the Disciples. But, thank God, men have arisen with hearts to fight sin in all its forms, and the result is that many thousands are still

held to the simplicity in Christ. The simple facts in the case are that there are two distinct bodies, and they are regarded as such in the religious census of the Government. The census says that there are 159,000 who are opposed to these innovations, and I have no doubt that there are 50,000, perhaps 100,000 more, for I know that hundreds of churches never made any reports. Nearly everywhere the brethren now are free from traitors in their ranks. . . . Prospects are assuming a new aspect among our "digressive" brethren. Their days of hilarious success are drawing to a close, and their period of "atrabilariousness" is coming fastly on. There is a great war now going on among them over their society, for it has fallen into the hands of a crowd of infidels in their midst, and is fast becoming a lord of the churches.—D. A. Sommer, in the *Octographic Review*, December 26, 1911.

Perhaps the reader has observed ere this that that strange malady, "atrabilariousness," is an affliction common to Campbellism as a whole. It would be difficult, indeed, to locate the line of demarcation.

Thomas W. Grafton, writing with reference to the name of the church, says of Campbell and Stone:

It was unfortunate that these good men could not have come to an agreement, and saved the interminable confusion that has since resulted from the interchangeable or local use of the names "*Disciples of Christ*," "*Christians*," "*Churches of Christ*," etc.—Life of A. Campbell, page 137.

#### CONCLUSION.

The failure of this movement is a striking exemplification of the truth announced by the Apostle Paul, "The world by wisdom knew not God." If it were possible to restore primitive Christianity without divine direction, Alexander Campbell was certainly the man to accomplish the work, if we may rely upon his biographers for a correct estimate of his great abilities. Mr. Grafton, quoting Moses E. Lard, says:

His head I think the finest I ever saw. It was simply faultless. After the first look you never criticized it; you only admired it. You dwelt on it only to wonder how magnificently nature sometimes works. His head never disappointed you. No matter with reference to what you studied it, it always complimented your highest expectations. Was it the abode of a mind of extraordinary strength? Every conformation of it answered, Yes. Was it filled with a soul of profound religious devotion? The answer was the same. Did it betoken that its occupant was marred by any dangerous or unlovely eccentricities? Not one. Every point, angle and curve on it revealed that nice adjustment of faculty to faculty which renders greatness safe, and assigns to it its true position in the lead of earth's beneficent changes. On once looking on that large, finely-turned head, you never feared to trust it more.—Life of A. Campbell, pp. 223, 229.

If human intelligence and energetic zeal were sufficient qualifications, the "Current Reformation" should have been a grand success; but God had decreed that the restoration of the gospel was to be inaugurated and perfected under his direction, so that his unchangeable character would be demonstrated, and the selfish efforts of pretentious reformers brought to naught. Mr. Campbell certainly had the advantages of worldly wisdom par excellence, and we do not question his sincerity of purpose so far as a desire to see a united church is concerned;

but his failure to produce a church after the apostolic order is so evident, the wonder is that anyone of ordinary intelligence, after a careful investigation from a Bible standpoint, should fail to detect the sham.

It is written with reference to the very work Mr. Campbell sought to accomplish, and the time as well:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 14.

The "everlasting covenant," which was sealed with the blood of Christ on Calvary (Isaiah 55: 3, 4), was "broken" in the great apostasy described by Mr. Campbell (Isaiah 24: 5), and could not be renewed without the consent of both parties to the agreement. Mr. Campbell had no communication from God by which he was authorized to act from the fact that he said, "We want no new message from the skies." He assumed the right to perform the "marvelous work" which God said HE purposed to do, but the history of his effort is a standing advertisement to the honor of the prophet, and the glory of God, that "the wisdom of their wise men shall perish."

The divine method of procedure was beautifully portrayed in the vision of John on the Isle of Patmos: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14: 6). This was evidently the same work alluded to by the Lord when he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24: 14). Not a mere fragment as preached by Campbellism, but the apostolic faith in its original fullness, with its accompanying attestations; and herein would be demonstrated the wisdom of God in contrast with the wisdom of men. God would manifest his unchangeable character by sending an angelic messenger who would commission men of God's choosing to inaugurate the work of restoration. "As my Father hath sent me, even so send I you" (John 20: 21); "and how shall they preach, except they be sent?" (Romans 10: 15). "And no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Hebrews 5: 4). The principle involved in the foregoing scriptures was just as essential in the nineteenth century as it was in the first century, and Mr. Campbell's attempted restoration without divine direction was a preposterous assumption without a parallel.

Here we are content to let the matter rest with a discriminating public. If further information is desired concerning the "Restoration" as represented by the Latter Day Saints, the reader is referred to *A Marvelous Work and a Wonder*, by Elder Daniel

Macgregor; Herald Publishing House, Lamoni, Iowa, 20 cents, which contains valuable and interesting matter not found elsewhere.

(The end.)

## Of General Interest

### IS ROME LOSING IN NUMBERS?

In many quarters there has been an impression—fostered partly by the claims of the Catholic press and partly by the uninformed discussion of the subject in Protestant publications and the daily newspapers—that the Roman Church in America was gaining numerically by leaps and bounds. For a time "the trend to Rome" was a foremost topic. When the official Catholic Directory was issued several months ago, *The Christian Herald* directed attention to the fact that it claimed only a net increase of 138,000 adherents during the past year, being a distinct decline in the ratio of previous years. This we regarded as significant, especially in view of the great additions that might naturally have been expected as the result of our steadily rising immigration from southern Europe. As an offset to this disappointing aspect of the situation, the Catholic journals made the most of the occasional defections from other churches.

But investigation made within the last few weeks shows conclusively that "the trend to Rome" is the other way, and that Rome's losses to Protestantism far outweigh its gains from all other faiths. *The Boston Transcript* publishes a list of leading Presbyterian churches throughout the country, whose records "show an average of five per cent of their entire membership to come from the Roman Catholic Church." Among these churches are the following:

Westminster, Minneapolis; Brick, Rochester; First, Seattle; First, Newark; Covenant, Cincinnati; Tabernacle, Philadelphia; and University Place and West End, New York. For example, the University Place, New York, has in its membership 130 former Roman Catholics; the First Presbyterian, Newark, 150; the First of Seattle, 25.

Commenting on this the *Transcript* says: "If the same proportion obtains throughout the Presbyterian Church, former Roman Catholics now in its active membership number 70,000."

*Zion's Herald*, a Methodist publication, which has also taken up the work of investigation, says:

"The records are not confined to the Presbyterian Church. The investigation was carried on also among a number of Protestant Episcopalian Churches, also selected at random, and precisely the same results were obtained. The churches chosen were the famous Church of the Advent, Boston; Holy Trinity, Brooklyn; Saint Thomas', Brooklyn; Saint Peter's, Chicago; and Gethsemane, Minneapolis. For

example, Saint Thomas', Brooklyn, has above 100. Reverend Doctor Shaw, of Chicago, says: "Every confirmation class brings some Roman Catholics in Saint Peter's. If the same proportion obtains in all of that communion as in these whose records were examined, there are between 45,000 and 50,000 members of that church who were formerly Roman Catholics."

These represent only two of the great Protestant denominations, and their figures show an increase, straight from Rome, which practically wipes out the entire gain claimed for the Roman Church in its official directory. Other Protestant churches—the Methodist, Baptist, Lutheran, Disciples, Congregationalist, Reformed—have all had proportionate additions from the same source, and these when fully compiled will show that the "trend from Rome" toward Protestantism in America has carried with it more than double the increase claimed by Rome from all sources. This is the true and logical explanation of the Catholic Church's meager gains—the fact that thousands of adherents are forsaking the papacy and coming voluntarily into the larger light and broader freedom of the Protestant faith.

Clearly, here is irrefutable evidence that there is something wrong with Rome—something which may well give it pause in its campaign to "make America Catholic." Gaining in wealth, power and influence, it is losing its ancient hold upon the masses, losing not by tens and hundreds, but by thousands! Its highest hopes are threatened by such a situation, for it is a loss that is irreparable and which seems destined to grow with the spread of education and the love of freedom. These have made shipwreck of Rome in the Old World; they now threaten to overwhelm it in the new.—*Christian Herald, June 25, 1913.*

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### UNUSUAL OPERATION.

The following, from the *Independence Examiner* for June 27, will be of interest to the Saints since it represents the class of work done at our church Sanitarium.

Miss Johanna Knudson, of Weston, Iowa, underwent an unusual operation yesterday at the Independence Sanitarium, where she has been under treatment for a year. She was afflicted with a curvature of the spine with a tubercular tendency. To correct this, and prevent further collapse, she underwent yesterday a bone grafting operation.

The work was done by Doctor Elmer Twyman of this city and Doctor A. E. Hertzler of Kansas City. A strip of bone about three-sixteenths of an inch thick and six inches long was cut from the front of the tibia in one of her legs, and was inserted in an incision that had been made for it in the back, at the rear of the spinal column, between the shoulders.

This operation, it was said, would not have been attempted in the case on an older person; but Miss Knudson is only twenty-four years old, and it is expected that in a few months

the surrounding tissues will have attached themselves firmly to the bone borrowed from the leg.

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### IMPROVED CONDITIONS AMONG THE INDIANS.

In an article written for the *HERALD*, the body of which will appear later, Elder James E. Yates makes the following very interesting comments on the present conditions among the Indians:

The contrast between their former savage characteristics and some of their present improving tendencies is sharply drawn in photographs recently taken by the writer. One shows a group of Indian men standing beside a "wigwam" or "tepee," which is a sample of what their habitations have been in summer and winter for generations. These men now, however, instead of being clothed with pelts and skins, and girdled with human scalps, as trophies of war, are clothed with the product of the loom and the mill and the factories of industry.

Another picture shows an old oil painting portrait of a noted Iowa chief, White Cloud, by name, tomahawk in hand, bust naked, with bear-claw trimmed collar, profuse ear trinkets, and face painted red in token of bloodthirsty propensities; while beside the picture hangs a representation of the lowly Christ. Chief White Cloud's picture is preserved by his descendants here in the Otoe tribe, and in the same home and upon the same wall hangs this framed likeness of Jesus.

The suggestiveness of contrast between Jesus and an Indian warrior on the walls of the same home nicely connects the thread of facts as to what the Indians once were and what the moving of the Spirit of Christ in their hearts destines them to be. Let me here emphasize the fact that there is not a *single home* in all the Otoe tribe which we have entered which does not honor the likeness of Jesus by grouping it with their venerables on the walls of every home.

A third picture shows Chief Springer, of the Iowas, seated in front of Brother J. F. Curtis's large Two Way Chart, with the Chief's son standing just back of the decorated drum. Chief Springer has now abandoned the use of the drum, according to their ancient dancing ceremonies, rites, and customs, and merely keeps it as a relic. Nothing less than two hundred dollars would buy it of him.

The long pipe and beaded tobacco pouch which appeared with the chief in the picture were merely taken in hand for the sitting, for he does not use them; and he has a motto on the wall, "Christ is the head of this house," supplemented by a notice of his own design, reading in substance, "From this date (about one year ago now) no person will be permitted to use tobacco in this house." How is that for an example to some of our white brothers?

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I believe in the religion of love—love for everybody and everything—the rich and the poor—the well and the afflicted—the weak and the strong—the old and the young—for man and for beast. I believe it were better to praise the honest living than to eulogize the dishonest dead—better to pluck a blossom from the breast of Nature and pin it with affectionate touch to the tattered coat of some forlorn unfortunate than to lay a wealth of hothouse bloom upon some rogue's luxurious casket.—I. B. Smith.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### A Letter of Warning.

WEBB CITY, MISSOURI.

*Mothers' Home Column:* As I sit here to-night, a neglected and deserted wife with my five little children about me, and listen to their childish talk and play, I feel impressed to add a few lines to your columns, telling of my experience in marrying out of the church. It may be the means of causing some one to stop and think before taking a similar step.

When we started out in life together, I loved him and thought he would never do a wrong, or deceive, or be untruthful to me. I thought him perfect as a man could be here on earth. When our children came, he was proud of them, and anxious and worried when one became ill. When we laid one away in death he tried to comfort me and missed her as much as I.

But as time passed I had to acknowledge that he was not what I had thought he was. He never had been, only he grew bolder. Just to myself, at first, did I confess what I observed, but I thought he would be better when he grew older. Then a great financial trouble arose, and he left us. I soon followed with our four little ones. My eyes were gradually opened a little more. When another baby came, he left us again, and again I followed; for what could I do with five little ones?

He seemed to try to do better for a few months. Then he grew worse and worse. One day he went to work saying he would be back in a few days. He came back, stayed one day, and then left again. He had been gone over a week before I knew he had taken another woman with him,—had cast us aside. It seemed as if my grief was unbearable, but God helped me and strengthened me. Oh, what a relief prayer is! And what a comfort and help is a loving mother!

Two years have passed, and if anyone had told me it was possible for me to be so happy as I am with my little ones, I could not have believed it. Of course, the heartaches return, but they pass away; for I can see how much better it is for my children and myself. The eldest is thirteen, and the baby is three. If I can only hold out till they are old enough to help fight life's battles!

When I return from a hard day's work and they have tried to prepare a meal for me, my heart aches. Then, again, I rejoice in God's goodness to me. Ever remember me in your prayers.

Your sister in Christ,

PEARL.

Will the sister who wrote this letter send her name and address to this column. We desire to communicate with her.

And will Sister Josephine Morgan, recently of Sedalia, Missouri, who left her infant child with the authorities of the Children's Home in May, please answer this request for her address. There is some reason to believe she may be in Kansas City and we ask the cooperation of the Saints in bringing us into communication with her.

### A Word to the Young.

There lies before us, handed over from our predecessor in charge of this column, an article of excellent advice, from which we shall quote copiously, though not in full on account of lack of space.

The writer, Mrs. E. D. Briggs, calls our attention to the prophetic words spoken by Paul concerning the time in which we live, those words which warn us that, in the last days, perilous times shall come, in which men shall be lovers of pleasures more than lovers of God.

Mrs. Briggs comments, and with reason, "How many more there are in this world of the pleasure-loving nature than of those who care for the right. Now, if we would be worthy of the name Latter Day Saint, we need to be on the watch-tower lest we fall into temptation; for the adversary is ever on the alert, and he is so glad when he overcomes one who has named the name of Christ. . . .

"If only the young men and maidens already in the church would realize the importance of everyday work for the Master, their companions, and themselves, there would be no time for frivolity. There is so much all around us that might be done, that any of us can do, to visit the sick and needy, to read to those who are too old to see, or who have poor sight, to encourage those who are weak, to help the flowers to go on their mission of love.

"I have in mind now a little bouquet which the writer took to a sister in the church whose sight is too poor to enable her to read. After reading to her an hour or so, the visitor took her leave. Upon returning a week later, the shut-in sister said to her, 'I want to show you something,' and that which she showed her was the flowers, brought on the previous visit, pressed and laid away in a nice little box wrapped in paraffine paper. The small token of love had made an oasis in the desert of her life, and her appreciation of it had made one in the life of the giver.

"What I am trying to impress upon your minds, my dears, is that if you desire lasting pleasure, you will find it in deeds of kindness. On the other hand, you may go to the shows, theaters, ballrooms, or many places called places of pleasure, but tell me what real pleasure there is in any of them? Your writer has been there and has tasted of this also, and she tells you in all kindness that all the pleasures of the world only please for the time being, while the little acts of love which we bestow on others will be pleasure and blessing throughout the endless ages of eternity.

"Let me repeat to you an old quotation, 'Lost—yesterday somewhere between sunrise and sunset—two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone for ever.' My dear young people, consider this, and ask yourselves whether you are losing golden opportunities, letting time slip away unheeded, reading light and worthless literature, or passing spare time at many worthless pastimes which the writer might name to you.

"Oh, my dears, stop, think, listen to the still, small voice within, which whispers to everyone of us to do better things, to 'come up higher' where we can conscientiously ask God's blessings on what we do!

"We hope the reading of these lines may cause some to consider how rapidly life is passing, and to resolve to make the best use of the fleeting moments. Let us watch, not our brother or our sister, but ourselves, find the place in which the Lord wishes us to labor, and then improve every moment."

### "The Price He Paid."

This is the title of a poem sent in for publication by a sister. It is a selected poem written by Ella Wheeler Wilcox. We can not print in full, but will give the gist of the composition. It opens in the words of a young man:

"I said I would have my fling,  
And do what a young man may;  
And I didn't believe a thing  
That the parsons have to say."

The young man had his fling. He went in the way of self-indulgence. He drank the cup of gratification some call

pleasure. And when his heart had grown sated and sick with sin, he looked for comfort and true happiness in a home of his own with a young wife of health, and virtue, and spotless fame.

He considered the past as a closed chapter. He looked forward to the simple joys "that belong with a house and a home, and a brood of girls and boys." But the man reaped what he had sowed. He was wounded by the thorns of the tree of his own planting. The child, his wife bore him "was crippled, and weak, and sore." The mother herself "was left a wreck."

This was the price he paid for the dissipation of his youth. "It was so the score was settled."

One of the closing stanzas runs as follows:

"I said I would have my flog,  
And they knew the path I would go;  
Yet no one told me a thing  
Of what I needed to know."

We have given place to this sketch of the poem to call attention to a movement indorsed by many leading people in education, reform, and medical circles, the teaching to the young of the necessity of personal purity. The board of education of the city of Chicago has added to the subjects taught in the public high schools of the city that of sex hygiene. It will be taught under the name of personal purity.

Among those citizens who wrote letters commendatory of the study were President A. W. Harris, of Northwestern University, Miss Jane Addams, Doctor Frank Billings, Judge Merritt W. Pinckney of the Juvenile Court, Professor Charles R. Henderson of the University of Chicago, Professor Oliver F. Ormsby of Rush Medical College, and Miss Clara F. Seippel, assistant city physician.

There is at present much agitation by intelligent men and women who advocate the teaching of the principles of personal purity and the facts of nature which will necessarily be a part of the study. Should such teaching become general, the plea would become obsolete, "No one told me a thing of what I needed to know." Ignorance is responsible for much of the social evil that exists.

### The Prayer Union.

SUBJECTS FOR THE FIFTH THURSDAY IN JULY.

Our country, that the gospel may make greater progress in enlightening the people of America. That the gospel of Christ may win its way over all false systems and creeds, to the end that righteousness may fill the land.

Scripture lesson: Psalm 48. Memory Text: 1 Peter 4: 17.

REQUESTS FOR PRAYERS.

A brother sends in the following request in behalf of his mother: "Will you kindly print this request for prayers in behalf of my mother, Sister J. R. Tilden, of Saint Joseph, who is and has been sorely afflicted? I have faith in God's unlimited goodness and mercy and believe we will get the longed-for blessing, if we but rely on his strength. To God be praise for any blessing we receive and for the many we have received."

A sister, suffering from the dread affliction, cancer of the breast, writes, asking us to unite our prayers in her behalf, that she may successfully undergo the operation to which she has finally decided to submit. She says she has been relieved many times from other ailments and that she has been administered to twice in the past for the cancer when she has received benefit; but of late it is spreading rapidly

and is quite painful. This afflicted sister resides at Goshen, Indiana, but the letter appears to have been written from the hospital in Chicago. The operation will probably be over before this reaches the Saints whose prayers are requested, but the request should, nevertheless, be heeded.

The letter closes, "In the hope of eternal life, your sister, Alice Cannon." With what deep gratitude should we look in our prayers to Him who gives eternal life to the humble and faithful after the trials of life have been passed. May we trust him in life and in death.

## Letter Department

CENTERVILLE, IOWA, July 9, 1913.

*Editors Herald:* We, Brother M. M. Turpen and I, are continuing our services in the courthouse yard, occupying the band stand. Some interest, but we are not swaying the multitudes. Saturday night, after preaching, some of the spirit of opposition was in evidence, some crying "blasphemer" because I advocated that God was just in the judgment of all men, and another, crying, "Mormonism; Joseph Smith; Brigham Young; polygamy," apparently intending, if possible, to destroy our influence.

He inquired how many wives Joseph Smith had, and when answered, "One, and only one"; he then inquired how many wives Brigham Young had, and when answered, "Anywhere from twenty-one to forty-three," he said, "Then Brigham Young is the greatest prophet the Latter Day Saints have ever had." I told him that his estimate of what a great prophet was, based upon the number of wives he had, showed his respect for virtue, and was not in agreement with the views of the Latter Day Saints. He said but little more. Those who listened seemed pleased with our defense of these attacks, and last night there was no opposition.

The mayor, county auditor, and editors of the *Daily Citizen*, and *Semi-weekly Iowegian* have all been very friendly. The *Citizen* published notices of meetings and subjects, and the *Iowegian* a brief article. The *Citizen* has a brief article they promised to publish.

Brother and Sister Turpen are doing what they can to promote peace and build up the kingdom of God, and as a part of their work are caring for the writer. There is great need of a spiritual uplift here; the promise of immediate results are not very bright, but I can note some improvement. Brother Turpen seems to be well adapted to the needs existing here.

Hopefully in Christ,

421 BANK STREET.

J. F. MINTUN.

LUCAS, IOWA.

*Editors Herald:* The Nauvoo district conference held at Ottumwa June 7 was a grand success. While there was not anything special done in the way of business outside of routine work, yet the general tenor of the conference was such that it had a good effect upon all. There were about twenty of the Saints of Hiteman present, mostly young people, and under the able leadership of Brother John Morgan they rendered several appropriate selections, vocal and instrumental. They occupied an hour on Sunday evening. The church building was full. The district officers were elected to succeed themselves. George P. Lambert, W. T. Lambert, James McKiernan, C. C. Joehnk, C. E. Harpe and the writer were present.

We held two preaching services after the close of the conference. Brother Joehnk occupied on Monday evening, and the writer on Tuesday evening. On Thursday Brother Joehnk left for Farmington, and the writer and Brother Harpe for

Bear Creek, about five miles southwest of Ottumwa, where we held meetings for two weeks.

We had asked for the use of the schoolhouse, used for religious services by the Presbyterians, who held some sort of a prior claim on the building. The Reverend Throw, of Ottumwa, in command, ordered that under no circumstances were we to be permitted to occupy the building. This action caused quite a murmuring among the people, for they had helped financially to remove and erect the building. However, we were not to be downed. Brother Albert Erskine, with whom we stayed during our sojourn in that place, secured planks and fixed seats on his lawn, under shade trees, and here we occupied for several evenings. Then Mr. John Adey invited us to hold our meetings in his front yard. We accepted the invitation, and thereby were centrally located. We held meetings at Brother and Sister Goodwin's and Sister Jones's. On Sunday, June 22, we had a basket dinner, and a good time. A number of the Ottumwa Saints were with us. Mrs. John Adey and Mr. Emry Goodwin were baptized, Brother Harpe officiating in the sacred rite, during a heavy downpour of rain. Quite a gathering of people witnessed the baptism. Brother and Sister Erskine were especially kind to us, and we are not forgetful of the Goodwins, Joneses, and Adeys. May the Lord reward them for their kindness to the missionaries.

It would not be just to Brother C. C. Joehn were we to neglect to mention that he had been to Bear Creek and held meetings for two weeks before the district conference, and was well received. There are others that attended our meetings who believe and are near the kingdom.

June 27 we left Bear Creek for Foster, Monroe County. (A matter connected with the Nauvoo District made it advisable that Brother Harpe should go there.) We found Brother Jacob Luke and family here, and were blessed with the same liberality and courtesy that has always been characteristic of Jacob and his good wife. We held four meetings in the schoolhouse at (new) Foster, two miles west of (old) Foster, with only fair attendance. From here Brother Harpe went to Ottumwa, and I returned home.

Faithfully,  
E. B. MORGAN.

STONINGTON, MAINE, July 10, 1913.

*Editors Herald:* I expect to sail from New York, July 23, on steamer *Mauritania* for Liverpool, England. Brother W. H. Greenwood will meet me there. Sisters George Potts, George Box, and Fannie McGuire and daughter will sail on the same steamer. Brother and Sister H. A. Koehler, who have been selected to labor in Jerusalem, expect to sail on the *Arabe*, July 29, visiting relatives in England, until the last of August, when we will meet at the Mission House in London, and travel together to Palestine. We expect to go overland to Naples, calling at Paris, Lucerne, and Rome, en route, thus avoiding as much as possible the unpleasant ocean experience.

We are looking forward to our work with the assurance that the Lord approves, and if we can only live to be worthy, the Pentecostal endowment will crown our efforts. Brother Jenkins writes that it will be necessary for us to bring sufficient bedding, dishes, cutlery, stove, etc., for housekeeping. I am glad we know how to cook. The important things will be a large supply of Book of Mormon in German and English, Doctrine and Covenants, and tracts. I expect to start school work after the order of our summer schools, and permit this work to grow and broaden out if it will. I trust the time has come for the message of the Book of Mormon to go to Israel, and shall watch the return, or gathering, with great interest,

and report to the *HERALD* matters of general interest from time to time.

We expect it will require time, patience, grit, and much prayer to place our work upon a permanent basis. We hope to have both the spiritual and financial support of the church—spiritual, because nothing of a permanent character can be accomplished without the spirit; financial, because we are going thousands of miles from the church, where there are no Saints to care for us, and where every day will bring its burdens. It would be a blessing if some well-disposed Saints would supply the mission with suitable magazines, thus enabling us to keep in touch with the world.

All correspondents should remember that it costs five cents per ounce letter postage, to Jerusalem. Mail sent there, care of French Post, will be received.

In the conflict,  
U. W. GREENE.

GREEN CITY, MISSOURI, July 9, 1913.

*Editors Herald:* We have managed to keep reasonably busy since General Conference, trying to make new openings, and strengthen the isolated ones. We believe we have been successful to some extent; at least we have made three new openings: at Lucerne, Cora, and Connelville, a mining town. We held meetings in the outskirts of this town; or, rather, between Connelville and Midland, at private houses.

We wrote Sister Blanch Dixon, who lives here, to learn what the prospect was for holding meetings. Not very good, was the reply, as Brethren Kelso and Chapman tried to get the church for services while working here in the mines, but were refused it; and they could only preach one public sermon all the time they were here. Sister Dixon and husband wrote me to come and make them a visit anyway. (He is not a member.)

I had tried at two or three other places to get an opening, but failed; so by the time I reached their house I was quite anxious to get to work. They thought none of their neighbors would come to their home to meetings, and that there was no use to ask them. While we were talking Sister Rhodes dropped in on her way to town, she and Sister Dixon being the only members living here. I asked her how it would do to try meetings at her house. She said we might try it if we thought best. Her house stands off the road some distance, and is a small house. We preached in the yard to three or four, and announced meeting for the next evening, when one or two more were present. We announced meeting again for next evening; but on the way home a man and his wife met us in the road in front of their house and told us we were welcome to preach in their yard, and that when we could not preach in the yard we could preach in the house. This I believe came in answer to prayer. They have a nice little house and a beautiful yard. We notified the people and began meetings in their yard, and held forth till their daughter, near by, wanted us to preach at her house, which we willingly did.

Altogether I preached twenty sermons, getting the work well before the people. As a result several are convinced, and one man and his wife say they expect to unite with the church, but wish to read the Book of Mormon and investigate a little further. The average attendance we would judge to be about twenty, including quite a number of children. We remarked that it would be a good place to organize a Sunday school, and the man who first invited me to preach in his yard has taken it in hand, and is trying to build a little house there for that express purpose. One man has offered to give the land and help in other ways. So we think the prospect is good for a little house there, though it will be small; yet some great things have a very small beginning. I have the promise

that if they build I may have the house whenever I want it. We are well pleased with our efforts at this place.

If the isolated Saints, who are scattered here and there over the district would take the interest some have in trying to get the gospel before the people in their respective localities, a greater work could be accomplished. We must first give the people a chance and an opportunity to come before we are justified in saying they will not come. The Lord requires this much of everyone. Let us try. I have baptized and confirmed three.

One night while I was preaching eleven wagons loaded with bottled beer passed by in front on the road, forty-one or forty-two loads altogether while I was preaching at these two places. How is that for beer drinking? And Adair County is a dry county, too. They served an injunction on the railroad company and had the beer stopped at Worthington, in Putnam County. The beer was hauled from there.

Your colaborer,  
D. E. TUCKER.

SAINT JOHN, KANSAS, July 9, 1913.

*Editors Herald:* It has been some time since you have heard from us. We went to McPherson, Kansas, December 19, 1911. There we joined with Brother and Sister T. C. Turpen in their home class Sunday school, and were truly blessed by the Master. Brother Turpen's family are alive in this great work. On July 15, 1912, we moved to Pratt, Kansas. There we organized our school consisting of my wife, our two little boys, and myself. From there we came to Saint John, March 13, 1913, and are still having our school.

One sister joined with us here, and our school has grown to a membership of twelve. One man and his wife are near the kingdom. A baptist lady said, "Wait brother, I want to bear my testimony before the dismissal." She said she felt the Spirit of God in our little school as much as she did in the Baptist Church, and that she wanted to learn all she could of God's ways.

Saints, even if we are away from our own faith, let us devote one hour each week to studying God's word, and instructing our children in the paths of righteousness. I feel there will be a great work done here. Pray that the Lord may send reapers into his harvest.

We would like to have the tent brought here this summer. There is a large branch of the Utah people and branch of the Bickertonites here. Brother Peak held a debate with a Christian minister here about nine years ago, and left a good interest.

We are still in the work, and want to do all we can to advance this glorious cause.

Your brother and sister in the gospel conflict,  
MR. AND MRS. S. A. MADDEN.

CALDWELL, TEXAS, Route 3, July 7, 1913.

*Editors Herald:* I suppose there are some who would like to hear from this part of the vineyard, hence I write a little squib. We are about holding our own as to church work, not making much progress or headway. The district conference meets with Texas Central Branch, on next Saturday; we are expecting to have what we call a good time. The calculation is that the meetings will be held for at least a week.

I am called upon by some of the members of the church in the east part of Robertson County to meet a Freewill Baptist preacher, to preach with him alternately for some time. I don't know the motive of the preacher in proposing the meeting; it may be that he wants to find out the size of my caliber, and if thought advisable, hold a debate with me.

Let his motives be what they may be, I go with the determination to do my very best to convert him to the faith once delivered to the saints, by preaching the oldtime gospel of Jesus-Christ in its fullness. I am expecting a large turnout at the meetings. I think many will attend through curiosity.

I for some cause feel like we are going to have a successful meeting. I never felt more like blowing the old gospel trumpet than I do now. I never met the preacher; I expect that after we meet, and part, he will never need an introduction to me, nor the gospel in its fullness. After the meeting closes, I will let you know the results. I expect to earnestly contend for the faith as long as I live, and am able to do so.

Yours in gospel bonds,  
E. W. NUNLEY.

### Study to Show Thyself Approved.

In my research for truth in the midst of deception, which is on every side, I realize the Lord has blessed us in granting us various sources of light, to all of which we have access. There are many ways open to us, to enable us to discriminate between truth and error. One who has been called as a servant of God can multiply talents by searching through various fields of learning that will qualify him to substantiate the truth when many claim to be leaders of the children of men, but are unable to hold out to them all truth.

Many are influenced by the power of darkness in endeavoring to present what they believe to be truth, while others know things they advocate are not true. It is amazing, to one who is blessed with discernment, how much deception there is taught in the world. Many intelligent men and women are deceived, and are led astray.

One of the greatest achievements in our work, as the writer views it, is for one to develop his mental forces and stand boldly for truth against the persecutions and criticisms of the world. Paul wrote in beautiful language an expression which is applicable to all: Study to show thyself approved, a workman that needeth not to be ashamed.

Some one may ask, How am I to know or discriminate between truth and error? All Latter Day Saints ought to know that the word of God is the standard, or measuring rod, as we may term it, with which to measure the truth.

A judge who sits in court can not detect truth, or can not pass correct judgment except he investigate thoroughly that which is before him, by taking under consideration both sides of the situation, using law or standard to establish justice. Neither can we, as the children of God, detect the truth amidst so much deception except we take under consideration both sides in the matter which may be under our observation. We must not forget the divine declaration that the gospel came not in word only, but also in power and the Holy Ghost. The Spirit is one of the Trinity, as the author of this standard which we use to measure the truth.

These few thoughts are inspiring to me as I ponder them, and I have written them for the encouragement of others. I love the service in the vineyard, and am investigating to come to all truth, in order to lead to the light those who yet sit in darkness.

In gospel bonds,

CHARLES NOLAN.

DANA, INDIANA, June 7, 1913.

### Extracts from Letters.

Writing with reference to the Weiser, Idaho reunion, Brother New Madden says: "The good Spirit that prevailed during the whole reunion made impressions upon those present that will be remembered. Only those who attended can fully realize how good a time was had. The Spirit enjoyed will tend toward binding the Saints in this district more

closely together, and toward causing them to live lives more in harmony with the name they bear. The Saints over the district responded nobly to the call for financial aid, and we were able to pay all current expenses and contribute quite liberally to the railroad company through the pockets of the traveling missionaries. This was the first successful reunion ever held in the Idaho District, which is very encouraging to us. The committee is hopeful of doing a great deal more another year."

Brother James C. Page writes regarding the Fargo, North Dakota, reunion: "We have just closed our reunion of the North Dakota and Minnesota districts. The preaching was excellent. Three times we went to the banks of the Red River to perform the rite of baptism; seven in all were baptized. There were two ordinations, Brother Martin, of Frazee, Minnesota, to office of elder, and Brother M. Rasmussen, of Sykeston, North Dakota, to office of priest. Satan manifested his power and tried to hinder, but through fasting and prayer, and the ordinance of the church, was prevented from doing the harm that he otherwise might have done. On account of the extreme distance for some of the Saints in both districts, it was thought not best to hold the reunion jointly next year."

Francis Earl: "In the editorial columns of the HERALD for July 2 there is reference made to Rahab, supposedly the Rahab of ancient fame, that may be found sometime to be not only unkind, but also unjust, and not proper in its application. The statement was, 'Themselves barren of such things, as Rahab of chastity.' I am aware that the estimation of this noted lady is a lewd one, universally so. I have made some study of her history and find her to occupy an honorable place, and to receive honorable mention by able and responsible writers, (Hebrews 11: 31, James 2: 24, 25, Matthew 1: 5 King James, and 1: 2 Inspired.) If I remember rightly, Josephus makes mention of this lady as the wife of Salmon, and the mother of Boaz, the greatgrandfather of King David. Professor Whiston, in his footnotes, conveys the thought that she was an inkeeper. Again, I find in looking up the word '*harlot*,' according to Webster, that there are vocations for which this word is used other than that of an unchaste woman, and that, in olden times the term was sometimes applied to both sexes. Following are some of the definitions: A churl; a husbandman; a servant; a rogue; a cheat; a woman who prostitutes her body for hire; a common woman. Then among the definitions of churl, I find these: A rustic; a countryman, or laborer. Thus in life Rahab may have been perfectly chaste and honorable, though the term *harlot* has so vigorously followed her. Concerning her life we notice first, her great faith, by which she saved herself and family from destruction, and for which faith she was so highly commended by Paul and James; second, she was one of the progenitors, in the mother line, of Christ."

A sister writes from Deloit, Iowa: "July 6, 1913, being the day set apart to partake of the emblems in remembrance of our Lord and Savior, Jesus Christ, in our little branch here in Deloit, the Saints met at the house of prayer and fasting and a goodly amount of the Spirit was enjoyed. The branch officers and eleven others went to Denison in the afternoon, where a service was held and where the sacrament was administered to the few at that place. We enjoyed the services in the open air, and the communion with the Saints of Denison."

Don't whine. Tell people you are a failure and they will believe you. Talk and act like a winner, and in time you will become one.—Stephen Harte.

## News from Missions

### Eastern Maine.

When last I wrote I was at Portland, Maine. March 23 found me in Brockton, Massachusetts, when I preached for the Saints, and found a home at Brother C. Thayer's. After a few days at home I started for General Conference, in company with Brethren William Bradbury, John F. Sheehy, and William Anderson. We met with the Saints in Brooklyn; Brother Sheehy preached the morning sermon and Brother Arthur Phillips the evening discourse. Monday evening we left New York for the West, arriving at Lamoni on Thursday morning. Our stay in Lamoni was made pleasant by the kindness of Mr. and Mrs. Grenawalt, in whose comfortable home we found rest and Christian fellowship. One of the joys of the conference was the renewing of the acquaintances of past years. The conference over, the ministers scattered to the four corners of the earth.

April 27 I preached for the Saints in Providence, and met with them on Wednesday night in prayer service. Friday night we attended a "penny social" at the home of Brother Gates. It cost one penny to get in, and as much as one had to get out—all for the good of the local Religio, however. May 4 I met with the Attleboro Saints, and preached for them at night. The Sunday school convention met in Attleboro on the 10th and 11th; a large delegation was present, and a nice time had. May 13 found me in Portland, where I stopped for a few hours, visiting Sisters Woods, Summerfield, and Woodward, going on to Brunswick, where I found Brother and Sister Young and family well. The writer was remembered financially by Brother Young. The Lord knows our needs, and we don't have to tell the people about them. May 16 found me at Stonington, the conference convening there next day. We had a good delegation and a good conference.

Monday Brother Greene "must go fishing," so we went. Everybody caught fish, especially Sister O. Holman, of Dixfield. Sister Maude Woodward said she would not go in a flying machine but she did, as can testify all who saw her. The day was well spent, and Brother Greene was happy. Next day Brother Lemman Woodward, Brother Sherman Woodward and wife, Brother Ray Clough, Sister Marion Greene and the writer embarked on the good motor boat *Imogene* for Jonesport. A little rough, of course, but we were all good sailors. We arrived some nine hours later, one of the party, at least, half wet from the spray. The Jonesport people made me welcome, and I found a home with Brother Sherman Woodward—a home indeed.

The former missionaries here have had a gospel boat to visit the near-by islands and other places, but I found that the boat had been somewhat neglected, and was not very nice looking. I put in some three weeks work on her, and spent some money, which the district furnished, and got her ready for sea. I also made a skiff for a "tender." I now am able to visit a number of places that would be difficult to reach if I did not have the boat. We hope to make it so useful that the people of the churches in this district may see the advisability of keeping a larger and better boat.

The district conference at Kennebec was a success. Before going there, we held a series of meetings at Jonesport, Brother U. W. Greene and the writer doing the preaching. After the close of the conference, Brother Arthur Koehler and the writer continued the services for a week at Jonesport. While Arthur was with me we were invited to go on a picnic in Sister Cummings' automobile. We went, that is to say, we went a little way and punctured a tire. We stopped, put on another one, and went about fifty feet, and blew a hole in

that one. Then we telephoned for Mr. Cummings. After we got the tire fixed we went some distance toward home and had our lunch. I don't know whether Brother Arthur has gotten over his lunch yet or not. My! how he did eat. They accuse me of being the Jonah. I don't know, perhaps I was.

I visited South Addison and Moose Neck the first week I was in this district, and enjoyed my stay while there. At this writing I am at Jonesboro, preaching in a Union church. We have some ten or more members of the church here. I trust some will be led to obey.

I close with hope for the future, and work for the present.

Yours as ever,  
GEORGE W. ROBLEY.

### Northern California.

Much has been written concerning the pleasures and joys of the sunny side of life. Right now, we in Northern California are experiencing a superabundance of it—the people's faces are flushed, and many of the Saints are actually driven to drink (lime juice and cold water) because of it. One can just feel it oozing from every pore—even trickling down the lenses of his spectacles. And yet with the thermometer standing 106 in the shade people walk along the streets with elastic step, head erect, and eyes sparkling. Horses do not appear a bit jaded, and business does not seem retarded. Baseball still draws a crowd.

Wish we could say the same of tent meetings. The efforts of about five weeks in two places in Stockton are about drawing to a close. Brethren Stead and Reiste are about to leave us. It was a noble effort, faithfully performed, and well sustained by the branch. The preaching was grand, the song service fine, and all worthy of a far greater hearing and acceptance by the general public. But the people generally are not looking for the best thing in the world. If they are they are looking in the wrong direction.

We wish to say in behalf of Brother Stead, who is becoming well known in these parts, that he is a faithful, untiring, earnest worker in the cause, and fully deserves the confidence that is accorded him. Brother Reiste, a comparative stranger among us, is winning his way, and no doubt the same can be said of him when he is known. They both, with Sister Reiste, have the heart sympathy and well wishes of the Saints of Stockton as they go elsewhere in conducting their self-sacrificing work. Don't let anybody in the district doubt as to the use money will be put to in contributing to this purpose. These men have the cause at heart and are doing their level best for its advancement. And don't think their work is a failure because they could not compete with baseball, or the auto races in drawing a crowd, or because the church is not filled with new-born Saints. Many, or a number have heard the word, the Saints have been educated, and the commission is being carried out.

The branch in Stockton is still moving along harmoniously. Sunday school and Religio are well sustained. Our numbers are swelled of late by the addition of the family of Brother Cornelius of Australia, and Brother Ayler, late of San Diego. These men have both been assigned branch labor, and we welcome them. Furthermore, we would welcome a number more families of the same kind.

Perhaps I should mention the pleasure enjoyed among the Saints at Lamoni, Independence, Holden, and Post Oak, while on my tour east about General Conference time. I had contemplated a long letter of detail, but fear such letters are only welcome when coming from the brilliant.

I wish to say also that notes and names mentioned in northeastern Canada are especially interesting to me because

of the pleasant association and the memory of mutual effort and the success of a few years ago.

The East of course, as the scene of all my former experiences of joy and sorrow, success and failure, and the home of my kindred, is never forgotten for a day.

With kindest wishes for all,

H. J. DAIVSON.

## News from Branches

### Senlac, Saskatchewan.

I thought I would send a few lines to let the Saints know how we are doing in this part of God's vineyard. We have a nice branch here, and all seem to be trying to do God's will.

We built a new church this spring. We do not have it completed yet, but we can use it, and are hoping to finish it in the fall. Elder J. J. Cornish has been preaching from charts. A few outsiders come and seem interested. On June 20 the Religio gave a program, after which we served ice cream and cake. We cleared \$19.80, which went to help pay for the church.

Dear Saints, I realize we are living in the last days, and that perilous times are coming upon the earth. It behooves us to stand in holy places, having on the whole armor of God, that the destroying angel may pass us by. Pray for me, that I may live up to the pattern given us.

If Brother and Sister David Dowker see this we would like to have them write us, as we want to hear from them, and do not have their address.

Your sister in the one faith,

MRS. JAMES CORNISH.

### Rhodes, Iowa.

The Saints at Rhodes feel a longing to hear the glorious angel message. We have no place of meeting, only in private homes. For June 29 some of the sisters secured the Methodist church.

We had tried to secure churches here before, but largely through the influence of the pastors had been refused them. The pastor of this particular church had resigned, and no services were being held there except Sunday school. The sisters were courteously received, the Methodists, minus their pastor, graciously granting the request.

The day was perfect. A bright-faced little band assembled for Sunday school a half hour early, so as to be at the church promptly at eleven. Brother O. S. Salisbury, of Des Moines, came to preach for us. The Saints from Clear Creek met with the Rhodes band, also Sister Emma Weeks, her husband and sisters May, Roxie, and Helen, making, with a number of the citizens of Rhodes, an inspiring audience for Brother Salisbury at eleven o'clock.

At noon lunch was served upon the shady lawn. This and the visiting during and after the meal added no little to the enjoyment of the day. Again at 2.30 and at 8 p. m. Brother Salisbury explained the message of life in terms eloquent, yet so simple and plain that it seemed to the children of the kingdom that all must hear and rejoice in its truth. Such days are refreshing to the isolated Saints. Why can not we have more of them?

Sunday, July 6, the Saints at Rhodes met for Sunday school and sacrament and prayer meeting. The burden of the prayers and hopes of the Saints is for the good of the coming reunion here. Much good is expected. Enthusiasm

runs high. Workers in the Des Moines District, let us put our shoulders to the wheel and boost for the good of the reunion, and ourselves.

— Hopefully,  
BESSIE RICHESON LAUGHLIN.

### New Bedford, Massachusetts.

We are still trying to keep to the front. We have Brother Rodgerson for our pastor. He comes from Fall River every Sunday morning, and we appreciate his services very much. We have three priests, one teacher, and one deacon.

We are losing two of our very earnest workers, Brother and Sister Koehler, who are called to work for the Lord in Jerusalem. We shall miss Sister Koehler very much, as she was always with us. But we wish them Godspeed in their work in the Holy Land. They leave New Bedford about July 30.

We hope and pray that some of our younger members will come forward and fill up the line, so that the work will not suffer. We are a small branch, but the Lord has promised to bless us if we are united and faithful.

E. MACFARLANE.

## Miscellaneous Department

### Conference Minutes.

**NODAWAY.**—Conference convened with the Sweet Home Branch, three miles northeast of Ravenwood, Missouri, at 10 a. m., June 21, T. A. Ivie and J. W. A. Bailey presiding. Branches reported: Bedison 67, loss 3; Guilford 102, loss 1; Ross Grove 52; Sweet Home 41, loss 1. Written reports from presidents of Bedison, Guilford, and Ross Grove branches read. Bishop's agent, W. B. Torrance, reported: Balance on hand February 22, 1913, \$138; receipts, \$616.21; expenditures \$545. District treasurer, W. B. Torrance, reported: Balance on hand February 22, 1913, \$7.10, expenditures \$4. Recommendation from Ross Grove Branch asking for ordination of R. P. Ross to office of priest indorsed, and said brother ordained by Brethren Bailey and Ivie. Subscription was ordered to provide Brother Bailey with a new suit of clothes. Ordination of Harry Jensen to office of teacher laid upon the table at last conference was taken up and referred back to the Bedison Branch for consideration. Preaching by J. W. A. Bailey and T. A. Ivie. The following two-day meetings with brethren named in charge were announced: Guilford, August 30 and 31, Joseph W. Powell and Rasmus Lorenzen; Bedison, September 13 and 14, R. M. Jeffries and B. F. Powell; Ross Grove, September 20 and 21, W. T. Ross and Alec Jensen; Sweet Home, September 27 and 28, E. S. Fannon and W. B. Torrance. Conference adjourned to meet at Guilford, October 18 and 19. W. B. Torrance, secretary.

**NOVA SCOTIA.**—District convened in conference in the tent at River Philip June 28 and 29, Elder F. J. Ebeling presiding. Branches reported: Williamsdale 13, River Philip 14, South Rawdon 16. Secretary and treasurer reported: Receipts \$35.35, expenditures \$9.50. Bishop's agent reported: Receipts \$82.20. Brother Ebeling was chosen delegate to General Conference, Leander Johnson, alternate. Date of next conference appointed for usual time, last Saturday and Sunday in June, 1914, place left to district president. Kenneth Hyatt elected president, Annie O'Brien, secretary and treasurer. Preaching by H. Rushfelt and F. J. Ebeling. The Saints were gladdened, and encouraged to go on in the great work. Lois G. Johnson, secretary.

### First Presidency.

#### NOTICE OF TRANSFER.

Those interested will please note that the appointment of Elder John R. Lentell has been changed from the New York and Philadelphia District to Gallands Grove, Iowa, District, the transfer being concurred in by the Presidency and ministers in charge of the fields affected.

FREDERICK M. SMITH, *Secretary First Presidency.*  
INDEPENDENCE, MISSOURI, July 18, 1913.

### Woman's Auxiliary Notice.

Woman's Auxiliary will be represented at the reunion held at New Philadelphia, Ohio, August 7 to 17. Sister Mary E. George, field worker, will be in charge. Mrs. F. J. Ebeling, secretary, Willoughby, Ohio.

### Quorum Notices.

#### BRITISH ISLES ELDERS.

Seventh Quorum of Elders will meet at British Isles mission conference, Manchester, England, August 2 to 4. We shall be pleased to see as many members present as possible so that we can talk over matters of interest, looking to a forward movement and spiritual development in the British Isles Mission. The president of the mission is interested in the quorum work. John E. Meredith, president, I. A. Judd, secretary.

Pacific Coast Quorum of Elders will meet at Irvington reunion, California, beginning August 15, 1913. Send reports as soon as possible. Those not enrolled are requested to send names with proper recommendations, and to take an active interest in quorum work, which promotes better service to the church. H. A. Hintz, secretary, Chico, California.

### Convention Notices.

Central Nebraska district Sunday school convention will meet with the Bonesteel Branch, August 15, 1913. Clyde Patras, secretary.

Northeastern Missouri Sunday school association will convene at Oak Ridge Schoolhouse, at 2 p. m., August 15. Arrangements will be made for Sunday school work during the reunion, which will be held at the same place August 9 to 17. W. B. Richards, superintendent, Vivian Chapman, secretary.

### Reunion Notices.

Tents and cots for the reunion to be held at New Philadelphia, Ohio, August 7 to 17, may be had at following prices: Tents, 10 by 12 \$2.50, with fly \$3.50; 12 by 14 \$3.50. Cots 50 cents. To insure accommodations, orders with cash accompanying, if possible, should be sent at once to J. A. Becker, R. F. D. 2, Willoughby, Ohio. Those wishing to purchase tents and cots may do so through the committee at a saving of at least twenty per cent. Myron Thomas, secretary.

Those wishing tents for Clinton district reunion at Rich Hill, commencing August 22, may secure them at \$1.75 to \$2, by writing to Merle Quick. Get orders in early and state definitely if you wish a tent held for you. Do not depend on getting rooms; they are scarce. Baggage, tents, furniture, etc., delivered on grounds at reasonable prices. Pasture one mile from town, five cents per day. For further information address, Merle M. Quick, Rich Hill, Missouri, secretary.

Orders must reach Jasper O. Dutton, Evansville, Wisconsin, not later than August 15. Reunion August 22 to 31, at Belvidere, Illinois. Wall tents, 10 by 12, \$2.25; 12 by 14, \$2.50; Cottage tents, 10 by 15, \$2.75; 12 by 14, \$3; 12 by 19, \$3.25. Spring cots 25 cents. Straw for ticks 10 cents. Meal tickets at 15 cents per meal, single meals 20, children 5 to 8 years old one half price. Order tents now. James F. Kier, secretary, 4530 West Van Buren Street, Chicago, Illinois.

Little Sioux district reunion will be held at Magnolia, Iowa, August 15 to 24 inclusive. Tents set up, as follows: Three foot wall, 10 by 12, \$2; 12 by 14, \$2.50; four foot wall, 14 by 16, \$3.50; six foot wall, 12 by 14, \$4; 12 by 16, \$4.50; 12 by 20, \$7. Other sizes on application. Cots 50 cents, springs 25 cents. Board on grounds as low as possible. Send tent orders early. Straw and wood free. R. C. Evans, E. L. Kelley, Heman C. Smith, James A. Gillen, Gomer R. Wells, Alma Booker, W. A. Smith and others will be present. Gomer R. Wells and Vida E. Smith with district officials will have the auxiliary work in charge. Automobile and team service to and from the depot at Logan as well as to other points will be better and cheaper than ever. For further information address the secretaries, A. M. Fyrando, or James D. Stuart, Magnolia, Iowa.

Southern Nebraska and Fremont Iowa Districts reunion, will be held in Morton Park, Nebraska City, Nebraska, Aug-

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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## Two-day Meetings.

A two-day meeting will be held August 9 and 10 in Brother E. T. Rodwell's grove, two miles east of Burgessville, Ontario. Bishop R. C. Evans has promised to be with us, and other elders are expected. All Saturday trains will be met at Burgessville, (Stratford and Port Dover line of G. T. R.). Saints and friends welcome. J. H. Cohoe, for committee.

At Cash, Michigan, August 9 and 10. Trains will be met at Applegate, Saturday, the 9th.

At Shabbona, August 16 and 17. Parties wishing to be met at Deford should notify B. F. Phetteplace, Shabbona, Michigan.

At Marlette, September 20 and 21. William M. Grice, president.

## Correction.

In the announcement of the Missouri Valley reunion, Elbert A. Smith was mentioned among the speakers. Owing to other arrangements he will not be able to attend. We offer the correction in justice to those who might be planning to be with us. C. J. Hunt.

## Change in Presidency of District.

To the Saints of the New York and Philadelphia District: Elder A. D. Angus, district president, has been ordained an evangelical minister. Elder Ephraim Squire, counselor to Elder Angus in the presidency of the district, will fulfill the work of the presidency of the district until the next district conference; Elder Walter W. Smith, the other counselor being associated with him in the work. Brother Squires' address is 210 Schenectady Avenue, Brooklyn, New York. The First Presidency concurs.

PAUL M. HANSON, Minister in General Charge.  
JULY 16, 1913.

## Died.

JOHNSON.—William Wilson Johnson was born March 23, 1865, in Crawford County, Iowa, died at Lamoni, Iowa, July 9, 1913. His father and mother both belonged to the church, but he was not a member, although friendly. He leaves four daughters and one son, three being in the care of the State. He was quiet and inoffensive; never used liquor or tobacco. He had suffered much disappointment in life. Services in charge of John Smith, sermon by G. R. Wells. Interment in Rose Hill Cemetery, beside his father.

AGY.—Ida May Agy was born April 21, 1866, at Seneca, Kansas, died at her home near Joy, Illinois, July 11, 1913. She was baptized August 1, 1884. She was married to George A. Agy, April 18, 1886, at Buffalo Prairie church, by E. T. Bryant, to which union were born one son and six daughters. Husband, six daughters, father, mother, six brothers survive her. She was a faithful member of the church. Funeral sermon by E. T. Bryant. Interment in Millersburg Cemetery.

CHAMBERS.—Jennett Chambers, daughter of Andrew and Jennette Young, was born at Stub Hill, Mid-Lothian, Scotland, April 24, 1839. She came to America in 1855, and was married to Thomas Murray in 1857. To them were born two children, Mary and Henry. A second marriage took place in 1866, to Francis Chambers. To them were born four sons and one daughter; Andrew, Francis, George Matilda and Joseph. They for a time lived in the West, then located at Muchakinock in Mahaska County, Iowa, where her husband and sons, Henry, Andrew, Francis, and daughter Matilda preceded her in death. Sister Chambers was baptized into the Reorganization in 1893 by William Waterman, by whom also she was confirmed, to which covenant she remained faithful unto death. She died at the home of her son Joseph, near Given, Iowa, June 19, 1913, aged 74 years, 1 month, and 15 days. The funeral service was held at the home at 12 m., June 21, James McKiernan in charge. The interment was in the Eddyville Cemetery, by the side of her loved ones.

## About Golf.

In the August *Century* Marshall Whitlatch, a noted golfer, will explain why particularly brainy men often make a poor showing at that sport. They think so hard about hitting the ball in just the proper manner, he says, that their muscles are tensed, and the free swing of the stroke is spoiled. His theory, suggested to him by the Montessori system, is that the player should relax his mind as well as his muscles, feel out the correct position and aim in action; in short, that good golf is all a matter of subconscious habit. The soundness of his theory is upheld by his recent scores in the Knickerbocker Club contest at the Oakland course.

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Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, JULY 30, 1913

NUMBER 31

## Editorial

### THE BODY OF CHRIST.

No man need go to the Bible or back to primitive Christianity for miracles. He can find them ever present in his own being. Animate existence is itself most wonderful to the thoughtful mind.

The human body, with its various organs and functions, is marvelous, even when considered entirely from a materialistic standpoint. Take for example the function of seeing. The processes by which rays of light are gathered up through the eye to form a perfect picture of landscapes and objects is sufficient to inspire one with amazement whenever he may take the time to think upon the subject.

The ability to feel, the process of digestion and assimilation, the beating of the heart, the circulation of the blood, the complex system of nerves, the act of breathing, any one of these is marvelous; taken all together in their regular sequence and cooperation, continuing as they sometimes do for nearly one hundred years in a single individual, the matter becomes even more remarkable. The fact that these things are a part of our being and of everyday occurrence, to which we have become accustomed during gradual growth from childhood, may account for the further fact that we so seldom sense their strangeness. But at times we are able to disassociate ourselves from ourselves in a sense, and observe these things as we might suppose that they would appear to a fully developed intelligence witnessing or experiencing them for the first time.

Was the turning of water into wine more astounding than the everyday miracle of turning bread into blood? Was the calming of the winds and waves more strange than the regular, unceasing pulsation of the human heart, night and day, year after year? Do we understand how the body heals a wound and knits up the torn tissues any better than we understand how Jesus cleansed the lepers? Is anything in the list of orthodox miracles more wonder inspiring than the processes of changing fruit cells into brain cells that think?

Turning from merely animal functions to the higher mental and spiritual processes that dis-

tinguish man from the beast, we find fresh food for thought. Consider the emotions and attributes of love, courage, faith, hope, determination, with their various manifestations and far-reaching consequences. Consider the spirit that dominates man, and, resident within him, directs this body, seeing the pictures painted by the eye; feeling the pleasant or painful sensations thrilling in over the nerves; thinking in the brain fed by the red blood pulsed up from the faithful heart; reasoning of things profound and distant; struggling, suffering, achieving.

Surely the Apostle Paul pursued no mean or unworthy analogy when he chose to compare the church of Christ to the human body. (1 Corinthians 12.) He says: "Ye are the body of Christ, and members in particular." Again: "God has set the members every one of them in the body, as it hath pleased him." Still again he adds: "And God hath set some in the church, first apostles, secondarily prophets," etc.

God organized the human body; he also organized the church. The same divine wisdom that designed the one designed the other. Man can not improve upon either. Both are marvelously adapted to perform the work designed.

When we consider the perfect organization of the church and its adaptability to general mission work, to local church work, to the regeneration and upbuilding of both individuals and communities, its organization and functions seem no less marvelous to us than those of the human body.

Its functions may be imperfectly performed at times, owing to unworthiness of members, just as bodily functions are hindered by impaired members. But the perfect church, as designed of God, like the perfect and healthy human body, is an incomparable and marvelous product of divine wisdom. No human organization designed by man can compare with the church, more than a machine, however intricate and perfect, can compare with the human body, that does its own thinking, runs under its own power, and has the ability to reproduce itself.

Latter Day Saints are accused of riding the hobby of church organization. But when we compare clumsy human contrivances with the complete and

matchless organization set forth in the written work and perfected under the administration of Jesus and the apostles, and contemplate the simple yet splendid adaptation of the latter to all human needs, general and local, individual and community, temporal and spiritual, as revealed in the general body and in the local or branch organization, we feel justified in rejecting substitutes and calling the attention of the whole world to the true body of Christ.

Furthermore, as the spirit of man in the body of man distinguishes it from the body of an animal, so does the Spirit of Christ in the church or body of Christ distinguish it from human organizations, in addition to other distinguishing characteristics of physical form and shape. The members should ever obey this Spirit, even as the human body is subject in all things to the spirit of man that dominates it. Obedience to any other spirit brings confusion and disaster as serious as came to those men of old who were dominated at times by evil spirits that had entered into their bodies and fought for control of them, being determined to rule or ruin, or more properly, rule and ruin.

It is, perhaps, unnecessary also to emphasize the thought that God has set the members in their places as it has pleased him. In the body there must be a perfect cooperation of members and organs or life is threatened or destroyed,—at the very least, efficiency is impaired and functional derangement ensues.

The heart must beat, the lungs breathe, the ears listen, the eyes perceive, the muscles contract, and all parts work together harmoniously, no one of them jealous of the other, or waiting to see if the other will do its part. If the heart stops, or the lungs cease to inhale and exhale oxygen, or the brain refuses to think, or the foot lags upon the pavement there is trouble, perhaps death.

Think then upon the responsibility resting upon members. Who has set you in the church? God set you there. Who expects you to function properly? God expects that of you. You are not working for the branch president, or the chorister, or for the district president, or the minister in charge, or the First Presidency. You are working for that One who is at the head in all things. If for these others, you might refuse to work; but it is for God, and the work must be done until he gives release.

If we refuse to work we become atrophied, and in time will be cast out of the body (church), for that is the law of God and nature. The unused muscle wastes away. The unused organ atrophies. Likewise the individual who is inactive and useless shrivels away spiritually and in time is cast out of the body of Christ. Only thus could the church preserve her life. But those who are active grow strong and happy. Just as there is joy to the muscle tugging

at the oar, joy to the eye in viewing the verdant landscape, joy to the nostril that inhales the fresh, morning air, so is there joy to the Saint in service in the place assigned to him in the body of Christ, and fullness of joy in surrender of self that he may minister to the body as a whole.

### BAPTIST CONSECRATES INFANTS.

From the *Journal and Messenger* for July 3, a Baptist periodical, we note that the Reverend Doctor Edward Judson, a pastor of the Memorial Baptist Church of New York, has made a departure from common Baptist usage in the matter of infant consecration. He has adopted a set form, which he applies to parents and children of his congregation. This form is given in the *Journal and Messenger* as follows:

(Parents standing before the minister holding the child).  
 "They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But Jesus saw it, and he was much pleased, and said unto them, 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' And he took them into his arms, and put his hands upon them and blessed them."

"(Full names of the parents). Do you desire to consecrate this infant to the holy service of our Lord Jesus Christ, and do you solemnly promise in the sight of God and in the face of this company, to bring him (or her) up in the nurture and admonition of the Lord, teaching him from his earliest years to believe in the Lord Jesus Christ, and immediately upon his acceptance of him by faith and love as his Savior and Lord encouraging him to be baptized into the name of the Father and of the Son and of the Holy Spirit? (We do.)

"In conformity with your desire and in accordance with the express will of the Memorial Baptist Church of Christ in New York, we do hereby consecrate this infant (giving name) to the holy service of our Lord Jesus Christ in the name of the Father and of the Son and of the Holy Spirit.

"Let us pray: (The pastor places his hand on the head of the infant.) Almighty God, our heavenly Father; all things come to Thee, O Lord, and of thine own have we given thee. Be pleased to accept this infant whom we hereby consecrate to thy holy service. Bless these parents; according to the riches of thy grace, enable them faithfully to perform the holy promises they have made to-day in the sight of God and in the face of this company. Grant this infant in health and prosperity long to live and finally after this life to obtain everlasting joy and felicity through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory worlds without end. Amen.

"The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with us all evermore. Amen."

The *Journal and Messenger* concedes that the writer might at one time have been persuaded to participate in a service of this kind; condones the practice of Reverend Judson; questions the propriety of such service; and states that there is nothing in the New Testament to justify such a procedure, all at the same time. We quote:

There was a time when the writer of this might have been persuaded to participate in a service for what is called "the consecration of infants." But he thinks now that it would have been a mistake. . . . We are not ready to condemn it outright, but we have misgivings, and are not ready to advise its adoption. . . .

Doctor Judson is a very amiable man. He would not hurt the feelings of parents so bringing their children to him—"not for the world!" He will do what they want him to do every time, if he knows what they want,—except, he might not consent to "baptize" an infant, if requested to do so. . . . We would like to ask Doctor Judson whether he really believes that when he quotes Mark 10: 13, he interprets it fairly when he uses it in such connection? Did Jesus mean, then and there, to approve or institute such a "consecration of infants" as he practices when he quotes the words? . . . We are not condemning Doctor Judson. The writer of this remembers well the days when he led the little boy by the hand and loved him. But we want to suggest some questions about this matter of consecration which we have not yet seen answered. . . . There is nothing in the New Testament to justify such a procedure, and it is liable to be misunderstood.

From the fact as appears that the Reverend Judson has not been alone in the probability of being persuaded to take up some form of infant consecration it would seem that his service might be adopted by certain of his brethren. A disposition to spare "the feelings of parents" may grow into a conviction that the consecration of infants, the blessing of children, is scriptural.

It is a matter of congratulation to the Saints that those who for long time have raved over the instruction claimed to have been received by Joseph Smith, in effect that the churches were wrong and their creeds an abomination, are gradually coming to the teachings of President Smith and the church instituted under him.

J. F. GARVER.

### AN OPEN LETTER TO DISTRICT PRESIDENTS.

INDEPENDENCE, MISSOURI, July 9, 1913.

*To District Presidents:* Are you an active or passive president? Do you anticipate the demands your office will make upon your time and energies, or do you wait till the duties force themselves upon your attention?

If after you accepted office as president of your district you did nothing as president until some duty was waiting to be done; if you have made no consistent and systematic effort to acquaint yourself with the condition of the various branches of the district, but have waited till unusual conditions have called your attention to some branch; if you have after each district conference given no thought to the arrangements, needs, and program of the next conference until conference time was upon you again; if you have given no study to the needs of your district in the way of special preaching services until some wide-awake local man has called attention to some locality where such meetings could

be of advantage; if you give no thought to the question of how you can cooperate with and assist the missionaries who are in or might come into your district until the missionaries come to you or your assistants; if you have made no effort to be prepared for all these things, then you are a *passive* president, not an *active* one.

To be sure, you may say you have given attention to these things as they came up; but that is not enough. We have been admonished to make every effort possible to be prepared "to magnify the calling" whereunto we have been called and "the mission" with which we have been commissioned. This means more than a passive response to the demands of duty; it means that we shall "study to show ourselves approved unto God"; that we shall make an effort to anticipate each duty and be prepared to discharge it to the best possible advantage.

If you have not done so before, begin now. Make a study of your office, the needs of the district, and the probable resulting demands upon you and your time, and be prepared to meet them. Study to make the next conference the best yet. Do the best you can, and then you can the more consistently ask the Lord to assist you. If you have been passive, become active; if active, strive to be more so.

And do not forget that we want regular reports which will give us adequate information as to your real condition.

Your servant,

FREDERICK M. SMITH.

### NOTES AND COMMENTS.

**STEPPING STONES.**—The new periodical, *Stepping Stones*, made its fourth appearance last week. This paper, put out by the Board of Publication and edited by Sisters M. Walker and Estella Wight, as has been previously announced in these columns, is intended for boys and girls of teen age. It is being used in Sunday schools all over the church to replace the *Hope* for children of this age, the latter being reduced in size and adapted to the beginners. *Stepping Stones* is attractive in design, neat in mechanical workmanship, and in contents is peculiarly adapted to the class of readers for whom it is intended. Isolated Saints will find it especially desirable for the children. Those now taking the *Hope* may have their names transferred to the *Stepping Stones* list if desired.

**CHURCH MEMBERS IN JAIL.**—The following statistics are taken from the *World-Herald*, Omaha, July 9, 1913. They give the number of members of various churches confined in the state penitentiary. The Latter Day Saints are charged with being a very bad class of citizens, and during recent debates we have been called drunkards, horse thieves and all manner of foul names, particularly by representa-

tives of one of the leading churches that is well represented in this penitentiary. It is a little singular, in view of these charges, that the "Christians," or followers of Alexander Campbell, should outnumber us fifteen to one in this penal institution, if, indeed, the two termed "Mormons" are members of the Reorganized Church. "LINCOLN, NEBRASKA, July 8.—The monthly report from the state penitentiary, received by Governor Morehead to-day, shows that the population of that institution July 1 was three hundred and fifty-seven, a decrease of eight during the month. The total received was twelve, and twenty were discharged during June. In the prison are two hundred and seventy white males, seventy-six negro men and six negro women, three Indians, and two of Asiatic extraction. There are seventy-six Catholics, sixty-five Methodists, fifty-seven Baptists, thirty-one Christians, fifteen Presbyterians, thirteen Lutherans, nine Episcopalians, six United Brethren, four Congregationalists, two Christian Science, and two Mormons, one Hebrew, seventy-five without religious affiliation, according to the religious census taken during the month. Prison Physician Williams had six hundred and sixty-five dispensary calls during the month. The total amount of time lost through sickness of convicts was one hundred and ninety-eight days."

NEWS FROM SAN BERNARDINO.—By letter from San Bernardino, California, we learn that the Saints were well represented there during the Pioneer exercises on July 4. The old pioneers of southern California occupy quite an important place in the community, and justly so, owing to the hardships and trials that they endured in the early days of western pioneer history. Our people may well feel pleased and honored to cooperate with them on occasions of the kind mentioned. We note that on this occasion Elder Roy Slye delivered the leading oration, Brother A. E. Jones offered prayer, Sister Bessie Bemis read the Declaration of Independence, and Brother George Wixom was in charge of the ceremonies. Among other speakers on the occasion we find Judge Bledsoe of the superior court. His oration, as well as that of Elder Slye, was well spoken of in the local papers.

PROHIBITION PROHIBITS.—The *Deseret News* for March 21, 1913, gives the following interesting statistics regarding the effect of prohibition in Kansas. "According to the report of J. F. Dawson, attorney general, the average individual in Kansas pays 48 cents a year for liquor, while the State of Missouri averages \$24, and the average for the United States is about \$20. That speaks well for a prohibitory law in Kansas, even though it may not be enforced at all times. Regarding the effect on the schools and

state institutions Mr. Dawson says: 'Almost a third of the population is enrolled in private or public schools. The number of illiterates has been reduced from 49 per cent to less than 2 per cent, and that trifling number is among the foreigners. There are 105 counties in the State. Eighty-seven have no insane, 54 have no feeble-minded, 96 have no inebriates, and the few which do have defied the law to the very last. Thirty-eight county poor farms have no inmates. There is only one pauper to every 3,000 population. In July 53 county jails had no inmates, and 65 had no prisoners serving time sentences; Some counties have not called a jury to try a case in ten years, and a grand jury is so uncommon that half our people would not know what it was. In my own county in western Kansas there has been but one grand jury and that was twenty-five years ago.' And yet the liquor interests keep up a howl about prohibition being a failure in Kansas, and demand a resubmission to popular vote a proposition to recall the constitutional inhibition against the manufacture and sale of liquor in that State. The contrast with Missouri alone ought to prove the fallacy of the claims of the liquor interests."

DIVIDED THEY FALL.—On the point of restoration the Church of Christ, nonprogressive Christian, agree, but on the point as to what it is that has been restored, or should have been restored, they disagree. Elder Daniel Sommer, of the *Octographic Review*, says it was the "faith and practices of the new covenant" that should have been restored; not so, says Elder E. C. Fuqua, of the *Word of Truth*; no, indeed; it was "the written word." We quote from the *Review* for July 22: "The reformation of the Sixteenth Century was doctrinal rather than practical; that of the Seventeenth Century was somewhat practical as well as doctrinal; that of the Eighteenth Century was practical rather than doctrinal. But not one of those reformations was an effort to restore the gospel in both doctrine and practice as recorded in the New Testament. Those reformations were the result of efforts on the part of those that wrought them to get away from the corruptions of the Roman Catholic Church, rather than to restore the faith and practice authorized by the new covenant Scriptures. But early in the Nineteenth Century certain men made efforts to restore the faith and practice of the new covenant." And now the *Word of Truth*, July 9: "In the first place the gospel has never been taken from the earth, only in that the written word was hidden from men during the Dark Ages, and the only 'restoration' of the gospel was when this same written word—the Bible—was again brought forth and printed for the benefit of all nations." In the phrasology of W. G. Roberts, contributing editor of the *Review*, and frequently used in debate with our brethren, Down goes their Campbellite cob house!

## Original Articles

### RELIGIOUS DEBATES.

#### NUMBER 14. "METHODS AND TACTICS" SERIES.

The following, given by the Lord in December, 1831, will serve as a foundation for what we may say:

Now, behold, this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time; wherefore, keep my commandments; they are true and faithful. Even so. Amen.

In attempting to present an article on the above-named subject it will be recognized at once that all the different phases of the question can not be discussed in an article of this kind; neither can any specific rule be laid down that must govern under any and all conditions. A few general suggestions will be submitted for the careful consideration of those who are interested in the subject. It is a well-known fact that the Church of Christ has been ready through her representatives to meet men of other faiths in the open arena and there discuss the tenets, faith, and practices of not only our work, but also that which is indorsed by other religious bodies.

The church has always stood for a "free pulpit and an open Bible," and in doing so it has brought them face to face with those who sought to oppose them. In the revelation quoted above, it will be seen that the Lord under certain conditions recognized that it is right to debate. While some might say that this revelation was given to Joseph Smith and Sidney Rigdon alone, we believe that it has a much wider application than to be confined simply to those two representative men of the church. The Lord here instructs us to call upon our enemies to meet us in debate, not only in private but also in public. The word "enemies" here mentioned refers to those who *attack our work*, and not necessarily those who may be of a different opinion religiously.

I have always been of the opinion that truth has nothing to fear in a proper examination. It is self-evident that error is made manifest when the searchlight of heaven is thrown upon it. This can be done better in a public debate than in any other way. The opponents of the latter day work have not always manifested a willingness to have their systems of religion examined, because they feared that the errors contained in them would become apparent when placed under this X-ray examination. True, some have done so, but this was largely because of their

eagerness to oppose our work rather than present their own claims.

It is better under ordinary conditions to present the gospel affirmatively than to attack some other religious system. When an individual lectures or in some other way makes an attack upon us, then are we perfectly justified in asking them to meet the issue publicly. If the attack be made in public, the challenge to meet us should also be in public, and if possible before the same audience that hears the attack. We should not be the offending parties ourselves, and the church should not encourage those who make unwarranted attacks upon other churches. Always allow them to offer the first offense, and then we have plenty of opportunity to call upon them to defend their statements in a public discussion.

Some Saints are too combative and urge debates simply that they may gratify their ambition to hear a debate. This should be avoided. We lose public favor in making these unwarranted attacks on other churches, and when the discussion is under progress it will have a telling effect against the side of truth, to the detriment of our work. When favorable public sentiment is once lost it is very hard to regain, and for that reason we should be very careful not to provoke unnecessarily the censure of the people. Public opinion has much to do with the success of a debate, and unless we can obtain the good will of a majority of the people who attend the discussion, very little good will come as a result of the debate. We may have an able representative of the church to champion our side, and yet with the ill will of those who hear, he can not make a favorable impression under such conditions. We should keep this in mind when seeking to procure a debate.

#### ARE DEBATES PROFITABLE?

In answering this question in a general way we would say yes. Paul, as one of the greatest representatives of the gospel plan, at times engaged in public discussions. Evidently, under certain conditions he thought best to defend truth where it was assailed by the enemies of Christ. As a man of wisdom, inspired of the spirit which enlightened his mind, he certainly thought that good would result from a public examination of the cause he represented.

In debates truth and error are presented side by side, and by a critical examination of principles involved, the truth as well as error becomes more apparent. We may look at a piece of cloth and think we know just what kind of material it is; then we may look at another piece and decide that both pieces are exactly alike, but in placing them together, at once discover that there is a wide difference; that one is not nearly as good as the other. When it comes to religion, this also is true. Any religion that is

false, when placed in comparison, side by side with the original church of Christ, will at once reveal its spurious characteristics. In this important matter, debates are profitable, in helping people to discover truth and enabling them to reject evil and that which is erroneous.

Publicity is always beneficial in getting truth established in the minds of the people. In debating there is presented an opportunity that can not be had in any other manner. Some people have formed an opinion that the angel's message is of no worth, and that it can not be defended, also that we are a badly deluded people. The above-named class may be honest in these things because of reports that have greeted their ears. They decide that they will not hear a sermon, but nearly always come out to hear a debate, and many times a favorable impression is left that in time will bring them into the church. The debate here is profitable in reaching them when other means have failed.

The object of discussion should be that truth may be vindicated and error exposed. If this is kept in mind it will always prove valuable in helping people understand the message of life.

#### PROPOSITIONS TO BE DISCUSSED.

The writer of this article believes that the church has been placed at an undue disadvantage at times by the discussion of propositions that were unfair, giving opponents a decided advantage over us. We in our eagerness to debate should never sign propositions that will put us at a disadvantage in the debate. Great care should be exercised in the wording of propositions, as those who are ready to oppose us will take advantage of everything they can, especially in the wording of a proposition. Propositions should give each disputant equal time in attacking his opponent's church.

The following will serve as a general form in the wording of propositions.

1. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament Scriptures, in origin, organization, doctrine, and practice.

\_\_\_\_\_, Affirms.  
\_\_\_\_\_, Denies.

2. Resolved, That the Church of \_\_\_\_\_ is in harmony with the New Testament Scriptures in origin, organization, doctrine, and practice.

\_\_\_\_\_, Affirms.  
\_\_\_\_\_, Denies.

The above will give each disputant equal opportunity in discussing the respective claims of the churches involved. They are absolutely fair in every respect, so no opponent should object to debating them.

Sometimes it is thought best to frame a separate

proposition for the Book of Mormon. There can be no objection to this if our opponents are willing to affirm, a separate proposition that involves an important doctrinal feature of the churches represented by them. The following could be used if necessary:

1. Resolved, That the Book of Mormon is of divine origin, and is worthy the respect and belief of all Christian people.

\_\_\_\_\_, Affirms.  
\_\_\_\_\_, Denies.

2. Resolved, That the Bible is the final and complete revelation of God to man.

\_\_\_\_\_, Affirms.  
\_\_\_\_\_, Denies.

It will be noticed that in the above the word *origin* appears. This is very important and should never be omitted, for the following reasons. First, our representatives are always ready and willing to give to the public the facts concerning the rise and coming forth of the church we stand identified with, and this gives them an opportunity to do so. Second, the representatives of other churches in nearly every instance endeavor to conceal the real origin and founders of their church; so by the placing of this word in the proposition, you can demand that they give the desired information. These questions are legitimate ones and have an important bearing on the situation.

We would recommend that if only two propositions are used, that the first two mentioned be the ones. They should be used in the order given. Nearly all those who make it a business to debate with our people want our proposition to come up last; as this gives them the opportunity of throwing "dirt" in the very close of the discussion, producing a bad effect upon the minds of those who hear. They nearly always insist that our propositions come last for no other purpose than to take advantage and thus poison the people against us. That which people hear last seems to remain more firmly in their minds, and the many weak points in an opponent's church are forgotten when the order is reversed in the above.

#### WHO ARE QUALIFIED TO GO INTO DEBATES?

It is a well-known fact that all men are not debaters. A man may be a gifted orator, and yet make a dismal failure in debate; he may be well versed in scripture and yet not make a successful disputant. He may be an excellent gospel preacher, and yet fail in his efforts in public debate. The successful debater is the man who is quick to perceive a point, and possesses presence of mind to answer when necessary. He should be a man of wide experience and well informed on church history. Too much emphasis can not be placed on the latter part of this qualification.

No one should ever undertake to debate without a splendid knowledge of the early history of the church so that he can successfully meet the many misrepresentations that are brought to bear against him. He should also be acquainted with the most important works written against the church, so that he may have a general knowledge of the objections used by our opponents. Nearly all men think themselves qualified for debating when perhaps not one in ten is really successful along that line. One should be thoroughly acquainted with publications issued by the church he is to oppose, especially those which deal with early history and doctrinal points. In being conversant with these things he can then select the weak places and point them out.

He should be of sober judgment so that when presence of mind is needed he will not make a hasty answer and later discover that he will have to recede from the position taken, and thereby lose the confidence of those who hear. Other suggestions might be made, but those presented here will suffice.

#### GENERAL SUGGESTIONS.

No representative man of the church should debate with an individual who has not the indorsement of the church he is to represent. It is not personal victory that we seek, and for that reason the church should be held responsible and not individuals, so we should always ask that our opponents furnish the indorsement of the church they are representing.

Experience has taught us that it is better in making quotations to use the original work if possible, as it has a better bearing upon the minds of the people, rather than use extracts that are published in papers. Another point in favor of the above suggestion is that opponents sometimes dispute the correctness of the quotation; and if it is quoted or read from the original this feature is eliminated.

It is better if we can have a copy of the different works used by our opponents ourselves, so that we can follow them in their reading, and if they misread or garble, it can be detected at once.

A few points well emphasized are much better than many things simply hinted at. Four nails, driven in and clinched, will hold more than a dozen partially driven in. We should never theorize, but select those passages of scripture which contain the least amount of danger of having a double meaning, or those which our opponents might turn to their favor by showing that our interpretation is not true.

When you make a point leave it there and do not attempt to exhaust the subject; and if the opponent fails to notice it, keep calling the attention of the audience to the fact that he is silent, and soon it will become apparent to all that he is unable to meet the issue.

We should never resort to personal abuse. It mat-

ters not what methods are employed by those who oppose us, never under any condition resort to the same questionable tactics that some use in debate. Be a gentleman under any and all circumstances. If your opponent attacks you personally, don't allow your temper to assert itself. Be a Christian and you will win out in the end. Do not boast if you find public sentiment is in your favor. Let them know that you appreciate their good will, but that is all that is necessary.

Have your books well noted, so that no time will be lost in finding what you want. Be familiar with what they contain.

I trust that some information may be gleaned from this article that may help some of our standard bearers in the future.

LEONARD G. HOLLOWAY.

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#### IS SUNDAY EVER CALLED THE SABBATH IN THE NEW TESTAMENT?

Some time ago a handbill found its way to this office in which a reward of five hundred pounds was offered by the Seventh Day Adventists to any person who could prove that Sunday, or the first day of the week, is ever called the Sabbath in the Bible. It may be admitted at the start that it would be impossible to prove such from the King James Version of the Bible. But that version is simply a translation from the Greek, and as far as authenticity is concerned must take its place with other translations. It should have no precedence.

Eighty-nine years before the translation of the Authorized Version, Martin Luther made a translation into the German language, and in it referred to the resurrection Sunday as the Sabbath. Seventy years before the advent of the King James Version Luther translated the Bible into the Swedish language. Matthew 28:1, he translated: "*Po forsta Sabbaten, kom Marie Magdalena, och den andra Marie till att dese grafwen,*" or "On the first Sabbath came Mary Magdalena," etc. Mark 16:2, and John 20:19, also give renderings which call Sunday the Sabbath.

But Uriah Smith, one of the foremost Adventist writers and ministers, in *Is Sunday Called the Sabbath by any New Testament Writer?* page 2, says: "There is nothing of the kind in any English version"; that is, there is no English version that renders Sunday the Sabbath. This is altogether wrong, for at least one English translation does give such a rendition. Furthermore, it is a translation advertised in their Battle Creek, Michigan, catalogue of books as "an invaluable aid." I refer to Young's translation. Robert Young is the author of the celebrated "Young's Analytical Concordance." His concordance is in the libraries of the leading ministers

of every denomination. His wonderful scholarship and unsurpassed knowledge of biblical Hebrew and Greek, led to a demand for a word for word translation by him of the Scriptures. "Young's Translation" is the result.

The Reverend S. W. Gamble, the author of Sunday, the True Sabbath of God, wrote to Uriah Smith, asking, "Who is the best literal interpreter of the Hebrew Old Testament and the Greek New Testament into English?" The reply by the assistant editor of the leading Adventist paper was, "Robert Young is what you want." So here we have a translation into English, advertised in their catalogue of books as "an invaluable aid," and admitted by the editorial staff of their leading paper to have been translated by "the best literal interpreter of the Hebrew Old Testament and the Greek New Testament into English." Let us see if he calls Sunday the Sabbath.

Matthew 28: 1, he renders as follows: "And on the eve of the Sabbaths, at the dawn, toward the first of the Sabbaths, came Mary the Magdalene," etc. Mark 16: 1, is rendered: "And the Sabbath being past, Mary the Magdalene, and Mary of James, and Salome, bought spices, that having come, they may anoint him, and early in the morning of the first of the Sabbaths, they come unto the sepulcher, at the rising of the sun," etc. Luke 24: 1, is translated: "And on the first of the Sabbaths, at early dawn, they came to the tomb," etc. John 20: 1, is rendered: "And on the first of the Sabbaths, Mary the Magdalene doth come early (there being yet darkness) to the tomb," etc.

Here we have four quotations from a popular English version in which every reference to the morning of the resurrection is referred to as the "first of the Sabbaths." This is supported by Luther's German and Swedish translations, and is certainly the evidence our Adventist friends have offered the five hundred pounds reward for. It clearly shows the institution of a new Sabbath at the resurrection of Christ. Will those responsible for the publication of the handbill announcing the reward please pass over the cash? Make the check payable to,

W. J. HAWORTH.

[In *The Gospel Standard*.]

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### THE FINISHED COURSE.

(Funeral sermon of Sister Ann Clark, at the Saints' church, Independence, Missouri, June 12, 1913. By Elder Joseph Luff.)

From the second letter to Timothy, the fourth chapter, sixth, seventh, and eighth verses: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteous-

ness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

I shall not make an attempt this afternoon to preach. My effort shall be simply the uttering of a few words more than due from me to the departed; a testimony, brief, or otherwise, as I may be led, as a tribute of my affection for her and the love that has existed in my heart for her since the time I became acquainted with her.

Fourteen months ago I felt about as I do to-day, when I stood by the casket of my own mother. Sister Clark has been a mother to me, and could I occupy for several hours here in speaking with reference to her, and if dealing in excellent phrases and beautiful testimony all the way through, I should never have paid then the debt that I feel I am under and have been under to her.

In 1879 I was appointed, with five other missionaries, on my first important mission for the Reorganized Church, to Utah. In the assignment of homes and places of appointment there, my billet landed me at the home of Sister Clark; at that time Brother Samuel, Sister Clara, and Sister Vilate were all small children at the home. I was in a poor condition of health, and her motherly instinct led her to sense the situation. I was comparatively young at that time in years and experience, and her action in caring for me betokened the mother spirit throughout. Receiving me as a missionary representing the faith, she also received me as if I had been her own son.

I well remember a circumstance within a few days of my arrival there that impressed me deeply. At the General Conference I had received spiritual assurance of my appointment to that mission, notwithstanding its importance and my youth and inexperience, hence my acceptance. Under the impression, therefore, that the appointment was divinely directed, I had gone without hesitation. After our arrival in Salt Lake City, the old Seventies' Hall was engaged for a couple of nights and the stand was occupied by Elders Charles Derry and W. W. Blair. A council of the missionaries was afterwards held and a decision reached to hold a series of meetings in the Liberal Institute building, during which we were all to participate prior to scattering to the different subdivisions of the Rocky Mountain field. It fell to my lot to occupy on the second evening of the week (the Tuesday evening service, if I remember rightly). Services beginning on Sunday; Elders Blair, Derry, and Anthony had occupied in turn; and when the morning of the day appointed for me arrived I was terribly troubled in spirit. It seemed to me that all that could be said with reference to the subject that we were to handle in that place had been said; that these brethren had covered the

ground entirely, and for me, as a young man, there seemed not one single idea left to be put into language, and I wondered, as it was a new field and new experience to me, what I should do. I wondered if I had not been mistaken about being divinely sent there. I fasted during the day, shut myself up in a room assigned me at Sister Clark's house, and prayed most earnestly. The sister was anxious to know what my trouble was, came into the room on several occasions, and when I explained to her the situation, she put her hand upon my head, and as a mother can talk to a boy, she did so encouragingly to me, and told me to have no fear, it would be all right.

Evening came, and together with the children and her husband we started for the new hall that had been leased. Brother Warnock, now present, was there on that evening. Some of the leading ministers of the place at that time were on the platform, and I sat, while the preliminaries were being gone through with, trembling as probably I had never trembled before. The announcement was made and I arose and walked forth to the stand in the center of the platform. Just then there came to my mind the thought of David as he must have appeared and felt when he went to meet Goliath, and as the thought came into my mind, the utterance or the expression of it came upon my tongue, and I told the people that I felt myself to be in that situation, and that anticipating success according to God's idea of success, I expected that, as in the former case, it would be through the use of the weapons that the Goliath had brought into the field with his own sword we would behead him. I stated, that we were there to contest with that which they themselves brought into the field, and picking up the Bible, the Book of Mormon, and the Doctrine and Covenants, I held them before the audience and said that these constituted the sword to be our weapon of war.

Instantly I became conscious of an investment and an environment that was not my own—as distinctly separate from my individual self as a separate and distinct personality or power can be—that seemed to drop upon me as a mantle, and investing me, as I said, took possession of my tongue, and for an hour and a half I walked the length of that very long platform, back and forth, and quoted from the Bible and especially the Doctrine and Covenants and the Book of Mormon, with which up to that time I had very little acquaintance, just as though I had been familiar with them for a lifetime; passage after passage seemed to roll out upon my tongue and find expression without any effort of my own.

The result of that effort was so marvelous that I, though a young man, the youngest of all in that mission at that time, was approached at the close by members of the Utah Church who had been members for many years, and told that that was the first oc-

casional in which the real ring of what they understood to be the faith of the Saints had sounded or saluted their ears for over thirty years. A change was made in my appointment (I had been appointed to the southern part of the Territory) so that for the five following months I was kept in Salt Lake City and permitted to conduct services there from week to week regularly, in association with Brother Blair.

My home during that time remained at Sister Clark's, and it was my home to which I could return any time after my visits to other places. It was my first time of long absence from home, and for nine months I remained in that field, under that appointment. My family was left by me here in Independence, only three weeks after moving here, without any except family acquaintanceship, and had it not been for the sweet motherly interest of Sister Clark, I don't know how I could have endured the long absence from home and the experiences that came to me during those nine months in that new and trying field.

Several times after that I was reappointed to that mission, and in 1885, in company with President Joseph Smith, I was again appointed. Together we went and at that time a home was again offered me at Sister Clark's. Brother Joseph and I traveled together for about six months—we were scarcely separated at any time. At the end of that time he had occasion to return on account of the illness of his son David, who shortly afterwards died. Brother Anthony went with him and the mission was left in my hands. I had purchased from Brother Blair the little paper that was being published in the interests of that mission, and was trying to publish that; and owing to the burden of the mission in general, and the effort to get people together from all the Rocky Mountain field for a mission conference in April, and a great many details that were above and beyond the ordinary line of missionary experience which fell upon me, my nerves gave way. I suddenly lost my sight. My nervous system collapsed, and for the first time in my life I became conscious of the fact that I did not dare to tackle any problem that confronted me.

This, however, occurred (the first expression of it) while I was at the home of the mother of Brother Hosea Sterrett, Pleasant Grove, a few miles away from Salt Lake City. I rallied under their kind administration for a few days and then returned to Salt Lake City and was taken down again, and for six weeks I lay upon my back and suffered, bewildered in mind and almost insane,—unable to sleep. I think I say the truth when I state that for four weeks I never knew what it was to become unconscious in real sleep. Sister Clark brought her cot and put it beside my bed, and when the delirium was

upon me, she put her hand upon my head and calmed it so that the nervous agitation and distress would pass away, so that I could be at peace for a time. The visions before my eyes were of men carrying me out in my coffin. I saw myself insane in an asylum of maniacs or lunatics, and just such pictures as that by day and by night constantly filled my head, reckless of herself and her loss of sleep while she prayed, this sister soothed my nervousness. I can almost feel that hand now as she placed it upon my head, reckless of herself and her loss of sleep and all.

After six weeks had passed and fear had been entertained as to my ever recovering, distracted myself because of the conditions of affairs at the home I had left, the uncertainty that I was to be spared to get home, I prayed as earnestly as I knew how, and I remember Sister Clara Frick (now) was then little more than a girl; we knelt together in that mother's home, and how earnestly I prayed, commanding what mentality I had, that God would open the way for me to get home and let me die at home if my time had come.

When I began to rally a little, these two girls (Clara and Vilate), as soon as I was ready to climb from my bed, would come to my side and would walk with me the length of the double room a couple of times and then back to bed and then retire and leave me to lie down. This was repeated more times than I can tell you, and at last, doubting whether I should have the strength to take the risk to return to my home, I prayed earnestly about it. My mind was improving slightly. I stood in a room talking with Brother Clark about it one day, desiring that I might start in the morning if it was possible. Sister Clara, with the consent of her mother, volunteered to take the train with me and come home, and we had made an additional arrangement of a section in a Pullman car, and it was brought down from Ogden to Salt Lake City. I prayed as I retired that night for some token by which I might know whether it was safe for me to start to my home or not. I asked that one clear evidence might be granted me, and that was in view of the fact that I had not been able to sleep for so long (only latterly just perhaps an hour or so), that He would grant me a few hours of sound sleep, and that when I woke, I would take that as a testimony that it was all right for me to start for my home. I threw myself upon the bed. I think it was about ten o'clock at night. I knew nothing further until four o'clock in the morning, when I awoke from a pleasant sleep.

After dressing myself I went out into the room and found Sister Clark busying herself to get breakfast ready. Her companion, Brother Joseph Clark, so soon as I greeted him at the table with the usual

salutation, said, "Brother Luff, it is all right. You are going to get home safely. Your work is not done. You have years ahead of you yet, and you will do a greater work than you have yet done." He said, "You had not been twenty minutes in the other room from where you left us last night, until I found it all I could do to restrain myself from crying out to you." He said, "Though the wall was between us, I saw you in open vision, lying upon your bed, and I saw the angel of God standing by you. He held one hand over your head in a quieting way, and with the other he kept waving back some thing or person, and he looked with the eye of fierceness. I saw him as though he would smite something and ward it off,—some person that I did not see. I watched that motion several times, and it seemed that, whatever or whoever it was, it was determined to crowd in in upon you and awaken you; but that hand was raised threateningly, and I saw you lying calmly asleep just a few inches below where that first hand was hovering."

He gave me a description of that personage as nearly as he could. He said, "You are going to get safely home and all will be well."

Sister Warnock's carriage was sent for me and I was taken to the depot with Sister Clara, and together we arrived in Independence, at the end of three days in comparative safety. These are but a few of the experiences that tied my heart in deep affection to Sister Clark and her family.

Can you wonder why I should say as I did at the outset that a tribute was due from me? And the best language that my tongue could employ could scarce repay the debt I have owed to her. When I think of this text I have selected, of these words that were used by Paul on one occasion, I say I feel justified in their selection at this time, because of the knowledge I have had of this woman, and her companion who left us some sixteen years ago; that knowledge gives me all the warrant that a man in this world ought to ask for so doing. They knew what this faith was, and few people have had experiences such as they had in making the effort to hold up its banner.

The little record I have read says that in 1856 they moved to Salt Lake City and settled there; but when her companion saw what he did see there, when he heard what he did hear there, his heart, his mind, his soul revolted. It was not what he had learned in England. It was not the gospel message and the Zion they had told him he would find there. It was not that to which he had pledged himself to God to remain true. There were new things there he had never heard before, and he was not slow to let his feelings be known; and you know that away back in the 50's and 60's, for men or women to express themselves adversely to the theories that were being

advanced from the stand in that country was a dangerous undertaking; but dangerous or not, though small in physical stature, firm and fixed in his mind, Brother Clark stood true to the message he had before received, and when those Utah Church authorities came to him and said to him, "Brother Clark, you must be rebaptized," he said, "I will never do it." "But you must," they said. He repeated that he would not do it. He was depending upon them for his bread, would not know where the next meal would come from for himself and his children if they should turn against him, but still he stood, and when they insisted on it, he told them that the covenant he had made with God in the waters of baptism was the one and only covenant necessary, and no other one should be accepted by him at their hands. They told him it would be better for him if he would change his mind, but he said, "I have no reason to make any change." They tore the house down from over his head and left him and his family without shelter; took every particle of goods and provisions he had in his house and carted them away, and left them without a thing, and still he stood his ground, and true to his former faith.

Sister Clark, like Brother Clark, had seen and learned, but she had never yet felt like expressing herself in the way he had done, as openly, because in her heart she knew she had obeyed the gospel. She was satisfied; she had received the Spirit in certificate of the divinity of that message. She knew the people had gone wrong out there. She knew the doctrines they were teaching were wrong. She had set in her heart to preserve her children and her family from the evils taught, but she tried to draw the line between the gospel and the men and say, "I will live by the gospel; I am not following these men," and when they came and took all they had away and destroyed the house over their heads and left them in that desolate condition, she said, like Job of old, "I will trust the Lord. I will stay by the truth."

They would have liked to have had her separate from her husband; but no, her covenant with her husband was as divine as her covenant with her God. She saw no distinction between them. The same message that said, "Thou shalt love thy wife with all thy heart and shall cleave unto her and none else," said, "Thou shalt love thy God with all thy heart," and that was also required of her, as a wife to her husband, and she stood by her husband though she was not as outspoken as he was in some things in that line; she was more discreet. Thus they were kept under espionage and in trouble; still they trusted and hoped, and God made provision for them. He directed them.

Sometime later, when the sound of the Reorganization saluted their ears, the husband became interested, and she also. As usual, he expressed himself

more openly, and finally took hold of the work. She hesitated, feeling that perhaps he might have done a wrong thing, because the gospel she had obeyed was true and he might be making a mistake in changing. She was afraid she might offend God if she left the "Old Church." One day when she was walking in her little garden in Salt Lake City and thinking over these matters, she gave utterance to an expression that was rather uncomplimentary, in a certain way—though not vicious—regarding Joseph Smith, our present President of the Reorganization, and she has told me at different times that instantly as she did so, she heard a voice as distinctly as she ever heard a voice in her life, saying, "Speak not against the Lord's anointed." Whereupon she fell upon her knees, acknowledging the divinity of that message, sought further light, and soon became one in fellowship and affiliation, together with her husband, in the Reorganization.

In that fellowship she remained; she continued, and let me tell you that though she lived to be nearly eighty-seven years of age, she carried with her to the moment of her death, the youthfulness of heart of a girl of ten or a dozen years. Her heart never grew old. She was as gladsome and joyous and happy all through her years as she had been as a child out upon the playground; and nowhere, at any time, could you meet her and find her disposed to complain. Poverty, distress of body or mind, pain, weariness, whatever the outlook might happen to be, the trust that she had been led through her covenant in the gospel to repose in God, remained absolutely unshaken and immovable. By that she stood; and when I visited her recently in her home and mentioned, though briefly, the prospect of a change, she said, "It can not come too soon, if I can be spared those terrible feelings that sometimes attend this kind of sickness." She mentioned to me the name of her daughter Julia, who died in 1878 or 1879, and spoke of her husband Joseph, and together we talked of the happy prospect of a change from this condition into that where reunion with them would be possible.

I have seen them when poverty was their portion. When her husband was refused or could not get work, the burden of family support was upon her. She was always busy—with her needle or otherwise, at home or in other people's homes. It was her delight to be doing for others, and no service was too menial if it conveyed good to another. Amidst all her privations she had a little to give the missionary to help along the gospel work. I remember on a couple of occasions her quietly dropping a five dollar gold piece into my hand, when I was in extreme need, and how she insisted that I should take it, winding up with a "God bless you, my son. Use it as you may have need. God will provide for us all

right, as he always has done. Have no fear for us."

When in later years she came to visit me at my office in Independence, or at my house, it was the instinct of my heart, the same as if she was my mother in the flesh—as she did with me whenever we met together—to place a kiss upon her lips. I felt it a very happy privilege and honor to do this. Let me tell you that when the time shall come, and the summons shall be issued to bid me from this life, if I can carry with me, in my heart, as much of restfulness and as sweet an assurance with regard to myself and my title, as I carry in my heart with reference to her to-day, it will be the sweetest message that God can ever send from the heavens to me. There is no joy in this world that he has ever permitted me to have that would be fraught with such sweetness to me, can I but carry in my mind the assurance that I have with reference to her.

I might call up instance after instance in the life of herself and husband as recited to me by her husband and others, would time permit or the conditions justify, but they do not. One single instance was a prayer meeting at the time my first missionary service was to close for me. I was about to return home. I believe that Brother Joseph Clark was never known to stand up and speak in a prayer meeting. He absolutely could not do it; and he used to say if his salvation depended upon his being able to get up and talk in a meeting, he could not do it. I never knew him to do it, and he told me he could not. I remember on the last evening of my first mission there—at the house of a Sister Payne,—prayer meeting was held and I was telling them I expected to start on the morrow for the East. I noticed something unusual giving expression to his face—could not tell what it was. After meeting was over and I came to converse with him in private, he told me he saw an angel standing by my side, and it was told him that that messenger should guard me through the long journey till I reached my home. He told me of it afterwards, and yet he could not get up and speak of it in the meeting. He had not power to do it.

I have thought of him quite often and I could mention the case of one or two others like him in this respect; and when I have heard people get up and say in a prayer meeting that we must get up and bear oral testimony in the meeting or God would be displeased if we did not, I never believed a word of it. For those who have the capacity and are so endowed and can, by the making of a reasonable sacrifice, perform the service, it is well; but there are those who can not, and the testimony that they bear or that they are left to bear is somewhat different in its character, but not less fruitful in results! and I am of opinion that when we stand at last to converse together, if we be so permitted in the time of

sweet deliverance, that we will look back with different eyes upon the conditions here, and we will see that it was not only what we said in prayer meeting, but it was what we did when the right hand did not know what the left hand did, by which we gained in spiritual fatness, that did the most in aiding those around us to celestial good.

My testimony is that we have lost a good woman, a Saint, of whom it may be said, in the application of the language employed by the Apostle Paul, that she fought a good fight. She knew what it was to be in the war. It was not a peaceful or pleasant journey all the way through. There was distress, varied in character; but whenever you put your hand upon Sister Clark you put your hand upon one who was true to this faith and whose testimony never varied in regard to it; no matter how much confidence she lost in men, it never wavered in God.

I think of her, as my vision opens in regard to the good that lies beyond, as to-day she is associated with the companion who preceded her in the transition a number of years ago, with the sweet Julia who passed away some thirty-eight years ago, and with others, with whom sweet fellowship and communion occurred here, towards whom her mother heart yearned with anxiety to be dispensing blessings and good; to be helpful by word and by act, and I rejoice in her promotion and triumph. If you were permitted to enter the homes or talk with the scores and hundreds of people with whom this woman has quietly communed, to whom she has given sweet messages of kindness, and aided out of her penury, her weakness, and her poverty at times, you would rejoice over her transition, with me, to-day. Her strong desire was to occupy in such a way as to leave the impress of the Master upon everything that she touched, not boastfully, not with any desire of ostentation, or anything that gave outward expression in a way to advertise that she was seeking to do, but with a heart prompted to act like her Master.

I glory in the thought of the heritage this sister has left to these girls—pardon my familiar expression—to these sisters, this brother, and to those of the family that are not with us. I feel thankful to God that such a heritage has been made possible through his grace and kindness. May they cherish it well! The impress is upon them all. May the further grace that is essential unto the cultivation, full development, and blessed exhibition of those excellencies that shone out in her life be granted unto them until it shall unfold in that sweetness, that blessedness, that gave character to her life!

God bless you, each of you. May her memory be sanctified! When you see the chair that she occupied that is now vacant, the place at the table no longer to be filled; when you miss the kindly word, the gentle

admonition, the loving words of stimulation and encouragement and hope; when you miss them, think that the loss to you is more than made up in the wondrous good which the fulfillment of God's promise has brought to her as she revels in the midst of the felicity that belongs to the diviner estate in the paradise of God. Let this sorrow over your own loss give place to the joy that should come to you in the knowledge of the added good that has reached her.

God bless you, that the memories of your mother may be sanctified to you as God would wish them to be. And, when we,—separately or together,—step up the sacred corridor and the doors are swung open for admission to those who have been faithful, into the celestial city, if I shall be so favored as to be one with you, I shall expect one of the first to greet me in that day will be the good sister whose departure from us we are mourning to-day. For if she, in her life, has not earned it, I could never expect it.

May God help us to be faithful and do our best, as she did, and be companions with God and Christ at last. Amen.

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## Of General Interest

### THE REAL ISSUE IN THE EPISCOPAL CHURCH.

The question of a change of name is being hotly debated in Episcopal circles. It will probably be the liveliest topic for discussion in the General Convention to be held next autumn. The present is "The Protestant Episcopal Church in the United States of America." To this the agitators for a change present three principal objections:

It is too long and complex.

It is misleading: the term *Protestant* suggests that the Episcopal Church was born in the Reformation and was organized and is maintained to protest against the Roman Catholic Church.

It is sectarian: Protestant Episcopal suggests a church characterized by a peculiar form of doctrine and a peculiar form of church government, and a church so characterized is necessarily a sectarian church.

Four names have been proposed as substitutes for the present name.

The American Church.

The American Catholic Church.

The Holy Catholic Church.

The Episcopal Church.

To each of these names there are serious objections.

The first name is not true. The Episcopal Church is not "The American Church." To be entitled to that name it should either be the oldest church in America, or the most democratic church in America, or the largest church in America. And it is neither

the oldest, nor the most democratic, nor the largest. The assumption of that name would be resented by every other church in the land, and would effectually block the way to church union.

"The American Catholic Church" and "The Holy Catholic Church" are objectionable because they both assume a name by which another branch of the Christian Church is universally known. It would serve equally as an obstacle to union with other Protestant churches, who would object to the doctrinal implications of the term *Catholic*, and to union with the Roman Catholic Church, which does not concede that the Episcopal Church is a branch of the Holy Catholic Church.

It is also objectionable because it assumes that one ecclesiastical organization can be the Holy Catholic Church to which all Christians owe allegiance. No church can make itself the Catholic Church by simply calling itself Catholic.

To the title "The Episcopal Church" there is less objection. This is the name by which it is popularly known. Its adoption would involve a real change of *official* title, but not a real change in *popular* title. Three years ago it came very near adoption by the Episcopal General Convention. The chief objection to it is that it would be generally regarded as a public disavowal of Protestant principles and Protestant sympathies.

These objections, *pro* and *con*, appear to us to be mainly a veil to cover the real issue. Names are symbols. And the real issue which the Episcopal Church confronts to-day is older than Christianity. It is the issue between those who hold the regal and others who hold the paternal conception of the Deity. There are two conceptions of the church which correspond to the conceptions of the Deity.

According to the first conception, God is a king. He can be approached only by the method and through the ministers he has appointed. His Son, Jesus Christ, constituted apostles, to whom he gave power to forgive sins. He authorized them to confer in turn that power on their successors. Thus a patent of spiritual nobility has been conferred on a long line of divinely appointed priests. They are the true mediators between God and men. In the mass they offer a perpetually recurring sacrifice for sins. Only as one avails himself of this sacrifice offered for him by the priest, and receives from God through the priest the absolution and remission of his sins, has he any assurance of divine forgiveness. Only these priests and those authorized by them have any right to proclaim the truths of divine life to ignorant and sinful men. Not to accept the provision thus offered is to be without the grace of God; not to belong to the church thus constituted is to be a schismatic and disloyal to the King and to his Son, the Master and Founder of the church.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Erring Children.

One of the touching pleas that comes to us in this column is from a mother who asks that the Prayer Union will join her in praying for her children, "for an erring daughter and bad sons."

How the heart of this mother has suffered before she sent in this request. He alone knows fully whose own great heart suffers over the sins of his children, upon whose face Enoch saw the tears run down as the rain upon the mountains.

To see the children who are bone of her bone and flesh of her flesh going astray, to see them losing that innocence they had when she held them close in her arms in their babyhood, this, to a mother who loves God and the purity of his gospel, is the depth of suffering. Such a mother as this asks for our support in her prayers for her children.

Yesterday, the writer sat in a meeting and heard an aged sister tell how she had prayed for years for a son who had grown indifferent to the gospel. She told how, at last, her reward came and the son responded to the good influences that reclaimed him. She exhorted parents to continue to pray for their children and not to fail through discouragement. We pass the word on to all others who are anxious for the welfare of children who are not walking in the ways of the Lord.

"Pray in faith and pray unceasing." Heaven is on the side of those who are praying and working for the salvation of the erring.

### Locating a Home.

The mother whose request for her children has come to us desires that they shall be led to turn from worldly associates. We do not know under what conditions these children have come up. If they have always been surrounded by worldly influences, it may not be surprising that they have succumbed to their environments.

We feel that we may suggest to parents the necessity of considering well the locality in which they make their home when the children are growing up. The influence of association is very great upon most of us and especially upon the young. Lot made his home in Sodom and amassed riches there, but he lost the greater part of his family in the destruction of the iniquitous city, and those who escaped gave evidence afterwards of having suffered morally from the pernicious influences that had surrounded them in childhood.

Think of the children when you locate your home.

### Home Influence.

There is a young man who, though he grew up in a community where profanity was common, is never heard to swear. One day, when a child, he stood with his smaller brother on a street corner answering the taunting words of another boy with whom he was having a child's quarrel. When the insulting epithets hurled at him became almost unbearable, he said to the little brother beside him, "I wish I could swear; I'd call him something."

One to whom this incident was repeated afterwards asked, "What did he mean? Didn't he know what to say?"

"Oh, yes," answered the small boy, "but he couldn't swear because mother wouldn't let him."

Think of the influence of a mother whose will could restrain her boy from swearing even in her absence! And that boy was not a puny child who could not have defended himself in an encounter, such as boys of his age sometimes get into. He

According to the other conception, God is the All-Father; all men are his offspring; no mediator between him and his children and no special method of approach are required. The way is open for any child. Jesus Christ did not constitute any organization, or give to his apostles any peculiar power to forgive sins, or confer on them any authority to appoint successors. Moses, on Mount Sinai, told the children of Israel that if they would accept Jehovah as their God and keep his commandments, they should themselves be priests. It is still true that whoever seeks the companionship of God by obedience to his will becomes by that obedience a friend and needs no other mediator. Jesus told his disciples that whoever entered into the fold by the door becomes a shepherd of the sheep, and John declared that whoever heareth the gospel invitation may repeat it to others. No other appointment to preach the gospel than this is required. Paul received no apostolic ordination, and Paul was an apostle. Dwight L. Moody was never ordained, and Dwight L. Moody's success as a preacher was the all-sufficient certificate of his divine appointment to the ministry. The Lord's Supper is a memorial supper, not a sacrifice. The gospel knows no other sacrifice than self-sacrifice in love and for love's sake.

The first of these conceptions is popularly known by the name Catholic; the second of these conceptions is popularly known by the name Protestant. At present both conceptions live together in the Episcopal Church. The abolition of the word *Protestant* and the substitution of the word *Catholic* in the title of that church would mean, and by the world would be taken to mean, that the church has rejected the paternal conception of God and substituted the regal conception of God; that it ceases to stand for the Protestant doctrine of man's direct and immediate approach to his Father, and has put in its place the doctrine of separation between man and his King, which necessitates the mediation of a specially authorized priesthood, a specially constituted church, and a continuously repeated sacrifice for sin.

This is the real issue in the Episcopal Church as we think it will generally be understood by the great body of thoughtful readers outside that communion. The position of *The Outlook* on that issue needs no defining here.—*The Outlook*, June 21, 1913.

Half of the joy of life is in little things taken on the run. Let us run if we must—even the sands do that—but let us keep our hearts young and our eyes open that nothing worth our while shall escape us. And everything is worth its while if we only grasp it and its significance.—Victor Cherbuliez.

was strong, sturdy, and fearless. It was the impressive teaching of a mother with a strong nature of her own. She impressed her boys with the idea that they must not swear and they do not swear.

Mothers and fathers have need to be persons of strength. We do not say of violence, or harshness, but we say there must be positiveness in their teaching and discipline. Young children should not grow up with the idea that the wishes of father and mother are of no more weight than their own. It is possible to be firm and positive for the right and yet to be kind.

In being kind to children, it is not necessary that we should permit them to do as they please. To do so is often dangerous, because childish judgment is faulty.

### Teach Them Early.

Is our influence with the children that which will help to fortify them against the evils that will assail them when they go out of the home? For surely they will be assaulted!

Luther Burbank, who has accomplished such wonders in the training of plants, is the author of a little book entitled, *The Training of the Human Plant*. In this book, he places great stress upon the first ten years of a child's life, the habit-forming period.

What habits are we permitting the children of our homes to form? Those habits will have much to do in the shaping of their lives.

A little child who needed correction was caught up by his young mother with the apologetic cry, "Oh, he is so little." Her love pleaded for him and she kissed him without a word of reproof for what she recognized to be wrong. She permitted his bad habit to grow because he was little.

But when he was little would have been the easiest time, if ever there is an easy time, to root out a bad habit and plant a right one in its place. Little children may be taught in the little incidents of their small doings. They need to be taught gently and patiently and sometimes with great firmness the principles of rightdoing which are involved in their small affairs as in our larger ones.

### The Empty Nest.

"To-day, young mothers, you are living in a busy world, the sort of world in which the robins lived when the nestlings were clamoring for food and for brooding mother wings. But as surely as empty nests will sway on leafless boughs, so surely—and swiftly—will you come to the time of empty arms, for baby will be trudging bravely away to school on his own two sturdy feet. . . ."

"Take the first empty nest you find. Put it where you can see it every day. Let it remind you of the brevity of babyhood years."

Let it remind you that your children will soon go out from your protecting care, out among the dangerous things that confront so many before they have been prepared. Let it remind you to sow the right seed and to cultivate the right habits in the little ones while you have them hourly with you.

Let home influence be strong for that which is pure and true.

### Talk with the Children.

Talk with them of the small things of their play and work, and talk with them of great things. Our children love to reach up with their minds and hearts to great things, and the great things of the Lord are so simple that even children can understand, if told aright out of a parent's heart which understands.

I was going down the street one evening in the early dusk when a young voice called out to me familiarly, "Going to the picture show?"

Slackening my pace, I looked about to see the small boy who had accosted me. Then I said, "No, I am going to Religio. I do not often go to picture shows." (I might almost have said, *never* instead of *not often*, but I put it mildly to him.)

"I go sometimes," he said, "but I believe I'll go to Religio to-night."

"It is election night," I said, and that seemed to settle the matter, for later I saw him come into the church and join his class.

But, before we parted, as we stood in the gathering night, I asked the boy if he had been told that the Lord had spoken to us during the conference that had just closed, and if he knew the nature of the message to us. He said he had not, and I told him briefly what the Lord had said to us in the revelation concerning the manner in which we should use our money. I told him just a little, for the opportunity was not mine to tell him more, but I went my way thinking how necessary it is that we should talk with the children of the things of the Lord's work.

They are a part of the church and we should treat them as if they were. We should not permit them to grow away from it by failing to interest them in its affairs. We should talk to them as naturally as we talk to our grown-up friends.

How can we expect the church to be in the thoughts of our children, if we do not interest them in it?

### We Are too Busy.

Many of us are busy, indeed, busy just in making ends meet, in doing work that seems highly necessary, the work of houses and gardens, of digging and planting and weeding and hoeing, of washing and scrubbing and baking and sewing. We begin in the morning and continue until night. It is "work, work, work, while the cock is crowing aloof, and work, work, work, till the stars shine through the roof." It is "work, work, work in the dull December light, and work, work, work when the weather is warm and bright."

And this is the work that procures for us the transient things of life. It is included in "the care of this world" of which the great Teacher spoke to his disciples in warning, saying that it chokes the good seed out of human hearts.

We should take to ourselves his warning and be careful, for our own sake and for the sake of our children, to devote a part of our time to the all-important work of soul culture.

It is so easy to let our temporal affairs crowd out the better and more important things. It is so easy to spend so much of our energy in our daily work that the few hasty moments given to the worship of God and the care of our children are when we are weary. Have any of us ever had the experience of the tired mother who went to sleep at prayer time and woke up just in time to hear her husband say amen?

The children are entitled to a proper share of the time of their parents. If parents can not give it, the conditions should be remedied by the church. The law of equality, when practically applied, will provide the remedy.

### The Cry of a Mother.

There comes to us the cry of a mother for her children. Her letter gives evidence of culture of mind and heart. She says in part:

"We mothers, most of us, dearly love our work of motherhood, but it is overburdened in a way never meant by Him who planned it. Man's inhumanity to man (fathers and

mothers alike) is making countless thousands mourn, now, this hour.

"As life becomes more and more complex and its burdens for so many almost more than flesh and blood can bear, I am lost in wonder and worship of the great Mind which could devise and give the children of men so all-reaching, so wonderful, so perfect a plan of escape from these terrible and undeserved ills which have come upon the poor, by which Satan intends to drive those whom he may not allure to his army of evil.

"The wonderful generosity and love of the All-Father and the genius and industry of men make possible a life of just enough work to form a balance with the hours which ought to be devoted to the development and use of the many capacities with which the Creator has endowed his children. Such a life would release fathers from drudgery to spend a portion of each day to the enriching and ennobling companionship of their children, and so, by taking a portion of their care, to give the exhausted spirits of the mothers a chance for renewal."

The letter continues: "I comfort my heart in the midst of this terrible struggle for food and raiment into which life has descended by the assurance that God has provided an escape and that, while I am teaching my children to understand, other mothers may be doing so also, making it possible in time, through the application of God's laws, to establish a real Zion and not a dream city.

"My heart is wrung, wrung to see my children, bright and brainy, with little education, enter the money struggle, without opportunity to develop those talents which are theirs, and I cry with an intensity which must reach the mercy-seat for them and all others who have not a chance, that God may hasten the day when the terrible hand of oppression will be lifted."

There is no doubt that the cry of this mother reaches the mercy-seat and touches the heart of God. Is he waiting for this cry of the oppressed poor to reach us and to touch our hearts? Can he work through us to establish his Zion before our hearts have been touched by such cries from those who, with us, are numbered as his children and his heirs?

### The Prayer Union.

*Dear Sister:* Some one wrote asking whether requests for prayers should be sent in once a month or every week. Answer: Only when there is necessity, where the means appointed in the gospel are not at hand. We wish it understood that the Prayer Union is not intended to take the place of the ordinances of anointing and prayer by the elders. Indeed, the prayers for the sick are not the first consideration or the highest good that is expected of this work. That will be attained only by careful study and observance of the programs.

ELEANOR.

SUBJECT FOR THE FIRST THURSDAY OF AUGUST.

The church, its priesthood and members, that all may earnestly and actively engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. That each member of the church be clothed with that charity which will lead us to speak evil of no one, but regard the reputation and good name of a brother or sister as we regard our own.

Book of Alma 22: 21-24, authorized edition. Memory verse, Moroni 7: 51.

### REQUESTS FOR PRAYER.

A sister sends in the request that we pray with her for an erring daughter and bad sons, that they may turn from worldly associates and take more interest in the church.

Prayers are asked in the interest of Brother E. J. Clark, of Colorado Springs, Colorado. The letter says his case is serious and that it is feared he will not long be with the Saints of that place if the dear Master does not intervene. He is president of the branch and the Saints feel that they can not spare him from that place of labor. We are asked to pray that, if it be the Lord's will, he may speedily be restored to health and strength.

## Letter Department

OTTAWA, KENTUCKY, July 14, 1913.

*Editors Herald:* On coming here February 10 we found considerable religious excitement in connection with a meeting being conducted by the Holy Rollers. We thought it a good time to make an effort, and on being refused the use of the schoolhouse, began meetings in a private house, at the invitation of the family. We conducted services here for sometime, and until the schoolhouse was opened for us. We have been preaching in this schoolhouse to a good crowd. Brother Charles Oliver has done most of the preaching. We have conducted meetings each night for a short time with good success. There is a good opening here now for some of the traveling elders. We would be glad to have any of them come.

I rejoice in the opportunity to tell the people of this glorious gospel. Last summer I lived three miles from New Albany, Indiana. I opened my house for preaching and five were baptized. They were Catholics, father, mother, and three children. This is a marvelous work and a wonder, as the prophet said should go forth. My husband was stricken with appendicitis June 26. He was at Downingsville. I went by train to join him, reaching there June 29. I found him ready to go to church. He had been administered to by Brethren J. R. McClain and J. W. Metcalf. Thanks be to the dear Lord.

May the grace of the Lord Jesus Christ be with all is my prayer.

Your sister in the faith,

PEARL OLIVER.

WHITTEMORE, MICHIGAN, July 18, 1913.

*Editors Herald:* The work is progressing here. We had grand meetings during our three-day meetings. God was with us to own and bless. Three precious souls were added to our number, for which we thank God. I have been engaged in this church for nearly thirty-six years, and with God's help my determination is to strive to do everything for the advancing of this glorious gospel in which we have enlisted. We know the prize is at the end.

Your sister in bonds,

J. P. WHITTEMORE.

IPSWICH, QUEENSLAND, June 26, 1913.

*Editors Herald:* I appreciate the valuable pages of the HERALD, which are read as eagerly as they are looked for. I am glad to say I am still in the faith, and wherever opportunity affords I am earnestly contending for the same. I was the only Saint here for a long time and felt my loneliness very much.

I, with a few others, earnestly prayed month after month that God would prepare the heart of some one to receive his gospel, that I might have a spiritual companion. Our prayers have been answered, and on Saturday, May 31, I took a man down to Brother J. W. Barkus, president of the South Brisbane Branch, about thirty-one miles distant, to be baptized. The ordinance was performed on Sunday morning, June 1, in a beautiful, quiet dell. As we knelt down on the ground in prayer, I could not help thinking of the Master when he came to John and in the River Jordan received baptism at

his hands. The candidate was prepared for the ordinance, having previously witnessed to the Saints assembled at the home of Brother Barkus that he had repented of his sins. The confirmation took place in the Saints' church, at the sacrament meeting, in the afternoon. The Spirit of God was present with us, and in the confirmation the Spirit of prophecy was given and the brother was told that his sins were forgiven him and that if faithful the Lord would use him, and he would be the means of taking the gospel to others, etc. He has proved himself a real, earnest Saint.

We are now earnestly praying that God will bless us and so use us that we may have the joy of having a branch established here. A family of Saints moved here lately. I visited them once, but as they seemed to have no inclination toward spiritual development, we do not have much in common. What a pity it is that there are those bearing the name of Saint who are so taken up with the things of the world that we question whether they ever have truly been born again. It will be so to the end, for the gospel net gathers of every kind; but there is a time of separation coming, when the unfaithful will be thrown away.

My prayer, dear Saints, is that we may be able to endure to the end—spend and be spent in building up the Master's kingdom, and in the day of separation be retained among the good and the faithful. I am determined, wherever I am, to do all I can for the spread of the truth. Hoping to meet you some day in Zion, I still remain,

Your loving brother in Christ,

T. EDGEWORTH.

SHELL BROOK, SASKATCHEWAN, July 13, 1913.

*Editors Herald:* The HERALD is a welcome visitor at our home. We feel somewhat isolated. We miss the dear brothers and sisters in the good old Port Elgin Branch, but we are thankful for the privileges we enjoy. There is a branch of Saints here, twelve in number. We meet Sunday for Religion and Sunday school, also once a month to partake of the sacrament, and some enjoyable times are had. The Master gives us his Spirit to encourage us in the glorious work.

We have had Elder Mortimer with us. We all felt blessed and encouraged in hearing the good message, and the counsel he gave us. The Lord blessed the dear brother with the gift of prophecy, through which he was instrumental in blessing others. I believe everyone is feeling more like pressing on and doing his duty.

Pray for us that we may prove faithful and be able to stand when the testing time comes.

Your sister,

MRS. OSWALD SCHRANK.

LAMONI, IOWA; July 21, 1913.

*Editors Herald:* I want to find a location for myself and family in a small branch of the church in some city of not less than about two thousand population, where spiritual conditions are good. If any of the Saints are interested in my case, I shall be glad to receive an inquiry. For further particulars address,

WILLIAM EARNEST.

### Australia to America.

Several months ago the writer began to contemplate his return to America. Sister Barmore heartily joined me in this contemplation. Finally the preparations for our trip were completed, and the money for our fares was in hand. My wife having been reared in Australia was parting from relatives, schoolmates, and old friends, as well as Saints, and I was separating from people I had known and loved for eleven

says: "Their soul abhorreth all manner of meat; and they years. That acquaintance enables me to say: Somewhere on earth there may be warmer hearted, more generous people than the Australians, but I have not found them. We have many valuable presents which are pleasant reminders of our sojourn in the land of the southern cross.

At length the final messages were exchanged and the farewell sermon preached. A public farewell was tendered us in Newcastle, and later one in Sydney. Both of these functions were highly successful. Brother and Sister Cornelius and family of the former place joined us and came to America in our company. Finally we found ourselves on the wharf at Circular Quay, Sydney, surrounded by a large concourse of relatives, friends, and Saints.

We left Saturday, April 19, per *R. M. S. Tahiti*, at 3 p. m. A number of colored paper streamers were passed to us from our friends on shore. These were firmly held at each end until the motion of the departing ship swinging out into the harbor broke them in two. Short, terse messages followed, such as, "When are you coming back?" "Remember Australia," "Please write," etc. Then came the waving of handkerchiefs until retreating forms were lost in the dim distance.

Our ship was now threading her way amidst the numerous small craft which thronged the harbor. One of these chased us and whistled a farewell salute. It was a ferryboat of which our old friend, Mr. Arthur Dohrn, was captain. He had promised to do this. Not long afterward we passed between the rocky headlands which mark the entrance to beautiful Sydney harbor, and were on the bosom of the mighty deep. About this time we went below and began to compose ourselves for the trip.

Sister Barmore has usually been a good sailor, but this time she failed. But in reality it was not the sea which caused her sickness; it was the separation before referred to. Her nerves had been in a state of tension for several days. Now the reaction came. This, and going below so soon to dispose of our baggage about the cabin produced *mal de mer*. With reference to the sea, I am "the same old Roman." Some of the reaction came. This, and going below so soon to dispose went to Australia I was not sick but "physically indisposed." It was the same this trip. My indisposition, however, was less than then. I feared it would be worse, for my physical condition was not suited to a sea trip. I had been under too much strain in preparing for our departure. However, I always fare better on a deep sea boat. The little coastal steamers with their mixture of passengers, horses, cattle, sheep, pigs, poultry, and timber, and their inevitable odors are far worse for me. They also pitch and roll more than ocean liners. This time, as before, I did not miss nor lose a single meal.

It was otherwise in my Australian local and interstate trips. Then I was emphatically, unmistakably sick, every time. I know seasickness from A to Z; can spell it both forwards and backwards, and yet I can not describe it, for, like the rest of my fellow creatures, when I feel the most I am the least capable of expression. Nature in all her moods has been described. She has been depicted in both her gay and grim humors. She has been represented as radiant with light and as enthroned in gloom. Bursts of sunshine and bursts of storm have been painted both by tongue and pen, but no one has told us all about seasickness. Mark Twain says that nobody can. He claims that two words with expression and gestures to suit tell the whole story. They are, "Oh, my!" uttered by the pale-faced victim at the saloon door as he strikes a beeline for the nearest railing. Beyond that, words are empty and without meaning.

However, let us borrow a few expressions concerning it. In

referring to those who "go down to the sea in ships" David draw near unto the gates of death," (Psalm 107: 18.) Shakespeare says: "God, 'tis a fearsome thing to see that pale, wan man's mute agony." Bishop Evans says that Robert Burns never was seasick or he could not have described toothache as the "hell of diseases." His toothache was no doubt very severe. His own words indicate as much: "Around the room the giglets cackle to see me loupe." In plain English, "Around the room the children laugh to see me jump." It is not probable, however, that Burns never felt the sensations of *mal de mer*. A man of his habits who lived so near the Irish Sea, the English Channel, and the Bay of Biscay could not have spent his life without being seasick. Evidently the bishop is not well versed in Scottish traditions. Burns had a turn at seasickness and he describes it. I know what he said, but his language is not for publication.

The roughest weather we encountered was just out from Sydney. This and the fact that our passengers were not yet accustomed to the motion of the ship coupled with the excitement of separation from the people on shore made it rather hard for some of us. But like the apostle, "none of these things moved me." I went to the table with the regularity of a clock, and, in harmony with the instructions of an ancient writer, ate what was set before me. The Union Steamship Company found me an expensive boarder. By Tuesday all of us found our "sea legs," and were beginning to know each other, but the weather was too chilly for much social life. The first Sunday passed without any sacred service. In fact there was "nothing doing." The day was extremely monotonous.

We arrived at Wellington, New Zealand, early Thursday morning. Brother Leberz, whom we had known in Brisbane, Australia, knew of our coming and was at the wharf to meet us. He was on his way to work, and could not return with us to his home, but gave me directions by which we reached his house without difficulty. As we approached the gate the front door flew open and the smiling face of Sister Leberz greeted us as of yore. Our ship remained two days in port, which gave us an excellent opportunity for visiting and sight-seeing. Soon after our arrival, Sister Whaler came in, too. She formerly resided in Newcastle, New South Wales. She now lives at Dannevirke, about one hundred miles inland from Wellington. She was in the latter place visiting her daughter Rose. We knew Rose as a Sunday-school girl. She is now a woman, and is known as Mrs. Paton. She lives at Lower Hut, a suburb of Wellington. It is about ten miles out. We went to see her that afternoon, took tea with her, and had the pleasure of meeting her husband. We returned to the city early in the evening. The next day we visited Florrie Leberz, that was; now Mrs. Toomer. She lives at Kilbourne, another suburb. We enjoyed our stay in Wellington immensely. It recalled "the days of auld lang syne," and renewed the "tie that binds our hearts in Christian love."

Brother and Sister Leberz had altered but little with the lapse of time. What change was discernible appeared to be for the better. Both had improved since they came to New Zealand. The same is true of Sister Whaler and Sister Leberz's son, George W. Wilson, who has grown from a boy to a man. We were pleased to meet both him and his girl friend. Apparently George is beginning to think "it is not good for man to be alone."

The surface at Wellington is uneven. There is some level land near the quay, but in the main, the city is built on elevations. The residences are erected on terraces in the hills, which surround the business part of the place. The main streets are level but not long. The distance from the wharves to the base of the hills is short. But this in reality is an advantage, for the rolling, mountainous setting improves

the appearance of the city. The highest houses are the finest and best. The altitude of these places would appear to be a handicap. It would certainly be a hindrance in the delivery of heavy furniture, fuel, or even groceries. The steps, too, are difficult of ascent, for a pedestrian. But pure air and outlook evidently compensate for inconvenience, for this elevated property appears to be valuable. How true it is that human nature likes to be above the rest of the people, and to look down on its fellow creatures below.

We left the above city at 5 p. m., Friday, April 25. About this time we began to speculate as to what day would be double, for we were approaching the international date line. The reader will doubtless remember the days of the week are counted from the 18th meridian. In traveling west we lose a day at this point, and in traveling east we gain a day. In going to Australia in 1902 we lost a Sunday, that is, we retired Saturday night, slept but one night, and yet arose Monday morning. I hoped to recover this Sunday, this trip, but failed, so if I am not as good hereafter, or was not as good while in Australia, as other people of my age, there is a good reason for it. I did not recover my piety because we gained a Saturday instead of a Sunday. The registered Saturday was May 26, but the next day was Saturday, too. We ate three more meals, spent one more day, and slept an extra night, and yet that day, as a whole, is not indicated on the schedule of the ship. According to the time-table we spent twenty-six days in traveling from Sydney to San Francisco, yet in reality we were twenty-seven days at sea. These facts are difficult of comprehension for some people, but after all, it is the same old story, the minority ruled by the majority. People who travel are in the minority and have to accommodate themselves to those who stay at home. In other words, progressive people, those who move, have to come down to the level of those who still stick in the rut. Otherwise there would have to be calendars made for the especial benefit of travelers. In traveling northward we drop a day for the purpose of falling in with the slower time on the western side of the line referred to. We gain a day in traveling eastward for the purpose of coming up to the faster time on the eastern side of said line.

Just after quitting Wellington, we held our first service, Sunday, April 27. I preached at 11 a. m. in the first saloon. All classes of passengers were invited to come and quite a number were present. I did this in response to a request from the captain, and in harmony with his suggestion used a part of the Church of England service, which had been adopted by the company for use at sea. About this time, too, we began to provide regular entertainment for our companions in travel. A committee was chosen consisting of seven persons. They were Mr. Harmer, Mr. Austin, Mr. Davis, Mr. and Mrs. Rhodes, Miss Penner, and the writer. Mr. Harmer and I were chosen secretary and chairman respectively. Mr. Harmer proved a splendid worker. In fact, the success of our program was due chiefly to his efforts. We had our initial concert Monday, April 28, but it was not a part of our published program. The latter did not begin until after we left Papeete. This first concert passed off pleasantly and was a forerunner of the rest of our amusements. Some little dissatisfaction was manifest but no serious trouble arose. Things do not always work so smoothly. I heard of one voyage on which three committees broke up in contention. At last the purser took charge and managed all the amusements.

One thing that displeased us, though it did not spoil our pleasure, was the apparent disinclination of the first-class passengers to mingle with the second. We held one concert with them and meant to hold another, also a cricket match, but their haughty demeanor spoiled our plans. They may not

have meant to do so, but they seemed to avoid cooperation. Again: "How true it is that human nature likes to be above the rest of the people and to look down on its fellow creatures below."

Wednesday, April 30, we arrived at Rarotonga, Cook Island. We arrived early and remained practically all day. The water is shallow next to the wharf, so the ship anchored in the harbor. Most of the passengers landed. Sister Barmore remained on board, but Brother and Sister Cornelius and I went ashore. We went and returned by a small boat drawn by a tug. It was rather dangerous getting on board again. The waves were rolling rather high, and the women found it very difficult to pass from the boat to the gangway and thence on board. When the sea fell it would be impossible to grasp the gangway. When it rose again one had to be very quick, for the sea soon fell and the chance was lost. Sometimes when the sea rose it dashed against the ship with great violence. In such cases there was a loud clash between the boat and gangway. Some of the ladies nearly fell overboard. Several of them were shaken up considerably.

We arrived at Papeete at 5 p. m., Friday, May 2. Although a large crowd was on the wharf, we easily picked out Brother and Sister Pitt. When we landed we found Brother May with them. Brethren Lake and Savage were absent in the other islands, so we did not see them. Soon after we came we repaired to the mission house where Brother May resides. We partook of supper prepared by Sister May, and went to the church, where a prayer meeting was in progress. Brother Cornelius, Sister Barmore, and I responded to the speeches of welcome delivered by the native brethren and also bore testimony to the truth of the gospel. Brother May was our interpreter. The next day at 10.30 a. m. I preached from Psalm 66: 16. The subject was my own personal spiritual experiences. In the afternoon we gave our farewell speeches. Brother and Sister Pitt were also present and participated. Brother May acted as interpreter on both these occasions. The natives gave us many presents, and were sorry to see us leave. One of the brethren delivered a very feeling address in which he expressed gratitude for our visit. He said that Brethren W. J. Haworth, J. D. White, Brother and Sister Pitt, and our company were indeed welcome visitors; he believed God had sent us there; realizing their isolation from the rest of the church it was a way he had of giving them encouragement. These people give more evidence of a sincere interest in the service of God than do many white people.

Our ship's departure was advertised for 5 p. m., May 3, but it did not leave until 10 p. m. This gave us an opportunity of prolonging our conversation with the missionary and his wife. Both Brother and Sister May were at the wharf to see us away. When we got well out to sea our sports committee began to carry out its program. There was no preaching Sunday, May 4, but we had a couple of song services. The next Sunday, however, Brother Pitt preached in our saloon. There were not many religious people on board, but everyone took part, more or less, in the amusements. These began in earnest, Monday, May 5. From that time until we arrived in San Francisco, the 15th, things were very lively. We had two concerts, at which a number of excellent items were given. Sister Pitt played the piano, Brother Pitt sang, and I gave several recitations. One evening I was appointed to give a lecture. The secretary suggested my own travels as a subject. I accepted the suggestion and spent about forty minutes in describing my movements in the United States, Canada, and Australia, dwelling especially on my California experiences. The talk appeared to interest, but most interest was taken in the races and contests. These were too numerous and various to mention. Some of them were peculiar to the sea. They included deck

billiards, quoits, potato race, pillow fight, etc. Most of them requires prizes for the winners. We spent £7, (\$35), on prizes, etc. The first class spent £24 (\$120), in the same manner. Our purchases were made in Papeete. Our program included dances, and whist parties. These were objectionable to many of the church people, but since the other members of the committee were in favor they were allowed to pass by a majority vote.

One of the peculiar features of the trip was the number of showmen on board. There were two wild west shows and one vaudeville. They were all American companies. Among them were a number of Indians. One, Skyeagle, commonly called "Sky," was a lively contestant in our amusements. He is of the Chippewa tribe and one of the most intelligent Indians I have met. One amusing feature was the "tug o' war" between the ladies. An Indian squaw participated. She formed a noose in one end of the rope and put it around her body. She was a strong woman and her side pulled hard enough to win. It was afterwards learned that an Indian formed a similar noose in the other end of the rope and put it around an iron pillar. One of the Indians said: "Ugh! Old Squaw couldn't pull out iron post." Sister Barmore helped the Indian woman for all she was worth and did not take the iron pillar as a joke. On the average, however, that side won.

Among the show people there were a number of careless characters. These and a few others spent most of their time drinking and gambling. In fact, I never saw aboard ship so much intoxication and gaming.

Despite all the objectionable features of modern sea travel, it has many charms. The danger to life, contrary to common supposition, is not greater than on land, and when it is, death may be avoided by pluck. There is no use giving in and considering oneself doomed because something has gone wrong. It is true on the sea, as on the land, "The brave never taste of death but once." It is foolish to submit to death when it can be avoided, and, on the other hand, useless to continue to battle against a death which God is willing for us to die. It is better to resign ourselves to our fate. It was thus with the *Titanic* passengers. One of the worst things, however, in shipwreck, is to give way to religious emotions and take to prayer. Those who do so are useless for everything else. It is better under such conditions to think our prayers and show our faith by our works. Heaven knows our peril without the telling, and the God who made us understands all languages; that of the heart as well as of the tongue. It is better, on the average, to be cheerful, whether on sea or land.

"Then top and maintop crowd the sails  
Heave Care overside.  
And large before enjoyment's gales,  
Let's take the tide."

One of the blessings of the sea is the acquaintances which a long voyage lead to; so we may be subjects of divine guidance and be helpful to others then as well as at other times. Any man we meet may be in himself an audience. We made several true friends and have reason to believe we were a blessing to each other. In this connection we remember, Mr., Mrs., and Miss Hilliard, Mr. and Mrs. Hampshire, Mr. and Mrs. Davis, Mr. McKinney, and others whose names we do not now recollect.

We saw very little sea life. Porpoises we beheld only once. We also saw a few flying fish. Some flew on deck. These were the first I had seen at close range. We saw more of ocean life when I went to Australia. To give, however, a general impression of the sensations and sights of a voyage, I offer the following description from Irving:

"The vast space of waters that separate the hemispheres is like a blank page in existence. There is no gradual transition by which, as in Europe, the features and population of one country blend almost imperceptibly with those of another. From the moment you lose sight of the land you have left, all is vacancy, until you step on the opposite shore, and are launched at once into the bustle and novelties of another world. In traveling by land there is a continuity of scene and a connected succession of persons and incidents, that carry on the story of life, and lessen the effect of absence and separation. But a wide sea voyage severs us at once. It makes us conscious of being cast loose from the secure anchorage of settled life, and sent adrift upon a doubtful world. It interposes a gulf, not merely imaginary, but real between us and our homes—a gulf subject to tempest, and fear, and uncertainty, that makes distance palpable and return precarious. Such at least was the case with myself.

"There was a delicious sensation of mingled security and awe with which I looked down, from my giddy height, on the monsters of the deep at their uncouth gambols: Shoals of porpoises tumbling about the bow of the ship; the grampus slowly heaving his huge form above the surface; or the ravenous shark darting like a specter through the blue waters. My imagination would conjure up all that I had heard or read of the watery worlds beneath me; of the finny herds that roam its fathomless valleys; of the shapeless monsters that lurk among the very foundations of the earth, and of those wild phantasms which swell the tales of fishermen and sailors."

A. C. BARMORE.

HUGOTON, KANSAS, July 14, 1913.

## News from Missions

### Northeastern Kansas.

It has been some little time since anything from my pen has found its way into your valuable columns, although I have constantly taken a keen interest in its contents from week to week. The editorials, with so many good articles, and letters, have been food worthy of our best assimilation.

Since we left home and loved ones, the early part of May, our first place to visit was Council Bluffs, Iowa. The main reason for going there, instead of going directly to our field of appointment, was to answer some urgent requests from a number of dear friends in that locality, and that after receiving the willing consent of the two general ministers in charge. While there a call came to go fill an appointment at Loveland. It was really Brother Samuel Harding's appointment, but he believes so much in the doctrine of preferring your brother, that in spite of my requesting to hold his hat, I had to preach. We enjoyed the effort, as we always do when the Spirit of the Master accompanies the word. Brother Sam did his full duty, however, upon our return to the home of Brother and Sister Currie, in disposing of the lemon pie; to which Brother Currie will testify.

At Crescent City, where we preached three times, we were very kindly cared for at the homes of Brethren James Lapworth, John Adams, Dan Butler, and others; from here we were taken to the home of H. N. Hansen, also to that of his son, John A. Hansen, whose kind hospitality is elastic in its nature. Sunday evening we preached for the Saints of Hazel Dell. It surely did our souls good to be again in the midst of old acquaintances, whose kindness and loving remembrances will linger long in our memory. We returned to Council Bluffs, where, at the request of those in charge, we ordained Brother George Beatty to the office of priest, Brethren J. A. Hansen, A. J. Davidson, district and branch presidents, respectively, assisting in the ordination. Brother

George will be of great help to the work there, if he continues humble and faithful.

Leaving my many friends, whose invitations I could not begin to fill, I came by way of Imogene, and called to see our old-time friends, Brother and Sister Hillyer, who are isolated from church privileges, but who are still strong in the faith. My stay was all too short; I had but a few hours, as I wanted to reach Shenandoah that evening, to get my train out of there the next morning. It was prayer meeting night. The faithful few were there, and we had a real good time. I stayed over night at the home of Sisters Mary and Mamie Pace, where resides our old friend, the Colonel, who, although he is not a member of the church, has always been a good friend to the cause,—one of those honorable men of the earth, who will in due time receive their reward.

Reaching Riverton, I was met at the depot by our congenial fellow laborer, Brother James Comstock. Arriving at his hospitable home, to my joy and delight, I met Brother W. E. Haden, one of my late associates in that mission. A very pleasant visit was enjoyed by us, notwithstanding I was a little under the weather; but even that appeared to be little or no excuse for my occupying that evening, as Brother Haden had an appointment at the schoolhouse. We felt blessed in our effort. Bidding adieu to the few Saints of the Riverton Branch, I was soon speeding away to the State of Kansas, to which I had been appointed this year.

I arrived in Atchison on May 24, the day before the Saints were to dedicate the new church home. Ere I reached the home of Doctor and Sister McNichols a surprise was sprung upon me, arranged by the sisters. They had arranged for Sister Arber to come to attend the dedication, which was a very satisfactory affair. Brother Rushton preached the dedicatory sermon, and Brother Chatburn offered a splendid prayer. Of the active ministry there were present Brethren Rushton, Chatburn, Bullard, Walters, Gowell, and the writer, besides a number of visitors from several other parts.

My labors have been confined mostly to Blue Rapids, an objective point, since June 6, when Brethren Rushton and Hedrick came and the branch was once more reorganized. The writer was placed in charge. We are happy to report that there has been some little improvement made, but we long to see still much more done along the line of character building. There are some noble people here, and thus far I have been treated kindly. I go to Atchison once a month; besides I have preached in Oketo, Fanning and Netawaka, where I have just closed a series of meetings, which we held in the city park.

I wish to take this means of communicating to my many friends in the State of Illinois that I shall long remember the kindness shown me during my sojourn of three years in their midst. I would like so much to write each one who has made such request of me, but that is almost impossible.

I am pleased to say the change has to some degree helped my health. The gospel truth is very dear to me—for its final triumph I want to live. May hope and cheer gladden the hearts of God's Israel everywhere. My home address is still Independence, Missouri. Mission address, Blue Rapids, Kansas.

Your humble servant and colaborer,  
JOSEPH ARBER.

### Western Oklahoma.

The work is onward in Oklahoma. The Indian mission work is a live issue, though we have not given much time to it this conference year. Brethren Reuben Taylor and Philip Cook are doing some good work. I baptized six more of our leading Indians at Kingfisher last Sunday, and four names were given for baptism that owing to sickness could not be

attended to. We also baptized one at Seiling and one at Eagle City.

Our reunion at Woodward was not largely attended, owing to the very busy time and poor crops. But Brethren Aylor, Baker, and the writer did some effective preaching, and a goodly number from the town heard the word. We made our home with H. R. Kent while there. Sister Kent belongs to the church, and they are noble people. We are in hopes H. R. will obey ere long, as he is a man of good ability, and just the kind we need to move the work along. He is a son of old Brother Alma Kent, of note in the church work.

Your coworker,

HUBERT CASE.

### Utah.

Since last writing we have tried to keep busy and push forward the gospel work as much as possible. At Ogden our work is of a peculiar nature, since we virtually have no men to help us along with the work. We are fortunate, however, in having an exceptionally good class of women, and I think others will agree with us when we say there is no discount on the sisters of Ogden; they are ambitious, industrious, frugal, self-sacrificing, charitable, and always ready to lend a helping hand. If we only had as many good men our work here would be an ultimate success.

We have two aged brethren here, however, whom we can tie to, viz, "Grandpa" Chase, who is now past eighty-three, and Brother J. E. Hedlund, commonly known as "Uncle John." These men are always ready and willing to do their part, and more too; but our young men and warriors are found wanting. Where shall we find them?

On July 3, accompanied by wife and children, I went to Malad, Idaho, where we spent a week visiting with mother, brothers, and sisters. While there I preached a number of times, and baptized my own baby sister, who is now a young lady of nineteen summers, and her girl associate two years younger, who is the eldest daughter of the late John R. Price, who was an elder in the church and quite well known to the missionaries who in the past labored in this western field.

I also preached the funeral sermon of little William Williams, the five-year old son of Brother Morgan and Sister Alice Williams, who met death by falling from a load of hay, being run over by the loaded wagon. The funeral was held in the Malad opera house, and was the largest attended of any funeral ever known for a child in that place. The writer counted thirty-seven teams in the funeral procession. A number of very favorable comments were heard on the manner in which the services were conducted, in charge of Brother E. E. Richards, who is president of the branch; a favorable impression was also made by the sermon. It is a sad loss to Brother and Sister Williams, but there is consolation in the fact that Jesus says such are perfect, and that for this lad salvation is sure.

We are hopeful in the gospel, feeling assured that truth will ultimately triumph.

Hopefully,

J. E. VANDERWOOD.

504 CANYON ROAD.

The work you do, the words you speak  
Have space on some eternal page  
Whereon one time your eyes shall seek  
To sum your profit or your wage.  
Aye, he whose hands bear score and mark  
Of toil's long stress or battle scars  
Sends something out into the dark  
As lasting as the time-old stars.

—W. D. Nesbit.

## News from Branches

### Saint Louis, Missouri.

Many instructive thoughts have been received the past month through the sermons delivered by Brethren Elliott, S. A. Burgess, Dowker, Reeves, Trowbridge, Archibald, and Bell. Our sacrament service was a fasting and prayer service, and many sincere prayers were offered in behalf of our Sister Billinsky, who has been afflicted for so long. We are pleased to note that she felt greatly encouraged and strengthened as a result of the meeting.

At our last Children's Day program Brother Reeves officiated in the baptism of four of our young children, the confirmation following at the prayer service, at which time two little babes were blessed.

Our missionaries have been busy in Belleville, Illinois, Brentwood, and Maryland Heights, Missouri. Reports of their work are encouraging. The priesthood meetings have been held regularly since last report.

Your sister in Christ,

2739 GREER AVENUE.

ELIZABETH PATTERSON.

## Miscellaneous Department

### Conference Minutes.

SHEFFIELD.—District met in conference at Priestley Road Council Schools Sutton in Ashfield, July 12 and 13, W. H. Greenwood, Charles Cousins, and John Holmes presiding. Visiting Saints were accorded voice and vote. Minutes of former conference approved. Officers' reports read. Report of Bishop May approved as audited. On recommendation of the Bishop, Joseph Holmes was appointed as agent of Sheffield District, John Austin being released, and sustained as Sheffield Branch solicitor. By motion October reunion was ordered held at Sheffield, and the January conference at Clay Cross. General and local authorities were sustained. Expense of Bishop May and W. H. Greenwood incurred by coming to conference were ordered paid from district fund. At the morning service Sunday several of the young brethren occupied, W. H. Greenwood in charge. The elders quorum held a meeting. At the social service Sunday two children were blessed and two confirmations occurred. At the evening hour Sunday the speakers were W. H. Greenwood and Bishop May. Joseph Holmes, secretary.

FLORIDA.—District conference met at Santa Rosa Church, near Berrydale, Florida, July 12, 1913, C. J. Clark and F. M. Slover presiding. Ministry reported: Swen Swenson, C. J. Clark, W. S. McPherson, W. M. Hawkins, B. L. Jernigan, W. A. West, John H. Johnson, James H. Barnes, E. N. McCall, J. G. Dixon. Branches reported: Cold Water 98, Santa Rosa 84, Fair View 24, Alafloa 161. Ordination of John H. Johnston and James Cooper to office of elder deferred from last conference ordered provided for; same was attended to at Sunday morning prayer service. Bishop's agent reported: On hand, \$155.53; total receipts, \$258.03; expenditures, \$150. Report and books audited. Treasurer reported: On hand \$3. Special blanks for the ministry for reporting to district conference were provided for. Reunion minutes read and approved. Officers elected: C. J. Clark, president; S. D. Allen, vice president; E. N. McCall, secretary; Ruby McCall, treasurer; Bessie West, librarian; W. A. West, recommended for historian. Open Head Branch was declared disorganized. Preaching by Swen Swenson, F. M. Slover, and A. E. Warr. Adjourned to meet at Alafloa Church, Dixonville, Alabama, October 11, 1913; at 10.30 a. m. E. N. McCall, secretary.

### Convention Minutes.

NORTH DAKOTA.—District Sunday School Association met June 27 with the reunion at Fargo, North Dakota, Assistant Superintendent J. C. Page in charge. Officers reported. An appropriation of \$5 was made for the library work. Officers elected: Thomas Leitch, superintendent; J. C. Page, assistant superintendent; Emilie McLeod, secretary; Sarah Stowell,

treasurer; E. E. Weddle, home department superintendent; Laura Freie, member library board. Adjourned to meet same date and place as next district conference. Emilie McLeod, secretary.

**EASTERN IOWA.**—Sunday school convention convened at Clinton, Iowa, June 13, 1913, C. G. Dykes, district superintendent, in charge. Schools reported: Clinton, Davenport, Muscatine, Fulton, Baldwin, Oelwein, Oakridge, and Center Junction. John P. Weir was elected home class superintendent, to fill vacancy made by removal of J. B. Wildermuth to other fields. Convention adjourned to meet one day previous to next district conference at Fulton, Iowa. Cora E. Weir, secretary.

**FLORIDA.**—District Sunday school association convened at Santa Rosa church, July 11, 1913. Schools reporting: Alafloa, Coldwater, Santa Rosa, Fairview, Sunlight. Adjourned to meet at 2.30 p. m., October 10, 1913, at Dixonville, Alabama. J. S. McCall, secretary.

### Pastoral.

*To the Saints of the Southern Indiana District; Greeting:* It has pleased our heavenly Father and his servants in the church to send me back to you. I rejoice in the fact of my return. Twenty-two years ago I began my work as a preacher, and two years later left my home in the vicinity of Birdseye to become a missionary. Many experiences and numerous journeys have been my portion. Only three years of the twenty were spent in my home district.

While it is necessary to preserve the spirit of the latter day work, yet we need to be modern or up to date in our methods. I at least will endeavor to be so. Let us, therefore, utilize the very best in modern thought, speech, and work. Let us imitate the great fountain head of life and light and always keep our faces to the sun.

I have been late in reaching you because of my recent return from Australia. I left there April 19, and have spent a few weeks visiting my relatives in Kansas. I intend to be present at the Derby reunion, July 26 to August 3. I hope to meet some of you there. I shall do my best in responding to the calls for preaching. Any who wish to write may address me at Derby, Indiana, care D. H. Baggerly.

In gospel bonds,

A. C. BARMORE.

HUGOTON, KANSAS, July 15, 1913.

### The Bishopric.

*To the Saints of the Spring River, Central, and Eastern Oklahoma Districts:* I desire to call your special attention to the very important matter: The "Call" of the Presiding Bishopric as set forth in the *HERALD* and *Ensign* of July 9, and 10, respectively, relating to the securing of funds for the purpose of meeting the urgent demands of the indebtedness of the church now upon us. We solicit your hasty and hearty cooperation, thus giving the greatly needed relief to this arm of our work and service.

This is a small matter if we will lay hold of it with commendable faith, zeal, and courage; and, ere long, moneys that have gone out to interest account, will be going to the families of our missionaries, who often have been compelled to patiently wait, the father and husband in the field being left to wonder and hesitate.

Let us move forward, though for the present moment it may seem a sacrifice,—but are we not living in a day of sacrifice?

The amount to be raised by the above-named districts are as follows: Spring River, \$2,400; Central Oklahoma, \$850; Eastern Oklahoma, \$800. These amounts should not seem burdensome. Inasmuch as there are children, and doubtless some others who will not be able to assist, let your donations be liberal, so that the amount apportioned may be reached early.

All who can and will assist should pay in your donation to your branch agent, who will receipt you as special donation; however, when not convenient, remittance can be made direct to me, stating "special donation." All agents in remitting should be careful to give full name of donor and purpose for which donation is made.

Should any desire to assist and can not do so until Sep-

tember or October, let me have your name and amount; but we trust that all who can possibly do so will send in their money at once.

Your brother and collaborer,

ELLIS SHORT,

*Bishop of Above-named Districts.*

### APPOINTMENT OF AGENT.

*The Saints and Friends of the Eastern Maine District of the Reorganized Church of Jesus Christ of Latter Day Saints:* Please take notice that upon the removal of Brother J. A. Koehler from the district and action of the district conference of the Eastern Maine District recommending for bishop's agent Brother Newman M. Wilson, of Jonesport, Maine, that Brother Wilson has been duly appointed bishop's agent in and for said district.

We take pleasure in presenting the name of Brother Wilson for the work of agent in the Eastern Maine District, and hope that the Saints and friends throughout the district may earnestly assist him in his work. Also special thanks of the Bishopric is tendered to Brother Cushman, who has been acting as the agent since the departure from the district of Brother J. A. Koehler; and the Bishopric is also pleased to be able to tender its thanks to Brother J. A. Koehler for his good work while in the district. For the help received from each of these parties we trust the Lord may bless and help each one so they may be the better able to overcome.

Trusting that from the earnest efforts of each member and friend of the district to help along Brother Wilson in his financial work great good may accrue to the Lord's work in spreading the truth among the people of the district, I am, in behalf of the Bishopric,

Very truly and respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 25, 1913.

### AGENT'S NOTICE.

*To the Saints of South Dakota:* Notice from Bishop Kelley advises us that a sum of money is to be raised to cancel the indebtedness of the church, and to place the church in a position to be better able to advance the cause we love. The amount for the Saints of this territory is very small, only fifty dollars. Can we not meet this at once? As bishop's agent, I will promptly receipt for all moneys sent me, either as tithes, offerings, or consecrations.

Surely out of the harvest of golden grain, we can easily and promptly send Brother Kelley the amount required of us, and I am very sure he would appreciate it if we sent even more. Let us do our duty.

E. E. WILLARD, *Bishop's Agent.*

HURON, SOUTH DAKOTA.

### Conference Notices.

Western Maine District will meet in conference August 30 and 31 with the Little Deer Isle Branch. A large attendance is desired. An enjoyable time is anticipated. For information address, F. J. Ebeling, president, Stonington, Maine.

### Reunion Notices.

Eastern Colorado Saints will hold a reunion in George Bullard's grove, eight miles southeast of Wray, Colorado, commencing, August 27, to close with the Eastern Colorado district conference, which convenes September 6. Free transportation from Wray to grounds. See D. N. Danielson, at meat market, when you get to Wray. Free pasturage for horses. Free straw. Board reasonable. Missionaries cared for. Those wanting to rent tents notify committee by August 10. Tents, 10 by 12, \$2. A. E. Tabor, secretary.

### Two-day Meetings.

At Beaverton, Michigan, August 16 and 17; at Bay City, Michigan, August 30 and 31. Good speakers will be in attendance. George W. Burt, president.

### Quorum Notices.

#### TEACHERS OF SOUTHEASTERN MISSION.

Southeastern Mission Quorum of Teachers will meet at the reunion of the Alabama District, held at Pleasant Hill Branch on August 8, 1913. Let all teachers in the mission make a special effort to be there. We hope to make our work a success. T. J. Booker, president.

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Per advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Easton*, also orders for all *Easton* publications.

Died.

FRENCH.—Charles M. French was born June 25, 1843, in Connecticut, died July 3, 1913. Wife and six children survive to mourn. He was baptized by Frederick Adam last August. He received comfort and blessing through administration, and was firm in the faith to the last. Many relatives, Saints, and friends attended the funeral services. Sermon by Vinton M. Goodrich.

McKIM.—Tuesday morning, July 8, 1913, at 7 o'clock occurred the death of Uncle David McKim, at the home of Mrs. George Winans, in Deloit. The funeral was held Thursday afternoon at 2.30 o'clock at the Saints' church in Deloit, Elder James Baker officiating, and he was laid to rest in the beautiful cemetery on the hill. David McKim was born May 21, 1822, at Pottsville, Pennsylvania. He was the son of James and Elizabeth McKim, and was one of a family of ten children. One brother is living at Lawton, Oklahoma. The subject of our sketch was married to Miss Matilda Phillips, March 9, 1848. To this union were born 7 children, 4 daughters and 3 sons. Six of the children were present at the funeral; they are Mrs. J. L. Miller, Mrs. Anna Winans, Mrs. George Winans, all of Deloit, William of Independence, Missouri; Scott and Raub, of Des Moines, Iowa; Mrs. Witmer Fritz preceded him some years. He had twenty-five grandchildren, sixteen great-grandchildren, and one great-great-grandchild. His wife died July 13, 1866, in Lancaster County, Pennsylvania. Three years later he came with his little family to Deloit, Iowa. He was married a second time to Mrs. Elizabeth Finch. She died fifteen years ago last February. He then came to live with his oldest daughter, Mrs. G. L. Miller, where he has made his home ever since, making visits to this daughter the last few summers. It was on one of these visits that he fell asleep. He was a kind and loving father, always interested in his children. He united with the church in 1886, and was always in attendance, when able to go. He loved to talk about the gospel. All was done for him that loving hands could do. At the age of 91 years, 1 month, and 16 days, he fell asleep in Jesus, and is resting in the paradise of God to await the resurrection morn.

SHIRK.—Daniel W. Shirk was born at Lincoln, Pennsylvania, April 20, 1851; died at Independence, Missouri, of acute indigestion, July 15, 1913. He married Otilia C. R. Diehl at Panora, Iowa, May 3, 1879. To them were born four daughters and seven sons, who with the wife survive him. Brother Shirk was formerly a minister of the Dunkard Church. He was baptized at Gallands Grove, Iowa, by J. S. Roth, was ordained an elder in the same month by President Joseph Smith. He was an earnest and diligent Saint, a considerate husband and father. Funeral from Second Independence Church, sermon by W. H. Garrett, interment in Mound Grove Cemetery.

MARTIN.—Sabra A. Martin was born September 8, 1841, at Chautauqua, New York, died at Saint Anthony Hospital, Bemidji, Minnesota, June 30, 1913, of cancer of the stomach. She was baptized June 11, 1890, at Cormorant, Minnesota, by I. N. Roberts, confirmed by I. N. Roberts and J. Arthur Davis. She married T. J. Martin, September 28, 1907. Funeral from the Presbyterian church at Bemidji, July 2. The building was crowded with mourning friends, and the casket was covered with flowers brought by these loving associates. The last sad rites were performed by the ladies of the G. A. R., of which circle she was a prominent member. Sister Martin,

formerly Nye, was one of the pioneers of Bemidji. The missionaries always found a home with her. She made the name of Latter Day Saint honorable. She is survived by a son, F. W. Nye, and her companion.

Prescription Wanted.

I am wanting a cure for cancer that was in the SAINTS' HERALD ten or fifteen years ago. Would some one who has saved the receipt sent it to me, and oblige me greatly. Mrs. F. A. Ingalls, 516 South Prairie, Miles City, Montana.

New Book Notes.

Jack London's "John Barleycorn," telling the adventures of his own life from his first recollections, all through his wandering years and struggles to his present high title of fame and position, will be published by The Century Company, in August. Its serial publication in the *Saturday Evening Post* brought the author a surprisingly large number of letters from men and women all over the country, expressing, in many curious ways, gratitude for his vivid portrayal of "John Barleycorn's" constant, insistent appeal to men and boys everywhere.

Mr. Robert Hichens and Mr. Jules Guérin traveled through the Balkan Peninsula to gather material for the articles which have been running through *The Century* Magazine this year, and for the elaborate book which The Century Company will publish in the late fall. The text and pictures—twelve in the colors of Mr. Guérin's canvases—will cover the natural scenic glories of Dalmatia, the classic ruins of Greece, and the wonderful mosques of old Constantinople.

The Around-the-World Cook Book is the name given to a new cook book made by Mrs. Mary Louise Barroll, wife of a navy officer. Mrs. Barroll has traveled in every quarter of the globe for many years, and everywhere gathered recipes of the dishes that she found of special excellence. The result is the Around-the-World Cook Book to be issued by The Century Company this fall.

James D. Whelpley, who has traveled and studied widely, has made a book of his findings, dealing authoritatively with many phases of international trade and the part it plays in world progress. The Century Company will issue Mr. Whelpley's book in the fall with many illustrations from photographs.

The Century Company has imported the illustrations for Kipling's *Jungle Book* made by the English artists, Maurice and Edward Detmold, and will issue a new illustrated edition of this classic in the fall.

"The Century."

Theodore Dreiser, the frank and unconventional author of "Sister Carrie" and "Jennie Gerhardt," made his first tour of Europe at the age of forty, visiting England, France, Italy, and Holland, and jotting down his impressions as he went. As viewed through his naively sophisticated personality, London, Paris and Monte Carlo appear in a new light; odd types of people are sketched from life, and adventures at different levels of society are described in realistic detail. Some of Mr. Dreiser's experiences and impressions will be published in early issues of *The Century*, the installment in the August number dealing with "The First Voyage Over."

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### BARGAINS.

A large list of nice homes for sale and rent, also farm land, easy terms. (Write for particulars.) **JOHN ZAHND,** 6-1f Independence, Mo

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# Children and the Burros in Glorious Colorado

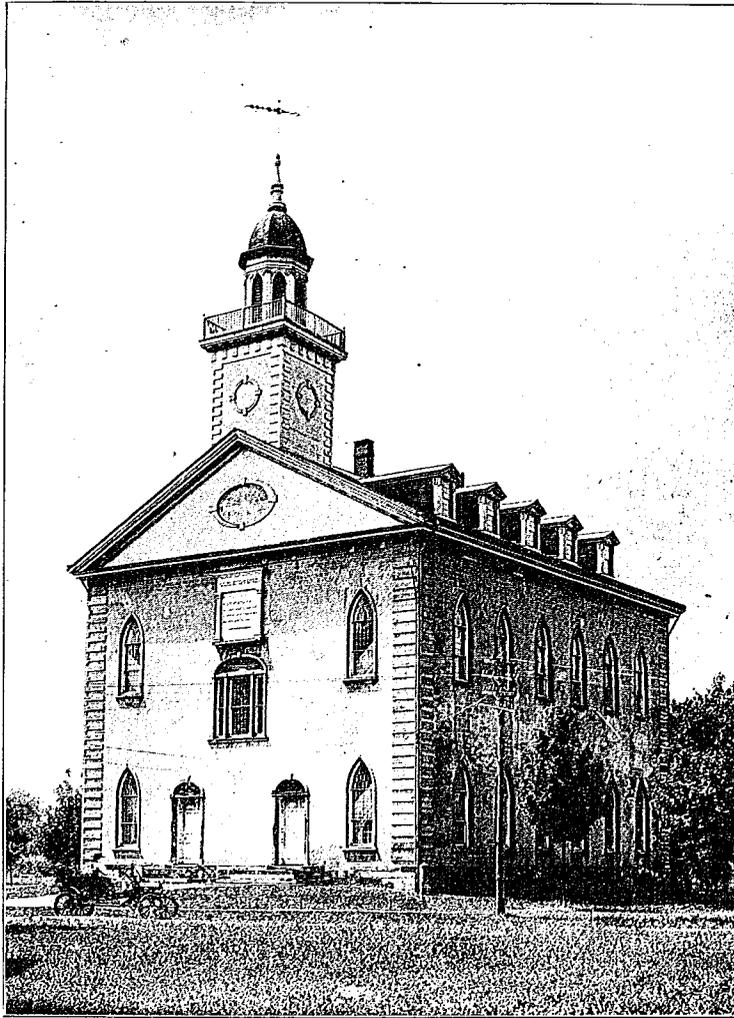
"One of the happiest remembrances of my youth," wrote a well known man, "is the month I spent in Colorado as a youngster with my burro. Many a joyful jaunt I had with that shaggy, little, wise eyed fellow. Since then it has always seemed to me that nothing more delightful can happen to a boy or girl than to be turned out-of-doors in Colorado with a burro."

It's a fact that nothing can be more beneficial to your children than the out-of-doors life in Colorado. The climate is so splendid and health-giving, and nowhere can you spend a few weeks more comfortably and at more reasonable cost than in Colorado. I'd like to help you decide when and where and how to go. I have all the information here in my office to help you—Hotel and boarding house rates—and a mighty readable folder on Colorado with maps and pictures and full details. Call or write for this folder and let me tell you about the new low price excursion tickets to Colorado.



**L. F. SILTZ,**  
Ticket Agent, Burlington Route.

# THE SAINTS' HERALD



THE KIRTLAND TEMPLE

MAGAZINE  
NUMBER

HERALD PUBLISHING HOUSE,

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LAMONI, IOWA

24 NOVXX JULY 13  
S D SHIPPY

# Columbus

Behind him lay the gray Azores,  
Behind the Gates of Hercules;  
Before him not the ghost of shores;  
Before him only shoreless seas.  
The good mate said: "Now must we pray,  
For lo! the very stars are gone,  
Brave Admiral speak; what shall I say?"  
"Why, say: 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;  
My men grow ghastly wan and weak."  
The stout mate thought of home; a spray  
Of salt wave washed his swarthy cheek.  
"What shall I say, brave Admiral, say,  
If we sight naught but seas at dawn?"  
"Why, you shall say at break of day;  
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,  
Until at last the blanched mate said:  
"Why, now not even God would know  
Should I and all my men fall dead.  
These very winds forget their way,  
For God from these dread seas is gone.  
Now speak, brave Admiral, speak and say---"  
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:  
"This mad sea shows his teeth to-night.  
He curls his lip, he lies in wait,  
He lifts his teeth, as if to bite!  
Brave Admiral, say but one good word:  
What shall we do when hope is gone?"  
The words leapt like a leaping sword:  
"Sail on! sail on! sail on! and on!"

Then pale and worn, he paced his deck,  
And peered through darkness. Ah, that night  
Of all dark nights! And then a speck---  
A light! A light! At last a light!  
It grew, a starlit flag unfurled!  
It grew to be Time's burst of dawn.  
He gained a world; he gave that world  
Its grandest lesson: "On! sail on!"

---Joaquin Miller.

# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



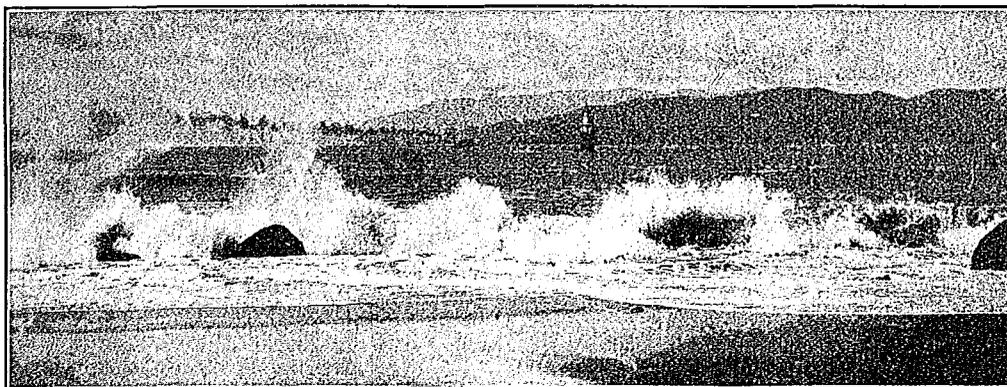
"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

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NUMBER 32

## EDITORIAL DEPARTMENT



### JOSEPH'S LAND; OR, AMERICA IN PROPHECY.

*Ingersoll at one time said that the Christian God did not know of the existence of America until Columbus told him of it. Christianity, as represented by the old-line orthodox churches, has never satisfactorily answered that charge. It can not be fully answered without recourse to the Book of Mormon.*

#### JOSEPH'S DREAMS AND JUDAH'S BARGAIN.

Many centuries ago, and in a distant land, there lived a man named Jacob. This man had twelve sons. It was considered a blessing in those days to have twelve sons. To-day it would probably be considered a calamity. Economic causes are partly responsible for the changed sentiment. A man of average income to-day could hardly feed, clothe, and educate twelve growing boys. But in those days clothing was not an item of great consequence. The boys got their education in the "university of outdoors." By tending the flocks and herds of their father they produced their own food.

One of these boys was named Joseph. He was the child of his father's old age, and his favorite. This boy was destined to fill an important place in the history of his family and of the world. This he learned from inspired dreams, which he was so unwise, if we may put it in that way, as to tell to his family. (Nor was he the last boy or man to suffer because God gave him dreams and visions.)

To his brethren he said: "We were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."—Genesis 37:7.

His brethren were angry in a moment. And they were more angry later when he dreamed another dream and told it to them: "Behold, the sun and the moon and the eleven stars made obeisance to me."

This dream even vexed his father, who said: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to the earth?" The time came when they did.

Joseph's brethren hated him because of all this, and on a certain occasion, when they saw him coming across the fields to them, they conspired to kill him; and they exulted, "We shall see what will become to his dreams."

They were not the last men to say of a dreamer named Joseph: "If we can not get rid of him by lawful means we will kill him. And then we shall see what will become of his dreams."

But it is said that a Jew can always see a bargain. Judah, the great ancestor of the Jews, saw a bargain. He said, "Why kill our brother when we can sell him?" So they sold him to a passing caravan for

twenty pieces of silver; and Joseph had free but involuntary transportation down into Egypt.

In some ways Joseph was like Jesus. Judah sold Joseph for twenty pieces of silver; Judas (which is the Greek version of Judah) sold Jesus for thirty pieces of silver. Joseph became the savior of his brethren. Jesus became the Savior of the world.



JOSEPH SOLD BY HIS BRETHREN.

#### JOSEPH'S BLESSING.

All are familiar with the history of Joseph. By and by, after Jacob and his sons had sought refuge in Egypt and had been saved from famine by the betrayed and abused Joseph, now become a great politician and statesman, Jacob becoming very old and nearing the end of the journey, called his sons about him and blessed them. The blessings were in fact prophecies. Of Joseph he said:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the

womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22-26.

Many years later, after God had delivered the children of Israel from Egyptian bondage, Moses blessed the twelve tribes. As in the former instance, a special blessing was given to Joseph:

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.—Deuteronomy 33: 13-16.

#### OVER THE WALL TO STRANGE LANDS.

Let us notice particular points in the two blessings that were given to Joseph.

First, his blessing was to "prevail" above the "blessing of my progenitors." His progenitor, Abraham, had been blessed with the "promised land" of Canaan—now called the Holy Land. This land was a remarkable land, but small, in area much smaller than any one of many single States in the United States. Joseph's blessing was to prevail over this.

Second, he was to have a land of his own, "Blessed of the Lord be *his* land." The land given to his progenitors was bounded by the Mediterranean Sea and certain natural boundaries and circumscribed to a very small area; but his inheritance was to extend to the "uttermost bound of the everlasting hills." It was to be blessed with wonderful fruitfulness and with great wealth of minerals and metals to exceed anything ever granted to the Holy Land.

Third, he was to be as a fruitful bough planted by a well that should run over the wall. In other words, his people were to increase and become very numerous. They were to break over the natural barriers into new fields not known to their brethren. These blessings it was twice stated were to be upon the head of him who was "separate from his brethren." Joseph as a boy and man, was separate from, and in many things superior to his brethren; and in his greatest development as a people he was to continue separate from them, and in some things superior to them.

### THE FULFILLMENT.

The denouement of these wonderful prophecies is wrapped in mystery until we turn to the Book of Mormon for enlightenment. There we learn that during the reign of King Zedekiah (about 600 years before Christ) there came many prophets to Jerusalem warning the people of the impending destruction of Jerusalem and the subsequent captivity of the Jews. Among those who heeded these warnings was one Lehi, who himself became a prophet. With his family, including his sons Laman, Lemuel, Nephi, and Sam, and their families, he fled from Jerusalem to the sea, where ships were constructed and their journey continued, under God's direction, to America.

These men were direct descendants of Joseph. Thus did his branches run over the wall into new fields. Thus did they pass to an inheritance superior to that given to "their progenitors" and reaching to "the uttermost bounds of the everlasting hills." They became the founders of a great civilization, and when faithful enjoyed all of the material and spiritual blessings that had been promised.

The many ruined cities discovered by archæologists in Mexico and Central America, as well as in North and South America, indicating a vast population and a high intellectual development, are the mute reminders of their existence. These cities are conclusive proof that long before Columbus discovered America the land was populated, and had been so for many centuries.

Strange as it may seem, during all that time this old world was practically cut in two in the middle. The eastern half, including Europe, Asia, and Africa, knew nothing of the existence of the western half, which included North and South America. But God knew of the existence of both. During all that time he was sending his natural blessings, the rain and the sun and the dew, upon both alike. He was sending his spiritual blessings to the Eastern World. He was sending them prophets, and endeavoring to save them from their sins. Some of the inspired books written by these prophets are found to-day in the Bible. Was he withholding his spiritual blessings from the Western World? We are told that he is no respecter of persons. So we are not surprised to learn that he was sending his prophets to the people in the Western Hemisphere. Their inspired writings are found in the Book of Mormon.

No wonder the Spaniards observed that the natives of South America when first discovered revered the cross and seemed to have a knowledge of some parts of the Christian religion. These natives were the degraded remnants (as are other American Indians) of a great people who had reached the climax of their development, declined because of iniquity, and all but perished from the earth. But the

story of "America in Prophecy" did not close with the close of the Nephite civilization, as we shall see.

### THE PRECIOUS THINGS OF THE LASTING HILLS.

We pass now to an examination of certain statements found in the blessing pronounced upon Joseph, and note how they apply to the land of America. These blessings were to be both material and spiritual.

It will be understood that Joseph's land includes both North and South America. In the old days the centers of development, population, riches, and power, were in Mexico, Central America, South America, and parts of North America. To-day those centers are located almost exclusively in the United States and Canada. The resources of South America and Mexico are not developed; but will probably be developed to a very remarkable degree in the near future. The statistics that we have collected refer almost exclusively to the United States, as others are not immediately at our hand.

During the year 1908 the United States produced in gold \$94,560,000; and in silver \$28,050,600. This enormous production of the "precious things of the everlasting hills," typical of "Joseph's Land," goes on year after year in a manner to exceed anything ever dreamed of by golden Babylon. The yield between the years 1792 and 1908 was, gold, \$3,063,787,000; silver, \$1,539,724,497.

### CHIEF THINGS OF THE ANCIENT MOUNTAINS.

The Lord also said that Joseph's Land should be blessed with the chief things of the ancient mountains. The yield of copper in the United States in 1908 was 430,099 tons, or over half the yield of the entire world. The yield of coal in 1907 was 430,430,183 tons, or nearly twice as much as any other country produced. The yield of iron in 1908 was 16,190,994 tons, and of steel, 14,247,619 tons, about one third of the yield of iron and steel of the entire world.

### THE FRUITS OF THE SOIL.

It was also said that Joseph's land should be remarkable for the precious fruits put forth by the sun and the moon, and for the precious things of the earth and the fullness thereof.

The United States and Canada are pretty nearly prepared to feed the world with the fruits and grains produced by the soil.

The yield of wheat in the United States in 1907 was 664,602,000 bushels; that of corn in 1908 was 2,668,651,000 bushels.

Jacob heard that there was "much corn in Egypt." Had he heard of a land producing 2,668,651,000 bushels of corn yearly, enough to bury old Pharaoh and his army, he would certainly have realized that Joseph's Land was to be a remarkable land.

## A LAND OF MILK AND HONEY.

Moses was told that he should lead the children of Israel to a land flowing with milk and honey. The language was figurative. To-day we may almost say that it is literal. The yield of milk in the United States in 1900 was 7,728,583,350 gallons; enough to flood old Jordan from bank to bank. The annual yield of honey is said to be about one hundred and seventy-five million pounds, or enough to load a solid freight train fifty miles long.

## THE DEEP THAT COUCHETH BENEATH.

Joseph's land was to be blessed with the fruits of the deep couching beneath. This may be significant only to those who dwell along the ocean shore and know of the greatness of the cod fisheries of New Foundland, the whale fisheries of New Bedford, the salmon fisheries of the Columbia River, or the seal industries of Alaska. In 1908 the products of the United States fisheries were valued at \$63,022,917, or nearly twice as much as that produced by the fisheries of any other country.

## "THE GOOD WILL OF HIM THAT DWELT IN THE BUSH."

Most important of all are the spiritual blessings indicated by the terms "the blessings of heaven above," and "the good will of him that dwelt in the bush." In the blessing pronounced by Moses the words last quoted were applied to the land; and Book of Mormon prophecy carries out the idea that the blessing was to be permanent, applying to all people who should inhabit the land, so long as they should be worthy of the good will of God, who dwelt in the burning bush on Mount Horeb.

In later times we need not go far to observe wonderful instances of God's blessing, particularly with the people of North America, manifested most strikingly in the development of political, religious, and intellectual liberty; in a later promise of industrial liberty and coming equality; and in the development of popular institutions of learning. Citizens of the United States reading the history of their country in war must feel the emotion that moved Benjamin Franklin to declare that during the darkest period in the history of his country prayer was offered every day in the halls of Congress for divine blessing and aid, and that God had "answered on a hundred battle fields." Napoleon used to say that God was with the man "who had the most soldiers and the heaviest cannon." This has been disproved many times in the history of the United States. God is with those whose cause is just. This we must not forget; forgetting it we shall suffer. The ultimate safety of a country is not in its army and navy, but in the character of its people.

But glorious though the triumphs of war may seem to be, the triumphs and blessings of peace are more glorious. Our periods of war in both the

United States and Canada have been short. Our periods of peace have been long, with corresponding opportunity to develop, materially and intellectually. This is the greatest evidence of God's favor. War is a scourge; peace is a blessing. Whereas we used to felicitate ourselves each recurring Fourth of July that we had won certain victories over other people, now we congratulate ourselves that we are at peace with other nations, and especially that there is a growing sentiment of fellowship among all English-speaking nations.

Most important of all the things indicating the favor of God are those of a religious nature. Jesus came to this New World to the children of Joseph and established his church. His church was developed here and for a long period of time enjoyed that condition of equality and spiritual power that was granted to the church in Jerusalem for a period of years. And in these later times the gospel has been restored and Zion has been located in this choice land of liberty.

## A LAND OF LIBERTY UNTO ALL PEOPLE.

We now pass from Bible prophecy to Book of Mormon prophecy, and present the following quotations to show God's will regarding the Americas:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.—Book of Mormon, Ether 1: 35.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be the land of liberty unto them; wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity.—2 Nephi 1: 10-13.

## COLUMBUS DIVINELY LED.

The following quotation is from the prophecy of Nephi, and refers to Columbus, and those who came to this land after its discovery by Columbus:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters, and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.—1 Nephi 3: 107, 108.

From this we learn that instead of Columbus telling God about the existence of America, as Ingersoll irreverently declared, it was God who told Columbus, and led him to this land. It were strange, indeed, to suppose that God had no hand in such a stupendous

event; yet for the record of the affair we must turn to the Book of Mormon as a confirmation of the very well-known fact that Columbus believed himself to be divinely directed.

We learn further that God led those who followed Columbus. Or as Longfellow expressed it: "He sifted three kingdoms to get seed for that planting." The best people from England, Germany, and France came here. They were men who were moved by religious conviction, and were willing to brave the terrors of an unknown land in their search for a place where they might worship God according to the dictates of their own consciences. They sought the liberty that God had promised to this land.

These were the men who "made the sounding aisles of the dim woods ring with the anthem of the free." In their character was laid the foundation of all greatness that may have come to the United States and Canada.

#### LAND SHADOWING WITH WINGS.

Isaiah said:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea,



"THE LAND SHADOWING WITH WINGS."—Cover design *National Magazine*.

even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18: 1-3.

This has been held to apply to America; Jewish and Christian writers, as well as secular writers,

have so applied it, blindly reaching after an answer to the riddle propounded by Ingersoll.

The likeness of North and South America to the outspread wings of a great bird is so apparent that during the Spanish-American War the *National Magazine*, published at Washington, District of Columbia, appeared one month with a cover design representing North and South America as the wings of an eagle—the head and beak near Cuba.

Here, also, are some significant comments:

This passage, instead of "Woe to," etc., should read, "Ho! the land of overshadowing wings," etc. This prophecy refers to that nation which shall hold a maritime preeminence over all others, and which can refer to none other so emphatically as to the United States of America.—The Second Coming of Christ, by Reverend R. C. Shineall, p. 305.

Rabbi Isaac Leeser, of Philadelphia, the translator of the Hebrew Bible, says that the prophecy in the eighteenth chapter of the prophet Isaiah, "Ho! to the land with spreading wings, which is beyond the rivers of Cush, that sendeth on the sea ambassadors, and in vessels of gomeh messengers over the face of the waters," is a prophecy relating to America. Standing where the prophet stood, and looking "beyond the rivers of Cush," or Ethiopia, the first land we strike is the Western World. And this land,—the very name of which was then unknown,—with its emblem, the eagle with "spreading wings," whose ambassadors are all sent by sea, in the swiftest ships, has opened to the sons of Israel such a refuge as no other land afforded for 1700 years.—*The Armory, August, 1897, quoted from Israel's Messiah.*

But the prophecy concerning the lifting up of an ensign and the blowing of a trumpet on this land is not understood excepting as we have a knowledge of the restoration of the gospel and the establishing of the church in the latter times in America under the direction of God and by the hands of men raised up for that purpose. The land "shadowing with wings" was the appointed place for the restoration of the gospel, following the apostasy of the Dark Ages, and just "afore the harvest," as Isaiah expressed it.

ELBERT A. SMITH.

No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent.—Channing.

A strong life is like that of a ship of war which has its own place in the fleet and can share in its strength and discipline, but can also go forth alone in the solitude of the infinite sea. We ought to belong to society, to have our place in it and yet be capable of a complete individual existence outside of it.—Hamerton.

There is no bank account that can balance a sweet, gracious personality; no material wealth that can match a sunny heart, an ability to radiate helpfulness and sweetness.—Selected.

## ORIGINAL ARTICLES

### KIRTLAND TEMPLE.

BY HENRY C. SMITH.

(For some time stationed in Kirtland in charge of the Temple.)

The "House of the Lord" (called the Temple) at Kirtland, Lake County, Ohio, was built by command of God to Joseph Smith; the corner stone being laid July 23, 1833, and the building completed March 27, 1836.

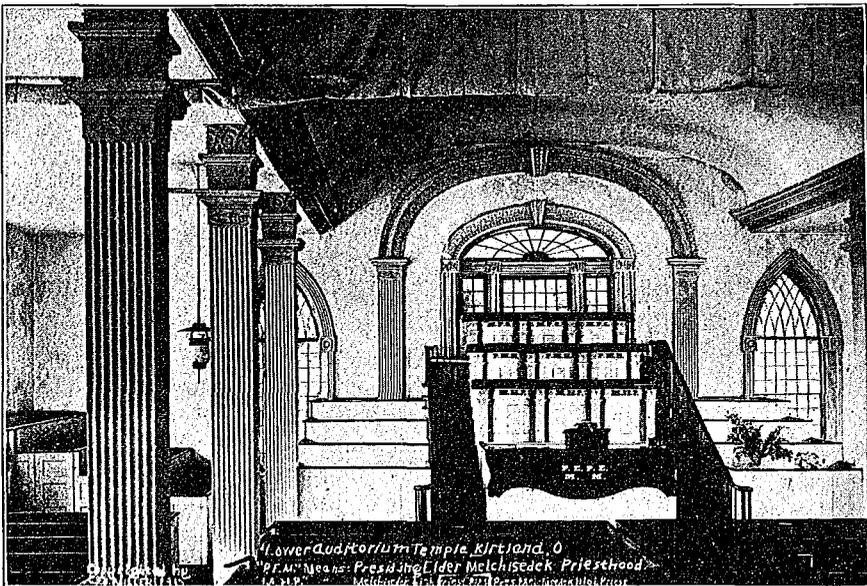
#### BEAUTIFUL SURROUNDINGS.

It is situated on a beautiful tableland, on the south bank of the Chagrin River, elevated about one hun-

Painesville, nine miles to the northeast; Chardon, the business center of the temple builders, nine miles to the southeast; and Little Mountain (as it is called) five miles east, said to be the highest point of land in the State of Ohio; forming a nucleus which for beauty and enterprise would be hard to duplicate on American soil.

#### THE BUILDING COMMITTEE.

A building committee, designated by revelation, was chosen to superintend the building of the house. It was composed of Hyrum Smith, Reynolds Cahoon, and Jared Carter. (See Doctrine and Covenants 91: 4.)



Photograph copyrighted by Elder C. Ed. Miller.

#### INTERIOR OF KIRTLAND TEMPLE, SHOWING ARRANGEMENT OF PULPITS.

(At the opposite end of this room, the lower auditorium, are pulpits for the Aaronic priesthood arranged in similar manner. The curtain seen at the top of the picture may be lowered so as to make two assembly rooms.)

dred feet above its bed and about nine hundred feet above sea level.

The view of its surroundings from the cupola of the building is most beautiful. The blue waters of Lake Erie, six miles to the north, dotted with her shipping, form a picture of rare beauty and grandeur. The region round about, so far as the eye can reach, seems ruffled with columns of smoke from the iron horse and the many manufacturing plants; attesting the enterprise of the occupants of this most lovely of regions, blessed indeed by the hand of its Creator as a resting place for the sons of men. The city of Cleveland, with about four hundred thousand souls, lies about twenty miles to the southwest;

It is said that the character of the building, its size and architecture throughout, was stamped (as it were) on the minds of those in charge through divine favor, with one exception, which we will notice later on.

#### MATERIAL.

The walls are plastered on the outside, and striped in imitation of blocked stone, and covered with a skim coat of cement filled with powdered glass, which serves to give solidity as well as a sparkling appearance in the sunlight, thought by some to be difficult to duplicate even in our advanced age of discoveries.

The corners of the house are laid up with nicely

dressed block stone, six inches thick, nine inches wide, and four feet long, laid at right angles and projecting out from the wall one and a half inches.

There are twelve windows in each of the side walls, of seventy-five lights of glass each; size of glass being seven by nine, with some exceptions.

The windows are Gothic in style and are twelve feet high, the upper one third being circular. The jambs are of finely dressed stone five inches thick, eight and four feet long respectively. There are four windows on each end of the house, similar to those on the sides, with an additional one in the center of the four, with one hundred sixteen lights of glass in each.

There is also a window in the east gable, oblong in shape, and used as an observation point, about four feet wide by six feet long, with glass cut to accommodate the circle, making three thousand five hundred lights of glass in the building.

#### DIMENSIONS.

The size of the house from outside measurement is fifty-nine feet wide, by seventy-nine feet long. The height of the walls is sixty feet, including the basement. The walls are two feet thick, and are composed of a good class of sandstone quarried about two miles south of the site, and are nicely laid up with a strong mortar.

There are two doors of suitable size in the front end, finished with heavy stone jambs and thresholds, with circular glass fittings over the top.

On the front, or east end of the house, there is a finely finished tablet, with stone base, jambs, and cap, about four feet wide by seven feet high, with a cement finish, and painted on which, in letters of gilt, is the inscription appearing at the close of this article.

The roof is made of shingles, with a heavy cornice suited to the size of the building.

The cupola and belfry compare favorably with the size of the building and are neatly and tastefully finished. There was no bell placed in position by the builders, that we can learn of; but a fine one is now in place, weighing one thousand and one pounds, placed by the Reorganized Church.

From the ground to top of spire is one hundred and twenty feet.

#### House of the Lord.

Built by the Church of Jesus Christ  
of Latter Day Saints.—1834.

Reorganized Church of Jesus  
Christ Latter Day Saints in  
Succession by decree of Court.

February 1880.

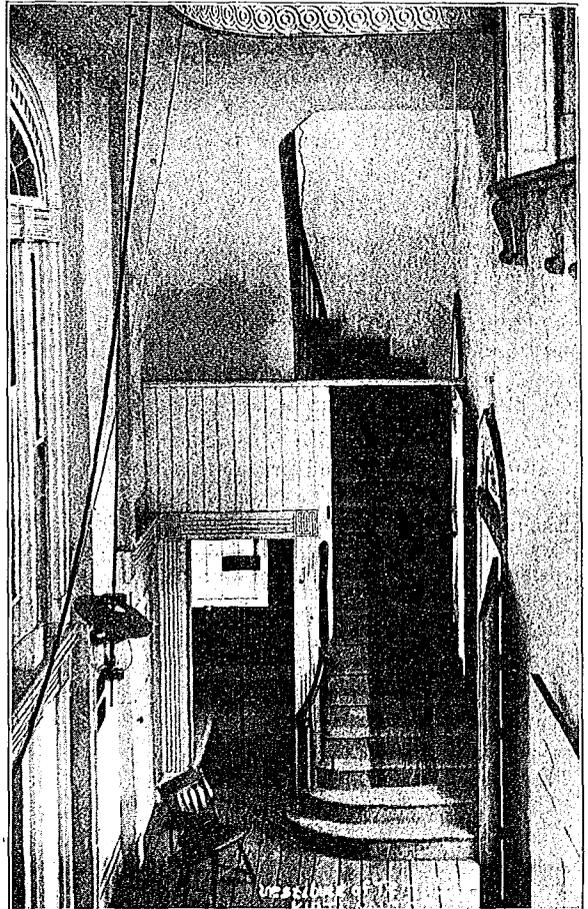
#### THE DIVISION OF ROOMS AND METHOD OF HEATING.

The house is divided into four parts: basement, auditorium, schoolroom of the apostles, and school

and quorum rooms subdivided to suit convenience. The basement is about six feet six inches in the clear, with ground floor.

The house was warmed by large box stoves situated in the several corners of the basement, pipes conveying the heat to the several rooms above, with drums, we are told, in each room. It is now warmed by furnace.

The first floor is divided into four rooms, audi-



INTERIOR SCENE KIRTLAND TEMPLE.

Vestibule and stairway leading to second floor.

torium, vestibule, and two vestry rooms, one at each end of the vestibule. The auditorium is fifty-five feet wide by sixty-five feet long. The ceiling is about eighteen feet high, with an arched center five feet high over the main center of the floor, making the height from floor to ceiling twenty-three feet.

The base of the arch is suitably ornamented to give symmetrical order and taste to the general finish of the room.

There are eight pillars in the room, with timbers extending from heavy stone pillars in the basement

to the third floor; thus supporting the floors and the roof. These pillars are finished with heavily fluted casings, leaving sufficient room inside for pulleys to adjust the veils or curtains used to divide the room into four parts; which was done by the use of a crank inserted in the several pillars. The curtains were hung on adjustable rollers just above the ceiling, the whole order of adjustment being very ingeniously contrived.

The door and window casing are also heavily fluted, said to have been done by using oxen as a motive power. Certainly it is too heavy for hand-work, and there was no machinery to accomplish the task in 1834.

#### ARRANGEMENTS OF PULPITS AND SEATS.

The house was evidently intended as a stake house; but is arranged to represent the church in her general assemblings, as we shall see by the following divisions.

There are two pulpits; one in the west end of the room, representing the Melchisedec order of priesthood; and one in the east end representing the Aaronic line of priesthood.

These pulpits represent four grades of presiding officers in the Melchisedec line—elder, high priest, presiding high priest, and presidency of stake council.

Each breastwork is lettered in gilt as follows: "P. E. M.," signifying "Presiding Elder, Melchisedec"; "M. H. P.," or "Melchisedec High Priest," representing the order without regard to number; "P. M. H.," or "Presiding Melchisedec High Priest," or Presidency of the Church; "M. P. C.," or "Melchisedec Presiding Council," or presidency of the stake. The above interpretation of the lettering is correct, as near as we can learn.

These breastworks rise one above another to a height of eight feet above the floor, and are nicely arranged to accommodate a presiding officer and two counselors.

At either end of the pulpits are raised seats for twelve men arranged to face the congregation. They are to be occupied, as we learn, by the twelve apostles on the right, and the twelve stake councilors (or high priests) on the left.

In the corner of the building to the right are raised seats facing the pulpits, providing for a quorum, or part of a quorum of seventy, and in the opposite corner are seats for a quorum of elders; so that the traveling presiding councils of the church are seated at the right of the Presidency, and the local presiding authorities of the church are seated at the left.

The Aaronic line of priesthood is represented in a similar order in the east end of the room, only differing in the lettering of the several breastworks.

The lettering is as follows: "P. D. A.," "Presiding Deacon, Aaronic"; "P. T. A.," "Presiding Teacher, Aaronic"; "P. A. P.," "Presiding Aaronic Priest"; "B. P. A.," "Bishop Presiding, Aaronic."

The seats for the congregation are movable, to face either pulpit, and are severally inclosed in boxed pews with doors. These are antique in style, and said to be the only exception to divine dictation.

The pulpits are finely ornamented with circular cuttings, fitted to cylinder-shaped drums, representing pillars, three in each breastwork. The entire mechanism, with its symmetrical neatness and order is said, by those making and selling architectural designs in our Eastern cities, to equal if not surpass anything of the kind at the present day.

The vestibule is about ten feet wide by thirty-five feet long; in either end of which is a flight of winding stairs to reach the second floor. The vestry rooms are used, one as a registry and church literary salesroom, and the other as a storeroom.

The second floor is nearly six feet above the main ceiling of the auditorium; leaving a dead-air chamber for the purpose of deadening sound, and to provide for the arch below.

This floor is divided into rooms, the same as the floor below, with the exception of the vestry rooms, and with the same dimensions.

The pulpits and side steps are arranged in the same order and lettered the same, but are not elevated as high or so elaborately finished; yet the finish is noted for its simplicity and neatness and calls forth many remarks of praise from the numerous visitors.

It is remarkable that one never tires viewing the structure from within or without. This room also has the facilities for using veils (or curtains); but we are told that they were never mounted.

The third floor is in the attic. Five rooms are partitioned off, about ten feet wide by thirty-five feet long, with dormer windows in each end of the several rooms. The finish in these rooms is plain throughout.

#### OBJECT OF THE BUILDING.

The object of this building was foreshadowed in a revelation given as nearly as 1830: that those who are appointed to preach the gospel in this age should be endowed with power from on high, as were the apostles of old. (Doctrine and Covenants 38: 7; 43: 4.) A house to be built. (Doctrine and Covenants 92: 1, 2, 3.) To be a house of learning. (Doctrine and Covenants 85: 36.) Preparation for this endowment necessary. (Doctrine and Covenants 85:18-23, 36-46.)

The lower floor or auditorium was specially prepared for "Your sacrament offering, and for your preaching, and your fasting, and your praying, and



## HOW CAN THE CHURCH THROUGH BRANCH AND DISTRICT OFFICERS KEEP IN TOUCH WITH RELIGIO AND SUNDAY SCHOOL WORK SO AS TO SECURE THE BEST RESULTS FOR THE WORK?

BY MRS. M. A. ETZENHOUSER, SECRETARY OF ZION'S RELIGIO-LITERARY SOCIETY.

The church's greatest asset is its boys and girls. The first General Conference I ever attended was in 1905. During that conference Bishop E. L. Kelley, speaking of the Reorganization, made a statement the gist of which was, "If during all these years we had saved to the church the children of the Saints, and had not baptized one outside of our own families, the membership of the church would be greater than it is now." Being a Sunday school and Religio worker, this statement of Bishop Kelley's struck home, and caused me to think and wonder, Why do we lose our boys and girls?

A wise man once said, "Men prosper best by attending to their own business." And the Scriptures tell us, "He that provideth not for his own family is worse than an infidel." Having these two quotations in mind I can but come to the conclusion: If we as a church wish to prosper, we must "attend to our own business" in the shape of our boys and girls. If we do not wish to be counted "worse than an infidel" we must provide spiritual food for the household of faith (the children).

Let us save the children to the church, instead of spending money for missionaries to get them after they have been lost.

A good sister and I once visited the family of one of our missionaries. During our visit he asked us questions relative to our work with the auxiliaries; and we, being interested, talked quite freely along those lines. After politely listening to what we had to say, he stretched his limbs, crossed his feet, pompously stuck his thumbs in his vest and remarked, "When I am out in my field, I am often asked to accept some office in the Sunday school or Religio, or do some work for them, but I have no time for such tupenny jobs. I am too busy preaching."

After we left the house we just looked at each other and then enjoyed a good, hearty laugh.

For one thing I am thankful, and that is, there are no "twopenny jobs" in church work, whether preaching or teaching. No matter how big the man, the message that he bears is so much bigger that there never yet has been found a man or woman big enough to entirely fill his office, whether it is in the church, Sunday school, or Religio. No matter how hard we work in that office, there is always something else that might be done. In fact, the harder we work the greater the possibilities that are opened up before our mental vision. I am glad that

the Great Teacher, our example, the Christ, was not above receiving and blessing little children (Mark 10:13-16); and that after his resurrection he charged Peter to feed the lambs as well as the sheep of the fold.

The preservation of the child is better than the reformation of the man.

The Religio and Sunday school are the workshop of the church; there the plastic clay is being molded and shaped for future usefulness in the church. I know of no other place that offers such grand opportunities for skilled workmen. No one can measure the good that could be done if we had only efficient, trained, Christian workmen as teachers. But so often we have to fall back upon unskilled workmen: and who can say what blunders have been made and what harm done because of this, for we remember the words of the poet:

I took a piece of living clay,  
And gently formed it day by day,  
And molded with my power and art,  
A young child's soft and yielding heart.

I came again when days were gone,  
It was a man I looked upon;  
He still that early impress bore,  
And I could change him nevermore.

And so through life we carry the impress of our early training. Therefore the proper religious education of the youth of the church is one of the vital problems of the day. No man or woman should look upon it as unessential or unprofitable service.

The question has been asked, "How can the branch and district officers keep in touch with this work?"

First, get thoroughly converted to it; believe in its possibilities; "get the *want to*," and then it is easy to do the rest"; and instead of "getting in touch," look upon it as one of the best opportunities to add to the church; then *grasp*, not *touch* the plow handles, and wade right through this most fertile of all the world's harvest fields. Don't you know that between the ages of eight and twenty years there are more people added to the church than at any other age. Here are some figures that I received from the Independence Stake secretary:

Baptisms for six months of the year 1912, 126; of this number one hundred were under the age of twenty years. In Independence alone there were thirty-six baptisms; of this number only six were over twenty years of age, and the secretary informs me that the greater number were under sixteen years of age.

At the Missouri State Sunday school convention held at Sedalia last year, it was stated by one of their international workers, that statistics show ninety per cent of those joining the churches to be children; and the question was asked, "If this be true, why is

ninety-five per cent of the preaching for adults?"

*What we need in organized branches is PASTORS instead of preachers.* I like the word *pastor* when I think of the one in charge of branch work. In working with the auxiliaries I would first suggest that you forget you are the president of the branch, and just think of yourself as being "our pastor," the loving shepherd who would give his life for the sheep; the one that goes out from the fold, leaving the ninety and nine that are safe therein and searches for the lamb that has gone astray, and when it is found carries it in his bosom. If you are not sure as to your possibilities as a pastor, just read the twenty-third psalm, and be to the men, women, and children, that which the great Shepherd was to David.

Get and keep a hold on the young people. No pastor who wishes to heed the admonition given to Peter, "Feed my lambs," can afford to neglect the Sunday school and the Religio. The pastor is the living link between the church and the auxiliary, and he can not afford to be a stranger in the workshop of the church, if he wishes to keep his hands on the steering wheel.

Then by all means attend the meetings of the auxiliaries when possible. Be there early! Shake hands! Sit on the platform occasionally! Speak often to the children! Share official burdens, and school the teachers in their art. To do this you must attend teachers' meetings so that you may suggest ways and means, and infuse into the dead letter of the law the vital, living, burning truths of the gospel, that the "sincere milk of the word" may be fed to the babes, and "strong meat" to those older. Act as substitute teacher, so that you may come into intimate contact at one time or another with every class of the school and with every member in it.

"The pastor should hold himself ready to do whatever he can do best that needs doing worst."

Hold a children's service about once every month; encourage the chorister of the auxiliaries to train the children for a special song service, and let them sit in the front seats or on the platform. Talk to them fifteen or twenty minutes, and remember, "The great man is the one that can understand big words and put them into language we all can understand."

Do not make this an opportunity to tell the children of their mistakes. "You can't convert a boy or girl by hitting him between the eyes," especially in a public place. But give them the simple gospel truths. Make them feel they are a part of the church, instead of apart from the church, when in Sunday school and Religio. Hold these special services on Sunday morning, so as to give them the proper dignity.

Do you say you are too busy? That you are not

interested in the work of the Sunday school and Religio? That the directing of that work is merely a woman's job? I say, "It is a *man's job* and we want *men* in it."

Let us just take a glance into this workshop. The General Secretary of the Sunday school tells me that we have twenty-nine thousand, four hundred and fifty-seven members. The general record of the Religio shows a membership of thirteen thousand and sixty-one members. Just think of it—the magnitude of this workshop! Then dream of its possibilities, if we only had men of God at the helm; dare we call the directing of such a work a "two-penny job"?

It has been estimated by some that we lose forty per cent of our boys and girls in the 'teen age. I do not know how nearly correct that estimate is; but of one thing I am sure, and that is, if district and branch officers of the church, and Religio and Sunday school officers and teachers would stand "shoulder to shoulder" as true warriors for Christ in this matter of proper religious training for the youth of the church, this leakage in a great measure could be stopped.

Now we will pass on to the other branch officers: priests, teachers, and deacons. Their duties as outlined in the Doctrine and Covenants are to watch over and strengthen the church, exhorting all to Christian duty. I have been reading the booklet, *The Song of Our Syrian Guest*, which is an exposition of the twenty-third Psalm. The writer explains to us the customs of the shepherd in the land made famous by Bible history, and I quote from it as follows:

"He leadeth me in the paths of righteousness for his name's sake." Often have I roamed through the shepherd country in my youth and seen how hard it is to choose the right path for the sheep; one leads to a precipice, another to a place where the sheep can not find the way back; and the shepherd was always going ahead, "leading" them in the right paths, proud of his good name as a shepherd.

I was pleased when I read that. "Always going ahead 'leading'"; and so these officers whom God set in the church must go before and lead us, not drive. Jesus, in speaking to Peter said, "When thou art converted, strengthen thy brethren"; and so before they in making their visits can encourage others to attend the services of the church and its auxiliaries they must be "converted" and to show their conversion they must attend when possible. "Actions speak louder than words." If these officers in making their visits admonish us to attend Sunday school and Religio, and we go there and find these officers conspicuous by their absence, of what effect are their words? Though of course we should always understand that the duties of the office of their priesthood should by all means come first.

"How may the district officers keep in touch with

the work of the auxiliaries?" I know of no better way than by encouraging this work, and giving it your fostering care. If you are going to hold a reunion in the district, see that this feature of church work is presented. Give a certain portion of each day over to your district Sunday school and Religio officers for that work, and see to it that the time is profitably spent. Give the ones who will have charge of this work plenty of time to work up a good program, and ask them how they are getting along with their preparations, so that you may keep in touch and know to some extent what will be presented.

When their services are being held, be sure and attend. Sit in the front row; look interested; engage in the discussion of questions; throw in a word now and again to help keep things moving. When asked a question answer positively. My! but don't I know just how inspiring that is! Can I not look back through the few years I have been doing field work and see the influence this has over others! When those at the head of the work were in their places, so were the membership. When the apostles, elders, priests, teachers, and deacons took an interest in the discussion of questions, so did the membership, and much good was accomplished, not only by the example set in their being there, but by the words of wisdom that were spoken, and the right direction given to the discussions, and the feeling of good fellowship that pervaded all.

In this great latter day work, there should be no wasted energy, no overlapping, no tearing down of another's work; but we should always be builders of that which "moth and rust can not corrupt." Our every effort put forth should be freighted with good to others, that we may be workers together with God for mankind.

When the final reckoning is in, and the balance cast, may we hear that said of ourselves, which our loving Shepherd said of another, "She hath done what she could."

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#### VALUE AND METHODS OF TENT WORK.

BY N. L. BOOKER.

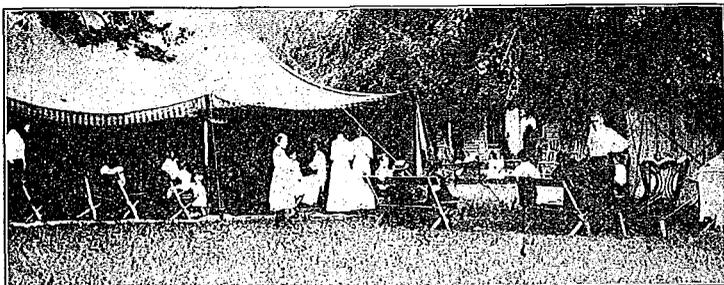
*This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.—Matthew 24: 14.*

The great problem confronting the Church of Jesus Christ to-day is how to reach the people with the angel's message—the restored gospel which is committed to the children of men in these the latter days?

The opening up of the work in new places has been intrusted to the traveling ministry of the church, and to this class of workers this article is especially

directed. We are laborers, employees in the harvest field of the Lord, and when the evening time comes the Lord of the harvest will call the laborers together and ask, "What sheaves have ye garnered?" and "Where have you been gleaning to-day?"

Any firm on earth expects its employees to render value received, or the positions are given to others. The salesman who demands the best pay is the one who opens up new territory and obtains new customers. Different methods are studied and tried from time to time, and the ones proving the most successful are the ones adopted and used by the firm.



The employee who conserves the interests of the employer to the best advantage is the one commended.

We as a people are laboring for the greatest firm ever organized in heaven or on the earth; one that is carried on in a businesslike way; one that expects results from the traveling force, as also the conservation of the interests of the church in the opening up of new territory and gathering new customers (members).

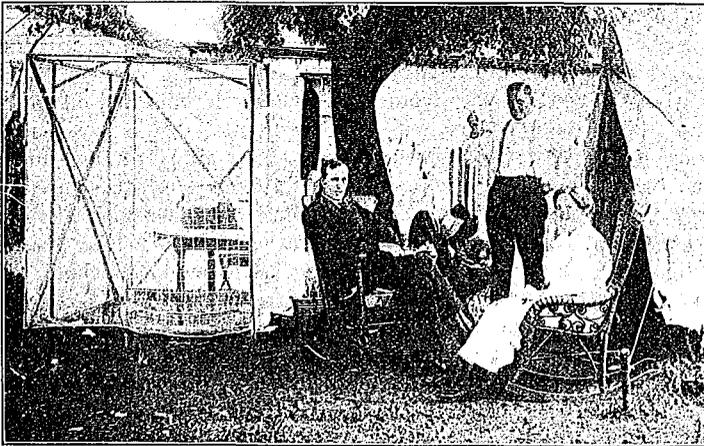
We must admit that (with very few exceptions) outside of our own buildings the doors are nailed, locked, and barred against us. And why is this? Because so-called Christianity has the keys; the religious trusts are opposed to competition, especially to those with a far superior quality of goods. The firms with a poor grade of goods will hardly allow a firm with a superior grade of goods and much cheaper in price to enter its building and show the difference in the goods to its own customers. The contrast would be too great and the result would be disastrous to the vender of the "racket store" goods. But the firm with the best grade of goods at a cheaper price has nothing to fear.

So it is with the venders of "religion," and their greatest competitors, the servants of Jesus Christ. We have the truth, the gospel of Jesus Christ restored by the divine messenger from heaven. We can hardly expect to be permitted to enter their "religion shops" and open up the gospel of Christ

and advocate it before their congregations, for the contrast would be so great that it would result in disaster for the preacher and break up their trust. And then their congregations are so delicate that they must have a "doctor of divinity" in close attendance all the time to examine everything under his theological microscope and measure and mix the dose to suit their demands.

Seeing these conditions prevalent everywhere, we must prepare to meet them. The best plan ever tried yet has been proved and found to meet and solve the problem in almost every instance, and that is, tent work. There is not one place out of a hundred, city, town, or country, where a place can not be secured to put a tent, and if such a place is on the map, the Lord says what we should do,— Shake the very dust off our feet as a testimony against them.

A good tent about twenty-four by thirty-six is the best investment a district can make. In the summer months it is almost impossible to get people into a hot school-house, hall, or building of any kind; but a nice, cool, attractive tent will draw a crowd any time, day or night.



THE TENT WORKERS: ELDERS BOOKER AND EBELING, AND SISTER BOOKER.

The writer suggests that the missionaries take special note of the dining tent; perhaps that suggestion is unnecessary.

The methods of tent work as represented in this article have been tried very successfully by the writer, and to his mind are the best.

Now, let us reason together for a while. Tent work is time saving in many respects. We too often have paths beaten down over the district and expect to make the circuit triennially, staying at each branch from one to three weeks, or just long enough to get a few interested; and then we write a letter to *HERALD* or *Ensign* telling how the Lord has blessed us in breaking down prejudice, and urging some one else to hurry along and follow up the inter-

est and baptize those who are interested, before they get out of the notion. Thus we move on in our eternal round. Some get almost dizzy-headed running around the district so much. Why not stay and follow up our own work if it takes six months to do it?

Now the best way to break such an one is to put him with a tent. Rather than pull tent stakes, move camp, and drive stakes again when the thermometer stands about ninety-five in the shade, he will stay where he is and do his work well, and thus save the Saints' hard-earned cash which they would spend in paying railroad fare and freight. With any interest at all, the tent should not be moved from any place under five weeks, and if the interest grows, leave it longer.

During the summer of 1912 two elders and the wife of one of them spent in all thirteen weeks in one place,—the result being a good live branch, an excellent Religio, and a flourishing Sunday school.

What are the necessary equipments for a successful camp? By all means there should be one experienced tent worker, who can and will work. Then he should have a good, willing helper,—a worker and not a shirker. If there is any one thing disgusting, as well as discouraging, it is a person in camp who is afraid to pick up a sixteen-pound sledge hammer and drive a stake for fear he will soil his clothes or blister his hands.

Another important character in a camp is a woman. Don't ever think that a woman is detrimental to a camp until you have demonstrated the fact to your entire satisfaction. By all means take your wife along, and then at the close of the season see if you can decide who has done the greater work.

A tent twenty-four by thirty-six feet is the best size to use; one larger than that is burdensome to handle, and more than two men can handle easily.

One smaller will prove detrimental in many ways. If no other way the looks will go against it. It will look too cheap and as if it were intended for only a few. Then, to fully enjoy tent life, one should have a tent ten by twelve, with "fly," for sleeping and living purposes. This tent should have not less than five-foot wall. Then have another tent ten by twelve for a cook tent. If you dislike to fight flies while you eat, study, or write, try this plan: Get some strips of light material about one by two inches; with these build a portable frame about six by eight feet (or according to number in camp), cover it over with mosquito netting, which will cost about seventy-five

cents. With this one can enjoy eating, studying, or writing,—safe from the flies.

Equip the camp with a folding organ, two dozen song books, gasoline or oil stove, tin dishes, camp chairs, and some furniture of your own manufacture, according to your own taste, and start out in a new field and note the results.

The saddest thought for a tent worker is that the season is so short in some parts of the country that by the time one gets well started and is enjoying the work the cold weather drives him in. Yet there is a plan by which the tent season may be lengthened at least two months. The tent should be at least ten ounce army duck, top and sides, and be fastened down at the bottom by means of a base board, banked around with a little dirt to keep the wind out. Place in the tent one or two small sheet iron or oil heaters which will keep the tent perfectly comfortable in any ordinary weather of October or November. Some will say, "Oh, that is too much trouble!" Yes, that is the principal reason there are no more new openings made than there are. We are too fearful of a little trouble and work. It is work and outdoor exercise that the ministry need. Too many of us sit around all summer and winter with headaches, backaches, bilious attacks, colds, and a thousand other ailments; so delicate and finical that we can not eat anything for breakfast but milk toast, poached eggs, tea and crackers or something of that kind, constantly taking pills, bromo quinine, etc., when there is nothing needed except a little out-door exercise and physical labor; with that we are ready for corn bread, beans, cabbage, and potatoes, or anything that is set before us, and we will not need any drugs from the apothecary shop to assist nature in digesting them either. Now, if you don't believe it, try it once, at your own expense.

There is one more feature of tent work to be considered, which, with the proper efforts, will bring surprising results. That is summer school work. We read of the success some are having in this work in other places and we think that if we had the opportunity we would like to try our hand at the business. If there is anything that will attract the attention of children it is a tent, and if there is a place on earth suitable for summer school work it is a tent. Children love to go to a tent, and can be kept there as long as practicable. It is a pleasant place to work, study, or play, and how could we spend three or four hours of time more profitably than teaching children to work, sew, paint, telling them Bible stories, teaching them music and songs? Then, occasionally announce that the children will compose the choir on certain evenings, and it is sure that the parents will be present to hear them, and of course will hear the sermon, too.

There is one thing noticeable wherever we go—

any person who has the good will of the children and young people will invariably have the good will of the parents.

Some will, perhaps, think they are not sufficiently qualified to conduct a summer school for the children. That may be true, but there are none of us who can not by study and a little work make ourselves capable of teaching the children many good things, and keeping them interested, too. Surely the Lord will bless us in this work as in any other worthy effort.

Of course it takes work and some expense to make tent work a success, but the missionary who will not work when the opportunity is given is not worthy of the title, and the district that will not furnish the necessary funds to carry on tent work is certainly not up to the standard that it should be, and has not the proper love for the gospel.

We can not begin to estimate the value of tent work if it is conducted in the proper way. So let us work, *work*, WORK, and leave the result in the hands of God.

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### THE SUMMER VACATION BIBLE SCHOOL.

BY PAUL N. CRAIG.

Our first summer-school experience in Omaha last year made us realize the wonderful possibilities of such a movement.

We were made conscious of the big field of opportunity before us by the extent to which prejudice to our belief prevailed in the vicinity of the church. This attitude of our neighbors was discovered in our visitations while advertising the school. The sentiment was sometimes rather vehemently expressed to our publisher of the glad summer-school tidings with a hiss of—"Mormons! Mormons!" accompanied with a swish-bang! of a closed door. (You see there still clings to the atmosphere of Omaha the old taint left by the Mormons as they passed through to Utah in the early days of their apostasy, and by those who settled there on their return after discovering the atrocities of the apostate Latter Day Saints.) Others insisted, "Oh, I see! You get our children in your school and then you pump them full of your doctrine. No, thank you; I have very good success in taking care of my children at home."

After many repetitions of this style of salutation the brilliant horizon so illumined by our hopes and anticipations became somewhat clouded, but there crept into our hearts a steady resolution to make the school go, and to show these people that the true spirit of Christ does not become discouraged. (It is not strange, however, that in this day of social hypocrisy and brotherly unkindness that men should look with suspicion upon a kindness freely offered, since it is a means used to-day as an entering wedge for the augmenting of selfish interests.)

We have not received any ingathering of converts as a result of our first summer-school effort, but the good effects of such work are not always immediately evident; but time and repeated efforts we are sure will bring the hoped-for results. The most we could expect to accomplish in this year's work toward the building up of the church was the creation of a better feeling toward it among the nonmembers. If we could succeed in breaking down some of the prejudice we would feel happy indeed.

Our whole aim, however, was to do good. That is the spirit of the summer-school work: to inspire a love for good things in the children's hearts, to make them feel that we are interested in them personally; and even though we may not hope that they will ever become members of the church, yet to take the same interest in them and do and say something that will make them better equipped for life. (It is easy to lose the spirit of the gospel in thinking mainly of how many converts we are going to win from a project.) The gospel is intended to draw all men to God, and *love* is the *only* motive power that counts in the process. There is an irresistible drawing influence in the sincere application of true love and kindness.

This is the age of demonstrations, and people want more than the mere description of a thing—they want to see it work before accepting it. This principle, so valuable to the business world, composes the truest method of advertising our religion. "A sermon may be answered; the arguments presented in a speech may be disputed; but no one can answer a Christian life—it is the unanswerable argument in favor of our religion."

The summer school is a demonstration of true Christian love and attracts because it accomplishes good. It reaches the young life at a time when it learns most readily and by its religious tendency points out pure and wholesome ideals to the child and acquaints him with good things, infusing spirituality into his budding life. Through the school we demonstrate our love for our neighbor, and there is no honest-hearted person who is impervious to the appeals of such manifestations. The school has already won the child; and when the child is gained, almost half the battle is fought in winning the parents. The school has been the means of introducing us to the homes. The child's love for the school work has led him to constantly talk of it at home, and the parents become eager to know more about the school and the church supporting it. They have expressed their gratitude for the work done for their children in more than words. The school has shown the grown-ups that those who were back of it had only one object in its establishment, and that to do good; to teach the young minds good things; to interest them at the pliable age in things that

are worth while and train their desires along right lines and keep them from absorbing the evils of the streets.

The school demonstrates an interest in humanity; and this fact has been recognized by those who permit their children to attend, for there is no remuneration materially from it, and as it is sustained entirely by donations it shows clearly an unselfish purpose behind it. The consideration of the object of the school has won many to its support and we are confident that many who have been prejudiced before have had their hearts softened toward our belief and have been forced to concede that we have labored to do good no matter what the doctrines of our church may be. This naturally leads to an investigation. Some parents have sent their children to our Sunday school because they find that we have manifested real personal interest in them. One lad, who had been the ringleader in most of the mischief campaigns in the summer school, started to Sunday school, and when asked if he would attend regularly, answered with much gusto, "Yes! I'm comin' for ever and ever!"

Some have asked, "Why do you go to all this trouble and expense for a lot of noisy children?" When we explained the object they commended it highly and they were surprised and pleased that we would have such an interest in children.

It is a fact that the summer school is a valuable means of advertising our gospel because it is not all *talk*. It is the spirit of the gospel in operation, and that is what the world needs to-day; a living, operating religion; one that makes sacrifices for humanity without grumbling at the cost, and one that is not so absorbed in its own services and members that it will not endeavor to reach out in the spirit of true love and lift and inspire those who are not in touch with spiritual things.

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#### BOOK OF MORMON PROPHECY CONCERNING THE INDIANS.

BY JAMES E. YATES.

The time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.—First Book of Nephi, 7: 15, Authorized Version.

This word of the Lord by the Prophet Nephi was given about 600 B. C., and foretold the establishing of the American Nation as it stands in our own time. It is now an historical fact that the people who discovered the wild Indian nations did *drive* and *scatter* them and take possession of their inheritance as the above prophecy had foretold. But the most striking feature of the prophecy follows in the next paragraph following the above quotation, which we will

notice after a passing thought upon preceding features of the same prophecy.

The prophecy states in substance that the Spirit of the Lord was to come down upon a certain man in the Old World and cause him to go forth upon the many waters and lead the way to the discovery of this great country of America, with its then degenerate inhabitants. This was fulfilled in the remarkable voyage of Christopher Columbus.

The prophecy states further that the Spirit

Marvelous? Yes, marvelous in prediction, for it predicts the exact contrary to the usual course of conquering nations over the conquered.

All history shows that conquering nations oppress and enslave their captives. The prophecy unfalteringly states that this was to be an exception to the rule—the Indians were to be driven and their country overrun by the whites, and then when they were completely subjugated this Nation was to be a "Father unto them."



Photo by Charles Brackenbury.

ELDER HUBERT CASE AND LAMANITE CONVERTS.

Left to right: Lulu Bear Shield, Chief Three Fingers, Hubert Case, Philip Cook, and Leah Cook. These people were in attendance at the late General conference.

wrought upon others from the Old World to go forth upon the many waters unto the seed of Nephi's brethren, the Lamanites.

This was a forecast of the pioneer planting of the "Pilgrim Fathers," and the prophecy further states that they were "a fair people" and that they would "*prosper and obtain the land for their inheritance.*" Have they done it? Think of it—this Nation less than one hundred years old, and a world power!

Then the prophecy goes on to say that the people who were to be discovered here as a wicked and degenerate remnant of a once great and civilized race, would be a "dark and loathsome, and filthy people, full of all manner of idleness and abominations." This also has proven too true to need comment.

Now for the most striking feature of the prophecy:

And after our seed is scattered, the Lord will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders.—First Book of Nephi, 7: 17, 18.

Marvelous in prediction! Marvelous in fulfillment! Predicted before prehistoric cities whose ruins now lie buried deep in American wilds were builded, and before the men were born who built them. Published in America at a time when all human foresight predicted the total annihilation and complete extinction of the Indian peoples, and fulfilled before our very eyes this day.

But the Book of Mormon prophesies in flat contradiction to popular opinion at the date of its publication faithfully declaring:

I, the Lord, will afflict thy seed (Lamanites) by the hand of the Gentiles, nevertheless, I will soften the hearts of the Gentiles that they may be like a father unto them.<sup>1</sup>

The fatherly care of this Nation, over the Indian people under its charge in protecting land allotments for them, building houses for them, furnishing them stock and implements for agriculture and other in-

<sup>1</sup>In this connection read President Wilson's Message to the Indians, found in another department of this issue.

dustries, paying them a stupendous cash annuity, and in maintaining a splendid free school system for



A CONVERTED LAMANITE.

*This is one of the many Indians who have accepted the true gospel under the preaching of Brother Yates, and other missionaries. She holds in her hand a copy of the Book of Mormon, marked, "A voice from the dust." It is the voice of her ancestors, speaking to her from out of the dust of forgotten years. This marks a return of the American Indian to the true religion.*

them, is too prominent a feature in our national affairs to need much comment.

It fulfills the prophecy to the letter. The further prophecies contained in the Book of Mormon concerning the Indian, and which are even now in the course of fulfillment, were that their moral and spiritual condition would improve and that from the wild state of savagery they would rise to be a more delightful people.

The famous DeWitt, one of the greatest statesmen of the age in which he lived, being asked by a friend how he was able to dispatch that multitude of affairs in which he was engaged, replied that his whole art consisted in doing one thing at a time.—Backbone.

The man who loafs may have plenty of company, but the quality is not very good.—Backbone.

## Of General Interest

### THE PRESIDENT'S MESSAGE TO THE INDIANS.

In another part of this issue there appears an article from the pen of Elder James E. Yates in which is set forth the remarkable fulfillment of the no less remarkable prophecy made in the Book of Mormon to the effect that in due time the United States Government would become to the Indians a great protector and father.

In connection with that article our readers will peruse with interest an address from the lips of President Wilson, which was recorded upon phonographic records, and is to be heard in the homes and assemblies of the Indian in all the reservations.

An interesting little incident occurred in connection with this address. This was shortly after the visit of Chief Plenty Coups to President Wilson and Secretary of the Interior, Franklin K. Lane. Mr. Wilson had just finished his address when Miss Nancy Lane, daughter of the Secretary, stepped up to the machine and on her own volition added these words:

My friends the Indians have not been well treated. Now, under the Secretary of the Interior, Franklin K. Lane, you shall be treated as well as the white men. NANCY LANE.

This became a part of the record and will be heard by the Indians in connection with the speech by President Wilson, which is as follows:

*My Brothers:* A hundred years ago President Jefferson, one of the greatest of my predecessors, said to the chiefs of the upper Cherokees:

"My children, I shall rejoice to see the day when the red men, our neighbors, become truly one people with us, enjoying all the rights and privileges we do, and living in peace and plenty as we do, without anyone to make them afraid, to injure their persons, or take their property without being punished for it according to fixed laws."

This I say to you again to-day, but a hundred years have gone by, and we are nearer these great things then hoped for, much nearer than we were then. Education, agriculture, the trades, are the red man's road to the white man's civilization to-day, as they were in the day of Jefferson, and happily you have gone a long way on that road.

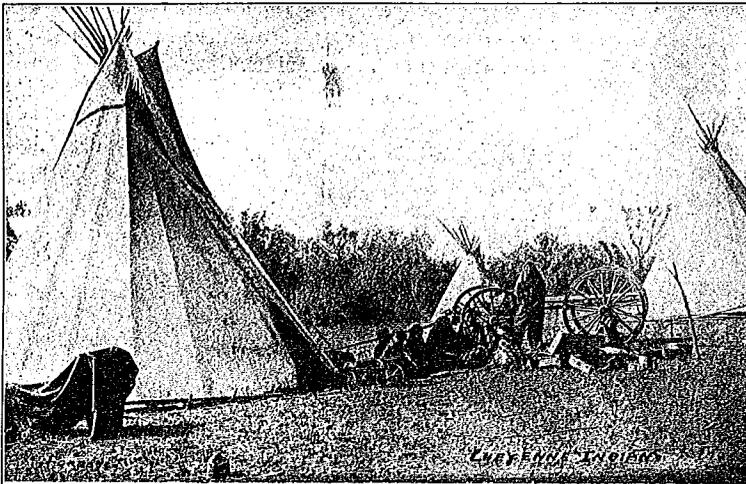
There are some dark pages in the history of the white man's dealing with the Indian, and many parts of the record are stained with the greed and avarice of those who have thought only of their own profit, but it is also true that the purposes and motives of their great Government and of our Nation as a whole toward the red man have been wise, just, and beneficent. The remarkable progress of our Indian brothers toward civilization is proof of it, and open to all to see.

During the last half century you have seen the schoolhouse take the place of the military post on your reservations. The administration of Indian affairs has been transferred from the military to the civil arm of the Government. The education and industrial training the Government has given you has enabled thousands of Indian men and women to take their places in civilization alongside their white neighbors.

Thousands are living in substantial farmhouses on their own separate allotments of land. Hundreds of others have

won places of prominence in the professions, and some have worked their way into the halls of Congress and into places of responsibility in our State and National Governments. Thirty thousand Indian children are enrolled in government, state, and mission schools.

The great white father now calls you his "brothers," not his "children." Because you have shown in your education and in your settled ways of life stanch, manly, worthy qualities of sound character, the Nation is about to give you distinguished recognition through the erection of a monument in honor of the Indian people, in the harbor of New York. The erection of that monument will usher in that day which Thomas Jefferson said he would rejoice to see, "When the red men become truly one people with us, enjoying all the rights and privileges we do and living in peace and plenty." I rejoice to foresee the day.



Courtesy Forbes' Studio, Bishop, California.  
CHEYENNE INDIAN ENCAMPMENT.

It gives me pleasure, as President of the United States, to send this greeting to you, and to commend to you the lessons in industry, patriotism, and devotion to our common country, which participation in this ceremony brings to you.  
—*The Commoner*, June 6, 1913.

• • • • •

### AN INDIAN TELLS ABOUT INDIAN PROPHETS.

The Soul of the Indian<sup>1</sup> is the title of an interesting book by Charles Alexander Eastman, an educated Indian lecturer, his Indian name we understand being "Ohiyesa."

In this book he endeavors to lay bare the Indian character and religious belief prior to contact with white men. He tells of those things that not often have been rightly told, for the reason that as a rule an Indian who still believes them will not talk of them, while one who has lost faith in them is inclined to treat them contemptuously.

We herewith reproduce an interesting extract from his chapter on the "Border land of spirits."

<sup>1</sup>Houghton Mifflin Company, New York.

We have noted in many books on Indian life well-authenticated instances of spiritual manifestation of various kinds, giving warnings to Indians of impending events, some of which were very remarkable, and quite in line with the things set forth in this extract:

It is well known that the American Indian had somehow developed occult power, and although in the latter days there have been many impostors, and, allowing for the vanity and weakness of human nature, it is fair to assume that there must have been some even in the old days, yet there are well-attested instances of remarkable prophecies and other mystic practice.

A Sioux prophet predicted the coming of the white man fully fifty years before the event, and even described accurately his garments and weapons. Before the steamboat was invented, another prophet of our race described the "fire boat" that would swim upon their mighty river, the Mississippi, and the date of this prophecy is attested by the term used, which is long since obsolete. No doubt, many predictions have been colored to suit the new age, and unquestionably false prophets, fakirs, and conjurers have become the pest of the tribes during the transition period. Nevertheless, even during this period there was here and there a man of the old type who was implicitly believed in to the last.

Notable among these was Ta-chank-pee Ho-tank-a, or His War Club Speaks Loud, who foretold a year in advance the details of a great war party against the Ojibways. There were to be seven battles, all successful except the last, in which the Sioux were to be taken at a disadvantage and suffer crushing defeat. This was carried out to the letter. Our people surprised and slew many of the Ojibways in their villages, but in turn were followed and cunningly led into an ambush whence but few came out alive. This was only one of his remarkable prophecies.

Another famous "medicine man" was born on the Rum River about one hundred and fifty years ago, and lived to be over a century old. He was born during a desperate battle with the Ojibways, at a moment when, as it seemed, the band of Sioux engaged were to be annihilated. Therefore the child's grandmother exclaimed: "Since we are all to perish, let him die a warrior's death in the field!" and she placed his cradle under fire, near the spot where his uncle and grandfathers were fighting, for he had no father. But when an old man discovered the new-born child, he commanded the women to take care of him, "for," said he, "we know not how precious the strength of even one warrior may some day become to his nation!"

This child lived to become great among us, as was intimated to the superstitious by the circumstances of his birth. At the age of about seventy-five years, he saved his band from utter destruction at the hands of their ancestral enemies, by suddenly giving warning received in a dream of the approach of a large war-party. The men immediately sent out scouts, and felled trees for a stockade, barely in time to meet and repel the predicted attack. Five years later, he repeated the service, and again saved his people from awful slaughter. There was no confusion of figures or omens, as with lesser medicine men, but in every incident that is told of him his

interpretation of the sign, whatever it was, proved singularly correct.

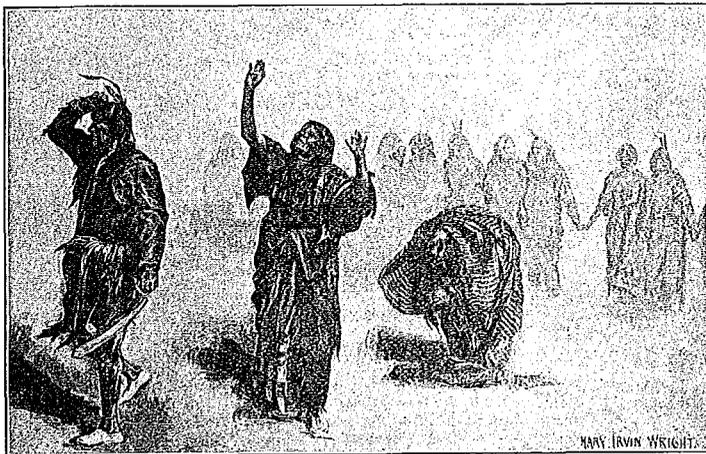
The father of Little Crow, the chief who led the "Minnesota massacre" of 1862, was another prophet of some note. One of his characteristic prophecies was made only a few

tional knowledge of religious doctrines quite similar to those taught by our Savior.

Strikingly in harmony with this is the following statement by Clara D. True, Indian agent at Morongo Agency, in southern California.

The Indians have a religious life all their own, of which few white people are aware. I think the majority of Indians have not departed very far from the old beliefs, even though most of the people are members of Christian churches. There is much that is beautiful in the so-called pagan religion. In fact, among some of the more highly developed tribes there appears to be little difference between the teachings of the Indian divinity and those of Christ. One is tempted, upon intimate knowledge of some of the old people, to wonder whether the Son of Man appeared to the Indian also, or whether the gospel preached to them by some unrecorded Paul generations ago

was forgotten. The more one knows of the Indian as he really is, not as he appears to the tourist, the teacher, or the preacher, the more one wonders. The remnant of knowledge that the red brother has is an inheritance from a people of higher thought than we have usually based our speculation upon.—*Outlook*, June 5, 1909.



AMERICAN INDIANS SUPPLICATING THE GREAT SPIRIT. (From photo furnished SAINTS' HERALD by Bureau of Ethnology, Smithsonian Institution.)

years before he died, when he had declared that, although already an old man, he would go once more upon the war-path. At the final war feast, he declared that three of the enemy would be slain, but he showed great distress and reluctance in foretelling that he would lose two of his own men. Three of the Ojibways were indeed slain as he had said, but in the battle the old war prophet lost both of his sons.

There are many trustworthy men, and men of Christian faith to vouch for these and similar events occurring as foretold. I can not pretend to explain them, but I know that our people possessed remarkable powers of concentration and abstraction, and I sometimes fancy that such nearness to nature as I have described keeps the spirit sensitive to impressions not commonly felt, and in touch with the unseen powers.—*The Soul of the Indian*, by Eastman, pp. 157-163.



**THE INDIANS HAVE A KNOWLEDGE OF THE GOSPEL OF JESUS CHRIST.**

The Book of Mormon plainly sets forth the fact that Jesus visited the Western World after his crucifixion and taught the people who lived here, and that the knowledge of his teachings was handed down to the American Indians, whose ancestors at that time were known as "Lamanites," in contradistinction to the "Nephites," who were a white people.

Many explorers, missionaries, and others who have come in contact with the Indians, have been impressed by the fact that they seem to have a tradi-



AMERICAN INDIANS AT WORSHIP. (From photo furnished SAINTS' HERALD by Bureau of Ethnology, Smithsonian Institution.)

We would censure our friends but little if we stopped to search ourselves first.—*Selected*.

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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## Mothers' Home Column

## The Prayer Union.

SUBJECT FOR SECOND THURSDAY IN AUGUST.

Parents' Day.—For our own families and the families of each other; for greater growth in spirituality and a greater sense of individual responsibility in the family, the church, and the world. For all the sick and afflicted.

Book of Alma 17: 48-60, large edition. Memory Verse, Moroni 7: 30.

## REQUESTS FOR PRAYERS.

*Dear Sister Salyards:* A short time ago I wrote to the Prayer Union in behalf of Mrs. Nellie Brannon, that she might be healed of a lump on her throat, and God in his mercy heard and answered their prayers, for the lump has been removed.

A friend of hers has requested that prayers may be offered for her, that, if it is the Lord's will, she may be healed of a thick neck that troubles her. Her name is Mrs. Gertie Morrison.

I also ask that prayers may be offered for a young girl who is surrounded by evil influences, that she may be given courage and strength to resist the enticements of those who are working for her downfall.

Praying that God's blessing may rest on the Prayer Union,

I remain your sister in Christ,  
MRS. ALEX. MELLON.

Sister Carinda Cowdrey writes from Albany, Oregon, asking the prayers of the Saints for herself. She is in a critical condition, suffering from dropsy. There are no elders within reach, of whom she knows, the doctors have given up hope of relieving her, and there seems to be no help for her, except the Lord shall extend his healing hand to her. For this, our sorely afflicted sister desires us to pray. Let us remember her.

## Miscellaneous Department

## Reunion Notices.

New Philadelphia, Ohio, where the Kirtland, Pittsburg and Ohio reunion is to be held, can be reached as follows: Pennsylvania Lines, Cleveland and Pittsburg Division, changing at Bayard, Ohio. Baltimore and Ohio, C. L. & W. Division. Northern Ohio Traction and Light Company (electric). Those using the P. C. C. & Saint Louis should check their baggage

to Uhrichsville, Ohio, where it can be transferred to the B. & O., which will forward to New Philadelphia. In the past some inconvenience has been encountered because of the failure of trunks to arrive promptly. They should be sent ahead one or two days to allow for what are sometimes serious delays. This is important. L. F. P. Curry, for committee.

## Convention Notices.

The district Sunday school superintendent requests me to state that Religio will have the forenoon and the Sunday school the afternoon at the convention at Vancouver, August 15, 1913. Lottie Gage.

## Two-Day Meetings.

At California, Michigan, August 9 and 10. At Sparta, Michigan, August 23 and 24. G. A. Smith and C. F. Ellis expect to be in attendance, with others. Let all come who can. W. P. Buckley, secretary.

At Wilmot Township in Northern Michigan District, August 30 and 31, 1913, five miles north of Vanderbilt. Those coming will be met Friday at Wolverine or Vanderbilt. Bring baskets well filled and everybody come. C. N. Burtch, secretary.

## Correction.

In the article, "The standing minister and the missionary," in the HERALD for July 23, there is a mistake. In fourth line from the bottom of page 716, first column, the word *not* should have been omitted. WILLIAM LEWIS.

## Notice of Release.

Elder Everett Hughes, who was appointed to labor in the Western Oklahoma District, has been released from the missionary field for the balance of the conference year, by his request.

We regret to see this done, as we need more laborers, especially young men like Brother Hughes. May the Lord send more laborers into his vineyard.

AUGUST 1, 1913.

W. M. AYLER.

## Reunion Tents.

Des Moines district reunion will convene at Rhodes, Iowa, August 15 to 24. Orders for tents must be in the hands of the undersigned not later than August 9. Prices as follows: Tents, 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$4. Tents erected by committee, 25 cents extra. Cots, canvas, 35 cents; wire, single, 45 cents, double 60 cents. Pillows 15 cents. Chairs 12 cents. Tables 40 cents. Pillow slips 5 cents. Comforts 30 cents. Gasoline stoves, two burner, 70 cents. Prices include freight both ways. Address all orders to E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa.

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Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, AUGUST 13, 1918

NUMBER 33

## Editorial

### SACRED AND SOLEMN CHARACTER OF THE ORDINANCES AND CEREMONIES.

The various ordinances, rites, and ceremonies of the church are God-ordained and sacred. They should be observed with dignity and fitting solemnity. Those who witness them or have part in them should not do so lightly or thoughtlessly, or without an effort to apprehend their true significance. Nor should levity or frivolity accompany, precede or follow in such a way as to mar the observance of the ordinance or ceremony, of whatever nature.

In all of these ordinances the priesthood is involved. The authority, dignity, and power of the priesthood should be respected by those concerned, whether as administrators, beneficiaries, or witnesses. This does not mean that the priest should be exalted above his fellows,—he should be humble, as becomes a follower of Jesus. But the priesthood which he holds comes from God. It is a sacred and holy investure and should be respected as such. In this some have come short of meriting divine approval, and have permitted personal antipathy toward the officiating individual to serve as a pretext for dishonoring acts and rulings of an official nature that by reason of conferred authority represented both God and the church.

In this matter the ministry themselves should set an example in at least two particulars. First, they should be very careful how they attempt without good cause to undo the official work of associates or predecessors, or undermine their usefulness and efficiency by slighting remarks.

Second, they should honor the priesthood which they bear by conducting themselves as becomes representatives of God and bearers of great and important tidings. Touching this matter we have often been admonished.

The minister who permits himself to become boisterous and clownish in the presence of the young and thoughtless or the old and foolish may win a passing handclap of approval as a "jolly good fellow"; but deep in their hearts the Saints accept him with

reservation, and their sincere tribute of abiding respect, confidence, and love is reserved for the minister who preserves his dignity and regards the sanctity of his office. This does not by any means intimate that one should be stiff or unapproachable. Dead men are cold and stiff, but not dignified. We need live men in the ministry; men with hearts, and warm, human sympathies. All men could approach Jesus; but who dare question his simple dignity? He mingled freely with all, yet never condescended to act the part of the buffoon. Nor was he little, or mean, or spiteful, or hypercritical, or anything that might detract from his high and holy calling.

Ministers should first of all be gentlemen, and as such, aided by the Holy Spirit, should ever be able to mark the line beyond which lies impropriety. On this side of that line they will find plenty of wholesome humor, comradeship, and all that can reasonably be asked for.

But we are in danger perhaps of forgetting our subject. Taking for an example the ordinance of baptism and the subsequent laying on of the hands of the priesthood in confirmation and for the conferring of the Holy Ghost. How reverently we should observe these ordinances. They are God-ordained. The immersion in pure water is symbolical of the death, burial, and resurrection of Jesus and the corresponding death of the old personality of the one baptized and his resurrection to a new and better life and personality. It typifies the washing away of his sins.

Then under the hands of the elders he is given membership in the church, and receives the gift of the Holy Spirit, which is to guide him into all truth. Those who officiate in these ordinances represent God. They exercise in this way according to legal and scriptural procedure their priestly authority to officiate on earth in that way which shall have binding force in heaven. They are men set apart unto a holy calling for that work. God is represented here and enters into these transactions. The hearts of men should be sobered at such times.

Administration to the sick is another ceremony that should not be observed thoughtlessly. Those

receiving administration should not call for it upon a mere passing whim, or because some one else present in the meeting is to receive administration, or for a trifling or fancied ailment. The need should be real, and the spiritual attitude serious and accompanied by due reflection and prayer. The elders officiating should avoid formality and mere lip devotion. There is no room here for routine or perfunctory service. And those who sit by should join in prayer in behalf of the afflicted one, that thereby our hard and unsympathetic hearts may be moved and God be delighted to come in and bless, not only the afflicted one, but all present.

Perhaps there is no ordinance more deeply touching and solemn than the sacrament of the Lord's supper. It should be unnecessary to admonish the Saints to observe this ordinance with deep reverence and humility, seeking to perceive its true significance and sense the sacrifice of Jesus thus represented. The prayer used in blessing the emblems is in effect a covenant to do the will of God and keep all of his commandments, that we may have his Spirit to be with us. Probably you have noticed its wording; if not, take particular notice at the first opportunity. Those who officiate in the blessing of the emblems and passing them to others should be clean in person and in mind, and pure in spirit, fully appreciating the solemn and holy nature of the duty that they should perform with joyful yet chastened hearts.

The blessing of the bread and wine should be done by those who have committed the prayer of blessing to memory, so that the beautiful and deeply significant prayer given us in the books for this purpose may not be mutilated and distorted. In our opinion if one is unable to commit the prayer to mind thoroughly, it is far better for him to read it at the service rather than to use some garbled rendition, partly of his own construction, that is certain to detract from the dignity of the service and perhaps embarrasses all concerned.

The subject treated upon is by no means exhausted. That which has been written may stir the minds of our readers to profitable thoughts along this line. Often while returning from administering to the sick or carrying the emblems to those who were unable to attend the regular church service, we have felt illuminated in mind and have realized that we have been near the gates of heaven. To officiate in the name of God to needy and suffering humanity—surely life holds nothing more ennobling and sacred.

Again, when others have visited our home in a similar capacity, for identical or similar purposes, we have felt after their departure the sweet influence of the Spirit and have known that men of God have been there engaged in his work and that his blessing and his peace have remained.

Brethren, in all things let us guard jealously the sacredness of our calling, and by placing a proper valuation upon the solemnity of the ordinances and ceremonies of the church honor him who has placed them in the church.

ELBERT A. SMITH.

### RETURNING ISRAEL AND LATTER DAY VINDICATION.

The following, from the *Minneapolis Journal*, July 20, is interesting as indicating the growing sentiment among the Jews for a reestablished nation in Palestine, their former inheritance. Commenting on the Zionistic movement and the occasion which brought forth the remarks of Judge Bregstone, the *Journal* says:

Quietly but steadily the Zionist movement, for the reestablishment of a Jewish nation in Palestine, is making tremendous strides, according to Judge Philip P. Bregstone, of Chicago, who reached Minneapolis yesterday to address Minneapolis Zionists this evening at new Scharer Zedek synagogue, Briant Avenue North and Eighth Avenue, where memorial services in honor of Doctor Theodore Herzl, founder of Zionism, will be conducted.

Judge Bregstone was introduced by Rabbi C. David Mott of the Abath Yesburun synagogue, and is reported by the *Journal* as saying:

"There are 10,000 agricultural colonists alone who have gone to Palestine," said Judge Bregstone. "It is difficult to tell how many have gone to the cities, for we did not know the population before the movement started. The movement has lost its shallow enthusiasm, and its work is now more honest and sincere and is being done quietly.

"The present problem is how best to handle the increasing immigration to Palestine, which will be discussed at the meeting. The best class of Americans are helping the movement, who feel that their less fortunate brethren ought not be neglected. The movement is only for those who want to go and its purpose is not to force any Jew to leave his home and migrate to Palestine.

#### CENTER OF JEWISH CULTURE.

"A feature of the new Palestine is the Jewish cultural center that is being built up there. Jews are going to the schools in Jerusalem from all over the world, in preference to American and particularly European schools. A fine system of schools is being maintained for the children: a modern gymnasium (high school) was built in Jerusalem. There were also built a polytechnical school and an arts and crafts school, and now plans are ripe for the building of a university.

"The idea of Zionism is not new, it dates back to the time when Israel lost its independence. It was natural that the longing to return into Palestine was created in the hearts of the Jews simultaneously with their heroic defeats on the mountains of Judea.

#### THE IDEA SPREADS.

"During the last part of the nineteenth century when the idea of renationalization began to change the map of Europe and insignificant countries which have long been swallowed up by powerful empires have again fought for and won independence, and the unbearable condition of the Jews in Europe, the programs of Russia, the cruel laws of Roumania, the starvation of the Jews in Galicia, the Dreyfus affair in France,

all had a tendency to reawaken and rekindle the old longings of the Jew again to find a refuge on his own soil in Palestine.

"It was then that Doctor Theodore Herzl appeared before the world with his 'Jewish State,' wherein he submitted a practical solution to the Jewish problem by establishing a Jewish state in Palestine. It was received with favor by Jews in every part of the world.

#### INTERNATIONAL BODY FORMED.

"An international organization was formed, and with it the congress and all its institutions, including the Jewish Colonial Trust Company, the Anglo-Palestine Trust Company and the Jewish National Fund. A large number of pioneers of various parts of the civilized world flocked to the promised land. To do this many of them have abandoned the universities where they were preparing for life's struggle and they have engaged in agriculture.

"We believe that the Jew's genius to produce the indestructible is not extinct in him, and if he failed to do so during these many centuries it was because he was deprived of an opportunity, and furthermore all that Jewish genius produced during the diaspora was to enrich the treasures of others. When he shall again become a national entity, the Spinozas, Heines, Auerbachs, Mendelssohns, Rubensteins, and Antokolskys will contribute to Jewish art, Jewish literature, Jewish music, Jewish philosophy—in a word, they will create a Jewish culture. And Zion will again be the place whence wisdom and learning will issue forth."

#### LATTER DAY VINDICATION.

From our beginning as a church the elders have understood and taught that the prophecies relating to the final restoration of Israel were to be interpreted literally; that, in fact, this,—Israel restored,—was to be one of the strong evidences of the dispensation of the fullness of times,—going hand in hand with the rebuilding of Jerusalem, the restoration of the land of Palestine to its former fertility, the restoration of the Nephite record, and the restoration of the gospel. For many years there was no movement among the Jews to indicate the activities expected of them; but more recently they have come to look, many of them, longingly toward a national existence again in the land of promise; they have organized in efforts to secure a foothold there. Thousands have already returned. That their inclination and the opportunity to return are brought about under the same divine movings that have ordered the great work of restoration in our day we have no doubt.

With regard to the promises the Lord has made touching not only the restoration of Israel, but all the work of the restoration of latter days, with the accompanying triumph of God's people, the Saints need have no doubt. We have seen the gospel restored, the hidden record brought forth, Jerusalem rebuilt, the land of Palestine increased in fertility, the Jews returning; we have sensed in a measure the power of God; we shall in time see the gathering of the Saints and the triumph of Zion redeemed. We rejoice in the return of Israel, and are confirmed in the surety of Zion's cause. J. F. GARVER.

#### OPEN LETTER TO QUORUM PRESIDENTS.

INDEPENDENCE, MISSOURI, July 10, 1913.

*To Quorum Presidents:* For a president of a quorum to be in position to discharge to the fullest extent the duties of his office, he should know intimately the nature and character of every member of his quorum. Do you possess this knowledge?

Many a president has been given credit for having "natural presiding ability" because he appears to be equal to any emergency, when as a matter of fact the credit should be given to his disposition to anticipate situations and complications, and an inclination to study out courses of procedure for all kinds of emergencies. Such a president is seldom caught unawares. A climax, apparently reached suddenly and unexpectedly, is met promptly and wisely because it had long been anticipated.

What is your method? To wait, or to plan? Is the next meeting of your quorum being thought of by you, and plans made to meet every complication which might arise? Are the details being worked out in your mind now?

Unless the work of your quorum is systematic and consistent, the meetings are likely to prove of little benefit. The bulk of the work of systematizing will fall on you and your secretary. If the meetings are uninteresting and a failure the blame is very likely to be yours. Study your men and their needs; your organization, its needs and purposes. Make your office one of work, not a sinecure.

And do not forget to keep in touch by reports with the First Presidency; and let your reports show your real condition and work.

Yours fraternally,

FREDERICK M. SMITH.

#### NOTES AND COMMENTS.

NONMEMBER DEFENDS CHURCH.—Over the signature, "Nonmember of the Latter Day Saint Church," appears a half-column article in the *Omaha World-Herald*, July 12, bearing title, "Untrue and unfair." This is a reply to a statement, alleged to have been made by one Mrs. G. W. Coleman during a lecture in Omaha, to the effect that members of the Reorganized Church of Jesus Christ of Latter Day Saints sometimes practice polygamy. The article clearly sets forth the distinction between the Reorganization and the Utah Church, and gives the teaching of the Reorganization on the marriage question as well as our record on the subject. Mrs. Coleman is notified that there will be a reunion of the church at Magnolia, Iowa, August 15 to 24, representing the Little Sioux District, and another at Missouri Valley, August 22 to September 2, both of which will be largely attended by church members, and that at the same time the district court of Har-

risson County will be in session. She is invited to be present and avail herself of the opportunity to present evidence in support of her charges. The communication is dated Logan, Iowa, July 10. Our unknown defender has our sincere thanks for his courage and friendliness in coming to our support at a time when we were so unfairly and grossly slandered.

**WORTHY EXAMPLE.**—Sister C. B. Edson, of Shaler, Iowa, sends in five dollars, one dollar of which is to be expended in providing her with copies of the tract, *A Plea for the Golden Rule*, in reply to Mr. Kinney. The balance is a donation to be used in helping to distribute these tracts. The Bureau of Publicity wishes to call the attention of the Saints to this worthy example. We trust that many others will secure these tracts and distribute them among their neighbors, particularly those who have been studying Mr. Kinney's work.

**PRIMARY CHILDREN PAY TITHING.**—Sister Anna Salyards reports that she has just delivered receipts from Bishop Roberts to forty-four members of the primary class in the Lamoni Sunday School. These are receipts for tithing paid by these children into the hands of Sister Salyards and by her delivered to the stake bishop. The sum total of their contributions amounted to about seven dollars. The principle involved is of much more importance than the amount of money collected. It is a fine thing for these little ones, thus early in life, to be taught to honor all of the laws of God, both temporally and spiritually, and it augurs well for the church of tomorrow. Those who affect to believe that the Saints are interested or ever have been interested in defrauding their neighbors and "spoiling" the Gentiles might well consider this event. Instead of wishing to defraud others, our people are interested in making sacrifices themselves and teaching their children to sacrifice that the kingdom of heaven may be built up and the righteousness of God be established.

**SAINT IS CORRECT.**—First among those who have ridiculed the Saints of latter days for adhering to the name by which the followers of Christ were formerly recognized, and by which the people of God were in every dispensation known to him, have been the followers of Alexander Campbell. Now comes one Oscar Smith, in the *Word of Truth*, a representative sheet of the Church of Christ, commonly known as the Non-progressive Campbellite Church, who concedes that Saint is correct. He writes: "Let us now sum up. First, we have, 'friends' in the Lord; second, 'brethren'; third, 'saints.' (See John 15: 14, 15: 4-8; Hebrews 2: 11; Romans 1: 7; 1 Corinthians 1: 2.) . . . The names, 'believer,' 'disciple,' 'saint,' 'brother,' and 'Christian'—these, we say, and these alone, belong to every child of God alike. . . . The

apostles always wrote to the 'churches of God' and 'to the saints and faithful brethren in Christ.' (2 Corinthians 1: 1; Colossians 1: 1, 2.)"

**ELDER HULL AND THE CHILDREN.**—Speaking with reference to the activities of Elder E. B. Hull and the church at Brooklyn, New York, especially among the children, the *Weekly Chat* of that city says: "There is a body of worshipers bearing this name [Saint] situated at Schenectady Avenue and Park Place, in this borough. An observer presents some interesting and suggestive statements along the lines of the foregoing thoughts, and brings to the front a company of excellent people who are evidently of a Pauline spirit, but who avoid any excesses, while they seek, like Paul, by all rational means, to win hearts and save souls. From closer observation, further details of this useful body of devout people will be given at an early day in the columns of this paper. . . . The influence of Pastor E. B. Hull among the very young, will be felt when they shall have arrived at the estate of manhood and womanhood. The sermons to those immature minds are conversational, and abound in apt illustration, and are as attractive to those of more mature comprehension, as to those for whom they are specially designed. . . . These services embody marches, all tending to stimulate the spiritual emotions, drills, stories from nature, from the Bible, from the sublimities of astronomy, which teach that 'The heavens declare the glory of God,' from geology, so that the inquiring young mind when it looks upon a rock, or even a pebble on the street or on the beach, at once wishes to know all about it, how it was made and who made it, and so with all such analogous things. A delightful feature of these Sabbath evening exercises is the time devoted to 'good habit talks,' which are illustrated by 'magical, mythical, chemical, and many other devices.' All these involve the use of blackboard or prepared paper crayons, which fix the eye, and engross the heart."

**EN ROUTE.**—By card we learn that Brother U. W. Greene, en route for Palestine, reached Fishguard, England, July 28. Under favor of the Lord Brother Greene, who heretofore has been very seasick, has made this journey without sickness. He writes, "Arrived safely thus far. Beautiful and fast boat. Not an hour of sickness, health perfect, appetite immense. Am thankful to God for his mercy in blessing this day."

Every normal man has that reserve power within him, a mighty coil of force and purpose which would enable him to make his life strong and complete were he free to express the best and the strongest things in him, were he not fettered by some bond, physical or moral.—O. S. Marden.

## Original Articles

### RELIGIOUS DEBATES.

#### NUMBER 15. "METHODS AND TACTICS" SERIES.

Debate is defined as follows:

Contention in words or arguments; discussion for elucidating truth; strife in argument or reasoning, between persons of different opinions, each endeavoring to prove his own opinion right, and that of his opposer wrong; dispute; controversy, etc.

The profitableness of debate, in view of the definition that it is "discussion for *elucidating truth*," can not be questioned when the development of the ages is appealed to as proof. Religious controversy began near six thousand years ago. The first contention arising in the human family was about *religion*; and since the announcement, "I will put enmity between thy seed and her seed," it has been conducted by different agencies with varied success.

The duty of the saint ever has been, is now, and ever will be, so long as good and evil, truth and error are in the world, to contend for the truth revealed, in opposition to error. From the days when Jannes and Jambres withstood Moses, down through the ages, the distinguished representatives of God's truth have championed the cause in controversy with opposing forces.

The recorded life of the Savior, after the twelfth anniversary of his birth found him in the temple *disputing* with wise doctors, was one of continual stormy debate, with scribe, elder, Pharisee, Sadducee, and the established priesthood of his day. The apostles were noted debaters; and Paul was more famous in this department than was Hannibal hurling defiance at the gates of Rome. In every encounter, he came off victorious, whether with stoic, epicurean philosopher, Roman orator, Jewish high priest, or Sadduceean teacher. Never was he foiled in battle, never did he give back; the sword which he wielded, and the power which directed it, proved resistless in the conflict. When, therefore, his puissant arm waved the "sword of the Lord and of Gideon" before the tribunals of the Roman Empire, he struck a blow which vibrated through all the nerves of the vast body politic.

The salutary effects of apostolic debate was the triumph of the church, marching from conquest to conquest until the land of Judæa was smitten by the sword of the Spirit, Jerusalem falls, Samaria is taken, the coasts of Asia, maritime cities, islands, provinces, "sit up" and *take notice*, and Cæsar's household in imperial Rome becomes obedient to the faith.

The brilliant epochs of buried nations were *attained* by the clash of *intellectual swords primarily*, and *sustained* by martial hosts upon the field of

fatal strife. History now reverses her verdict that golden domes of civilization, moral, intellectual, and material prosperity are *attained* by the austerities of war, but rather by the *peaceful* agencies of education.

Debate on the platform, in which the *opposites* are parried in argument, and *merits* contrasted, when the sky of reason is unobscured, and the passions of men are not aroused by an appeal to *brute force*, is a *primary* fulcrum lifting a people into sunshine above the fogs. To *maintain* such an enviable height, the call "to arms" has been resorted to. Great deeds and great men make a great people. The Greece of to-day has the same hills and the same valleys that it had two thousand years ago—the same sky bends over it now that canopied it then; but Pericles, Phidias, Plato, Demosthenes, and the great men who made Corinth and Athens the seats of culture and philosophy are no more, and Greece—the Greece—lives no longer.

The Dark Ages entombed learning and intellectual development. Debate was dead until the dawn of the Reformation, when the earth throbbed with the demand for both civil and religious liberty, and God moved in the valley among the "dry bones," when the cities of the Orient blossomed with the flower of free debate. The era of the reformation presented a *fitness*, and the intellectual storms of debate sent us fruitage of *religious toleration*. Witness the famous debates at Leipsic between Eckius, Luther, and Carolostadius, June 27, 1519. On the fourth of July, 1519, Eckius maintains the pope's supreme authority, Luther denies it. The same took place at Baden May, 1526, between Oecolampadius and Eckius. Again witness the conflict between Luther and Oecolampadius when the issue was "the real presence." Some of these discussions involved twenty-six propositions.

The original thirteen colonies were released from the swaddling bands of colonial dependence by the fiery eloquence of the patriots' discussion. They were *educated* to their natural heritage of freedom, and, determined to apply that heritage, they moved upon the high ground, and they resorted to revolutionary arms for the purpose of holding the high ground *previously* attained.

The Civil War was a contest between opposing ideas, and long before they flamed out into war they had been brooded over by the *thinker*, urged upon the platform, proclaimed through the press, declaimed upon the stage and stump, debated in Congress, and argued in the courts, until the Nation arose to the sublime heights that "it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom

I raised up for this purpose," and planting its feet upon this eternal rock, the inevitable came, and the Nation defended the constitutional proposition previously gained.

Webster and Hayne, Lincoln and Douglas, the Senate and House of Representatives, stand out witnessing the good results of debate in modern times. Every reform movement logically calls for orderly investigation, whether religious, political, social, scientific, or economic, and the *character*, or *impress* will be marked and decided upon our literature and habits. Such discussions tear up old formulas by the roots, and scatter to the winds the fetters which have bound the human mind in special ruts and channels. They break down old barriers and summon from the deepest recesses of the heart its deepest emotions and feelings, giving them an intensity and vigor of expression like the glow of autumn.

The latter day work has lost no power or prestige by virtue of the hammer's beat, but has rather gained in potentiality, facing the results of its own logic, as courageously as the young David of old faced the great Goliath. It knew in its early days—and it knows to-day—"neither variableness nor shadow of turning." As it is the aggregate of light and truth, "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn" (Isaiah 54: 17); therefore, "Debate thy cause with thy neighbor himself" (Proverbs 25: 9); meet him "face to face."

#### WHEN SHOULD WE ENCOURAGE DEBATE?

We should consider the ripeness of preparation, "the fitness of things," in encouraging discussion; and these should always be stock in trade. As the Apostle Peter properly admonishes: "But sanctify the Lord God in your hearts: and *be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.*"—1 Peter 3: 15. Not only so, but with the same meekness and reverence, "*earnestly contend for the faith which was once delivered unto the saints.*"—Jude 3.

All things being equal, the arena of debate should be courted to convince the auditor, to allay prejudice, to win friends to the cause, to warn our neighbor, and correct erroneous opinions, as "there are many unruly and vain talkers and deceivers, specially they of the circumcision"; "teaching things which they ought not for filthy lucre's sake"; "whose mouths must be stopped." (Titus 1: 10, 11.)

Truth should be the object of all debate, and Hedge incorporates a rule at once impartial and grand, as follows:

Each disputant should consider his opponent of equal standing in respect to the subject in debate, each should re-

gard the other as possessing equal talents, knowledge and desire for truth with himself, and that it is possible therefore, that he may be in the wrong, and his adversary in the right.

Truth is somewhat aggressive, and he who is panoplied in her shining robes moves out with faith in God, believing that his goodness is stronger than the dexterity of the arch enemy, resting in the assurance that no expediency can finally prevail or succeed which has not justice for its foundation. The exigencies of the restored gospel favor the encouraging of conflict between right and wrong, truth and error, in an aggressive way, wisely conducted, in the following language:

Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold, this is wisdom; whose readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, *even power*; wherefore, confound your enemies; *call upon them to meet you, both in public and in private*; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time.—Doctrine and Covenants 71: 2.

Here is a *restatement* of the Almighty's challenge through his people, uttered seven hundred and twelve years before Christ, by Isaiah's hallowed lips: "Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth."—Isaiah 43: 9.

"Call upon them to meet you," is the divine mandate. Challenge them, is the thought. Strike while the iron is hot, and see the sparks fly. Let the evidences of the system of redemption run through the sieve of investigation; nothing but the erroneous will be lost. "Dig deep," and "lay the foundation of the house upon a rock." Dissect, disentangle, submit to analysis every proposition. Hew, chisel, and polish with all the tender care of a sculptor; adjust, arrange, and adapt the gems of truth, and incorporate them in the great temple where they shine forth resplendently.

#### WHAT FORM OF PROPOSITION SHOULD BE DRAFTED?

The second part of logic treats of propositions under the phrase "Judgment expressed in words." A proposition is defended logically, "A sentence indicative,"—asserting,—i. e., that which *affirms*, or *denies*. It is this that distinguishes a proposition from a question or command. Propositions should not be ambiguous; inasmuch as that which has more than one meaning is in reality not one, but *several* propositions. Propositions should not be imperfect or ungrammatical; which is only saying that any combination of words that does not really form a "sentence" can not be a proposition; though one

may perhaps conjecture from it what it was the speaker had in mind and meant to assert.

Propositions considered as *sentences* are distinguished into "categorical" and "hypothetical." The categorical asserts simply that the predicate does or does not apply to the subject, as: "The Reorganized Church of Jesus Christ of Latter Day Saints has inspired founders." The "hypothetical," called by some writers, "compound," makes its assertion under a *condition* or with an "*alternative*," as: "If the Reorganized Church of Jesus Christ is not the work of man's wisdom, it must have had inspired founders." This latter proposition is a *conditional* one, denoted by "*if*," or some such word. The division of propositions into categorical and hypothetical, is called "a division of them according to their *substance*." The characteristic quality, [called *differentia*] of a proposition being its *asserting*, i. e., affirming or denying something, divides according to their *QUALITY*, into affirmative and negative; then again into *true or false*, according to the quality of the *matter*, while the other form,—affirmative and negative,—is the quality of *expression*.

We have used *principal and subordinate* propositions in debate when our opponent was perfectly "at sea,"—floundering,—with no ability to grapple them. The *major* proposition, i. e., the principal one, sometimes conceded to be true, no *minor*, or subordinate should contradict, and vice versa. No proposition should be drawn, or formulated, or accepted, which will even technically commit or compromise the defender.

The writer remembers a bit of experience he once profited by. He was to conduct our side in a "tilt" on the subject of "spirit consciousness," with a skillful debater of the Adventist society. He had walked off with the palms of twenty-eight battles with the "orthodox." He presented *his form* of the proposition as follows: "The spirit of man is conscious from death until the resurrection"; I to affirm, he to deny. After studying the probable analysis he would give, I returned it unsigned, but gave him another one signed, which read as follows: "Resolved, that the spirits of all men are conscious from death *throughout endless duration*." The sequel justified my suspicions of the former proposition. I remembered that he advocated the theory of God *raising the billions of wicked from the dead, to annihilate them,—just to blot them out of existence*, and the little adverb "*until*," used by him, if I accepted the affirmative, would logically compel me to *limit consciousness at, and with the resurrection*, just the thing he wished me to do. Thus, if Jesus says: "Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled," the logical result is, *after the times of the Gentiles are*

fulfilled, Jerusalem *ceases to be trodden down*. So, if "the spirit of man is conscious from death *until the resurrection*," it logically signifies that after the resurrection it will go into *unconsciousness*, and thus I should have been compelled to *admit his annihilation theory!* He told me afterward that I robbed him of strength, by changing the proposition slightly.

So propositions should be drawn with reference to correct premises, avoiding what is called the material, or nonlogical fallacies. A nonlogical fallacy may be encountered in incorrect premises, or when the conclusion is not the one required, but irrelevant, because the argument is not proof of the contradictory, or of an opponent's assertion which it should be; but proves, instead, some other proposition resembling it. Propositions, such as are debatable should be drawn logically, grammatically, and plainly, involving *leading tenets*, which will admit of logical *detail*. Formulate with a view to correct premises, calculating the *remote consequences*, and form a system of dependencies *intimately linked*. Word the proposition in terms *you, yourself*, can define, and as it is a rule of logical interpretation that all words are to be received and understood according to their most usual and known signification, and you are logically required to *define* your proposition, it is wise to study the *verbiage*. A debate will not be the means of developing truth logically, without precision, and cointelligence in the use of terms.

#### WHO ARE QUALIFIED TO GO INTO A DEBATE?

It is not merely required that one shall know how to string words gracefully together, learn exordiums, and perorations by rote. The arts and tricks of an opponent may capture the plum and array opinion against you while you occupy a meaningless platitude. A debater will feel the public pulse, and form a diagnosis of the popular fever. He will command his own enthusiasm, or passion, the better to arouse those of his hearers. The people must be acted upon, and debaters must act upon the people.

The public mind is not always influenced by straightforward appeals to reason, or explanations of the desired object. Prejudices have to be worked upon, or, as the case may be, avoided. A roundabout course in some cases must be resorted to. A plain, blunt enthusiast, or honest thinker, above guile or reserve of his opinions might sometimes mar the best-laid scheme of a debate by launching the *real objects too soon*.

A debate is not a mere battle field for gladiatorial combats, the aim of which is personal distinction, and public honor alone; but is an assembly in which the doctrines, opinions, and interests of rival classes are set forth to be judged by the master spirits of

the times, to become the rule of conduct, the mentor of society, the eternal salvation of the world. Therefore, for this purpose it is necessary that those who do this most pointedly, clearly, and effectually are entitled to the burden.

Again, the country, during the three quarters of the last century, has been undergoing a revolution in religious, political, social, and economic affairs,—silent, slow, gradual, but still emphatically a revolution. It has been an age of *compromises*, and the greatest still in progress. To speak in the language of popular philosophy, we are in a state of *transition*—a condition of things favorable to the development of wisdom. The Latter Day Saint minister must face an *educated* public, a *criticizing* public, and the arguments of twenty-five years ago are not the arguments of to-day. The *truth* is the same *now* and *for ever*, but the *interpretations*, the *scientific* javelins, are more numerous, and sharper. While the growing needs of society, which is not stationary, but dynamic, demand an interpretation of laws to meet the growing condition, it is no less true in religion. It does not argue the changing of law, but the growth of that which is under the dominion of law. To illustrate, look at the sweeping evidences of archaeology, ethnology, and topography hurled against our proposition on the "record of Joseph." Such evidences were not very strongly used thirty years ago. As a rule the opposition has been driven from the position occupied by it twenty-five and thirty years ago.

The opposition has evolved some distinguished controversialists, and the church of the restoration has done the same, and in deciding who are qualified to enter the arena, I would take as a guide the sentiment expressed in "Secure a foeman worthy of my steel." Ridicule is a poor weapon of honor, inasmuch as the most sacred truth can be ridiculed *out of court*. Sarcasm, in some cases, is not so bad, since Jesus used it frequently, and columns, or hours of speeches would not prove half so effective as a quiet rebuke in a short sentence of sarcasm.

We remember an instance to illustrate. One day at a Catholic association a volunteer came forward and made a very strong speech, more remarkable for enthusiasm than prudence, in which he offered, if necessary, to lay down his head on the block, in the cause. His speech was inflammatory, not to say dangerous, even to those he professed to serve, as the lawyers were on the alert. One of them desired publicly to counteract the possible mischief. He arose, and with peculiar sarcasm observed: "The honorable gentleman has just made us an oblation of his head; he has accompanied his offer with abundant evidence of the value of the sacrifice."

#### SUGGESTIONS.

It is obvious that a debater who depends so much upon the most slight and evanescent touches, the nicest discrimination of language, the artful collation of words and sentences, so as to make emphasis supply in many cases the thought which custom will not permit to be expressed in words, must suffer damage if in the process the aroma is lost, or the tints and shades confounded in a general flatness and tameness of coloring. To meet the erroneous in debate, to adopt none but *honorable* artifices, according to the greater or lesser degree of pliability there is in the assembly. Concede nothing. Have no *double sets of opinions*—one for the initiated and another for the public. Too often, while the opposition is laying down that which he thinks is principle, he is counting so much per cent deposit for every share in the joint stock of modern wisdom.

Look seriously at every position assumed by the opponent and examine them, however shallow, with earnestness and patience. Joseph Cooke suffered loss of appreciation and prestige, when sitting in the World's Parliament of Religions, at Chicago, 1893. As pagan priests read or spoke, Mr. Cooke smiled, turned in his chair, shook his head, frowned, and in other ways disclosed his disapproval. How much light did he shed on the idolatrous land of the Hindoo by such an attitude? What *Christian* influence did he exert on the representatives of *heathenism* who sat with uncovered heads, listening with respect, acting with decorum and soberness, and weighing the evidence of the religion adopted in civilized, Christian America, and Europe? Fairness, candor, and appreciation are heavy weights in debate.

We do not mean simply to assume an attitude wherein we seem great because we *look* great. A man bought a parrot from a sailor with the understanding that it could *talk*. He soon discovered it could not utter a single word. He complained to the sailor.

"Can't talk?" said the sailor; "no, perhaps not—but look at him—he's a desperate one to think."

Some would-be-great men are like this parrot. They can't talk, or at least, if they do talk no one can make out what they mean. But they *look* as if they could think unutterable things. Shakespeare understood this class of persons:

There are a sort of men whose visages  
Do cream and mantle like a standing pond;  
And do a willful stillness entertain,  
With purpose to be dressed in an opinion  
Of wisdom, gravity, profound conceit;  
As who should say, I am Sir Oracle,  
And when I ope my lips let no dog bark.

Consistency suggests an attitude in debate which comports with the system defended or opposed, observing gospel proprieties, and courtesies. In the warmth of debate "keep cool." Recognize the Spirit of God, and its necessity in fighting the battles of right. Permit it to impart the solace of results, and help to keep in memory that the warmth of conflict will pass away, and only its facts remain.

But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.—2 Corinthians 10: 13.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Ephesians 6: 12.

Put on the whole armor of God, that ye may be able to stand against the wiles of the enemy.—Ephesians 6: 11.

Prove all things, hold fast to that which is good.—1 Thessalonians 5: 21.

S. W. L. SCOTT.

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## SIXTEEN DAYS IN THE INDEPENDENCE SANITARIUM.

The writer was a patient for sixteen days in the Independence Sanitarium; and it is my purpose to tell what I saw of its work for the sick and afflicted; with the hope that it might help others, and also give our people a better understanding of the good it is doing and of its present and future needs.

### WHAT I BELIEVED.

I believed I was in an institution that was built by commandment of God (see Doctrine and Covenants 127: 1, 2), to be "a place of refuge and help for the sick and afflicted." It was made sacred by the prayers and sacrifices of the Saints in this and foreign lands. The money came from the poor, as well as from those who have an abundance, and to spare, of this world's wealth. It came from those whose hearts' desire was to do good and be in harmony with our blessed Master, who went about doing good. I realized that our heavenly Father's statement was true, wherein he said, "where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick." This is one of the very important things not overlooked concerning the sick. The elders have access day or night to administer to the sick at their request; and due regard is paid to that part of God's holy law. Nonmembers often avail themselves of the privilege, and know of its beneficial results.

In the nurses, we believe we saw the highest type of pure young womanhood; no holier service could be rendered if done by angels than they were doing for the care of the sick and afflicted ones. All classes of labor in and about the institution is rendered by

those who are seeking to be the friends of God by making their lives conform to his holy law. The physician in charge meets in the chapel with those who gather to make the day's labor holy by commencing it with song and prayer. I felt that I was in an environment that was conducive to faith and a spirituality that would bring physical blessings and spiritual joy.

There are those who believe they see an irreconcilable conflict between the scriptural teaching in regard to the healing of the sick and the maintaining of a sanitarium. In the New Testament, Christ and the apostles taught the law, and observed it, and many were healed, but not all. In these latter days, with the coming of the angel message, the same promised blessings were announced, and from 1830 to the present time have been enjoyed. Many hearts have been made glad because a loving Father has heard the prayers of the humble, faithful souls, and healed them of their bodily afflictions; but not all have been healed who have asked. In these latter times, as well as in former times, all have not faith to be healed. Under those conditions, the Lord has provided that they should be cared for by kind and sympathetic friends and whether they lived or died they would still belong to God (Doctrine and Covenants 42: 12). In view of these facts, what should be our attitude toward the sick whom the Lord does not heal? To neglect them would be wicked, cruel, and conduct unworthy anyone claiming to be a child of God. The only procedure worthy of anyone claiming fellowship with our Lord would be to give them the best care possible within our power to give. The Sanitarium opens its doors to the afflicted ones, and they can have the service of honorable and skilled physicians and surgeons, and be cared for by nurses whose special training eminently qualifies them for the work they have to do.

### OUR PREJUDICES.

It often occurs that because of our prejudices against hospitals and surgical operations that we undergo years of suffering. One of our brethren who quite recently was a patient at the Sanitarium suffered for eighteen years. At times it was with the greatest difficulty that he could make a public address. A simple operation without the use of ether removed the difficulty, and he is now well and strong. The writer was afflicted for six months, and during that time my suffering was so great that I could do but very little public preaching. The operation caused me no special suffering, and I am now on the way to complete recovery.

I thought of the statement of Christ, when talking to the Jews who claimed to be the Lord's special people, "The children of this world are in their generation wiser than the children of light." While

some of our people seem to shun the Sanitarium as they would a pest house, those not of our faith realize its value and the excellent service that it is rendering the sick and afflicted ones, and avail themselves of the good to be received within its walls in time of need. The use of medicine seems to be a small factor in the care of the sick. The excellent care the patients receive, the food provided for them, is more nearly in harmony with God's instructions to us as found in the word of wisdom (Doctrine and Covenants 86), than we usually find in our homes; and this coupled with the spiritual opportunities and benefits through administration, makes our Sanitarium truly a place of refuge for the sick.

#### OUR YOUNG WOMEN.

A three years' course at the Sanitarium to become a graduate nurse, affords the young women of the church an excellent opportunity to prepare themselves for a life of useful service. Viewed from a financial standpoint this is much better than most occupations in the industrial world, and in a social way removes the individual from among the frivolous and thoughtless of the world and brings her in contact with people who look on life as a serious thing. The great number of our young women will some day be queens in their own homes, and this special training will be of great value to them. It will save them much worry, anxious care, and doctor bills. I will venture this suggestion, that unless the person *loves* to care for the sick, she better not enter the profession, because the chances of success will be greatly diminished. Those interested in this kind of service should correspond with the Sanitarium authorities and learn the conditions under which they can enter.

#### PRESENT AND FUTURE NEEDS.

While a patient, and on other occasions, in conversation with the house physician, I learned of some of the present and future needs of the Sanitarium. It is nearly four years since it was opened to the public, and during that time the linen has been constantly depreciating, until now they find themselves put to great inconvenience in caring for the sick. Various societies throughout the church that once furnished these supplies, should correspond with the management with a view to replacing those worn out with new ones, and others who have not in the past assisted, can do so now. Much could be done to help in the food supplies, by sending canned fruit; and this is especially true of those living within a radius of one hundred miles, where fruit is in abundance.

Saints should remember that the Sanitarium is not a local institution, but belongs to the entire church, and its patients come from remote parts of

our country. Last year the Bishop of the church paid about two thousand dollars for the care of missionaries, and members of their families, and others who needed assistance. Anything in the way of supplies and donations of money helps the church, the Sanitarium, and the afflicted ones. We should never look for a stopping place in doing good. Opportunities will be before us while life lasts, and as the Lord's work grows, greater demands will be made and greater sacrifices will be required at our hands. Such work is necessary in order that we might develop the Christ character within us, and partake of his divine nature as stated by Peter (2 Peter 1:4), for without attaining to that condition, we will not be fit to enjoy his companionship in the world to come, when he lives and reigns with his people.

While we are doing good in other ways, let us not forget the Sanitarium.

EDWARD RANNIE.

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#### 'ANOTHER'S EXPERIENCE IN DISTRIBUTING THE PRINTED WORD.

After reading the very interesting and instructive experience of Sister Macgregor in the distribution of gospel literature, I thought it might interest some if I gave my experience in that line of duty performed many years ago. I think it was in the early part of the year 1849; I was appointed to minister in the town of Dudley, in Worcestershire, England. I was a stranger there, and inexperienced. There was a branch of the church there of about eighty members, but they were spiritually dead, at least they seemed so to me, with some honorable exceptions. They had a good house of worship, called a chapel, but it was poorly attended. My duty, according to my appointment, was to occupy the pulpit during the preaching services of the week and on the Sabbaths, and distribute the printed word in the daytime, from house to house, throughout the town of several thousand inhabitants and many different churches.

I made it a practice to distribute one kind of tract from house to house one week, and on the next week call for it, and ask their opinions on the subject matter. Sometimes I would be rudely repulsed. I would kindly ask for their objections. Some in a boastful manner would tell what their objections were, feeling sure they could easily silence me and refute the doctrine set forth in the tract; and when they found the word of God was too plain for them, they would get mad and order me off their premises. Others in pity for my youth, and looking kindly upon me, believing that I was deceived, would invite

me into their house, lay the big family Bible on the table and proceed to point out what they thought were errors in the tract. I would listen patiently to them and then show them the beautiful harmony there was between the doctrine taught in that tract and the Bible. Some admitted the truth, but many rejected it.

I made no exceptions; I visited rich and poor, clergy and laity, during my six months of labor in that town. I preached in the open air at night during the week and in the Saints' chapel on Sunday. The task was not an easy one. The receptions I met with were various, but to me it was profitable, not in pounds, shillings, and pence, but in the education I received in coming in contact with all classes of men and women; enabling me to learn human nature, human creeds, and the power of God's word over all. I learned also to know my own nature, the necessity of curbing it, and the absolute necessity of relying on God for help, that God who never failed me in the hour of need.

I will relate one experience out of many. In one street I left a tract on the subject of baptism, in which tract the new birth was compared to the natural birth. A number of women having read it declared it blasphemous, and undertook to drive me out of town. On their failure to do so a Methodist minister took up their cause, challenging me to discuss the question there and then. I picked up the gauntlet, a mob gathered around, and when they witnessed the defeat of their minister, they got mad; but a friend was raised up, a man I had never known, and addressing the mob, he said, "Let that man alone; I heard him preach last night, and he preached the best sermon I ever heard in my life."

The mob ceased their rage, their preacher was silenced, and in a few days I buried my stranger friend in the waters of baptism. In after years he immigrated to this land and was favorably known in the branch of the church at Kewanee, Illinois, as Brother Joseph Whitehouse. I understand he has passed to his rest, as a faithful child of God. He will not be forgotten by me.

I will not weary you with more experiences, though I had many during my labors there. I rejoice to say that God used me as an instrument in reviving the work there, and when I was appointed to another field the branch at Dudley numbered one hundred and twenty Saints. Some of them have united with the Reorganized Church, among whom I recall the names of George Hicklin, Thomas Dugel, George Mantle, and Joseph Boswell. These I think were among the steadfast members of the church when I went there, and aided in the good work. I thank God that he never left the boy preacher to be alone.

May success from on high attend the distribution of the word, both orally and in printed form.

CHARLES DERRY.

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### THE EFFECT OF PERSECUTION ON RELIGION.

In discussing this question we find three principal phases that must be noticed. We shall name and consider them in their natural order. These three phases are: First, religion; second, persecution; and last, its effect.

The question, What is religion? is a broad one, and susceptible of a great variety of answers. Without divine guidance no two minds are likely to come to exactly the same conclusion as to what constitutes true religion. The Apostle James gives us a clew as to what religion really is. He says: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In this we find that pure religion is evidenced in two ways. By sympathy and assistance for others, as the unfortunate, needy, and afflicted; and by keeping one's self holy and pure, and untainted by the vices and follies of the world. Where you find these two evidences of religion in their perfection, there you find the religion of Jesus Christ in its purity.

Persecution may be regarded as the antithesis of religion. Instead of the helpfulness and holiness of religion, we have in persecution a seeking to afflict and harm, not because of crime or misdemeanor, but because of difference arising on account of religious belief or moral action. Persecution never comes from those who are the true followers of Christ. There is no room for the spirit of persecution in that heart wherein is enthroned true religion. Persecution has its root in division. So long as the primitive church remained an undivided body, persecution was from without; but when the church became divided, these conflicting parties persecuted each other.

Persecution is a result of believing that heresy or false teaching may be overcome and eradicated from among the people by subjecting the believer to physical or mental suffering. It may be that some persecutors have thought it an effective means of overthrowing the truth. But whether used against truth or error persecution is a poor weapon, as it harms the user more than it does him upon whom it is used. Used against what is assumed to be error, it shows nothing more clearly than the want of a better argument. It is not needed to defend the truth. Reason and argument will be a sufficient defense. As an early English writer has said, "Who ever saw the truth put to the worse in a free and open encounter?"

It may be a thought new to some that persecution has its effect on both the persecutor and the persecuted: the one, the persecutor, for evil; the other, the persecuted, for good. It is true that persecution can have no effect upon religion as we have described it, considered in the abstract; but the effect is upon the professor of that religion, and that is the light in which we shall consider it.

Professors of religion may be of two classes, the genuine, sincere, honest religionist, and the other, whose profession is an empty one and leavened with hypocrisy. One of the chief results of persecution through all the ages of the past has been to weed out the unstable or hypocritical. Only the thoroughly converted and firm believer will endure disgrace and suffering for the sake of a principle. The other class, when put to the test will deny their faith; none will die for the establishment of a lie when to speak the truth will save them. But those having an unshaken faith in Him who said, "Break not my commandments, even to save your lives," have endured all things.

Jesus has said, "Which of the prophets have not your fathers persecuted?" Another has said, "They that live godly in Christ Jesus shall suffer persecution." So from that time till now the fires of persecution have been burning. They blazed out fiercely and widely in the days of the Roman emperors, when in the ten great persecutions millions of Christians attained the crown of martyrdom; and later when apostate Christianity sought to promulgate the gospel of peace and good will to men by the destroying sword and excruciating tortures.

"Some suffered the violence of fire, some were tortured not accepting deliverance, that they might obtain the better resurrection, others had cruel mockings and scourgings, bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented."

We thank God that we live in a time and country where we are not called upon to pass through such scenes of affliction and suffering; but when we consider all the ways in which persecution has brought blessing we wonder if we will be as well off in the end as they whose voices ascend to the King upon heaven's throne, crying, "How long, O Lord, holy and true, dost thou not avenge our blood upon them that dwell on the earth?"

In many an instance since the time that the early Christians were scattered from Jerusalem, persecution has caused the spread of the gospel. To escape the bitterness and wrath of their enemies many have fled to other parts where their glorious hopes and

doctrines were not before known, and there they have spread abroad the reviving news of salvation. Persecution even in its most hideous form can not overthrow the church of God. "Nothing shall overthrow it, save it be the transgression of my people," is the oracle of God as found in the Book of Mormon.

In the same book we read a prophecy of events in the establishment of the Nation wherein we live. The Nation is founded by Gentiles who have gone forth out of captivity. It is true they had to come to America to escape the thralldom of priestcraft and the powers that would bind the conscience of man. That conscience which refused to be bound had to endure persecution, and deprivation of even the most obvious rights. And so we find that the principal settlements on the Atlantic coast in those early days were made by those who sought freedom to worship God. The Pilgrims come to Massachusetts, as well as the Puritans; the Quakers find peace in Pennsylvania and New Jersey; the Catholics seek freedom in Maryland; the haven of rest for the Huguenots is found in Carolina; Georgia becomes a refuge for many persecuted German Protestants; and Roger Williams finds "soul liberty," in Rhode Island, a colony of his own founding. Thus, as another of the results of persecution, we write, The founding of a great, liberty-loving nation.

Why should persecution be permitted by a just and merciful God? is a question often asked. It is answered by Alma. He says, "The Lord doth suffer that the people may do this thing unto them according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just."

With so many good effects coming from persecution it might be that we would come to think it a virtue were it not that there is the other side. There is the effect upon the persecutors, those inhuman monsters and human devils who have gloried in cruelty and excruciating tortures. Therein results the hardening of their hearts, and their ripening in iniquity preparatory to a harvest of damnation in contrast with the glowing brilliancy of the glorious virtues that have ennobled the lives and deaths of the faithful martyrs. So, in a word, we may say that persecution both justifies and condemns.

R. J. FARTHING.

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You can not dispose of a great man by traducing him; you can not get rid of a great question by ignoring it; you can not thwart a great purpose by misrepresenting it. The man, the question, the cause, persistently recur, and will not down.—Doctor W. C. Abbott.

## Of General Interest

### ZION CITY CHURCH ACTIVITY.

The following, from the *Chicago Record-Herald*, for July 21, is an indication of the activity of the church at Zion City, Illinois. The *Record-Herald* is considered reasonably reliable, and this report is in all probability correct especially in the main facts as presented.

Yesterday was Wilbur Glenn Voliva's busy day. Among other things the overseer of Zion kissed sixty-six babies and kept his eye on a barrel while 4,250 persons marched by and tossed in their sacrificial offering.

Voliva announced he receives more money than any other minister in the world. If he personally counted all he received yesterday he hasn't been to bed. The barrel was almost half full when the procession was over, and it was estimated that it contained several thousand dollars.

But kissing the babies, thereby consecrating them in the faith of the Christian Catholic Apostolic Church in Zion, and counting money were not the only achievements of the overseer. He also ordained two apostles, twenty-six deacons, thirty-four deaconesses, and received ninety-two persons into membership.

Eustace L. Carey and Francis M. Royall are the two apostles, the first ever created in the organization. Overseer Voliva announced that as soon as divine direction points out the men he will ordain ten other apostles. Then, he said, the restoration of the church will have been accomplished.

The occasion for all this activity at Zion City was the closing of the annual feast of the tabernacle. The faithful formed in line in a grove at the edge of the city and marched to Shiloh Tabernacle. In the procession were two Zion bands, the Zion Guards, the Restoration Host, the Zion trained nurses, and about one hundred robed officials.

Voliva announced the church soon would have a fleet of steamers engaged in world commerce and a flock of gospel trains running all over the United States carrying preachers and converting multitudes.

Yesterday probably was the busiest day Zion City ever knew. In number of kisses and coins Voliva is said to have broken every record of his predecessor, the founder of the church, John Alexander Dowie.

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### SECTARIAN EVANGELISM AND INEFFICIENCY.

The following, written by Reverend W. E. Biderwolf, and appearing in the *Christian Herald* for July 9, sets forth vividly not only the evangelistic problems but also the inefficiency of modern sectarianism.

The discussion of the subject of evangelism is far more important at this particular time than even the majority of the most ardent churchmen may perhaps be inclined to think. What is meant by evangelism? What phase of evangelistic work is uppermost in the minds of those asking and those attempting to answer this question? I warrant it is not individual evangelism. There is no problem here. Individual evangelism is not a thing to talk about; it is a thing to do. The pity is that more of us are not doing it.

I warrant it is not pastoral evangelism. There is little if any problem here except what to do with the pastor who is not evangelistic. Neither is there any serious problem con-

nected with evangelistic work done by the denominational evangelist working within the lines of his own church; no problems at least but what are comparatively easy of solution. While it is true that many of the weaker evangelists are doing or are attempting to do union evangelistic work, it is also true that most of the stronger evangelists are not for various reasons doing denominational work. And there are reasons, many of them, though not pertinent to the present discussion, why union work far more than denominational work is calculated to meet the present-day demands of the kingdom. And I warrant it is to this kind of evangelistic work more particularly that men's minds are reverting, when they think of the discussion now under way. It is well to understand clearly the main issue.

Now, there are two things to be said just here:

First. In the writer's mind much of the hope for the coming kingdom lies in the combined effort of the pastors grouped in the various towns and cities in a heroic, earnest and sometimes oft-repeated campaign of sane and thorough evangelism. Some may take exception to this, but the limits of this discussion will not permit us to argue it. My belief is based on the record of the past. That record, so far as numerical increase is concerned, is humiliating enough as it is, but what would it have been apart from such work as we are discussing? Let the minister who harps so continually against evangelism face that question squarely and answer it fairly.

In connection with the Men and Religion Forward Movement, in which the writer had the privilege to serve as dean of the Evangelistic Message, a survey of church life and activities was taken in nearly three score of the largest cities of the land, and the charts, made up from the figures presented by the pastors themselves, revealed the fact that by far the largest additions to church membership on confession of faith and otherwise have come about as the result of public evangelistic services; and in every case, without one single exception, the year or two following such effort was characterized by larger accessions and keener activities and heavier benevolences than had been the case for many years prior to the series of successful union evangelistic services. These facts speak for themselves.

Second. It is, however, exactly in regard to this kind of evangelism that the most serious problems present themselves. There must be a greater harmony between the pastors and the evangelists. There is at least one crying need of the times. What could speed the kingdom more? But this harmony is lacking. There is prejudice, jealousy, suspicion and antagonism. Why? Because the ministry is wrong? No. Evangelism is at fault. And certain aspects of evangelism must be altered, certain features must be eliminated, certain faults must be remedied before confidence on the part of the pastors can ever be secured, or the desired cooperation attained. The trouble is just there.

Now, what is the remedy for all this? We answer emphatically: Federated church control! This and this only will relieve the situation. Evangelism has always suffered through its own mistakes, and it always will, until it is brought within proper ecclesiastical direction. Doctor Torrey says: "We have too many organizations now." Then let us get rid of some of them, or all of them, and get together in some way and do business. Mr. Mahood says, "The probability is that men who are abusing this holy office would be the first to thrust themselves into such an organization, and the purpose of the organization would be at once frustrated." Not if it were rightly officered by pastors and evangelists with proper ideals. Mr. Bromley says: "It would merely shift the problem." Well, it's time to shift it somewhere; we can not let the situation cure itself. It has

had time to do this and it has failed, and, some want us to believe, miserably so. I believe God is calling to the church to-day to take charge of evangelism and the work of the evangelist, just as she has always taken charge of the pastor and his work. The *modus operandi* we can consider later. Not a few men in the pastorate and the evangelistic field have fairly well defined ideas in regard to this. But it is as certain as the rising and setting of the sun, that we shall never get very far out of the present discouraging situation until we make some thorough, carefully thought-out effort to do it. I trust the discussion will be continued.

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## INDEPENDENCE VACATION BIBLE SCHOOL.

Referring to the Vacation Bible School conducted in the Saints' church at Independence, Missouri, and under the direction of Brother W. E. LaRue, the *Jackson Examiner* for July 18 says:

The Vacation Bible School in the Stone Church, which opened Monday morning for six weeks' term, closed its first week yesterday under very auspicious conditions. The enrollment, which was 250 on the opening day, had grown to 320 on the last school day of the week.

Naturally this is very gratifying to W. E. LaRue, the principal, and all who take part as teachers or as pupils. The kindergarten department numbers 101. These are from four to six years old. The children in the other departments are from six to sixteen years old. There is about an equal number of girls and boys.

One of the departments is the making of hammocks. This is in charge of Principal LaRue. He said last night that 57 boys were taking this course. Mr. LaRue has had much experience in New York City in this kind of school work.

"I want you to make plain to the public," he said, "that this is not a sectarian school. We are affiliated with the general movement known as the National Vacation Bible School work, which is conducting such schools all over the country, several being in Kansas City. All are invited to attend, and there is no charge for the tuition."

## Mothers' Home Column

EDITED BY CHRISTIANA SALLYARDS.

### One of Life's Problems.

"Can two walk together, except they be agreed?"

"To walk together as friends, companions, mutual helpers, two must be agreed; their aims and purposes in life must be identical. Applied to matrimony, this truth assumes a most serious aspect, seen often too late by those most concerned."

"We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ."—Doctrines and Covenants 111:1.

"No girl in the church should consider any man eligible to her life companionship who is not a true, virtuous, honorable man. If she holds in high regard the faith of our Lord Jesus Christ, she should know that she can not find in any man who is not also in the faith the full sympathy, comfort, and help she will often need."

The above extracts have been culled from an article recently published in the Mothers' Home Column. The questions asked and the application made are worthy of serious consideration. The problem is nearly as old as the human

race. The question as applied to matrimony truly "assumes a most serious aspect," and it is equally true that this is "seen often too late by those most concerned."

The ideal condition is that young men and maidens of like faith should wed and bring forth children strong in the faith of our Lord Jesus Christ. Every intelligent Latter Day Saint sees the ideal, but unfortunately few attain it.

The church is in a fragmentary condition. In many districts there are but few branches, and among those members it sometimes happens that not all measure up to the standard of manhood and womanhood required by those of opposite sex. We are all creatures of association, and we find it necessary to mingle and mix with people of every shade of religious faith and with some of no faith at all. By our nature and constitution it is ordained that human beings should marry; it therefore follows that if the ideal man or woman fails to appear, the one approximating to the ideal is likely to be chosen.

The lesson taught by this is that of carefulness. We can not all have the best of which we have conception. There are prizes in the world, but the competitors are many and it is the masses that are to be served. People of our own faith are in the minority, and we have not gathered in all the good people, or succeeded in making all of those who have entered into the fold spiritually wise.

It is very true that those who marry out of the church are "considered weak in the faith"; but this alone does not prove it, although some may think it does. The writer had the good fortune about thirty years ago to marry a sister in the faith, while as yet he was an outsider and by some considered an opposer. I am certain this sister was not weak in the faith, although, I presume, she was considered so.

How true it is that "no girl in the church should consider any man as eligible to her life companionship who is not a true, virtuous, honorable man." It is a great pity that all young men and maidens in the church do not measure up to the true standard of manhood and womanhood in Christ Jesus, but if they did it is possible that even then some would find it necessary either to resign themselves to the single state or else take the alternative of marrying out of the church.

One who marries out of the church should count the cost, and having done so should patiently endure the result of that difference which necessarily exists between those of opposite faiths; but it is well to remember that one who truly accepts Christ as the true standard of manhood, although not in the faith with us in the strictest sense, is nevertheless a good man and can not be other than true, virtuous, and honorable, and for this we may be truly thankful.

Yours in the faith,

X. Y. Z.

### In the Faith.

What is it to be in the faith? It is to be a follower of that which is true.

There are those who are in the faith who are not identified with us in the latter day work. They are in the faith in their acceptance of the fundamental principles of righteousness, in their ideals and standards of morality. They do not know the latter day work.

We say again that it is well to marry in the church; it is highly necessary to the happiness of an earnest Latter Day Saint to marry one who is in the faith, in the sense that he is a follower of that which is true. Such a one will accept our latter day message when he understands it and perceives the truth that is in it.

This accounts for the happy results that so often follow

marriages contracted between those of the church with those not of it. It is marriage between those who are both in the faith in the sense that both are seeking to follow that which is true.

### Marrying Out of the Church.

A young man who was of the church married a young woman who was not of the church. He did so after he had prayed for direction in the matter and had received that which encouraged him to take the step he did. The maiden of his choice was of a gentle, true, earnest spirit, whose only thought was to do what she perceived to be right. The young man married in the faith, and his wife came into the church.

A young girl of the church married a man not of the church, a man who proved to be of worldly disposition. He rejected the light, which presented itself for his acceptance; his influence and example prevented his children's receiving their mother's teaching; he finally deserted home, wife, and children for the companionship of one not his wife. In this instance, the marriage was between one of the church and one not of the faith. It was a wedding of the righteous with the unrighteous.

Marry in the faith. Marry one who is trying to be a follower of Jesus Christ, one who is willing to accept as true that which his reason sanctions. If in the church, he will grow in it and will develop in righteousness; if outside of the church, he will come in, for he is in the faith, a follower of that Spirit which leadeth and enticeth to do good.

He is in the faith who is following Jesus Christ; it may be near, it may be farther off. One who loves Jesus Christ and enjoys his service can not find the deepest happiness with one who denies him and turns his attention and affection to the passing things which pertain to the present.

### A Friendly Letter.

Though not of the juvenile class, I wish to express appreciation of the new paper, *Stepping Stones*, which has recently come to us as a new member of our household,—silent, and yet bringing with it a sweet breeziness of a May morning, so that the aged and those nearing that stage may not forget their youthful days.

Do we not all rejoice that the editor who has led the children for so many years has seemed to have forgotten those accumulated years and takes her place in the new paper displaying the same mental talent and beautiful adaptability of much younger days! How sweet to her will be the "Well done, thou good and faithful," when she passes to the other stage of action.

I have often thought of an item she wrote me years ago. In a dream one who has passed into the beyond appeared to her and said, with sincere approval in his voice, "You are giving your best blood to the children." She wrote me that she felt greatly encouraged on hearing those words. May the relinquishing of one branch of her work give rest and strength to remain with the children longer than she otherwise would have been able to do.

We welcome *Stepping Stones*, and though attention has been given this new child of the church, the little tots have not been neglected. Their little paper, all their own now, seems more sweet and childlike than before, and this childless, companionless home welcomes the little tots as well as the older children. They all have their place in my solitary life. I could not hear the cute sayings of little ones, but I can read them from their paper, and in this way I keep the little ones with me and hope not to forget their innocence and joy.

The work of the tots, the juvenile department, the Prayer Union, the Woman's Auxiliary, and on up all through the department are stepping stones, as I see them, given of the loving Father for his children by which they may climb up and up, according to their need, until they attain a thorough knowledge of the things pertaining to the kingdom of God on earth; and that knowledge will be stepping stones in the life to come.

We know our Father will give here in this life as much as we his children have desire and ability to receive and retain.  
E. B. BURTON.

### "When Your Hair Is White as Snow."

Before me lies the *Zion's Hope* for August 3, and in it there is a little story simply told, which leaves in a reader's mind the beautiful picture of a little white-haired minister of the gospel, memory of whom is associated with things kind and pleasant and cheery.

And the story leaves also in the mind an opposite picture, that of another white-haired man, but one rude and unlovely, a man unfortunate in having lost his right arm, more unfortunate in being stained with tobacco, most unfortunate in not having inherited or acquired that gentleness and courtesy which would have made his presence pleasant despite his maimed condition.

At the close of the story the question is propounded, "Now, children, when your hair is white as snow, which man do you wish to be like, the gruff old peddler, or the kind-hearted preacher?"

What are we helping the children to be "when their hair is white as snow"? What are we doing to help them? Are we teaching them to be clean, pleasant, and kind? Are we pointing out to them the beautiful things in life? For life holds much beauty and gladness for those who have eyes trained to see and hearts taught to respond.

To look for things beautiful, to be beautiful in heart is the great mission of life. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

Are these the things of which we think and of which we talk with our children, or with our neighbors in our children's presence? These are the things that build up. They are better for our children to hear from our lips than gossip, harsh criticism, fault-finding, cruel jest, or mocking ridicule.

Toward what are we tending? What will we be when our hair is white as snow? What are our children learning from us? What will they be? The time is now to think of these things.

### The Prayer Union.

SUBJECT FOR THE THIRD THURSDAY IN AUGUST.

Our missions and missionaries in all places. Especially remembering the Lamanites; for the fulfillment of the prayers and prophecies of their forefathers. For the Jews in Palestine and for scattered Israel, that the glad tidings of the gospel may reach them all.

Book of Nephi 9: 77-83, large edition. Memory verse, Nephi 5: 49.

### NOTICE.

Dear Sisters, I repeat the request that you mail your requests for prayers directly to Sister Salyards. When sent to me, they must be remailed, which is needless expense to me. Your name on a card sent to Mrs. Eleanor Kearney, 926 South Main Street, Clinton, Missouri, is enough for recording.  
ELEANOR.

## REQUESTS FOR PRAYER.

Sister Martha Schofield, of Manchester, England, asks the sisters of the Prayer Union to pray for her son, William Schofield, who is in South Africa, belonging to the Royal Engineers. She has not heard from him for three months or more, but heard through a lady that he had been taken to a hospital, suffering from a serious nervous breakdown.

Sister M. A. Evans, of Schell City, Missouri, requests prayers. She does not state her trouble, but the Lord knows it and may he give grace in her time of need. Sister Belle Wright, of the same city, asks us to pray that she may be given health and strength for her duties.

A sister who withholds her name desires our prayers that she may be relieved from present conditions which are contrary to the word of God, and that her afflictions may be removed in the Lord's own time and way. May God bless this tried sister who may not openly speak to us of her sorrows.

A sister sends in a request for a dear friend who is not of the church, but who is a conscientious, praying woman. The afflicted woman is troubled at times with insanity. The request is sent in with her sanction. May God grant the blessing of an unclouded mind to this suffering child of his.

From Battle Creek, Michigan, comes a request from a sister who is paralyzed. She has been an invalid for twenty years, has been a member of the church for six years. There is no branch of the church where she lives, and she can not go to other places where there are branches where she might receive administration. So she appeals to the Prayer Union, and may her appeal meet with sympathetic response. Her physical condition at times affects her mind.

Brother and Sister Prettyman, of Knox, Indiana, ask the prayers of the Saints in behalf of their son, Charles Alma Prettyman, that, if it be God's will, he may be restored to health and enabled to do his duties in the church and in his business. His wife also is in need of our prayers, her health having suffered from her efforts to carry on the business which devolves upon her in consequence of her husband's sickness.

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## Letter Department

### Curtis--Elmore Debate.

On June 8 Brother J. F. Curtis and the writer arrived at Lucerne, Kansas, to meet Elder Elmore, of the Church of Christ, in debate, on the usual church propositions, each disputant affirming the scriptural identity of his respective church. The debate commenced on the ninth, in a school-house south of the little town, as there was no other building in the village suitable. Very little of our preaching had been done in the neighborhood, so our views were new to most all in attendance. Not so with the church represented by Mr. Elmore, as they have been preaching in that part for some years. The people were very fair-minded, however. Elder Elmore is much more of a gentleman in debate than is Elder Roberts, of the same church.

Brother Curtis affirmed our proposition first. In defining his proposition he presented it clear to the understanding of all, keeping nothing in the background. Elder Elmore made no attempt to answer Brother Curtis, only on a few points, and even these efforts were fruitless, as Brother Curtis is a strong man in answering his opponent.

Elder Elmore made the statement that he could prove that Joseph Smith was the author of polygamy, but he would not unless some one asked him to do so. Brother Curtis asked him to do so if he could, so he tried, one evening being devoted to the undertaking. But he failed, and was answered

completely. He made no reference to the matter again, so we suppose he realized the failure.

Reference was made to D. H. Bays's book, *Brother Curtis* handled it as if it were a primer, showing that Bays was on record as saying that the Latter Day Saints were true. The way Brother Curtis handled the matter made Bays a very poor witness for Elder Elmore.

The healing of the blind sister, Fannie Earnest, was brought up, with the statement claimed to have been made by D. H. Bays to the effect that he talked with Sister Earnest's husband about her having been given her sight when she was baptized, and that the husband had said she never was blind. Brother Curtis gave Elder Elmore the names of people who would testify that she was blind, and was healed. Brother Boyd, formerly of Creston, Iowa, now living near Lucerne, Kansas, arose and said he was there at the time of the baptism of Sister Earnest, and knew she was blind, and was healed. This unlooked for statement of Brother Boyd made a deep impression on all the people, and we thanked God that all the Saints were not gathered, at present, at least, to Independence and Lamoni. I find, as a rule, that scattered Saints are workers, and the good they do never will be known till the roll is called up yonder, or wherever it is called.

Elder Elmore on his proposition said as little about his church organization, doctrines, and spiritual blessings as possible. He followed the course pursued by his brethren of the same faith. I presume he would be counted sound in the faith of the Church of Christ, so called. He certainly is not sound in the faith of the church of the Bible. He would not stand by Campbell or any of their books. Brother Curtis brought their books to bear in deciding their standing as a church. He brought out their organization, doctrine, etc., in a way that everybody could see what they were teaching as a plan of salvation.

When the Christian System was read to show that they had a discipline and when it was urged that they should not make fun of other churches for having disciplines, Elder Elmore said he did not teach these books, and their membership did not know they had them. Brother Curtis came back hard and heavy by saying, "Why don't you teach them? You sell them and publish them!" At the close of the debate some of the members of the Church of Christ came to Brother Curtis and asked to see the Christian System, making the statement that it was a book their enemies had written against them.

God was surely with us in this debate. The Spirit was in evidence as a witness that Brother Curtis was standing for the truth. He was wonderfully blessed. The people were all with us, except a few of the Church of Christ people.

Brother Curtis and the writer were cared for splendidly by Mr. Shoemaker and family while engaged in this contest. He has been state senator in Kansas two terms. He is a splendid man. May God lead him to the light.

Truly in bonds,

J. ARTHUR DAVIS.

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MISSOURI VALLEY, IOWA, July 18, 1913.

*Editors Herald:* We have a branch of about one hundred and thirty-five members, and are striving to do the best we can. We have no church building here yet, but have bought a lot and have it paid for, and hope to build in the near future, if the Saints will do their part, as we believe they will. We have some good, faithful members here, who desire to do all they can, while others are slow and indifferent. It is our desire to see the work prosper here as well as in other places, for it is the power of God unto salvation, and the

reward is at the end of the race. So it is our duty to labor in the way our Lord would have us do.

There is room for all to labor in this work, and if we do this and improve the talents God has given us he will give us other talents. But if we do not, he will take away that which he has given us and give to another. We can not stand still in this work; we will go backward or forward; so let us labor together, all of us, for the advancement of this great work.

The Sunday school needs your assistance. While we are not disappointed in the Sunday school and Religio, yet we feel we should have the support of every member along that line. So let us labor together all over this broad land, for the advancement of the cause; for it will be the means of bringing souls into the church and kingdom of God. That is what we all want to see, more members, better members, better officers, and better Sunday-school teachers. We know that the time will come when the same Jesus who came to save the world, whose lifework here was for the betterment of mankind, will return again to reward his people.

We are all free to sing that old song, "We will follow none but Jesus," so let us follow all the way and try and save souls by living the lives we should live, as well as by preaching the gospel of Jesus Christ.

We have been laboring and praying for many years that a reunion might be located here, and it was with joy that we read the announcement of the reunion to be held here August 22 to 31. We believe there will be much good done by this reunion. We hope that everyone who can will attend the full time. We hope and pray that the Lord will be with us and bless us while we are assembled together, and that the Saints here may be united and labor in the one cause, for it is well said, United we stand, divided we fall; and again, If we love the brethren we are in the narrow way.

Let us keep our lights trimmed and burning, so when Jesus comes we will be prepared to meet him, and live and reign with him a thousand years here on earth.

Your brother in Christ,

MYRON HIRST.

KEOKUK, IOWA, July 24, 1913.

*Editors Herald:* I wish to call attention of the Saints in Eastern Iowa, Kewanee, and Nauvoo districts, that we hope all will make an effort to be at the joint reunion beginning August 22, at Montrose, Iowa, just across the Father of Waters from that noted and historic spot, Nauvoo. Order tents of C. J. Dykes, Muscatine, Iowa. Send in order early. Good train and boat service.

We hope to see as many of the Saints present from each district as can possibly come. May the Saints all strive to make this a spiritual feast.

In gospel bonds,

CHARLES E. HARPE.

COLUMBUS, OHIO, July 29, 1913.

*Editors Herald:* I leave to-day for my far-away mission, and it is with a very sad heart that I part with loved ones to go so far and to be gone for so long a time from them. It will take about five weeks to get a letter from home and many things happen during that time, hence it is that it requires great confidence in God to leave your loved ones entirely to his care.

Brother C. Edward Miller and I will sail on August 20 on the Royal Steamer *Tahiti* from San Francisco, California. Will stop off at Papeete, Tahiti, and spend about a month with the brethren there; thence, to Wellington, New Zealand, on the next large steamer that comes along for Australia. Expect to arrive in Sydney about the last of October, or the first of November. My post-office address in Australia until

further notice will be in care of William Ellis, Cathrine Street, Draper Forest Lodge, Sydney, New South Wales, Australia.

I was called to Middletown to preach the funeral sermon of our worthy brother, Thomas R. Wren, who died on the evening of the sixth day of July, just forty-seven years to the day that he landed in New York. He was born in Maidstone, England, April 18, 1840. He and his loving companion with their two daughters, Edith and Mrs. Coddington, always kept an open door to the servants of God, and that for many years. Many of the traveling ministry of by gone years will remember Brother Wren.

With best wishes to all of the Lord's people

I am your brother in Christ,

GOMER T. GRIFFITHS.

MONTROSE, IOWA, July 28, 1913.

*Editors Herald:* It has been some time since Montrose has been heard from through the columns of the HERALD. It may be possible some would be interested in what is going on down here in the corner of the grand old State opposite the old historic town of Nauvoo.

The writer was ordained a priest last October, and as there had been no priest in our branch for several years, I was at once put in charge of the work here.

I am truly thankful for the gospel and for the little ray of light which I enjoy. There are but few active workers here, but I have been trying to do all I can to keep the Saints together, and to arouse an interest in those who have become careless and unconcerned.

There is a thought along the line of "social purity" which I have often expressed to our people, and it may be a help to some who may chance to read these lines: If everyone of our young men and women would band themselves together in the bonds of Christian fellowship, and always do that which is right, always be found in their places at church whenever service of any kind is being held, and take some active part whenever the opportunity affords, instead of being seen at the Sunday baseball game, the moving picture show, the public dance, and many other questionable places of amusement, then they would enjoy the sweet influence of the Holy Spirit and they would be so happy in the service of the Master that they would have no desire to partake of the pleasures of the world, seeing there is no comparison between the two. This would work such an influence over those with whom they come in contact that it would be hard to estimate the good that might be done.

We are looking forward to the reunion to be held here by the tri-districts, viz, Nauvoo, Eastern Iowa, and Kewanee, which begins August 22, and continues ten days. It is expected that a number of strong men of the ministry will be present.

It is doubtful if any other place possesses as much historical advantage and scenic beauty. From the Iowa shore of the great "Father of Waters" we have a panoramic view of the old historic town of Nauvoo, which all Latter Day Saints love to visit. The lake, created by the erection of the great dam at Keokuk, extends to Montrose and gives advantages for boating, bathing, sight-seeing, etc. The formal celebration of this great water power dam, one of the largest in the world, will take place during the reunion. These opportunities, together with the benefits derived from the church services and the association of Saints, should be an inducement for many to come at this time and enjoy an outing. Remember, some of the opportunities will never occur again. Cancel other dates and come to Montrose.

In conclusion will say, I love this latter day work, and am striving to let my little light shine, as we are commanded in Matthew 5: 16.

I want to ask the Saints, especially those who know me best, to pray for me that I may be more enlightened, and receive wisdom and knowledge in this great latter day work.

Yours faithfully,

JOSEPH H. REED.

### Extracts from Letters.

Mrs. G. A. Price, Shedd, Oregon: "I enjoy reading the letters from the Saints in the HERALD. We are isolated here, our nearest branch being in Portland, I believe. I know of no Saints near except my own family. I have been a member of the church for about twenty-two years, and have had several experiences during that time the world could not believe or understand."

F. M. Arnold, Mapleton, Kansas: "We have been enjoying the privileges of a branch this summer. It is the first time I ever had such an experience. The branch is large, and, like our people in other places, the Saints are friendly and of humble deportment. If there are any Saints living in the rice country of Arkansas I would be pleased to hear from them."

E. Beam, Punxsutawney, Pennsylvania: "The reunion held by the Toronto Saints at Low Banks, Ontario, was one not soon be forgotten. The Lord's presence was manifest on several occasions, with the gift of tongues and interpretations. The association of the Saints in prayer meetings and other services were marked by devotion, helpful and inspiring to anyone desiring to be built up in this great work."

A. H. Christensen: "The reunion and conference of the Western Oklahoma District convened at Lander's Grove, south of Calumet, July 18. A larger attendance than last year was had. About one hundred fifty Saints camped on the grounds. What we call 'good meetings' were the rule. Some of the Lamanites were with us. The work is growing in Oklahoma."

E. W. Nunley, Caldwell, Texas: "Not long since I notified the people through the HERALD that I had an engagement to meet a Free-Will Baptist to hold a series of meetings with him, at his suggestion. I promised to give the people the result after the meetings were over. I went to the place appointed, but the Baptist preacher did not materialize. I commenced meetings and continued them for nine days. Before the meetings closed, I learned that the preacher had joined the Missionary Baptist Church. I heard that one of them said that it would not do to attend our services, that if they did, we would be sure to get them, consequently they stayed away. I preached eleven sermons at that place, had large attendance and interest from start to finish. At the close of the meeting the people urged us to return and preach again for them."

Leroy Colbert, Chetek, Wisconsin: "The largest reunion ever held in the State was the one just closed at Chetek. About one hundred and thirty people camped on the grounds. The sermons were very good, and much prejudice has been overcome. The new dining hall twenty-four by fifty-four feet and the auditorium forty by sixty feet were taxed to the limit. A refreshment stand will be constructed before next season. The buildings are all of the best material, dressed on all sides, insured for one thousand two hundred dollars. Buildings and grounds are electric lighted. We expect in two years to be free of debt. We own the full equipment for

dining hall, own beds, cots, and hope if it be God's will next year to own our tents. At the conference the following officers were elected: President, B. C. Flint; vice president, A. L. Whiteaker; secretary, Sister Fisher; member standing auxiliary committee, Sister Isabell Richardson. Thirteen were baptized."

## News from Missions

### Australia.

In the town of West Maitland, New South Wales, a great flood has wrought much destruction. Many people lost their homes; houses, furniture, farm implements and railway lines being washed away.

Brethren Davis and Robertson, before they left, Western Australia for America, via the Holy Land, managed, with the help of several other brethren, to complete a small church in Subiaco, which the Saints there were in great need of.

Since we lost Brethren Pitt, Davis, and Robertson, we have also lost Brethren Barmore and Cornelius, who sailed for America, via the South Sea Islands, in April. At the Islands they were to be joined by Brother and Sister Pitt.

Brother Barmore was born in America, coming to Australia in 1902. After spending eleven years in missionary work he has returned to his native country. Brother Cornelius was born in Australia, and was an elder in Hamilton West Branch, New South Wales. Both these men were faithful workers and were well liked by all who knew them. They will be greatly missed by all their friends.

Debates between our elders and representatives of other religious movements are of frequent occurrence in Australia, with the former always victorious. Many people who were strongly against the church are taking interest in it now. Several have been added to our number lately, and it can be seen that the work is progressing surely, if slowly.

In South Australia the Mormon elders have been hard at work, but the authorities have prohibited their street preaching. Several times they have been escorted to safety by police. Our elders are taking advantage of conditions there to show the difference between the two churches. It is to be hoped that they will prosper in their work among the people, who are giving them a good hearing.

JAMES R. BECKENSTEIN.

## News from Branches

### East Saint Louis, Illinois.

Inclosed you will find a copy of the *Evening Sun*, announcing the Latter Day Saints winners of the first prize in a contest of churches, lodges, and individuals in this city, a \$650 Nelson player piano or a \$750 Baby Grand piano. The branch is elated over the victory. The writer being very pessimistic in the start, must confess that the honors belong to others. Charlie Carl, eleven years old, and Olive Carl, nine years old, nominated the Latter Day Saints. Charlie worked about a month with little or no help. Then Frances Carl, his mother, Willis F. Carl, his father, and Elsie M. Barraclough took up the work. These four took in over 350,000 votes by getting paid up subscriptions to *The Evening Sun*. There were a few other Saints who offered some highly appreciated assistance: Sisters Richard Avery, Sarah Dickens, Anna Cozby, Flora Smith, Ruby Graham, and Alice Dickens.

I have often said every child has his influence, and every act or effort its effect. But little did I think that there was a possibility of getting anyone of the five pianos, with a branch of 170 Saints in a city of 80,000. And then to carry off first with a lead of over 120,000 votes! We marvel at the result of the children's "faith."

We feel that it is also a tribute to the standing of the Saints in the city. Among those who contributed to our list through Sister Barracrough's solicitations were the mayor, the recorder, and a number of the principal business men of the city. Brother and Sister Carl also solicited the best business men of the city, men with whom we are acquainted and doing business.

Now, to the condition of our branch. Things are moving along very nicely, generally. We have a live and wide-awake set of officers. The little boy of Mr. and Sister Coonce, of Tunnell Hill, Illinois, Aaron Bernard, was blessed Sunday, the thirteenth, by the writer and W. C. Carl.

Since writing last we have been favored by the visits of Elders-J. W. Rushton, Albert Carmichael, Dowker, Sparling, and Hale W. Smith. The latter stayed over a week, during which time we enjoyed the privilege of his services.

A dream of his childhood was literally fulfilled in our presence. When sixteen years of age, sixteen years ago, he dreamed that George M. Vandel (then a boy at school) introduced him to an audience as the speaker of the hour. Brother Vandel, now an elder, was in charge when Brother Hale came, and introduced him to the Saints, fulfilling the dream. Another testimony was borne by Brother Smith. Before going on a mission to the West, after prayer, his father (our esteemed Prophet) warned him of danger ahead, and admonished him to heed the impressions of the Spirit. Before reaching his destination he was impressed to get off the train, which he did. The train was wrecked, and a number killed in the car which he with others, had occupied.

We enjoy the visits of our passing brethren.

In bonds,  
G. F. BARRACROUGH.

### Chicago, Illinois.

#### CENTRAL BRANCH.

There have been many pleasant happenings and many good times with us that might have been reported during the past few months. One of the sisters in Oklahoma wanted to know if the people of Chicago had gone to sleep. No; just the opposite; they are wider awake than ever, but the correspondent has just got out of bed.

Two children were baptized a couple of weeks ago by Brother H. P. W. Kier and confirmed by Brethren J. C. Foss and Kier. The confirmations were wonderful. It was said by many that they were the grandest confirmations that they had ever witnessed. Mrs. A. L. Crippen was baptized on Sunday, July 13, by Brother D. E. Dowker, and confirmed by Brethren McGahan and H. P. W. Kier. On Sunday, July 20, Brother Smith, of Hammond, was ordained an elder.

Our Wednesday evening prayer services have been a grand success lately, the young participating as well as the old. These meetings, as well as the Sunday morning young people's prayer meetings, have been a source of inspiration to many of the young.

The speakers of the day, Sunday, July 27, were Brethren H. P. W. Kier and D. E. Dowker.

Yours in gospel truth,  
CLARENCE L. WAINWRIGHT.

### Bay Minette, Alabama.

We have a good Sunday school, prayer meeting on Wednesday night and Religion Friday night. We have preaching every first and third Sundays.

Our membership is growing. There have been a good many baptized this year. F. M. Slover preached Saturday night of the 5th, and Sunday morning and evening of the 6th of this month. A. E. Warr preached at the Red Hill Schoolhouse the first Thursday and Friday nights of this month.

I was baptized June 18, the last day of conference, by A. G. Miller and was confirmed by W. L. Booker. I enjoy this great latter day work. I am only fourteen years of age. I ask an interest in the prayers of the Saints that I may overcome.

Your sister in Christ.

ALLIE WIGGINS.

### Wilmington, Illinois.

The writer is not connected with the Wilmington Branch, but has come in touch with them quite frequently of late, and believes that the activity manifested in that part of the country merits mention.

A few weeks ago Elder Jott Bronson, who is commander in chief of the missionary work there, called upon us to assist him. Elder James Kier accompanied the writer, and delivered a forceful sermon on the apostasy and the restoration. The following evening we delivered a lecture on the Book of Mormon, illustrated by quite a number of beautiful views through the stereopticon machine, showing the ancient American ruins. A tent had been ordered, but did not arrive, consequently our services were held in a lodge hall. The meetings were very well attended.

Last Saturday and Sunday the writer was again on the ground, this time on request of Elder F. G. Pitt, who had planned to deliver an illustrated lecture on Jerusalem. On arriving on the scene of action a tent of goodly dimensions was found already pitched, and everything arranged that was needed to carry on an effective service. That evening (Saturday) Brother Pitt delivered his lecture on Jerusalem to an interested and appreciative audience. The stereopticon machine was again pressed into service, and the lantern slides Brother Pitt had made from original photographs taken during his travels were very descriptive and intensely interesting. The lecture was very well received. During the lecture our brother sang "The old, old path," illustrated by two very appropriate views.

Three services were held the day following. The writer spoke in the morning, Brother Pitt in the afternoon, and Brother Bronson in the evening. An unusually large crowd turned out for the final service. The tent was filled to its capacity, and all around the outside were interested listeners occupying convenient places in automobiles and buggies, as well as on the sod. This outpouring of people was certainly gratifying to us, for it enabled us to get in touch with and make the acquaintance of many.

A good work has been done here, and should be followed up later. The Saints of the Wilmington Branch appear to be keenly alive to the situation, and are working together quite well. All who sacrificed time and labor to make the work there a success, expressed themselves very favorably on the kind hospitality of the Saints, and felt amply repaid for their services.

The harvest is certainly white, but how few are the laborers!

Respectfully submitted,

FRANK F. WIPPER.

### Scranton, Pennsylvania.

Since we last wrote to your valuable paper we have had the pleasure of seeing a few more added to our numbers by baptism. On Sunday, June 8, Children's Day exercises were observed for the first time at the church; the building was beautifully decorated for the occasion, and at the morning service two of our Sunday-school scholars were baptized.

Our daily vacation Bible school is again in full swing, with an enrollment already of about three hundred, and with its staff of faithful and energetic workers who are seeking earnestly to benefit the children of the neighborhood. May their noble efforts be crowned with abundant success.

The branch choir is getting busy also; they are practicing another cantata—Daniel.

On the 24th inst., the Saints and friends of the Scranton Branch met in the basement of the church for a social time that had been duly prepared in honor of our estimable young brother, E. Walter Lewis, the event being his departure for the West. During the course of the evening the brother was presented with a beautifully bound Bible as a token of respect from those who had gathered. The presentation was made by the pastor, Brother T. U. Thomas. May our gracious God and Father ever guide and direct his pathway is the earnest desire of our souls.

The work of the Lord here in this place is apparently steadily and surely wending its way onward. The Sunday school has increased considerably in numbers since we have our church building; but the Religio, as is usual during the summer months, drops somewhat in attendance.

CORRESPONDENT.

### Fourth Kansas City, Missouri.

Considering the very hot weather during the month of July, the attendance at the different services has been commendable. A number of outsiders, and members of other branches have worshiped with us of late.

In partial fulfillment of prophecy given a few years ago, saying that numbers would be added to the branch, coming into the church by the ones, the twos, and the threes, four noble souls have been baptized by our pastor, L. A. Fowler. On July 9, Sister George Johnson and young daughter were baptized, and on the twenty-third her husband followed. On the thirtieth Mrs. Harriet Barron was baptized.

Sister Hazel Fisher has been appointed branch historian at the suggestion of the stake secretary. Patriarch Ammon White was with us on the twentieth, and gave us a good discourse. Several of the Saints improved the opportunity to get their blessings.

A young Brother and Sister C. N. Hughes have moved close to the church. Sister Hughes is a daughter of Brother and Sister Blyle.

The Saints are making an extra effort to meet the indebtedness on the church lot. Some are responding nobly to both the branch needs and to the call the Bishopric has sent out to the church in general.

The Religio is under the direction of Brethren C. L. Munroe, and Frank Brånham, and we hope for interest and larger numbers in the near future. The Religio will give an ice cream social on the lawn on the evening of August 14, the proceeds to apply to the church lot fund.

The branch has been blessed spiritually, and may the Lord continue to bless us, to help us keep humble and faithful.

MRS. ALICE ARMSTRONG.

## Miscellaneous Department

### Conference Minutes.

**NORTH DAKOTA.**—District conference met at 2.15 p. m. June 25, 1913, at Fargo, North Dakota, J. A. Gillen and William Sparling presiding. Officers reported: William Sparling, J. C. Page, J. E. Wildermuth, James S. Wagener, E. E. Weedle, Thomas Leitch, J. A. Stowell, and W. Shockrow. Branches reported: Fargo 40, Dunseith 86, Minot 35, Milroy 35, errors being ordered corrected. Secretary, treasurer and bishop's agent reported. Financial reports of agent and treasurer audited and found correct. By motion Star of Hope and Antler branches were disorganized, district officers being authorized to grant letters of removal and place names of members in other branches. Ordination of Thomas Leitch to office of elder was deferred, Brother Leitch not having received personal evidence of the call. Michael Rasmusson was ordained to the office of priest under the hands of R. S. Salyards and J. A. Gunsolley. Officers elected: William Sparling, president; James S. Wagener, vice president; J. W. Darling, secretary and treasurer; Thomas Leitch, member library board. Conference adjourned to meet at Minot, North Dakota, January 10 and 11, 1914. J. W. Darling, secretary.

**NORTHERN MICHIGAN.**—District met in conference with the Hillman Branch, June 28, president J. C. Goodman, William Davis, and George W. Burt presiding. District officers' reports and branch reports read. Petitions from Saints near Wolverine and Hillman for branches were referred to minister in charge and district president. Robert Marion was ordained a priest by William Davis and J. A. Carpenter. The bishop's agent's report showed a balance due church of \$99.26. District officers were authorized to grant Thomas Badder a letter of removal from Wilson Branch to Alpena. Spring conference was dispensed with by resolution. Preaching by George E. Burt, J. C. Goodman, George W. Burt, J. A. Carpenter, and William Davis. Conference adjourned to meet at Boyne City, the second Saturday and Sunday in October. Charles N. Burtch, secretary.

**SASKATCHEWAN.**—District conference was held in Ribstone, Alberta, July 18, 19, and 20. On the eighteenth the organization of the Alberta District took place. Business session opened formally at 10 a. m. the nineteenth, Elders Gillen, Jordan, and Dobson presiding. Statistical reports: Iowa 57, gain 1; Edmonton, first report, 24; Michigan 35, gain 11; Artland 45, gain 8; Weyburn 54, loss 10; Disley 37; Calgary, first report, 11; Ribstone 68; Innisfree, first report, 11; Bel-land 27, gain 1; Minnesota 76, gain 6; Zion's Hill 40, gain 4; Edgerton 10; Sunnyvale 38, gain 8. Recommendation from the Sunnyvale Branch requesting ordination of William F. Jordan was approved and ordination ordered. Officers elected: President, T. J. Jordan; first associate, Joshua Dobson; second associate, William Cornish; secretary, Grace Beckman; librarian, Sister T. J. Jordan. Joshua Dobson was by motion recommended for bishop's agent, and was chosen district treasurer. By motion the records of the disorganized Bon Accord Branch were ordered filed with the authorities of the Alberta District. Expenses of the secretary were ordered paid. Auditor's report accepted and committee discharged. Baptismal certificates of Brother and Sister Hopson were referred to officers of Artland Branch. Collection of \$16.15 was taken up. Preaching by Nelson Wilson, J. J. Cornish, J. A. Gillen, J. W. Peterson, and Frederick Gregory. Grace Baughman, secretary.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of the Spokane District; Greeting:* We are truly appreciative of the support the Saints in this district have rendered in times past and gone; surely God will reward for the same. But at the present this department of the work is in need of help. The burden of the missionary is sufficient, without the care and worry of their families' support. So, Saints of God, whatever you have in tithes and offerings send to the undersigned soon; don't wait until you have a large account. If you send now we will be able to meet the obligations each month. Let us not be forgetful of our duties, but remember the needs of the Lord's work. This is a day of sacrifice; times are hard, but hungry people can not wait, so let us comply with all the commandments he has

given us and then God is bound to bless us according to his promises. I anxiously await your reply with a substantial inclosure for the needy.

Yours for the Master's cause,  
W. W. FORDHAM, *Bishop's Agent.*  
SPOKANE, WASHINGTON, South 238 Haven Street.

#### APPOINTMENT OF AGENT; SASKATCHEWAN DISTRICT.

To *Saints and Friends of the Saskatchewan District*: Please take notice that upon the recommendation of the conference of the Reorganized Church of Jesus Christ of Latter Day Saints of the district of Saskatchewan, Canada, Brother J. Dobson, of Disley, Saskatchewan, has been duly appointed bishop's agent of the Presiding Bishopric of said church in place of Brother J. A. Beckman, deceased.

We hope and trust that the Saints and friends of Saskatchewan may be earnest in their help of Brother Dobson in his work, and that the Lord may bless each of the helpers in said district in order that his work may move forward and the poor be helped and the gospel preached to all who desire to hear.

The Bishopric regrets to have to announce the decease of former agent, Brother Beckman, who was faithful in his work and an excellent helper in the same. Brother Beckman was faithful unto the end and will have his reward. Our loss in the help of Brother Beckman was a severe one, but the gain to Brother Beckman is such that each one may feel that the brother has gone to his reward. The Bishopric also desires to thank Sister Etta Beckman for the faithful work she has given in the office from the departure of Brother Beckman until August 1. Her work has been appreciated. We trust the Lord will bless and help her to overcome in all her undertakings.

Desiring that peace and good will may attend each of the helping Saints and friends in the Saskatchewan District, in order that God's will may be performed and his law kept, I am in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, August 6, 1913.

#### SHEFFIELD DISTRICT.

To the *Saints and Friends in the District of Sheffield, England*: Please take notice that at the district conference of the Sheffield District held at Claycross, recommendation was made for the appointment of Brother Joseph Holmes, of Claycross, in and for the district of Sheffield in place of Brother John Austin, former agent of said district, and who does not continue the work on account of increasing age and inability to travel as heretofore over the district. Brother Joseph Holmes enters upon his work also with the special recommendation of Bishop R. May, who is at the present time in charge of the financial work in the British Isles Mission.

We take pleasure in commending Brother Joseph Holmes to the Saints and friends of the Sheffield District and bespeak for him the hearty cooperation of each one who is interested in the work of the Lord in that field. Also the Bishopric respectfully tenders its special thanks to Brother John Austin for his faithful service as agent in the Sheffield District in the past number of years, and trusts that he will be a good help in his part of the district to the new agent still, and that the Lord may bless and direct him in the work that he may be called upon to perform.

It is sincerely hoped that every member of the household of faith in the Sheffield District may soon get in communication either personally or by letter with Brother Joseph Holmes of Claycross and that they may take pleasure and interest in helping the financial work along, of which he has charge. To this end may the Lord bless each of the helpers in their efforts.

In behalf of the Bishopric, I am,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 29, 1913.

#### First Presidency.

##### NOTICE OF TRANSFER AND RELEASE.

Notice is hereby given of change in appointment of J. W. McKnight, from Minnesota to Southern Michigan and Northern Indiana; and R. D. Davis from Southern Michigan and Northern Indiana to Minnesota.

Upon his own request Brother H. E. C. Muir has been released from his appointment.

FREDERICK M. SMITH, *Secretary Presidency.*

INDEPENDENCE, MISSOURI, August 7, 1913.

#### Conference Notices.

West Virginia district conference will convene with the Mount Zion Branch, August 30 and 31, 1913. District Sunday school association will meet on Friday, the day before. All are urged to come in time for the convention. Notify B. Beall, at Goose Creek, and buy tickets for Cairo, where conveyances will meet trains. Francis L. Shinn, secretary.

Utah district conference will convene August 23, 1913, at 10 a. m., in Ogden, Utah. We are anxious to see a large delegation from every part of the district, as matters of vital importance will come before us. Reports and petitions should be in the hands of the secretary, G. J. S. Ables, 420 Twenty-fourth Street, Ogden, Utah, by August 15. Our missionary in charge has agreed to be in attendance. J. C. Chrestensen, Malad City, Idaho, Lock box 12.

Eastern Colorado District will meet at Wray, Colorado, September 6, 1913, immediately following the reunion at that place, which begins August 27. Special attention is called to the resolution passed by the last district conference, as follows: "That it is the judgment of this conference that the proper construction to be placed upon sections 4 and 5 of the by-laws of the district is that all members of the priesthood residing in the district shall report to the district secretary as provided." Also the following resolution: "That the reports of the different members of the district priesthood shall be reported to the district conference only in the secretary's tabulated report." Please get your reports in as early as possible, at least one week before the convening of conference. E. J. Williams, secretary, 1210 South High Street, Denver, Colorado.

#### Convention Notices.

Northern California Religio will meet in convention at Irvington, August 19, 1913, at 2 p. m. A joint entertainment with the Sunday school will be held on Friday evening. May those talented cheerfully respond on the program. Pauline O. Napier, secretary, 910½ Twenty-second Street, Sacramento, California.

Toronto district Sunday school association will meet in convention at Port Elgin, Ontario, October 3, 1913. Ada Hamilton, 4 Gladstone Place, Toronto, Ontario, secretary.

West Virginia district Sunday school will meet August 29, 1913, at 2 p. m., with the Mount Zion Branch. Blanks for reporting, with any other assistance we can render, will be cheerfully furnished by the undersigned. We desire, if possible, to secure some one of the general Sunday school authorities to be with us. Joseph Briggs, superintendent, 404 Stealy Avenue, Clarksburg, West Virginia; Miss Katie Ross, secretary, Cairo, Ritchie County, West Virginia.

Northern California district Sunday school association will convene August 20, at 2 p. m., at Irvington reunion grounds. An interesting program will be arranged for Friday evening, the 22d. Home department workers please report to superintendent, Mrs. George Sykes, 2326 San Jose Avenue, San Francisco. Send reports and credentials early to secretary, Mrs. L. Day, 4096 Eighteenth Street, San Francisco.

Eastern Kansas district Sunday school will convene at Blue Rapids, Kansas, September 5, 1913, the last Friday of the district reunion. There will be institute work every afternoon during the reunion. We are expecting efficient workers, and hope everyone in the district will feel it their duty to attend. Be sure to send credentials to the convention. Mrs. Martha Cool, secretary.

#### Reunion Notices.

Southwestern Oregon reunion at Myrtle Point, Oregon, meets August 29 to September 7. Beautiful grove for camping. Large crowd expected. F. M. Sheehy and perhaps others are expected. Bring tents and equipment. Tents are scarce here. Conference September 6 and 7. Sunday school convention during reunion. Send branch reports to district

secretary, Mrs. Maude McCracken, Myrtle Point, Oregon: Sunday school reports to Sunday school secretary, Mrs. Pearl Goodman, same address; official communications to F. J. Chatburn, district president, Bandon, Oregon. I write by request of these officers. Charles E. Crumley, Myrtle Point, Oregon.

Central Oklahoma District will meet in reunion at Terlton, Oklahoma, on the Frisco Road, September 5. Order tents and make all inquiries of J. W. Parshall, Terlton, Oklahoma. Is there a good reason why you should not come? Remember there is a vast difference between a reason and an excuse. Come to Terlton. J. E. Yates.

### Addresses.

John W. Tayler, Marys Road, Monston, Manchester, England.

### Notice--High Priests.

*To the High Priests, Greeting:* This is to give official notice that in the near future we expect to mail each member of the quorum a copy of our 1913 *High Priests' Annual*, to the last known address; should it fail to reach you within a reasonable time after this notice shall appear please write for copy, furnishing your present address, and another copy will be mailed to you. ROBT M. ELVIN, *Secretary*.

LAMONI, IOWA, July 28, 1913.

### Correction.

I wish to direct attention to the following errors in my letter in the HERALD of July 30. The first line at the top of page 749, second column, is out of its place; it should be the second line of page 750. The word *sermon* in the second paragraph should be *sermons*. I preached more than one farewell sermon. In the fifth paragraph a whole line is repeated. In the place of the repetition the following line should occur: *the readers of the HERALD will remember that when I, in paragraph six enthroned should be enshrouded*. Again, the initial *W* in the name of *George Wilson* was not in my manuscript. *Northward* in the second column of page 750 should be *westward*, and *Mr. Austin* should be *Mr. Anstee*. Please correct and oblige. Yours in bonds,

DERBY, INDIANA, August 5.

A. C. BARMORE.

### Died.

THOMAS.—James Thomas was born at Herfordshire, England, February, 1845, died at his home near Deerfield, Missouri, June 22, 1913, of paralysis. He was baptized in 1868, ordained an elder in 1869, in Montana. He married Miss Mary Jane Powell, November, 1870. Eleven children were born to them, seven of whom with the companion survive him. He was active in the work, serving as a missionary for a number of years, and was an able defender of the faith. A large attendance at the funeral evidenced the respect in which he was held. Funeral services conducted from the home, sermon by W. S. Macrae.

MCDANIEL.—Benjamin Franklin McDaniel was born January 15, 1845, in Walnut Township, Gallia County, Ohio, died July 25, 1913, at his home three miles south of Davis City, Iowa. Married Cynthe J. Patterson September 18, 1864; to them were born, two daughters and nine sons; the daughters and two sons went on before; his faithful wife, seven sons, grown to manhood, six grandchildren, two brothers and one sister remain. He was baptized by Robert M. Elvin, December 27, 1896, who also preached the funeral sermon, in the Saints' church at Davis City, July 27, 1913, assisted by George W. Blair. There was a large, attentive audience present.

MCQUEEN.—John S. McQueen, son of Webster and Victoria McQueen, was born at Hazelton, Iowa, March 15, 1883, died at Oelwein, Iowa, July 2, 1913. He was baptized in 1896 by J. R. Sutton. In 1911 he was ordained a priest; he has been a faithful member and an earnest worker for the Master. He leaves a father, mother, three sisters and one brother. Funeral sermon by W. Weston, of Lamont, interment in Oakdale Cemetery.

WREN.—Thomas Richard Wren was born April 18, 1840, at Maidstone, Kent, England, died July 6, 1913, at Middle-

town, Ohio. He married Elizabeth Smith at Maidstone, England, by whom he is survived. Nine children were born to them, two of them are still living. Deceased emigrated to America in 1866, landing at New York July 6, just 47 years prior to his death. He was a devout member of the church, and faithfully served therein as an elder. Funeral sermon by G. T. Griffiths.

MCALLISTER.—Sister V. A. McAllister died July 13, after being confined to her bed for about one year. She was firm in the faith. Through her saintly life she brought the work of the gospel to her entire family. She enjoyed the gift of prophecy, and many things given through her have been literally fulfilled. She was ready to do anything she could for the advancement of the grand cause in which she was enlisted.

WILLIAMS.—Mary J. Williams was born September 27, 1830, at Leroy, Bradford County, Pennsylvania, died at the home of her daughter, Mrs. Martha L. Van Order, Minneapolis, Minnesota, July 28, 1913. She was baptized August 11, 1863, at Plano, Illinois, by John Shippy, and for fifty years lived a radiant Christian life. Two daughters and one son survive her. Her husband, Evan E. Williams preceded her several years. Funeral services were held at the home of her daughter, Mrs. Owen, in Minneapolis, previous to bringing the remains to Plano for interment; and a burial service was held in the Stone Church at Plano, C. H. Burr delivering the address.

WOODWARD.—Joseph Woodward was born May 27, 1822, at Burlington, New Jersey, died July 18, 1913, at the home of his granddaughter, Sister May Vredenburg, Pisgah, Iowa. He married Margaret Hankens in 1843. She died in April, 1876. To them were born ten children, six of whom survive him. He also leaves 24 grandchildren, 23 great-grandchildren, many other relatives and friends. He was baptized by R. M. Elvin, October 1, 1890, and was ever faithful and a great lover of the work. Funeral at the Latter Day Saint church in Pisgah, in charge of Joseph Lane, sermon by Sidney Pitt, interment at Little Sioux, Iowa.

SMITH.—William Teddy, infant son of Brother and Sister L. W. Smith, was born March 27, 1912, at Butler, Missouri, died July 31, 1913. Thus a "bud of promise" has been plucked from among us. While it seems hard to give him up, yet we bow in submission to God's will, realizing that the Lord knows why; his will be done. Funeral sermon by Amos T. Higdon, assisted by W. A. Searfus.

FISHER.—Henry Fisher was born July 28, 1843, at Sheffield, England. He was baptized February 20, 1870, at Sheffield, England. He came to America the same year and finally located at Sandwich, Illinois, where he resided until the time of his death, August 2, 1913. He was married twice, his first wife departing this life June 15, 1877. June 11, 1879, he married Emma Bennett, who remains with his five sons and three daughters, one daughter having died in infancy. He was a faithful witness for the gospel. Funeral sermon at the house by C. H. Burr, E. M. Wildermuth in charge. Burial at Pine Mound Cemetery.

ANDERSON.—Adith A. Burley was born December 27, 1881, at Thedford, Ontario, died at Wiarton, Ontario, July 22, 1913. She married Allen Anderson, December 28, 1898. To this union eight children were born. She was baptized September 1, 1904, and from that time until death was faithful to her covenant. Funeral services were held at the residence of Brother McFarlan, interment in Wiarton cemetery. She leaves to mourn, husband, eight children, father, mother, six brothers and one sister. Sermon by W. D. Ellis, assisted by James Phillips.

HOLMES.—Hattie E. Holmes was born at Salem, Washington County, Indiana, April 2, 1858; died July 19, 1913. Deceased was married to Thomas S. Holmes November 26, 1885. She was the mother of five children, all of whom survive her. She also leaves husband, three brothers, two sisters, father and mother and many friends to mourn her departure. She was a faithful and devoted wife and a kind and loving mother. The funeral services were in charge of T. C. Kelley, sermon by William Johnson, of Seattle.

CARLILE.—Alta Carlile was born February 9, 1852, at Tippecanoe, Indiana, died at North Platte, Nebraska, July

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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Work, the capacity for work, is absolutely necessary; and no man's life is full, no man can be said to live in the true sense of the word, if he does not work.—Backbone.

4, 1913. She was baptized April 13, 1881, at Blue Rapids, Kansas; August 8, 1873, she married John I. Adams. To this union were born three children, two of whom survive. Her husband died in 1881. September 13, 1885, she married James N. Carlile. To them were born five children, four of whom survive her.

HALL.—Winifred Clara Newlen was born at Des Moines, Iowa, May 22, 1880. She was married to Brother Earl F. Hall November 27, 1902, who remains to mourn her apparently untimely death. Three children were born of this union, two of whom have died, one remaining. She died at Des Moines, Iowa, July 24, 1913. Her mother, four sisters, and two brothers are living. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 28, 1903, and ever continued as a consistent and faithful member. Those who knew her best spoke most highly of her. The funeral was held at Lamoni, Iowa, July 29, the sermon being preached by Elbert A. Smith. An unusually large concourse of sympathetic people attended this funeral service.

BOOKER.—Joseph R., son of Elder W. L. Booker, died at Bay Minette, Alabama, July 8, 1913, aged 12 years and 17 days. He was baptized June 15, 1913, by A. G. Miller, confirmed by A. E. Warr and W. J. Booker. He leaves father, stepmother, one brother, and three sisters. Funeral sermon at his father's residence by F. M. Slover, July 9, 1913.

CALHOUN.—Georgia Calhoun was born October 16, 1883, at Bess, Montgomery County, Alabama, died August 3, 1913. She was baptized and confirmed by D. E. Tucker, May 9, 1897, in Santa Rosa County, Florida. She leaves husband, seven children and many friends. Funeral sermon in Saints' church at Dixonville, Alabama, by F. M. Slover, in presence of a large number of relatives and friends, August 4, 1913.

WILLIS.—Robert L. Willis was born April 4, 1872. He was married to Annie Needham sixteen years ago. To them were born six children, two boys and four girls; wife and children remain to mourn the loss of a kind husband and a loving father. He was baptized by J. W. Metcalf March 23, 1902. He died in the faith, August 5. Funeral sermon by J. W. Metcalf, interment in the Saint Louis cemetery.

NICHOLS.—Charles W. Nichols was born July 3, 1874, in Livingston County, Illinois. He was baptized and confirmed at Eustis, Nebraska, by G. W. Johnson, June 12, 1898. He was ordained a deacon October 10, 1909, by C. H. Porter. He died at the Lincoln Sanitarium, August 2, 1913. He served as a deacon in the Eustis Branch until death claimed him. He was an active officer and a faithful member. He leaves a wife, two children, a mother, brothers, sisters, and

many relatives and friends who regret his sudden removal from this life. Funeral at Eustis, Nebraska, August 4, conducted by C. H. Porter.

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, AUGUST 20, 1913

NUMBER 34

## Editorial

### ARRESTED DEVELOPMENT VERSUS PERVERTED DEVELOPMENT.

The old Scotch poet prayed for humanity the gift to see themselves as others see them. This gift might be valuable to us as a church sometimes, not by way of showing us what we really are, but to give us an understanding of the opinions that others hold regarding us, for it must be confessed that many people, like the Apostle Paul, "see through a glass darkly," but unlike him, are deficient in charity. The following extract is from a pamphlet entitled, Present Day Mormonism and Its Remedy, by the Reverend John D. Nutting, secretary of the Utah Gospel Mission, Cleveland, Ohio:

The writer is requested to explain the different sects of Mormonism, and show their essential unity, in an article supplementary to this series. . . .

The technical name "Church of Jesus Christ of Latter Day Saints" is the original name, and thus belongs to one as much as another, each body in its own esteem being the only one entitled to it. The name "Mormon," likewise belongs to all, being a nickname derived from their first book of so-called "revelation," though disowned largely by even the Utah Branch. For either side to disown it seems very much like a son refusing his father's name while claiming his fame and parentage. It is really a proper name for all.

Between Josephite Mormon and Brighamite Mormon the difference is this: The Josephite is a case of arrested development, the Brighamite one of unrestricted evolution. In Josephitism are the seeds of everything found in Utah, polygamy included; not one new principle or doctrine has been "revealed" (invented) since the days of Joseph and his helpers in Nauvoo. Josephitism has been restrained from logical development by the fact that it has been constantly surrounded by Christian civilization; Brighamitism went west expressly to be free from restraint and "persecution," and quickly developed into the open paganism of doctrine and practice which it had been largely in secret before, and which it still for the most part retains. We might defy anybody to plant Josephitism free from constraint without reaping Brighamitism in due time. The latter is far the worst now, but the former is the responsible and causative system, of which the latter is the effect.

The chief present differences of doctrine between these two sects of Mormonism are as follows:

Josephitism repudiates polygamy; Brighamitism adheres to it.

Josephitism disavows the Adam-god doctrine; Brighamitism holds to it.

Josephitism holds to a less evil doctrine of the "priesthood"; Brighamitism teaches that men holding the "priesthood" are "a part of God." . . .

And Josephitism may be even the more dangerous because of the less open quality of its paganism.

It seems so strange to us that Mr. Nutting should think that our development has been arrested because we do not accept polygamy. His conception of development must be quite the reverse of that entertained by the Apostle Peter, who exhorted the saints of old to add to their faith *virtue*. We are quite sure that the Devil and Mr. Nutting would be in full accord in their ideas of "development."

Our development has not been arrested in any way. It has merely progressed along other quite different and more wholesome lines, as is inevitable with those who truly accept the Bible, Book of Mormon, and Doctrine and Covenants as divine guides. Before those people mentioned by Mr. Nutting could indorse polygamy, Adam-god worship, and plurality of gods, they found it necessary largely to abandon these three books and declare that compared with the "living oracles" they were of no more value than the "ashes of a rye straw."

We very much fear that Mr. Nutting is sorry that we do not practice polygamy. Many others seem to find it hard to forgive us that such is the case. It would be so much easier to meet us if some foul blot were to be found upon our record or in our teaching. After exhausting every resource to fasten it upon us and failing, not having the manhood and good grace to grasp our hand in congratulation, they sullenly draw away, declaring that it is merely a case of "arrested development," or that "they would practice some such thing if they dared."

It is as though a prosecuting attorney should endeavor in every way to convict a neighbor of some heinous crime, and utterly failing to do so, the jury having acquitted the man and the court discharged him with congratulations, should declare, "Well, if he is *not* guilty he *ought to be*."

An elder put this pertinent query to a mission society, "Which would you *prefer* to discover, that the Latter Day Saints are good citizens or bad citi-

FLORA SCOTT

zens?" Obviously many prefer to discover that we are bad. So obviously, that when it is discovered that we are irreproachable as neighbors, the affirmation is made, "Oh well, it is a case of arrested development. Had they developed as we would have *wished* them to do, they would be quite as bad as we have *represented* them as being."

Mr. A has a malignant cancer. Mr. B has none, is in good general health, and has no taint in his blood. Mr. C poses as a public benefactor and argues that Mr. B should be committed to a hospital. When it is pointed out that Mr. B has no cancer, he avers that Mr. A has one, and if Mr. B has none it is merely a case of arrested development. Sure, the case is clear, both men have two legs and two eyes, and in other general ways have some features in common, though quite different in point of health and morals.

Utah Mormonism has polygamy, regarded by most people as a cancer upon the body politic. The Reorganized Church of Jesus Christ of Latter Day Saints has nothing of the kind, and is in good moral condition, without constitutional taint of that kind. Both believe, or profess to believe, in the Book of Mormon and in continued revelation, though differing widely in other particulars, so Mr. Nutting professes to regard the Reorganization as a menace. True, it has no cancer; but then it is a case of "arrested development." Such reasoning indicates arrested development of the brain.

Polygamy is clearly and expressly forbidden in the standard textbooks of the church, the Bible, Book of Mormon, and Doctrine and Covenants, particularly in the two last named.

If adopted by any body of professed believers in these books it indicates *perverted* development and not normal and logical growth. Those professed believers in the books in which our faith is set forth who continue monogamic, as the Reorganized Church has done, do not present a case of "arrested development," but a case of *normal* and *natural* growth along lines marked out in the constitutional law of the church. This is so obvious and clear that anyone not blinded by religious intolerance can see it at once, and the unreasonable, unfair, and unchristian position assumed by Mr. Nutting becomes no less obvious. Exactly the same line of argument holds good regarding other objectionable doctrines mentioned, such as the Adam-god doctrine and plurality of gods. These ideas are not an outgrowth of the doctrines set forth in the books of the church that expressly define our doctrines. They are *opposed* to the ideas presented in those books. They are not a logical development; they are a *perverted* growth and mark a departure and an apostasy.

Mr. Nutting declares that the members of the Re-

organized Church who are moral and do not practice or preach polygamy may be even *worse* than the Utah people who practice that doctrine. Why worse? Because, as pointed out in the beginning of this editorial, they are harder for Mr. Nutting to meet.

He challenges anyone to place the Reorganized Church in some isolated region free from restraining influences and not reap as a result a second Utah.

It is easy to make these challenges, but they prove nothing. We might retaliate by challenging anyone to sequester Mr. Nutting on a desert island far from civilization in company with a beautiful, unmarried woman, and then hazard a guess as to the state of his morals ten years from now. Such a course, however, we would not pursue, because it would be on a plane with Mr. Nutting's low, vicious, and unchristian insinuation that members of the Reorganized Church would lapse into debauchery of the most debasing kind if for a little while they were withdrawn from the sweet and benign "Christian influences" of holy men like himself.

Arrested development appears here somewhere, but it is in the character of these divines who have stopped too soon in their progress along the more excellent way that leads up to God via the mile post of Charity.

ELBERT A. SMITH.

#### OPEN LETTER TO DISTRICT AND QUORUM SECRETARIES.

*To District and Quorum Secretaries:* Those who have had much experience with organizations have learned that it is seldom that an organization has a full corps of active officers; that frequently there are only two active ones,—the president and the secretary; and that not infrequently the only active one is the secretary. We have frequently noticed that one of the great essentials for a properly functioning organization of men is a live, active, thoughtful secretary, who will familiarize himself with the details of the organization and systematize the work of his office. A president is greatly assisted and his work greatly expedited by a good secretary. On the other hand, a slow, inactive secretary is usually a great drawback to a president.

We trust your organization has an active secretary. If not, whose fault is it? Do not let the fault rest with you. Acquaint yourself with the demands and details of your office and organization. Increase your efficiency by studying the methods and systems of secretaries who have made a reputation as successful officers. Study how you can be of assistance to every officer in your organization, especially the president, and be prepared to give that assistance when needed, without waiting to be asked.

We would especially emphasize the importance of keeping your records and minutes up-to-date. Know

that they are correct by availing yourself of every opportunity to check them with other records where such exist. There are many sources from which information can be secured. Above all, keep in touch with the general church authorities and always be prepared to make full and accurate reports which will convey an accurate account of your organization.

Yours fraternally,  
FREDERICK M. SMITH.

### NOTES AND COMMENTS.

**TUBERCULOSIS TREATED.**—At the last session of the Iowa State Legislature provision was made for the treatment of all cases of tuberculosis in the State. Those unable to pay for sanatorium treatment may be provided for by county supervisors to the amount of \$15 per week for any length of time necessary. The supervisors may provide facilities within the county itself, or arrange with institutions already in operation.

**CRITICISMS.**—A number in writing the *HERALD* editors have passed criticism on the new periodical, *Stepping Stones*. Some of these comments have been unfavorable, but by far the greater majority have been complimentary, indeed. One brother regrets the passing of the *Hope*, from its original form, with its original editor, and its letters. Those who have a fondness for old friends are sometimes not at first ready to take up with new ones, but once they do they are as devoted to them as they have ever been to the old. We feel reasonably certain that *Stepping Stones* will make its way into the hearts of all, especially among those for whom it has been particularly intended.

**FAIR PLAY.**—The Chariton (Iowa) *Leader* for July 31, under the caption, "An age of toleration," in commenting on an announcement appearing in the same issue, in the interests of fair play, says:

It is noticed in another column that Reverend H. J. Bryce is soon to preach a sermon against the "menace of Mormonism." Ordinarily the *Leader* does not allude to these announcements, but as it is not in the sphere of a newspaper to take any hand in theological discussions it may be well to state that the notice appears merely through the right of publicity. Reverend Bryce objected, a short time since, to the *Leader's* publishing the announcements of the Russell cult, of this city, in the *Leader*. However, it is to be hoped no Mormon will object to this announcement by Reverend Bryce. Of course he refers to the Utah Church. Did he allude to the Reorganized Church, with headquarters at Lamoni, represented by quite a membership of good men and women in Lucas County, we certainly would take issue on the menace proposition. We ought to thank God that we live in a more tolerant age and recognize that virtue really exists sometimes where we are not looking for it. Instruments which organize great charities and keep men and women

employed and happy contain more of good than bad in spite of faults—and in spite of what we would have them believe, because belief is hard to analyze anyhow, and a big part of it is theory. There was a time in the history of this fair land when the prevailing religionists of New England had but little respect for the Baptists, great and good church that it is, as old Roger Williams might explain, were he walking upon the earth to-day. Hence a Baptist, above all others, should be tolerant. There is yet too much of this stalking about with doctrinal chips upon one's shoulder to incite controversy, which results in no good and sometimes has been known to end in street brawls. Preach something to make men and the world better. Let those who disagree go to hell—still they may not be headed that way any more than we are; and maybe we haven't learned even the a b c of their Christian charity.

**CORRECT AND INCRIMINATING.**—In commenting on the eugenic laws recently passed in Wisconsin and Pennsylvania, requiring in the former State a medical certificate, in the latter an affidavit by the contracting parties to insure freedom from communicable diseases in those securing license to marry; the *Deseret Evening News* for August 4 says:

As a rule the value of any law depends less on the law itself than on the wisdom and honesty of those whose duty it is to apply it, and on the public sentiment behind it. Unless that sentiment supports it and the public servants are faithful, any law will become a dead letter.

That the *News* is correct, while at the same time it incriminates its constituency, is emphatically demonstrated by the fact that unlawful cohabitation continues in Utah in defiance of legislative enactment.

**"CAMPBELLISM, MORMONISM, AND SPIRITUALISM."**—We are in receipt of a forty-eight page pamphlet by Reverend W. A. Stanton, D. D., published by the American Baptist Publishing Society of Philadelphia, entitled, *Three Important Movements, Campbellism, Mormonism, and Spiritualism*. This connection of Mormonism with Campbellism by the Reverend Mr. Stanton is only another evidence of the determination of these writers to ruin our reputation. An amusing feature of this pamphlet is the statement made in the introduction that though the pamphlet is headed the *Three Important Movements, Campbellism, Mormonism, and Spiritualism*, with the last of these the paper "has nothing to do." Why Spiritualism is included in the title when no attention is given to it in the pamphlet is a conundrum worthy of the attention of a Philadelphia Baptist. After reviewing the pamphlet we are convinced that had the author also omitted all reference to "Mormonism" in similar manner the world's fund of reliable information would not have suffered in the slightest.

Remember that when you're in the right you can afford to keep your temper, and when you're in the wrong you can't afford to lose it.—Selected.

# Hymns and Poems

## Selected and Original

### The Good Word of God.

How good is the word of the Lord;  
How sacred that promise to me,  
That all who've obeyed his blest word  
In Zion his presence shall see.

Though tempests and torrents arise  
To cast down their souls in despair,  
There is One still whispers of hope,  
For he all our sorrows did bear.

How good is the word of the Lord,  
How sacred the sound of his name;  
What else can such blessings afford,  
Can riches, or honors, or fame?

Though sins and temptations abound  
To dissever our souls from his love,  
In Jesus redemption is found,  
And there is forgiveness above.

How good is the word of the Lord,  
How sweet its remembrance to me;  
What else can such comfort afford,  
To what other hope can I flee?

When he was despised of men,  
Rejected and slandered and slain,  
How can I who, though weak, love his word,  
Expect the world's praise or acclaim?

No, let me with meekness endure  
Whatever my burden, my cross;  
The love of those friends I hold dear,  
To be counted but refuse and dross.

All, all for His sake, I will try  
Still meekly, still humbly to bear,  
That when I behold him on high,  
His smile shall dispel every tear.

F. R. TUBB.

### Waiting.

Serene, I fold my hands and wait,  
Nor care for wind, or tide, or sea;  
I rave no more 'gainst Time or Fate,  
For lo! my own shall come to me.

I stay my haste. I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it hath sown,  
And garner up its fruit of tears.

The waters know their own, and draw  
The brook that springs in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high  
Can keep my own away from me.

—John Burroughs, in *Des Moines Capital*, June 7, 1913.

### Over the Hills.

Over the hills and far away,  
A little boy steals from his morning play,  
And under the blossoming apple tree  
He lies and dreams of the things to be;  
Of battles fought and of victories won,  
Of wrongs o'erthrown and of great deeds done—  
Of the valor that he shall prove some day,  
Over the hills and far away!

Over the hills and far away,  
It's O for the toil the livelong day!  
But it mattered not to the soul aflame  
With a love for riches and power and fame!  
On, O man! while the sun is high—  
On to the yonder joys that lie  
Yonder where blazeth the noon of day!  
Over the hills and far away—  
Over the hills and far away!

Over the hills and far away,  
An old man lingers at close of day;  
Now that his journey is almost done,  
His battles fought and his victories won—  
The old-time honesty and truth,  
The trustfulness and the friends of youth,  
Home and mother—where are they?  
Over the hills and far away?  
Over the hills and far away!

—Eugene Field.

### The Old Mill.

Here from the brow of the hill look,  
Through a lattice of boughs and leaves,  
On the old gray mill with its gambrel roof,  
And the moss on its rotting eaves.  
I hear the clatter that jars its walls,  
And the rushing water's sound,  
And I see the black floats rise and fall  
As the wheel goes slowly round.

I rode there often when I was young,  
With my grist on the horse before,  
And talked with Nelly, the miller's girl,  
As I waited my turn at the door;  
And while she tossed her ringlets brown,  
And flirted and chatted so free,  
The wheel might stop or the wheel might go,  
It was all the same to me.

'Tis twenty years since last I stood  
On the spot where I stand to-day.  
And Nelly is wed, and the miller is dead,  
And the mill and I are gray.  
But both till we fall into ruin and wreck,  
To our fortune of toil are bound;  
And the man goes and the stream flows,  
And the wheel moves slowly round.

—Thomas Dunn English.

## Original Articles

### THE INDIAN SITUATION, PAST AND PRESENT.

The recent conversion of quite a number of Indians in Oklahoma to the gospel of Christ, and their baptism by Brethren Hubert Case and J. E. Yates, and probably some by other elders of the church, has been and is continuing to be a subject of much interest to the members and ministry of the Reorganized Church; and particularly so because we have for many years been expecting that the words of prophecy in the Book of Mormon on this point would be clearly and abundantly fulfilled. That is, as to the enlightenment and ultimate conversion of many Lamanites to the truth of Christ's gospel, and also their becoming informed about their ancestry, namely that their progenitors were Hebrews who came to America centuries before Christ was born; also that they should learn of the bright future which is certain to come to all of them who will obey the gospel and who will make themselves worthy of again receiving the blessings of heaven.

The few of us who remain and who were present at the General Conference of April, 1868, will remember the attendance there (at Plano, Illinois,) of Daniel Covert and Moses James and their wives, four Indians of the Chippewa tribe who had been baptized the previous winter by Brother Morril E. Campbell, near Port Sarnia, Canada. One day during the conference, when there was a gathering of elders in the Herald Office, Brother John H. Lake talked with the Indians about their origin and the promises of God to their race, as given in the Book of Mormon. While doing this Brother Lake suddenly sprang to his feet and began speaking in a very forceful manner, in what to us was an unknown tongue. Those present could see that the Indians wept, and that they were much moved upon by the power of the Holy Spirit which was upon Brother Lake. After his speech was over we learned that he had spoken in their language, and had explained about their ancestors and how God designed that the Indian tribes should come to the knowledge of their Creator and of his work, and that they should be restored to far better things than they then had part in, or could ever have under the governments of men.

This incident, so unexpected and yet so fully by God's power, gave great satisfaction to our people at that time. But no other special experiences were had for many years, chiefly, I believe, because of the debasing influence used by the white traders among the poor aborigines. These evils caused drunkenness and other kinds of vice, and with many of them almost the entire extinction of every mental faculty,

every moral quality, and of every physical power, so that such were unable to rise above the dreadful tide of trouble which the whites let loose upon the Indians in their efforts to thrust this "remnant" down to hell. Every sacred claim of justice and humanity was trampled upon, and men and women were defiled and degraded until its awfulness was as a funeral pyre that smoked to heaven. But, notwithstanding that all this evil was so universal, and that it gave promise of no end but annihilation, yet the Saints did not lose hope nor faith that sometime there would come a change for the better, and that gradually good things would arise by God's blessing for the permanent improvement of the red man, in usefulness, in education, and in happiness.

I remember that a common saying in the world was that "the only good Indian is the dead Indian," and the common idea was that they all should be "driven into the Pacific," or otherwise exterminated. Because the American people did not realize that the cruelties practiced by the Indians upon the whites were only in retaliation; that they were caused solely by the great wrongs which had been put upon the red men by the whites repeatedly breaking their most solemn pledges, by their unlimited lying and swindling, by their continued taking of valuable furs and royal robes and giving in exchange cheap baubles of glass, and bright tin cups which were represented as being made of silver. Thus, after vain promises and supposed fair dealing, the Indians found themselves left destitute, starving, suffering in every way, and their youth of both sexes debauched by drink and other vices.

Of the prophecies referred to, the following are cited:

In Nephi 9: 65, 66, Christ told the Nephites of his time (A. D. 34) that the Gentiles would come and be "a scourge unto the people of this land," but that he, the Lord, would restore to the Nephite posterity "the fullness of my gospel," and with the happy result, he declared, that they would believe him as the Savior, the Son of God.

Then in 2 Nephi 12: 80-84 that prophet foretold that some of the Gentiles in this land who accepted the restored gospel would carry the words of truth "unto the remnant of our seed," and that then these would learn about their ancestors, "that they are descendants of the Jews," even the ones who came out from Jerusalem so long ago. And he declared that when this is fulfilled "many generations shall not pass away among them, save they shall be a white and a delightful people."

Also in Jacob 2: 56 it was written that "one day they shall become a blessed people" on this land. Again in 1 Nephi 7: 24, 25 is a prophecy that Nephi's posterity will be of those who "shall be brought out of obscurity and out of darkness, and they shall

know that the Lord is their Savior and their Redeemer, the mighty one of Israel."

This proves that we need not expect great things immediately, but rather that these will only come as the results of their turning to cleanliness, diligence, honesty, virtue, and the ways of peace and righteousness, and more and more do this as time goes on.

Speaking of prophecy already fulfilled and others anticipated, there was one prediction in connection with the centuries of Lamanite debasement, through transgression and disobedience, which is remarkable in having its exact fulfillment, though it is an item very different from any other on record, either in the Bible or the Book of Mormon. The ancient people were then in South America when Abinadi declared that the Lord revealed to him the following words:

Yea, and I will cause that they shall have burdens lashed upon their backs, and they shall be driven before, like a dumb ass.—Mosiah 7: 52.

I well remember in the past the pictures contained in histories and books of travel showing the natives of South America under a system of peonage, by which they were compelled to carry burdens strapped on their backs, a manner of transportation not found in any other part of America, unless it extended in some degree to Mexico. But they were the same people; of the same origin. Also, a gentleman who had traveled in South America and seen this custom, told me about it some years ago. Thus in the very region, northwestern South America, where the prophecy was uttered, it came to pass many centuries later.

About forty years ago, during the almost exterminating wars by the United States' troops under Generals Crook, Merritt, and Custer, against the Cheyennes, the Utes, the Sioux, and other Indian tribes of the West, there appeared to be a general belief in the Nation, shared in by all excepting a few humane and hopeful people, that the complete "wiping out" of the Indians would have to come, and that it was the only way to settle the differences and difficulties which were continually rising between them and the whites, for the weaker must give way to the stronger, inevitably. I have quite a package of clippings that I saved at the time, and they show the widespread interest that was felt at that time among the people of America, especially by many eminent men, leading generals and statesmen, eminent writers and speakers, over what was called "The Indian question," and the treatment the tribes had received and were receiving from the Government by its officers, the Indian commissioners, and agents, and what the white traders were permitted to do among the Indians to make themselves rich and the Indians poor. Not only so, but also to make them destitute, debased, and depraved until there seemed no salva-

tion for them and no one who cared how quickly they were annihilated.

But among the few voices lifted for them was that of Wendell Phillips, the celebrated advocate of the rights of the oppressed, whether black man or red man. On July 17, 1876, he wrote and published in the leading newspapers of the cities an "open letter" to General W. T. Sherman, then in command of the armies of the United States. It should be interesting to all the Saints to read the chief facts cited by him. I quote a part of the things he wrote. He said to General Sherman:

You were, in 1867, the head of an Indian commission, and its report, signed by yourself and printed by the Government, is one of the most terrific pictures ever drawn of the wrongs the Indian has suffered from this Nation. This investigation and your general experience showed you how cruel and unjust had been our treatment of the Indian for the last one hundred years. You know that we have surrounded him with every demoralizing influence, steeped him in intemperance, incited him to licentiousness by the example of those set over him, and tempted him to every vice. You have yourself spread on the public records the evidence that the Government has robbed him of his land, cheated him of his dues, and uniformly broken faith with him. If any of the tribes are to-day liars, thieves, and butchers, they may rightfully claim to have only copied the example we have set him.

You are not ignorant that the Indian has been outraged and plundered by the frontiersmen without stint or redress, and butchered by our soldiers, under the American Flag, with brutal and detestable cruelty, the description of which in plain terms the press would not admit to its columns. You know, no one better, that the worst brutality which prurient malice ever falsely charged the Indian with is but weak imitation of what the white man has often inflicted on the Indian men, women, and children. You know that on the plains we have violated every rule of civilized war, massacring women and children with worse than savage brutality. Your career has not shown you an instance where the Indian has lifted his hand against us until provoked to it by misconduct on our part, compared with which any misconduct of his is but dust in the balance.

Your experience will fully indorse what President Harrison, when governor of Indiana, said to the legislature in 1807, "that the utmost efforts to induce the Indians to take up arms would be unavailing if one only of the many persons who have committed murder upon their people could be brought to punishment."

You will not in the slightest degree doubt or deny the grave charge which Major General Harney, after fifty years' service on the plains, made to a congressional committee, "that he had never known an Indian tribe to break its word to our Government, and he had never known the Government to keep its faith with an Indian tribe." You are too much of a soldier not to confess that had you been placed in the Indians' circumstances you would have been ashamed not to have acted as he has done.

You would accept, as every honest man does, the statement of Major General Pope, in 1875, that the army officer can not prevent wrongs which drive the Indian to war. On the contrary, at the demand of every agent, whose unfair dealing with the Indians has brought on a difficulty, he is obliged to pursue and force back to the same deplorable state and place Indians whom he knows to have been wronged, and who

have only done substantially what he would have done himself under like provocation." You must be keenly sensible what a reproach it is to religion and culture that our multiplying millions, with all the resources of civilization and Christianity in their hands, have lived for two hundred years close to this small and capable race and been able to give it only their vices—that all of good the Indian has is his own; most of his vices he can rightfully charge to the white man. Except the negro, no race will lift up at the judgment seat such accusing hands against this Nation as the Indian will.

In 1875 General Vandever, a United States Indian inspector, published a letter in which was this paragraph:

Give these Indians fair play, treat them with the same degree of justice that we would treat civilized beings, and they will be our friends. But if provocation after provocation is heaped upon them they will be compelled to fight.

In June, 1876, after the killing of General Custer and his soldiers by Sitting Bull and his braves, *The Irish World* was indignant that all the blame for the war was put upon the Sioux, and this paper called it "cant" to do so. The editor said that both Custer and Sitting Bull were soldiers, and that Custer hoped to be able to kill, wound, or capture not only Sitting Bull, but all his tribe.

Had Sitting Bull been killed it would have been a "brilliant victory," and bulletins would have carried the joyful news to all civilized readers. But Sitting Bull's unpardonable crime was in not letting himself be killed. He stood between his people and extermination. The cry of extermination is a most ruffianly and unchristian one.

Turning now to the brighter side of the "Indian Question" we find that fair progress is being made in the United States for the uplifting of the race, notwithstanding the old-time prejudices, the hindrances, and the long-continued unrighteous dealings of men,

In the first place, the lessening evils and the increasing deeds of justice and mercy by the Government, and by the people in general, have helped to increase the number of the red race, as is found in the census returns for 1910, as remarked in a Washington City dispatch dated May 15, 1912. It said that besides those in Alaska there were in the United States at the last census 265,683 Indians, whereas in 1880 there were only 244,000, being an increase over deaths of nearly 22,000. In 1910 there were in Alaska 25,331 Indians, or a total of 291,014 on American soil, United States territory.

The census report shows that there are Indians in every State and Territory, though in some States there are less than fifty. In Oklahoma there are 74,825; in Arizona, 29,201; in New Mexico, 20,573; in South Dakota, 19,137; in California, 16,371; and in Washington, Montana, and Wisconsin over ten thousand each. In fourteen other States there are over one thousand each.

More than one half in the United States proper are known to be full-blood, numbering 150,053, while

the mixed-blood are 93,423, leaving 22,207 not reported; total 265,683. Of these 135,113 are males and 130,570 are females. In Alaska 85 per cent are full-blood.

One curious item brought out by the census is stated to be that the proportion of living children is higher among mixed-blood women, and higher as the result of marriage with whites than in case of marriage with mixed-blood or with full-blood Indians. I quote the following from a published digest of the report:

The number of Indian tribes in continental United States is large, but the number of members in some is very small; thus there are six tribes represented by a single member each, and thirty with a membership under ten. The chief tribes numerically are the Cherokees, of whom there are 31,489; the Navaho, with 32,455 members; the Chippewa, with 20,214; the Choctaw, with 15,917; and the Teton Sioux, with 14,284. Of the remaining tribes none has as many as seven thousand members, but there are seventy-four tribes represented by not less than five hundred individuals. In Alaska, the most numerous tribes are the Kusvogmiut with 1,480 and the Aleut with 1,451 members. None of the other tribes in Alaska has as many as one thousand members.

Concerning the process of civilizing and educating the Indians through the efforts of our National Government, it can be said in truth that the present situation is certainly encouraging, and the outlook for the future is fully as hopeful as is the present. Consider the work that is being done at the school in Carlisle, Pennsylvania, and see how great have been the results. During the year 1912 over eleven hundred boys and girls of the various tribes in America attended the school. So great has been the growth of this school in efficiency and popularity with the Indians that more and more of them have been pressing forward to obtain its advantages, so that seventy-five teachers are now employed in training the Indian boys and girls at that school.

Not only do they study books and the knowledge to be found in books, but they are also being taught the practical, everyday affairs and business of the white race and which are becoming so necessary now for all people, those of every land and every nation. The boys are learning the important industry of farming, in its various departments, also blacksmithing, bricklaying, carpentering, and other trades and occupations, such as stenography, telegraphy, teaching, and business methods in commercial life, etc., etc. The girls are learning cooking, laundrying, sewing, housekeeping, and some of the business occupations in which they can make a success and a living.

Thus, as farmers, mechanics, artisans, and home makers, they are being fitted for service in the work to be accomplished among their tribes, as also in the world at large in competition with white men. And some have made remarkable progress in what are called the professions. For instance, one or more of

them have risen to eminence as physicians through their energetic application to study, and by their determination to be proficient. Very many of them have superior ability, considering their ancestry and their lack in youth of the ordinary advantages usually had by white children.

During his visit at Carlisle in the summer of 1912, Brother Charles Fry, editor of *Zion's Ensign*, was informed that the Indian children who came to school "learned even more readily than white children." Perhaps this is caused, in a measure, by the fact that the minds and memories of the Indian children have not been taken up with the multitude of things which engross the attention of white children from their infancy, such as a succession of plays and pleasures, also by the variety of associations and changes of scene, in travel and otherwise, all of which in civilization attend the lives of the white race from their birth, taking their time and attention from their studies and from more rapid advancement.

*Current Events* for April 11, 1913, stated that fifteen Indian young men had just graduated from the Carlisle school, in the scientific farming department, having learned practically how to use all kinds of agricultural machinery, such as "gang plows, disk harrows, weeders, horsehoes and rakes, mowing machines, and hay loaders," and some of them gave good talks on the subject of farming and its details.

In his annual report of December, 1912, Mr. Robert G. Valentine, Indian Commissioner, spoke of the progress that had been made "in teaching the Indian to be sober and industrious, in educating him to be a farmer and mechanic, and in imparting health principles, both as they apply individually and in the home," this last because over three times as many Indians have died of tuberculosis as have white people. He states that the war against the sale of liquor to Indians and against gambling is "waged with continuous vigor and with successful results." He mentions the thirty-five thousand Indian youths who have returned from the government schools to live at or near their home reservations, and he believes that they should be seen to by the Government, because he holds that these returned students are the hope of the Indian problem.

From other sources I gather that nearly one hundred thousand Indians both speak and read the English language, and about one hundred and thirty thousand of them wear the clothing of civilization, or about one half of all in the United States, and over forty thousand are members of the various churches.

Mr. W. E. Curtis, the popular writer for the *Chicago Record-Herald*, visited the Salem Indian School at Chemawa, Oregon, in September, 1909, and he told about the excellent conditions existing there for the good of the seven hundred and seventy-

six students who were then enrolled. Their ages were from ten to twenty-one years, and the daily average attendance had been six hundred and fifteen during that year. Younger pupils are admitted there than at Carlisle, and all were being taught faithfully in book education and in the various industries. There were buildings for mechanical training, and Mr. Curtis stated that "the shops, the chemical laboratories, the granaries, stables, dairy, and other agricultural features are models both in equipment and appearance," and that the Indian boys make "excellent carpenters, shoemakers, tailors, wagon makers, and harness makers," as well as proficient workers at steam and electrical engineering. About one third of the pupils were girls, and he wrote that they "are taught everything that relates to housekeeping, dressmaking, and nursing." He said that they "are bright looking and attractive in appearance, and manners," and that their rooms are fitted up with taste and good order.

The superintendent, Mr. Chalcraft, told Mr. Curtis that the Indians in that country were "just as competent, just as popular, and just as trustworthy as the whites," and that employment was readily found by every Indian who was competent to do good work.

Since the most of the foregoing pages were written, our General Annual Conference for 1913 has been held, and one event was similar to that previously mentioned about the conference of 1868, forty-five years ago, namely, in the attendance of four Indians, two men and two women, and there was a very large satisfaction felt among the white Saints over this event. And still more that the prospects are so certain now that the work among the Lamanites has such a sure hold. Indeed, it has already made such progress that much good is likely to be realized in the immediate future, pertaining to the redemption of this long-suffering race, and to the enlightenment of the long-time benighted ones whose fathers the Lord loved and guided in his ways so long as they were willing to walk therein.

Much more of interesting detail could be compiled from the material I have in hand, but lest some readers be wearied, I forbear. However, I will mention that what are called "shameless land frauds" against the Indians were brought to light before the United States Senate last winter, according to a dispatch sent December 17, 1912, to the daily papers. Senators Teller, Curtis, and LaFollette were the senatorial committee which reported finding that "the names of Indians were willfully and deliberately forged to the deeds claimed to have been made," by which lands were wrested from them. But it was believed by them that the wrongs would be corrected and the right prevail even toward the Indians. This is what *must* be in order to reach the divine mind

and purpose. It will surely come, and justice and mercy will prevail.

And, certainly, we are warranted in fully believing that God has charge over all nations and races, that he "ruleth in the kingdoms of men," that he will cause justice to be done, and that he will fulfill the promises made by him. He said that sometime the posterity of Lehi "shall become a blessed people" in the continents which modern people call America but which the Lord by Moses designated as "Joseph's land."

H. A. STEBBINS.

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### REVIVAL MEETINGS.

#### NUMBER 15. METHODS AND TACTICS SERIES.

*The members of the Evangelical Order are designated in the law as revivalists, those who are to hold religious services and revive the people. Revival meetings have come into disrepute in some sections, owing to the sensational and unreasonable, in some instances, almost insane methods, of certain revivalists of various denominations. But it must not be forgotten that religious revivals are legitimate when properly conducted, and that they have a place in our work, the importance of which will probably be recognized to a greater extent as time goes by. To arrive at an understanding of the true nature of God-ordained religious revivals and the proper and legitimate methods by which they may be carried on, should be an object of careful thought and prayer, and we are pleased in this connection to present the following article from the pen of Brother Ammon White, member of the Evangelical Order.—EDITORS.*

On account of the fact that some of the most absurd and ridiculous things, incidents, and scenes have occurred under the head and name of "revival meetings," this style of meetings has almost become, to the Saints, a thing disgusting to think about. But since it has been the special design of Satan, from the time he was driven from the presence of the Father, to heap odium upon the ordinances and forms of worship designed by the Master to accelerate his work, by mock forms and deceptions, we dare not throw overboard any of the essential features of his great work which have been prepared for the perfecting of his Saints and the establishing and bringing about of Zion.

We accept, in a great measure, the common reason given for the holding of revival services. The religious world, and the Saints are no exception, are all alike in the fact that religious fidelity and they are warm friends so long as a wave of enthusiasm turns the tide of humanity in one way. Many are the children of Israel, and it seems that the same laxness, in spiritual things, is still the rule; and where constancy and fidelity is found, it is the exception. Therefore, there is still need for the work of the revivalist or for the work of the ministry who are especially called, as Paul speaks to Timothy in his second epistle, 4: 2-5, Inspired Translation, wherein he tells him to "Preach the word; be instant in sea-

son, who are out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Here the work of the evangelist seems to have been to stir up the Saints. (Also read Doctrine and Covenants 125: 3. Also Ephesians 4: 11, 12, where together with the other officers, the evangelist is sent, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.")

While these men may preach to the world, their special work is to look after the Saints as a "father." It therefore seems that the first and central effort in all revivals, which they hold, should be with the purpose of enlivening the fold of Christ.

We do not hold that no one else except the evangelist may hold revival meetings; but when it is done, it is to be an exception to the rule, because of there being no available evangelist to do the work. The very nature of their calling makes it so that they should be sought for and requested to come here and there, except wherein by the direction of the spirit of wisdom they discern a necessity for their labors, where those in charge have, through negligence, failed to call them. For some reason, I have been to the necessity of proffering my services in nearly all of my labors, so far, to the churches or branches. There are a few exceptions, nevertheless. But we believe it is because of a lack of understanding on the part of the pastors as to their privileges under the law, and also because that for so many years there was no one of that ministry to serve them. There are too few yet. We pray for more.

Every branch should have at least one good revival meeting each year, and more, if necessary. They seem to be a necessity to the life of the Saints. There are times in the life of all societies and business concerns when some way must be devised to awaken new life. The *how* shall it be accomplished, is the live question. We live and learn, and experience has taught us much,—whether personal, or through others, it is good not to forget.

Are you talking about holding a revival meeting in your city, village, or country? The first question is, Can we get the people to come? Yes, if they are properly invited, and if they think there is something worth hearing after they get there. Most people are sociable and like to be entertained. Now this meeting, remember, is first to the body of Christ, the Saints. How shall we get the news to them?

I suggest, arrange for your preacher, get up a neat invitation card and schedule of meetings, ready

to place in every hand. Get your priests and teachers to form a visiting committee to visit every Saint or home, leaving cards and a warm invitation to the first Sunday's service, which is to be made a special rally day, in which you want every man, woman, and child belonging to the church to turn out and get acquainted once more. Get your music committee to work and get all to sing, who will and can, and practice them on some of the good, old, familiar songs that the wayfaring ones will remember; and sing them during parts of the services that day, together with any special features in music that you may be able to secure.

Have plenty of Zion's Praises and Hymnals on hand for all.

Get a list from the branch clerk of those members who are away from the branch, and send to them, at an early day, an invitation and one of your rally day souvenirs, which you should provide for all.

Have your deacon or usher meet everyone who comes in, and hand each a little badge or tag-card to hang from a button or to pin on them, with the words, "Rally Day, I was there," with date on it. Also you might send to the ones who are away, a tag with this on it, and ask them to wear it on that day and think of you at home,—“They are thinking of me at home, to-day.” You will often hear from the scattered ones, and a word dropped may be a wedge to open their hearts to a more active part in the great work of the Lord. These little souvenirs will not cost much, but will mean much.

Do not let your entertainment committee forget that there may be some present who need to be coached to get acquainted, and also some from a few miles away who should not have to return for lunch, so far.

Make the order of the meetings as convenient as possible to accommodate the locality in which they are held. All branches do not have the same conditions to battle with. As a general rule, the forenoon and afternoon Sunday meetings in the country are the best attended by the Saints. Make good use of the hours allotted. Now a good day of meetings will give you a good chance to advertise the revival that follows.

Prayer meetings, in connection with a revival, are an absolute necessity. If they are poorly attended, just get to work fasting and praying for the Spirit's power, and when a few of the good things of the Spirit are had, then will the good news scatter and others will join your ranks till your hours for meeting will be much too short. An hour before the evening preaching is generally the best time, if there is not too much interruption. If in towns that are small, and people can come out, the afternoons will do. An occasional prayer meeting at the homes

of invalids and shut-ins will not be forgotten by those suffering friends.

A song service, for all, each evening for fifteen minutes before the preaching, will aid much in the spirit of the audience, in preparing them for the sermon. The first few sermons of a revival, we have experienced, will carry the burden of instruction to the lives of the Saints, and will make for their spiritual uplifting: then as the influx of non-members appears, the topics of the gospel in all its parts will be good food, and is oftentimes as good to the Saints, in strengthening their faith in that which they have believed, and causing them to feel secure in their positions taken before the world in accepting the true religion of the Christ.

The true servant has the promise of the help of the Spirit and I have found help the closer I follow the exhortation found in the Bible and the Doctrine and Covenants in section 83: 14, to study and treasure up in my mind the words of life, and not to try too much to outline certain sermons for each night, but that in “the very hour that portion shall be meted out to every man,” in harmony with his words; this has been found to be true to the letter each time, and I fear not to trust it still.

There is power in fasting and prayer. Forget it never, in the revival meetings. Special themes for fasting and prayer are profitable, such as:

For humility and repentance of all.

For the spiritual gifts and the power of the gospel.

For the Saints who are indifferent and cold.

For the sick in body.

For the conversion of friends and neighbors.

Have a definite purpose and then work to reach the end in view. Haphazard work never brings about the work that system will.

Nearly everywhere there are found many who attend the prayer meetings but who never speak. Backwardness and a lack of control of one's self in public must be overcome by some method that will develop this class. One method we suggest: Prepare cards with subjects and easy questions on them and hand them to some before each service of prayer and ask that they prepare a few words to speak on each. Such subjects as the following may be used:

“Give one experience, your own or another's, in which you can discern the hand of God.”

“Give a reason why you believe Joseph Smith to be a true prophet.”

“Give one of your evidences why you believe the Book of Mormon.”

“Relate a latter day miracle.”

“Tell one great thing yet to be done before Christ shall come.”

“Give one of the things that you wish to see accomplished in the church.”

Many such live topics can be touched upon with interest to all. Just have a few to start the meeting at each gathering. Try these at some of the meetings of your branch.

Many failures are made in the holding of series and revival meetings, because of the half-hearted zeal displayed by officers and membership in their personal support of the same, showing by their actions that they would rather the preacher had stayed away and not interrupted their quiet sleep. A live pastor will find plenty to do in cooperation with the evangelist in the revival meetings. Also, if the stake officer or district president can be present to aid, we believe it would be more in harmony with the recommendation in the law as found in Doctrine and Covenants 125: 4, "He is to labor in connection with the branch and district officers." So, brethren, please do not think that you are to take the back seat, or be put on the shelf when the revivalist comes to town; you are to work with him.

If the meetings do not meet with success at first, and there are Saints and friends who can come and do not come, for the sake of their souls and your own reward, do not stop there; double your efforts of persistency, and stick to it! Two or more weeks is not too long, if good can be possible, and hoped for. Too often an interest is just awakening, when some of the workers get weary and weak-kneed and want to quit. Let us stop running from ripe fields till the harvest is completed. True, this is not a day of many words, but neither is it the day for the "sealing up of the law or the binding up of the testimony," unless we seek diligently to find all who wish to be saved.

A successful revival of the Saints means also a revival of interest in the conversion of the world, for the true spirit of the work makes missionaries of nearly all. They will love to tell of the story that has been so sweet to their ears.

I have tried the plan of having those who wish to accept the gospel to come forward and give their hand to the pastor, while the singing is in progress, and I find that the way is a good one, for those who are ashamed to own Christ before men will be likely to be ashamed to own him at all. When one starts it often gives courage to others to come with him. In one place a good sister came up to accompany a timid one. May God bless any good way to awaken the sinner to receive the proffered hand to save.

All questions asked in sincerity should be plainly answered, and in a kindly spirit. This church has many things that seem strange to the man of the world, he must understand the *why* of them all.

A revival means, at all times, to keep things stirring and moving, for it is only still water that becomes stagnant. We feel that the branches everywhere are in need of revival work.

It is your privilege, dear Brother Pastor, to "invite or request" your evangelist to come and help you hold such a meeting in your branch; and if you do, put forth a special effort to make it a thorough campaign for the salvation of the souls of men. It is not a *big* time that we want, especially, but a *spiritual* time,—this is what does the good. A revival means a help to the old, the young, the Sunday school and the Religio, hence all may heartily join in the fight against sin, and for the coming of the Messiah, whose right it is to reign.

Realizing that some of these suggestions will sound strange to some, we only ask a fair trial, and then you can pass your verdict.

Ever trusting to be with the onward work of the Master for good we remain,

A servant for Christ,

AMMON WHITE.

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#### HUMAN DISCOURAGEMENTS.

It is human nature to become discouraged. We sometimes look back over our past lives and seemingly see very little good.

Jacob stood before Pharaoh at the ripe old age of one hundred and thirty years, and said that his days had been "few and evil."

Moses became discouraged when leading the children of Israel out of the land of Egypt. He cried unto the Lord, "I am not able to bear all this people alone; if thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness."

Gideon was a man of faith, usually, but he was discouraged one day, and said the Lord had forsaken him, because he was delivered into the hands of the Midianites.

Job was a patient man, but he cried out, "My soul is weary of my life, I will utter, freely, my complaint upon myself."

Jeremiah, who made kings tremble, said, "Cursed be the day wherein I was born, for my days are consumed with shame."

Solomon was a wise man and he sounded the whole gamut of human experience, but he cried at the last that it was all vanity and vexation of spirit.

Discouragement and discontentment are two of the worst elements of human nature. Shakespeare has this to say:

Tired with all these,  
For restful death, I pray.

Cooper longs for a lodge in some vast wilderness, where rumor of oppression and deceit could never reach him more, and then uses this language:

I could lie down like a tired child,  
And weep away this life of care.

These great men became discouraged and weary and faint by the way. The fact is that sages, kings,

and prophets were very much like the rest of us. The best of men at times grow weary and discouraged; like them, the most of us see times when we are tired of life's struggle; our defeats are so many and our victories so few that we are seldom prepared for the battle.

Our condition may seem wretched, indeed; but, as Saints, we should not allow ourselves to become discouraged beyond measure. God tells us he will not permit us to be burdened above that which we are able to bear. Brooding over the past only weakens us for the future. Paul tells us not to look back. We can not better our past lives, but we can look forward to the mark of our high calling which is in Christ Jesus our Lord. Let us bear in mind the words of the poet:

Let us not be weary comrades,  
Let us faint not by the way,  
Though the night be long and dreary  
Soon will dawn Millennium's day.  
Let us keep the camp fires blazing  
Let us sound abroad his word,  
There are glorious victories coming  
For the army of the Lord.

So, dear Saints, let us hold fast to the rod of iron until we reach the other shore. Let us be thankful that when we become discouraged we can go to our heavenly Teacher and he will lighten all our burdens. Let us not plunge into darkness and think to rid ourselves of our troubles by rushing into the presence of God unbidden and unprepared.

J. N. YOUNGE.

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## Of General Interest

### THE PRESENT HELL.

There is a great deal of flippant talk about the abolition of hell. It seems to be the impression of many people that the possibility of suffering, symbolized by a material place of torment, has been eliminated from human life. As a matter of fact, hell, in the sense of inevitable and unmistakable punishment, is to-day far more a reality than it has ever been before. Whatever may be the sufferings through which men must go in the future in order to be purged of impurity, there is no question about the sufferings which they undergo in this present life. The answer of the man who asked if he believed in hell, "I do not believe in it; I know it, because I am in it," is a terse statement of what may be called the modern view of punishment for sin. It is not a punishment which is relegated to the future; it begins the moment the sin is committed. It is not a punishment which is local and exterior; it is a punishment which is wrought out in a man's nature. It is a thousandfold more terrible than the

conception of hell as a place of external torment; for the hell of to-day gets its more tragic aspect from the fact that the men who are in it are often unconscious that they are in a place of torment. It is unspeakably pathetic to see a human being go down the hill of life physically from higher to lower levels, becoming less and less pure and more and more a slave; but the most terrible tragedy lies in the fact that the victim is often unconscious of the increasing degradation. It is the deadening of moral sensibilities, the blinding of the moral sight, the decay of the moral faculties, the dullness of vision, that constitute the real moral tragedy of living men and women voluntarily submitting without struggle to temptation; gradually, and often unconsciously, losing the power of seeing the difference between health and disease. They cut themselves off from the spiritual world, and are made skeptical by their blindness of vision. They can not see the mountains nor the stars which to people who have not injured their power of sight are always visible. They are like men and women in a great library who have misused their opportunities, mutilated the books, broken the rules, and, because the doors are not locked against them, think they have escaped punishment; while, as a matter of fact, there has come upon them day by day the awful tragedy of blindness; and, sitting in the midst of the treasures of the world, they are losing their power of seeing them.

The most terrible aspect of the modern conception of hell is that a man creates it for himself; it is a consequence of his own life. In "Man and Superman" Satan suggests to a woman who to her great surprise has found herself in hell that she ought to go to heaven for a while so that she might find out how uncomfortable she would be; and, in response to her question whether she would be allowed to make the experiment, she is informed that people stay in hell because it is the one place in which they find themselves at home!

People go to hell, not because they are sent there by a divine decree, but because they belong there. They go, as certainly as the harvest follows the sowing, by a law written in their natures. They can no more escape hell if they invite it than they can escape the succession of the seasons. There is nothing arbitrary or abnormal about it: God does not send men to places of torment; they go of their own volition. He does not impose it upon them by the use of arbitrary power; they elect to go, and they leave hope behind simply because they have thrown hope away. It makes very little difference what the theological conception of hell is, it remains and always will remain an appalling fact in the experience of humanity. It does not lie beyond the visible boundaries of the world; it does not wait to open its doors

until death comes; the world is full of people who are already in hell whether they know it or not. And they are there because they have chosen to go. The pages of the newspapers furnish indisputable evidence that hell is a reality in this life, whatever it may be in the next stage of life, and that lost souls are going about in darkness in the everyday world.

So long as the human spirit gives itself to evil there is no place for it but hell. To such a one heaven would be just as much a place of torment as hell; while to a good man hell in any world would be a mere name. It has no more personal relation to him than the police courts have to the man who never breaks the law. Hell is a torment which comes to us because we invite it, as most things come to us; not suddenly nor tragically, but gradually and slowly as the ripening of our own thoughts and deeds.—*Outlook, July 12, 1913.*

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### Our Possibilities.

We have been pleased to receive many letters of inquiry and encouragement. They come from the far West, the South, the Middle States, and the Eastern ones, and everywhere we are finding that there seems to be some one rising up to whom this music movement appeals very strongly.

Sisters in Denver and Los Angeles are preparing to organize children's choruses. Sisters in East Saint Louis and Kirtland are struggling with the young people's choir ideas. A brother in Iowa has had a distinct choir organization in active operation for some time.

Sister Martin, of Perry, Iowa, sends us an appeal for better and more comprehensive work for the children beginning to study music. This letter will appear shortly, and personally we are anxious to impress the importance of her suggestions upon every teacher of music. We should interest and instruct the children more as to the *why* of music. They have been struggling long and aimlessly with the *how*!

If we teach every child in the church from now on, the rules and principles of composition and harmony, and if we also develop them *spiritually* may we not reasonably hope that those of the rising generation of Latter Day Saint musicians will take their places as *composers* of music as well as performers? We have been sleeping on our rights in this regard. Let us awake, and, looking to Zion and its redemption, to the beautiful temple of our dreams and its glorious choir, with its *inspired* music, let us teach and study, that from our own ranks may come those who shall write the wonderful and soul-satisfying songs of Zion.

### Music an International Language.

A leaflet has come to our hands, written by Daniel Gregory Mason, assistant professor of music in Columbia University. This pamphlet is called, *Music As an International Language*, and is published by the American Association for International Conciliation. This little leaflet is very much worth reading, and we would that we might reproduce it entire. We offer one extract, at least, which follows the subject of, *Folk Music*, in which the writer pointed out that the charm of folk music was that of "local color"—some quaintness or

peculiarity interesting to that particular locality, or nation.

"Music does much, then, to interpret nations to each other, by seizing upon, and presenting persuasively the salient, individualizing traits of each. But perhaps it does even more by giving noble and universally intelligible expression to the human qualities common to all. Was not Tschaikowsky right when, instead of joining the Nationalists, Balakirev, Cui, and the rest, who were exploiting the Russian folk-music to the exclusion of all else, he set himself to study the best music of the world, and to acquire an eclectic and cosmopolitan style? Is there not something inspiring in the breadth of view suggested by his answer to a lady who asked him what was his ideal?—'My ideal,' he replied, 'is to write beautiful music.'

"Beauty in music, he doubtless realized, was something far wider than this or that piquant cadence or turn of melody; it was the result of a divination that plumbed deeper than the national peculiarities; it was not Russian, but human. Had he not thus felt that what we may call the international sense of music was even more precious than it, national interpretation, he could hardly have stirred, as he has done, music-lovers all over the world.

"It has often been pointed out that the greatest poets speak to the widest audience, that Shakespeare, Goethe, Dante are understood in some measure by all men, and that what they say is so universal that we are apt to forget which is English, which German, and which Italian. The same thing is true, I think, of the greatest composers: Bach, Mozart, Beethoven, Wagner, Brahms, happen all to be German, it is true; but that seems rather accidental than essential to their quality. And in our own day, when intercommunication has so reduced the insulating power of space it is surely a world-language that is spoken (with varying accents, of course) by such men as Strauss in Germany, d'Indy in France, Elgar in England, Rachmaninoff in Russia, and that is understood by music-lovers the world over."

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### Notes of the Staff.

The hot weather seems to have put an effectual quietus upon musical activity among us,—at least if the dearth of notes sent in to the Staff editor may be taken as an indication of conditions.

Some weeks ago, Sister Marguerite Wickes, and Sister Edna Fike, both pianists of ability, connected with the Chicago Musical College, assisted by Sister Minna Mae Lewis and Sister Aura Fike, readers, and Brother Hoxie, violinist, gave a concert in Chicago, which was largely attended and gave enthusiastic pleasures. Sisters Wickes and Lewis, since returning to their home in Lamoni, have given several concerts there, and in nearby towns, invariably pleasing their hearers.

Brother Charles Eaton is conducting the large Sunday school orchestra at the Stone Church, Independence, since the departure of Brother Arthur Mills. Independence Saints are anticipating with pleasure the next concert to be given by this live group of musicians.

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### "Atheism Has No Music."

*Dear Sister Anderson:* The promise you exacted for a contribution for the musical column has caused me much mental stress with almost no appreciable result, except an effort to keep my promise.

As to music, what would the world do without it? Shakespeare said:

"The man who hath not music in himself, and is not moved with concord of sweet sounds, is fit for treason, stratagems, and spoils; let no man trust him."

I heard this quoted when a boy, quite a good many years ago, and some years of mature experience have convinced me that Shakespeare wrote from wide experience among mankind, and that his observation, instead of being made at random, was not so very wide of the mark.

As your invitation for a contribution included local choir experiences, it may be permissible to tell a little circumstance that brought this old saying to my mind with some force.

About a year ago, our minister in charge, Brother F. M. Sheehy, while here, was invited by the local president of a society which claims the mission of bringing to pass and establishing universal peace and benefit to mankind independently of the gospel of Jesus Christ, to speak in their "Open-Forum" on Sunday afternoon. He was to be the principal speaker for twenty or thirty minutes, to be followed by five-minute speeches from their own reviewers, or "sharpshooters"; Brother Sheehy to have the closing talk. Brother Sheehy demurred, saying his talk would be opposed to their theories, but yielded to the renewed invitation on that understanding.

Brother Sheehy's address covered some of the fundamental principles of the gospel, as we understand them, including the fatherhood of God as an essential with the brotherhood of man, and presented the financial plan of the gospel and the United Order of Enoch as measures for the solution of the economic troubles of the times. There may have been, and I think probably were, a few in the audience who were willing to consider the gospel plan, but the leaven of the society as indicated by their own speakers was decidedly against anything of even God's planning to meet the necessities of humanity.

The same evening their president, who was one time a minister of the gospel, accepted Brother Sheehy's invitation to speak in our church. Some of our usual hymns were sung, and an anthem was rendered by the choir with good spirit, which must have been the right source, for he openly acknowledged the uplifting power of good music. He preached a pretty good sermon, mostly on gospel lines, and urgently invited the choir to come and sing our same songs for them, that their people might hear and feel the effects of religious music as he had felt it, for, he said, "Religion is the only thing that produces music."

I am not sure of his exact words, but that was the thought conveyed. That remark seemed very peculiar and almost startling to us, and in connection with his other remarks induced the singers, even in the face of some adverse views, to accept the invitation, on the condition, however, that we should be clearly announced as the choir of the Reorganized Church of Jesus Christ of Latter Day Saints. This was done in their advertising, and also by announcement from the platform on the following Sunday, when the choir responded with a couple of their best anthems, extolling the "great and marvelous" works of God, and rejoicing that the "Lord is King." That remark about music and religion at first seemed without foundation, but now with the lapse of time it seems to draw nearer and nearer to the truth.

After all, evil does not employ music in the execution of its work, it frequently is used to entice and lure, especially into saloons and such places, but that would properly be a perversion of music, which would be fatal to the safe blower, or the art of the man who makes his livelihood by stealth.

Handel frankly acknowledges the inspiration of a heavenly vision in writing "The Messiah."

The old farm saying that the man who goes whistling to his work is the one who brings in the hat full of eggs, is indicative of a truth.

A child singing about its work or play, involuntarily stops singing when it senses a consciousness of wrong, or that which prompts secrecy.

A man guilty, in his heart, of a crime, may sing to try and maintain an innocent appearance, but not to strengthen himself in the execution of an unholy plot; crime enjoins secrecy and silence, and seals the lips as well as the heart.

Righteousness unseals the lips, produces an open countenance, a frank heart that bubbles over with joyousness and good-natured song, and the addition of religion directs the music towards devotion to the Supreme Being. The righteous man will sing praises to God even in a dungeon.

All the turkey buzzards in the world can not equal the music of one little canary; and a flock of chicken hawks could not produce the music of one nightingale.

A concord of sounds might express and convey the gamut of feelings of the human soul, but not all would be music. The Lord says, "But song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God." So even an accurate technical rendition of a correct composition is not, of itself, music, while tender songs from a heart full of love and sympathy, carrying words of trust and faith in an all-wise Father, in spite of a technical error, may bring relief of mind, relax the tension, beget reconciliation, produce peace, and trust and hope in a heart that is bowed down with "grievous sadness," providing it is not prevented by "bitterness of spirit." (Doctrine and Covenants 119: 6.)

What would the human heart do without music?

I think the most desolate sadness I ever witnessed was a mother's sorrow at her child's funeral,—without music.

I can not close without adding my appreciation of the general choir movement and the splendid results already achieved. Remember the watchword, "All in favor; hurry up!"

R. T. COOPER.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Children's Amusements.

When one speaks of amusements, the mind receives an impression of pleasure. This is primarily the natural result, but many valuable points in the formation of character may be impressed upon the child in pursuit of pleasure. The most prominent of these are self-reliance, perseverance, and generosity.

Self-reliance is quickly developed if the child be taught to seek his own amusements about the house or yard. He will soon learn that he can find many interesting things. His inventive brain and fingers will fashion many toys. Hours will be happily spent which would otherwise be a bore to the child and a source of annoyance to the mother. Self-reliance in his amusements will grow into his character, and, when older, it will be a rock of defense when he must face the world as a carver of his own fortunes.

Perseverance can be taught by encouraging the child to play with one toy a long time, instead of changing every few minutes. One game begun should be followed to the end; instead of tiring of it when partly finished and abandoning it.

These are apparently insignificant things, but they are very powerful in the formation of a child's character. Perseverance was one of the prominent traits which made Lincoln a great man. He thought nothing of walking miles

every day to obtain his limited education. He walked twenty miles to borrow the first grammar he ever saw.

Generosity. Where there is only one child in a family it is hard to prevent its being selfish; but, where there are more than one, the mother should see that none harbor a selfish spirit. If near the same age, they may many times want the same thing, and then the beauty of unselfishness must be taught.

Children like to be reasoned with and shown why certain things should not be done, but sometimes the mother is too busy or too tired to do this, and finds it so much easier to order one child to give up to another; but this procedure may make one child selfish and the other sullen. It is better to lead a child to give up cheerfully and to accept favors with courtesy.

Children may be trained to enjoy things in simplicity. The first thing to attract an infant is the light. If laid down, it will gradually turn its head until the eyes meet the light; then it will lie in perfect contentment, if the eyes are not too weak to stand the glare. It is a needless waste of money to buy expensive toys for a child. He will devote his affections to some homemade object which he can handle roughly, without breaking it or being warned to be careful.

Lives there a child with soul so dead that it does not love a rag doll? No beauty in dolls will hold the dearest affections of a little girl's heart as does the rag doll. The lesson taught is that of simplicity. Unspoiled, we naturally love those things which are least elaborate. Children like a slate, a pencil, and a bit of paper or blackboard, which may afford much amusement during rainy days when they must stay indoors. One mother bought copies of famous paintings which she mounted on a strip of cloth and fastened them around the nursery walls just high enough for the children to reach. With some instruction from her they colored these pictures with their water colors, the result of the work being a source of pride to them and an ornament to the room. At the same time, the children became acquainted with good pictures.

A pair of blunt scissors afford a child interesting occupation in cutting bright-colored papers into many wonderful things which may not be recognized until we are told their names. A lump of putty affords him that which he may fashion into many objects. A scrapbook is of lasting interest to a child. A discarded book in which he may paste pictures he especially likes may become one of his dearest treasures.

The delight of every child is a sand pile. With buckets, shovels, old spoons, and the sand pile, many happy hours may be spent. Outdoor sports should be encouraged, that the fresh air and exercise may build up a sound constitution, that fundamental physical blessing which every child should have.

Children are not naturally idle, and work appeals to even the smallest of them. Let them help you plant the seeds and watch them grow. Give them indoors tasks also, talking to them pleasantly and encouraging them to do those things to give help and pleasure to father or mother. By nature children love to please, if not made to feel that their work is drudgery or that they must do it by compulsion.

MINNIE ROCKHOLD.

LOS ANGELES, CALIFORNIA.

### Doing for Himself.

Miss Carolyn Sherwin Bailey, who is now in Rome studying the educational system developed by Doctor Maria Montessori, emphasizes as one of the first things noted, that the children are trained to do things for themselves. Her very interesting description of a morning spent with the

children of a certain school, pictures a little child of four years as coming eagerly to the room, the first baby to arrive, as finding her own little apron on its hook within her reach, putting it on, and buttoning it in the back. At the luncheon time this same little child of four placed on the little tables with dainty precision the plates, knives, forks, and spoons needed. She brought with carefulness a tray bearing five tumblers, and performed happily other preparation for the approaching meal.

The happiest, most contented children are those trained early to do things for themselves and others, and to find their own amusements, as suggested in the article above.

### Few Toys.

We gather from certain printed articles that have come under our notice that Queen Wilhelmina of Holland has been somewhat criticized because she allows her little daughter so few toys. "The little girl," says one, "has been known to play with the same doll for three months!"

In reply to this criticism a defender of the queen writes: "Suppose the little princess does play with one doll for three months: suppose she only owns one doll: what of that? She is certainly a contented child, as the writer happens to know: healthy, happy, and unspoiled. What we should comment on rather is the fact that the Kingdom of the Netherlands is fortunate to have a queen who is so sensible a mother as to let her child have only one doll at a time. We forget that when amusements are few the childish imagination will supply them, but that when they are too many the childish mind is overburdened and the mental effect is not unlike what the physical effect would be if the stomach were overloaded.

"One of the most potent causes of restlessness in American children is the abundance of toys and other amusements lavished upon them by thoughtless friends and relatives. One toy is thrown aside for another before its possibilities are half realized. The result is nervousness and stunted mental development for the child. It is a simple case of overfeeding causing undernourishing.

"And the root is selfishness. Toys are easier to give than ideas, and the average American mother would rather stifle her child's restlessness with new diversions than give time and effort necessary to help him work out his own entertainment with what he has.

"Let us see good in Queen Wilhelmina's excellent example with her little child. If the little princess can now control herself as a child with her toys, she will be better able to control her kingdom when she is a queen. If we taught our children a little more control with their toys, perhaps in later life they might be better able to control their children: a particular job of which the American mother is to-day making such a lamentable failure."

### Simplicity in Desires.

The following scene is described to us in a reliable journal and should be a vivid warning to us to guard our children against extravagant desires and indulgence:

A mother and her little son were seated at the table in a hotel where you pay a dollar for a meal and order what you wish. The mother read to her child the list of dishes on the card and told him he might have anything he wished. He ordered freely and wastefully, only tasting of the dishes he ordered in such profusion. When the waiter remarked that he did not eat much, the mother answered that she would have had to pay as much for a simple dish of oatmeal as for

what he had ordered. We quote the following comment on her action:

"To satisfy her own desire not to be defrauded in quantity she had given her son an object-lesson in food waste—the waste that is an immense factor in the cost of living in this country. Would it not have been better if that mother had paid one dollar for a single dish of oatmeal, from which her little son might have made a meal, than to have inculcated into his mind the idea that waste is ever defensible?"

She indulged her child, not thinking of the effect upon him.

### The Little Girl's Doll.

They tell me that when I was a little girl, too young to remember it, my grandmother once bought me a doll, and that when she gave it to me, I clasped it to my breast and danced about the room exclaiming, "Oh, how I love it! Oh, how I love it!"

So frequently of late, I have noticed little girls with their dolls. One day, as I walked along a business street of our town, I met two little girls, about seven years of age, each with her doll in her arms. I saw another little girl one evening on the reunion grounds. She had come down from town with her father and mother, and, while older ones sat listening to the sermon, she nursed her doll on the outskirts of the tent.

One of the speakers of the reunion said, in one of his talks, that it always pleased him to see a little girl nursing her doll. I think he had the same thought many of us have, that the little girl loves her doll out of the abundance of the motherly instinct that is in every normal little girl's heart, and which should be fostered by those who have her training.

I saw another little girl on the reunion grounds. She was not nursing a doll, but a live baby. She called my attention to its charms and, when I asked if she liked to take care of the baby, she answered heartily and brightly. And this reminds me that recently I saw an article in a daily paper, entitled, "Little mothers." Its tenor was encouragement of that which we have often heard deplored, the nursing of the baby by its older sister.

The article I refer to suggested that it is well to foster in the older child the mothering instinct. Recently I heard a young girl spoken of with sympathy because she had always had the care of babies in the home, but that young girl is making one of the nicest little primary teachers in Sunday school, as she will some day make one of the best of mothers. She is perfectly at home in the best of spheres for a young girl, in the company of children.

This leads off to a great subject, for which there is not time or space here. Returning to the little girl's doll, we suggest that the rag doll so often held up to us as the object of high esteem in a child's affections need not be that old, dirty, besmirched object the rag doll so often is. My own little rag dolls are still in my memory as objects of beauty, because every time I played, they were made up new from the prettiest pieces of my mother's scraps. She kept them in a large basket which corresponds to the ragbag of some other mothers.

That basket of new scraps gave me unlimited enjoyment. It gave opportunity to exercise my own inventiveness in making and dressing my doll. She was always new and clean, pretty and bright. I had a large doll, given me by a lady who won it at a fair. It was so large that its dress, jacket, and shoes might have been worn by a small baby, but this big, clumsy, staring creature never gave me a tithe of the pleasure I had in my bright little rag babies.

The opening article of the Column is right in presenting the thought that our children should be encouraged to find enjoyment in simple things.

### The Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN AUGUST.

Sunday Schools, Religio, and auxiliary departments of church work. That they may fulfill their purpose and help on in spiritual life and enlightenment.

Book of Alma 16: 139-143, large edition. Memory verse, Alma 16: 101.

REQUESTS FOR PRAYERS.

To the Prayer Union: On the ninth day of July, my husband, T. J. Lawn, fell from a building on which he was working and broke his right ankle in several places. He also broke and badly dislocated his left elbow, his left wrist was badly sprained, and there were several other bruises. He is in the hospital and doing as well as can be expected, but he requests special prayers of the Saints for complete recovery.

Yours in Christ,

Mrs. T. J. LAWN.

SACRAMENTO, CALIFORNIA, 2710 D Street.

*Dear Herald:* I am writing to ask the Saints to pray for my niece, Mrs. Martha Murphy, 1621 Pinkney Street, Omaha, Nebraska. She is sick and depressed over the loss of a relative. It may be that if some of those who have time would write a few cheering words to this sad and afflicted one, it would mean much to her.

From your sister in Christ,

MRS. FRANK KEARNES.

ONAWA, IOWA.

## Letter Department

BROOKLYN, NEW YORK, July 27, 1913.

*Editors Herald:* We eagerly await the weekly visit of the SAINTS' HERALD. With interest we scan its pages. How our hearts throb with joy when we read of the advance of the work in other parts of the world! We accept regularly this blessing and as regularly do we fail to acknowledge the benefit we have thus received, as did all but one of the lepers that were healed by our Savior. I trust my fault in this regard in the past may be forgiven. Doubtless I experience the same timidity about seeing my name subscribed to a letter in the HERALD as do many of my brethren and sisters. Is this as it should be? No such thought enters our minds when we write to our immediate family; on the contrary, we expect they will at least tell about, if not show our letter to all our relatives and friends in the locality where they reside. Why, then, should we be fearful lest others of the household of faith should know of our trials and temptations, our hopes and successes? Does not the wealth of light and love that enriches our souls, brought to us through the columns of the HERALD and other church papers, claim occasionally a hearty response from our pens?

Last Wednesday morning at one o'clock the Cunard Line steamship *Mauretania* moved out majestically from her pier into the harbor. By the railing could be seen the commanding figure of our brother, U. W. Greene, towering above those beside him. He would now and again wave his handkerchief to those on the pier, and then rest his chin upon his hand with his elbow upon the rail. As we observed the expression of his countenance, amid the din of the blowing whistles and shoutings of fond good-byes and bon voyage,

there was brought to us a realization of the meaning of the scriptural statement, "He steadfastly set his face to go to Jerusalem."

A singular coincidence happened the day before Brother Greene sailed. He had been at the steamship pier completing the necessary arrangements for the voyage, and returning was walking up Fourteenth Street, when who should he meet but Father Newton, who had also taken passage, as it was afterward learned, upon the *Mauretania*.

They were, of course, glad to greet each other, and the Brooklyn Saints were made happy by meeting our aged brother once more. May his presence bring strength and joy to those among whom he labors.

A short time ago we were favored with a visit from our missionary in charge, Brother Paul Hanson. I trust when opportunity permits he will call again. The work in Brooklyn is progressing. Brother E. B. Hull, our pastor, and his faithful companion are welcomed as earnest workers in our midst. May we all be as sincere and active.

The gospel of Jesus Christ! 'Tis wonderful! 'Tis marvelous,—the force, the power that ministers to our every need; the sympathy, the light, the love, the truth it brings as we endeavor to adapt our conduct to its standard. What a breadth of vision; what a depth of understanding; what fellowship of noble souls; and what sweet communion of the Holy Spirit! With feelings of intense solicitude for the proclamation of the gospel and the bearer of its glad tidings, I hope ever to be worthy to be considered,

Your fellow servant,

B. R. MCGUIRE.

BOLCKOW, MISSOURI, July 23, 1913.

*Editors Herald:* This has been a very busy season for the farmers in this part of the country. Corn looks fine, and at present promises good results, nothing unusual preventing from now on. Small grain is all harvested in fair shape. Wheat was down and tangled very much, but the major part was gathered into bundles; and now the hum of the thrasher is heard. There are four machines within a radius of three miles. One man near here had one hundred and thirty acres that averaged thirty bushels per acre. By the time this is read the majority of the small grain in this country will be thrashed and in the granary or on the market. Much of it goes direct from the machine to the car, and is marketed in Saint Joseph, Saint Louis, or Chicago. Brother T. A. Ivie, president of this district, is in the wheat pit now, receiving wheat from four or five machines at the same time. Wheat is selling at seventy-four to seventy-eight cents.

Our district missionary, Brother J. W. A. Bailey, came into the district on May 21. Landing at Guilford he met with the Saints in prayer meeting that evening, and the following evening preached his first sermon in the district, which was the beginning of a meeting of seventeen days in the town. He succeeded in arousing quite an interest, so we had large crowds. The music and singing under the leadership of W. T. Ross was a feature of the meetings. The district tent was pitched on the church lawn. The crowds ranged from one hundred and fifty to three hundred.

On the evening of June 5, the Ladies' Aid Society gave an ice cream and cake social which netted them eighteen dollars. All join in to say that it was the best social that was ever put on in Guilford. On June 8, a basket dinner was enjoyed by a large crowd, Saints from the Bedison and Sweet Home branches being present. Brother Bailey went from here to the Bedison Branch and labored there till the district conference held at Sweet Home Branch, June 21 and 22. On June 15, the Guilford Sunday school observed Children's Day, rendering a program before a large crowd. The

*Guilford Times* says of it, "We voice the sentiment of everyone that it was the best yet."

The financial department of this work must be sustained. It is one of the things that will assist in the redemption of Zion. As a body, a church, we should work as a well-regulated family, each and all working for the good and welfare of the whole,—spiritually, morally, financially. Let us all, therefore, put our shoulders to the wheel, financially, and move this great work forward and onward. Let us all respond doubly to the call of our worthy bishop, and place the financial arm of the church in shape to carry on the work as it should be done.

On June 21 and 22, the district conference met and transacted the business necessary. One young brother, Rosco P. Ross, was ordained to the office of priest. There were quite a number of young people at the conference, who if they at all times kept their minds on the work of the Lord, would develop into influential workers in the army of the Lord. Our next conference will convene in Guilford; Brother J. W. Rush-ton will be in attendance, and we hope to have a good, spiritual feast. The Spirit was enjoyed at our last conference.

The writer spoke on the temporal law to the few Saints who were present at Guilford last Sunday. We will visit the Bedison Branch next Sunday, and the other branches so soon as convenient, and will endeavor, in our weak way, trusting in the Lord, to present the temporal needs of the work.

I was glad to have the privilege of attending the last General Conference. I saw and heard things that strengthened me in the divine part of this work. Humanity is weak. Very often we encounter mistakes made by man that try the faith of some. The mistakes of man should not affect our faith if we have evidence of the divinity of the work. I met much opposition when I came into the work. God stood by me and whispered peace to my spiritual understanding. I would not turn back from this work over the frivolous weaknesses manifested upon the part of man. Yet, I must say, the trials from without do not have the weight that those within have. Let us, however, as Saints, be determined to conquer self and every evil that is brought to bear upon us, from whatever source it may come.

May the good Lord bless and prosper his Saints is the hope of your brother,

W. B. TORRANCE.

COLON, NEBRASKA, July 24, 1913.

*Editors Herald:* I have been a member of the Reorganized Church since the spring of 1865, being at the time nearly twenty years old. I have had my ups and downs, and have known for a good while that mankind is very weak. I might have fallen had it not been for the truth of the gospel of the Son of God. He that doeth the will of the Father shall know of the doctrine, whether it be of God I speak, or of myself,—I know these words are true.

I have labored in this the Northwestern Nebraska District since the spring of 1911. The Lord has been very kind to me in making known his great will to man. I have not lacked for anything that was promised by the Master; according to my faith I have received.

Last winter, while going from house to house preaching the gospel and leaving tracts, a lady told me that her husband's family were nearly all Latter Day Saints, and that they live five miles northwest of Walthill. When I reached that place I got off the train, and stayed all night with an old friend I had known in Iowa. The next morning, early, I began to look for a ride out to the Saints I had heard of. I found an opportunity just before dark. The man I rode with directed me to the place to which I wanted to go. I found the house, knocked at the door, was admitted, and in-

roduced myself. The lady said they were not Latter Day Saints, that they were Seventh Day Adventists; but she assured me that I was as welcome as though they had been Saints. I thanked her, and did not forget to thank the Lord for his loving care. A blizzard came on that night, but I was well cared for till the storm was over. For two days we laid our faiths side by side. This woman agreed with our faith except on two points; she stayed with her seventh day Sabbath, and the unconscious state of the dead. She is a Christian in a moral way, also in the matter of charity.

I have labored in the Winnebago Indian Reservation, preaching in their houses and in a tent during the spring and part of the summer. They listen well, and keep good order. Since I became acquainted with so many they like to ask questions about our faith. The Utah people have given them many Books of Mormon. They tell me they like the Book of Mormon, that it teaches them about God.

I think this is a hard district to labor in, because it is large, and the Saints are widely scattered, making it necessary to travel considerably.

I am thankful for the gospel, and desire to set forth the love of God contained therein.

Your brother in the one faith,

R. O. MANN.

ODELL, TEXAS, July 27, 1913.

*Editors Herald:* I came here nearly five years ago and introduced our work. Brethren B. F. Renfro, S. W. Simmons, and W. M. Aylor have been here and have done good work. Our crowds were all that could be expected, and interest was good. Our success stirred up the adversary, through one of his agents, which resulted in a debate. We had large crowds, and I am glad to say it was Brother S. W. Simmons' conflict, under God, from the very beginning. At the close Brother Simmons baptized thirteen, and the opponent none.

Prejudice continued and finally resulted in the closing of the schoolhouse. This was the only effectual way they had of attacking the gospel. So we began preaching in another schoolhouse in Odell. Finally they began to charge a dollar a day for this one. And, to cap the climax, they are now trying the home rule—they stay away. Brother Simmons followed them, and preached on the street. It is difficult to find anyone who will talk religion; they are afraid to do so. So far as honesty is concerned, the Saints are held in high esteem by them; but they do not want our religion.

I asked the editor of our paper, some four months ago, to announce preaching services; he replied that prejudice was so great that he could not, unless I would insert the announcement as an advertisement. I have taken it kindly, and have been trying to do as a Saint should. I wrote an article the other day and sent it to him to publish, which he did, and I feel somewhat encouraged, as the bitterness of prejudice, at least, seems banished.

May the Lord help the Saints throughout the country to have the things so much needed both spiritually and temporarily is my prayer.

M. CROWNOVER.

MACHIAS, MAINE, July 22, 1913.

*Editors Herald:* I left my home in Independence, Missouri, June 27, for the rockbound coast of Maine, where I was born over sixty-nine years ago.

I found the church here at a low ebb. But many remarked that our social meeting last Sunday was the most spiritual they had enjoyed for some time, many feeling it high time to renew their covenant with God, and try to live better.

My first Sunday out, I stopped at Chicago; I met with the good Spirit, and we had a lovely time. I spoke several times, and confirmed two that Henry Keir had baptized that day.

Sister Sloan was guide for me from one branch to the other. I was kindly entertained by Brother and Sister James F. Keir.

I left their home on the elevated car for the Wabash station. I told the conductor where I wanted to get off, and after he had carried me three stations too far he said to me, "You ought to have gotten off when I called out Wabash station." I replied, "My dear man, I could not understand a word you said; I thought you were practicing ventriloquism. I can understand a little Greek and Latin, but I don't understand 'Garlic'."

I arrived in Boston the next evening at eight o'clock, one hour late. Found "Old Fatty" there to escort me to his home. I met the branch on Wednesday night, and enjoyed their meeting. I visited my niece and the Fisher College. I found perfect order in this building; each one was paying strict attention to his or her own business. I thought of my church,—each member should do the same. I stayed there two days, leaving on the steamboat for Rockland, Maine.

I was there with Brother and Sister Henry Huntly two days. Going by boat to Vinal Haven, I stayed over Sunday and spoke three times and administered the sacrament. I left here for Stonington, where I stayed one night with Brother and Sister Henry Robins, and called on Uncle Asa O. Candage, whom I found very poorly and failing fast from the effects of a paralytic stroke. I next called at Bar Harbor, the great summer resort, and preached three times to the few who came out.

There I met a Baptist minister, a Mr. Sampson. I felt by his talk that he was a very poor Sampson. He had the old, old Solomon Spalding story to tell. He said there were seventy people of New York who testified on oath that the Smiths were the worst people they had among them, and that Old Joe was the worst of all. I said that the seventy people belonged to Old Joe's church, and so they knew what they said was true. Well, no, he said, they did not belong to Joe's church. I said I thought so, and asked if he did not know that the Bible says that Jesus was a winebibber, and cast out devils by the power of Beelzebub. I asked if he believed that these statements concerning Christ were true. He replied that the enemies of Christ said that about him. I then urged that these seventy people whom he had mentioned were Joseph Smith's enemies, and that they lied about the man of God.

I arrived here July 11, and to date have preached seven sermons and attended several meetings. Next Sunday I expect to be at Dennisport. I will visit Head Harbor, Beals Island, Indian River, and Addison, and then return here after haying is over.

Along this coast of Maine is where I labored hard for twelve years before I went West. During those twelve years we raised up eight branches and helped raise up several others. Many that I led into the light of the gospel have passed to the great beyond. It makes me feel sad to see such a falling away since I left here in 1882.

I am yours truly,

J. C. FOSS.

EVERETT, WASHINGTON, July 18, 1913.

*Editors Herald:* I was very much interested in the article, "An easy lesson in hygiene," in the HERALD for June 25. At the time of obeying the gospel two years ago I heard the sisters speak of the Word of Wisdom. I supposed from the conversations that it was something new which accounted for the differences of opinion concerning it. To my surprise I found, some time later, that this revelation had been given near the beginning of the church, in these last days. Before the truthfulness of this gospel was made known to me, I had read a book which treated on proper foods and the changes which foods undergo in mixing them together,

and it seemed reasonable to me. After obeying the gospel and learning of the Word of Wisdom (the word of God revealed to us) it seemed reasonable to me that the statements made there were for our best good.

I tried with the Lord's help to obey and observe the things mentioned in choosing the food which I should eat. I knew I was benefited spiritually and physically. But the thought would creep in, maybe it does not mean hot drinks; maybe it means something else when it says fruits in season; maybe it does not mean, eat meat only in times of cold, etc. I have tested and failed; tested, and faltered again, until it is beyond the testing point now in my mind. I am convinced that it is best for me to heed and obey the Word of Wisdom. The all-important result is the abiding presence of the Spirit and the manifestations of the same. When I try some other way, thinking it does not mean what it says, it is very noticeable that the Spirit is withdrawn from me. This wonderful gift of God is worth striving for.

Among the prophetic statements made under the hands of Brother J. C. Foss in my confirmation was this one, As heretofore you have had but just a little ray of light; we promise you upon obedience you shall rejoice in God your Savior as you have never done before. At the time these words were spoken I could not understand how it could be possible that I had had only a little ray of light, for I had received much comfort in striving to live a Christian life as I understood it. But it was only a very short time until I began to realize the truthfulness of the statement, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." I am rejoicing in the precious angel message.

Let us as Saints of the living God strive to keep the words of God, whether he says, "It is pleasing unto me," or whether he gives direct command.

The evil power is ever cunning in its devices to weaken the nations. Is it not weakening the race, and that means body, mind, and soul, when we eat as sustenance for our bodies those combinations which we call food which scientists unite in denouncing? As Saints of God, with his direct revelation on this very matter, are we not sleeping, are we not letting the oil in our lamps become low by not heeding the instructions given in the Word of Wisdom? Did not the Hebrew boys hold fast to their teaching, eating plain food; and did not the God who gave the commandment preserve them by his power in the day of need? His arm is not shortened, neither has he become slack in his ways.

I thank God that the gospel message was told to me. It was a number of years after first hearing of it before it was made known to me that it was the true gospel of Christ. I rejected it because in my heart I thought it was wrong, and I hardened my heart against listening to it. I knew the Saints understood what the others did not, but I shut my heart against the message. But the Lord drew me. I came through many afflictions. The seed took root. I sought here and there to find the Bible taught as it reads. I found some imitations which interested me and I investigated them, but they did not answer the yearning of my soul. I became anxious to know more about even the Latter Day Saints,—just a desire to be informed of their position, I thought. It was while in the Sanitarium that the truth came to me that this work is of God. And I then wished to become a member of this church. I might add that the evil power then tried to cause me to procrastinate; but it did not prevail, and I soon entered the waters of baptism.

Last October I saw in a dream, or vision (which blessing was promised me at confirmation), a gold block or cube which was about four feet long, and a foot each way in thickness. This was suspended by a gold bar from above, and under-

neath this floated a personage. I seemed to know that the personage was one of the apostles in the time of Christ. From the other scenes of the dream and the interpretation which was given me I understood that the gold bar was the time the gospel was first explained to me. The features of the apostle are not so clear in my memory, but I wonder if I am faithful to the end if I will not know then which one it was. In another vision received in February, 1912, I saw our Savior. A wonderful degree of the Spirit accompanied this visitation. I feel sure if I am faithful to the end that I will know him.

I humbly ask an interest in the prayers of the Saints that I may become more like him, our great example, that I may profit by my mistakes, that each to-day may be better than yesterday.

Your sister in the gospel,  
DAISY LYDIA OLIVER.

GRIDLEY, CALIFORNIA, July 22, 1913.

*Editors Herald:* I came here from Michigan, April 21. I came via El Paso, Texas, Tucson, Arizona, and Los Angeles, so had a chance to see considerable country. I had the pleasure of meeting a few times with the Saints at Chico, which I enjoyed very much. I have found no Saints in or around Gridley; if this should reach any I would be glad to hear from them.

There are 670 Utah Mormons here. While walking down the street with some gentlemen one day, one of them asked a man who lives here what church was represented by a certain building, and he was told that it was the Latter Day Saints. The other man said to me, "Frank, that's your church." I told him that it was not. I have had the pleasure of explaining to a good many the difference between the two churches. I would like to have some elder come here; I believe that a good work could be done. I miss the good meetings and Saints that had been dear to me; but I believe there was a purpose in my coming here.

For a man of small means there is probably no better place in California than this section of the Sacramento Valley. The climate is fine here; it gets quite warm during the day, but the nights are cool. The water is good. Land can be bought for from seventy-five dollars per acre up, according to location and improvements. Ten acres of alfalfa will keep ten cows, a few hogs, and enough chickens for a family. Alfalfa land seeded is about two hundred dollars per acre. Common labor is \$2.50 a day; carpenter work is \$3.50 for eight hours. There are some things that are a little higher than in the East, but clothing, flour, and sugar are as cheap here as there. We would be glad to have some families of Saints move here if they are coming this way.

I have attended the Mormon Church since I came here, and must say that I do not see how they could drift any farther away. When they have their sacrament meeting those who come late can not come in until they are through, and they do not get their portion, either. They have four officers to bless the bread and wine, or water, and there are four boys about ten years old who pass the emblems around. They administer to everybody large enough to eat and drink. I do not know of a church more worldly in their practices. They have a large hall out in their colony where they have their dances, card parties, wine drinking, etc.

I hope the time will come when we can have a branch organized here, so we can hold the true gospel banner high above the false one. Now, Brother Missionary, when you are going this way do not forget to stop at Gridley. If you can, bring the gospel tent.

With best wishes for the accomplishment of God's work,  
I remain,

Your brother and colaborer in the gospel work,

G. F. ALBERTSON.

## News from Missions

### Clinton, Missouri.

I realize that the Saints in the different parts of the world like to learn of the success of the work. So far this conference year the writer has had the privilege of leading sixteen precious souls into the waters of baptism and many others are almost persuaded. This is one field of which it can truly be said, The harvest is great but the laborers are few. May the time speedily come when we will have a large army to answer the many calls for preaching.

At present I am with the tent. My wife is with me, and assist in the meeting, also does the cooking for the camp. Brethren Macrae and Shirk have been with me, but the first named brother was called home to work on the new church at Knobnoster, and the second was called home on account of the death of his father. Brother Roy S. Budd, of Eldorado Springs, came and assisted me about ten days, but he had made arrangements so he could not stay any longer. His help was very much appreciated.

We are having quite an interesting meeting here. There are no Saints in the immediate vicinity, but the Saints of the Butler Branch, about seven miles away, come and assist us. They are making quite an effort to warn their neighbors.

Our reunion begins August 22 at Rich Hill, and we are expecting a spiritual feast.

Ever working and praying for the redemption of Zion, I am

Your brother in Christ,

AMOS T. HIGDON.

### Ohio.

Brother J. W. Hardin and I are engaged in tent work in Youngstown, Ohio, a city of one hundred thousand inhabitants, composed of Jews, Greeks, Italians, Negroes, and Americans, about twenty-five thousand of each. Our tent is located on a lot of Sister D. M. Stracham's. Her husband was an active worker in the church, being an elder; he departed this life about six years ago. His labors are frequently made mention of by the Saints. Through the kindness of the Sharon Saints we are granted the use of their tent, and have been holding the fort for over a week, with fair interest, receiving some assistance from the Warren and Sharon Saints, for which we are grateful.

The Saints here are doing nobly, attending the meetings and rendering whatever assistance is necessary. They seem to be the kind who have a good report from their fellow citizens. They are honorable and upright in their dealings. Their word is considered of as much value as their bond.

There are several whom we expect to baptize on Sunday; not altogether the fruit of our own labors, for others have labored here. It is just that I mention the earnest labors of Brother David Jones, of Sharon, who has come Sundays and assisted in Sunday school and held meetings, which have resulted in good. We hope Brother David will keep on and that others will follow in his footsteps.

My attention has been called to *Stepping Stones*. I think it is well named, and that is about all you can say of it.

The *Zion's Hope* has been a welcome visitor to the homes of many, with letters from different parts of the world, and these have been dispensed with, and another paper has been provided to take its place, which is causing dissatisfaction

among former readers of the *Hope*. The cry is, Give us back our *Hope* in its former attire, as it was with its letters, etc. I have been a reader of the *Hope* for about thirty-five years, and I am very much disappointed in the change, and for one, with many others, we want the *Hope* as it was. If some other kind of literature is needed, it could be provided without putting the *Hope* to one side. The picture on the first page is attractive and shows the inspiration possessed by the one who designed it. One has given me her subscription for the *Ensign*, and is going to discontinue the *Stepping Stones*, as she does not approve of the change made.

This is as it confronts me. Trusting that no offense will be taken at what is written, I am,

A well wisher and a colaborer for the welfare of Zion's cause.

SAMUEL BROWN.

### Southern Michigan and Northern Indiana.

We came to this place, Battle Creek, Michigan, from Knox, Indiana, and opened up in a tent pitched on Liberty Street, by Brother and Sister Lybarger. Have preached four sermons to date. Audiences fair; large Sunday evening. If we can depend on the manifestation of the evil spirit as evidence, good is waiting on our banners.

Sunday night some time, every rope on the west side of the tent was cut in twain, and the tent careened to the east. Have no idea who performed such a despicable deed, but 'twas done. We have the cotton church righted now, and will continue the work.

About one dozen of the Reorganized members reside here, but are widely scattered. The Utah Church has a local branch organization here in Battle Creek, and I believe two of the Reorganized Church who united with them are now leaning the right way. Another one of their converts attended our services all day Sunday, and expressed himself as dissatisfied with their teaching. A good work seems immanent in Battle Creek, and of course the battle will be waged, both in the Creek and out of it.

The Knox Saints are struggling along in commendable effort, and zeal. Sister Bertha Lohse and Eura Fout are pushing Sunday school and Religio to an ideal plane. Worthy of faith and prayers are those two sisters. So spicy a program was rendered July 27, by the Sunday school, as one would wish, an uplifting, spiritual entertainment by the children at Knox.

Brother Roy Young, of Lamoni, who has been an invalid guest at the Sanitarium here, has so improved that he returned home this morning. All were loath to see him go, as he was a help to the Saints here. Sunday school is on, and Religio strongly talked. All eyes turn to Battle Creek please.

Hastily,

AUGUST 5, 1913.

S. W. L. SCOTT.

## News from Branches

### Des Moines, Iowa.

Your columns of late do not seem to have been burdened with news from Des Moines, but our branch is still in existence, having neither been disorganized, nor as yet reached that exalted condition spiritually that God has seen fit to treat us as he did Enoch's city of old.

On Monday evening, August 4, our regular quarterly business meeting was held, the principal feature of which was the election of branch officials. Some changes of import in our former methods were made, which we trust will work out to the good of our branch and the advancement of the Saints as anticipated.

Heretofore our branch officials have been elected for a term of six months, but at this meeting a motion prevailed that the present term expire the first Monday in June, 1914, and that hereafter the officials be elected annually. The object in having the future elections on the above date is that this is about the time the missionaries usually get settled in their fields of labor, and in case high priests are sent to the city they would be available for the presiding officer if so desired by the branch:

It has also been the custom heretofore to elect a president and one presiding priest, one presiding teacher, and one presiding deacon, the presiding priest, teacher, and deacon being empowered to choose their own assistants, with the exception of the term just ending, during which time there was a presiding priest, teacher, and deacon, and all others of the branch holding the priesthood were used by the president as he saw fit, all reporting to him the labors performed. At this meeting the motion prevailed that now and hereafter such priests, teachers, and deacons be selected and elected by the branch as the body desired to act in these several capacities.

By unanimous vote Brother J. M. Baker, our new city missionary, was elected president; H. T. McCaig, W. D. Hall, J. G. Carpenter, Willis Bowlby and J. R. Epperson priests; G. E. Davis, E. O. Clark, Ray Chandler, and T. P. Cook, teachers; Fred Chandler, deacon, with power to choose a financial assistant; Orpha Emslie, clerk; J. R. Epperson, correspondent; J. G. Carpenter, librarian; J. M. Baker, book agent. The selection of organist and chorister was left with the organized choral society, as heretofore. We hope these officials will be able to do a good work the coming ten months. Five new members were added to our branch by letters of removal.

Our retiring president, Brother O. Salisbury, who has been our presiding officer the past two years, expressed his appreciation of the support of the Saints, also of being released from the branch work, as it would now enable him to give more of his time and attention to his work as district president. We appreciate his labors of love among us and wish him Godspeed.

We have a good, wide-awake Sunday school of eleven classes—one history, one normal, one senior, two intermediate, two junior, two primary, and two beginner. Also a good Religious-Literary Society of six classes. Both societies have a home class department. We also have the Woman's Auxiliary, Ladies' Aid, and a fully organized choir, all doing good work and affording ample opportunity for all to render service who will or can be induced so to do. The Woman's Auxiliary is just at this time arranging for a special visiting campaign in an endeavor to make their work better known and to increase the interest therein. Midweek prayer services are held each Wednesday evening, and, although the attendance is not as large as it should be, some very encouraging and profitable seasons are enjoyed.

Provision was also made for holding another "Home Coming Day" the second Sunday in October, and that hereafter it be made an annual affair. We expect to begin early and arrange for a pleasant and profitable day, and will perhaps continue special services the week following. We know that all who have had the pleasure of attending our "Home Coming Day" services the past three years will anxiously look forward to the fourth one, and we trust that many who have not been attending in the past will be able and have a desire to be with us this year. Let all the Saints of the Des Moines District especially bear the date in mind and begin laying their plans early to be in attendance.

J. R. EPPERSON.

1453 EAST THIRTEENTH STREET.

## Chicago, Illinois.

### CENTRAL BRANCH.

Our Wednesday evening prayer meeting was well attended, twenty-five being present. The Saints here realize the good which is to be derived from these meetings, and seem to put forth every effort to be on hand. All apparently enjoyed the Spirit, of which we had a goodly portion.

Brother Tonks is organizing a choir, and expects good results, both in the choir work and in the creating of a stronger desire in the hearts of the young to serve their Lord and Master. Brethren H. P. W. Keir and D. E. Dowker were the speakers of the day, August 10. Several strangers were present in the evening.

C. E. WAINWRIGHT.

## Miscellaneous Department

### Conference Minutes.

**KEWANEE.**—District conference met with the newly organized branch at Mathersville, Illinois, June 7 and 8, 1913. O. E. Sade and Charles L. Holmes presided. Statistical reports: Kewanee 134, loss 5; Millersburg 94, loss 31; Buffalo Prairie 70, gain 1; Dahinda 68, gain 5; Joy 95, loss 2; Twin City 104, gain 10; Peoria 51, gain 4; Mathersville 42, organized by F. A. Smith and O. E. Sade, September 29, 1912. Bishop's agent reported total receipts for eight months, \$1,767.29; expenditures, \$1,339.95. Requests from Twin City Branch that Alfred C. Needham be ordained an elder, and from Dahinda Branch that James Dawson be ordained to same office were approved, and referred to district presidency. Officers elected: O. E. Sade, president with privilege of choosing associate; M. E. Gillin, secretary; Charles L. Holmes, treasurer; Mira Cady, librarian. Charles L. Holmes was unanimously sustained as bishop's agent, and M. E. Gillin as local historian. O. E. Sade named Charles L. Holmes as his associate, conference ratifying the choice. A spirit of unity and peace prevailed for the most part throughout the sessions. The business was transacted with but little difference of opinion shown, and that little did not seem to cause any serious contention. The Sunday morning prayer meeting was blessed to a marked degree by the Spirit's presence, and when Brother Sade arose and voiced the message from on high, hearts were thrilled and eyes moistened by the tender emotions that were stirred. The Saints rejoiced and were strengthened by the message and by the meeting. Conference adjourned to meet at Kewanee the first Saturday and Sunday in November. M. E. Gillin, secretary.

**MINNESOTA.**—District conference met with the Union Branch at Citherall, Minnesota, May 24, 1913, district presidency associated with B. S. Lambkin presiding. The sessions were harmonious and peaceful, the Spirit of the Lord being present throughout. One young brother was called by the Spirit to the office of elder, and one to the office of priest. Much encouragement as well as instruction was given the Saints. Statistical reports: Audubon, Bemidji, and Union. D. A. Whiting was ordained to office of elder. Officers elected: B. S. Lambkin, president; L. A. Gould, vice president; Lester Whiting, secretary and treasurer; Bertha Hunter, member library board. Adjourned to meet with Minneapolis Branch the second Saturday and Sunday in November. Lester Whiting, secretary, Henning, Minnesota.

**ALBERTA.**—District met in conventions and conference at the church at Ribstone, July 16 to 20. The conventions were very satisfactory, business being transacted with a liberality of spirit. The auxiliaries completed their respective division of district as per previous announcement and officers were elected. The day prior to the opening of Saskatchewan district conference was allowed the Alberta Saints for the organization of the Alberta District. The preaching services were of an inspiring order. The missionary force of the two provinces were on the ground under the leadership of Apostle J. A. Gillen, which brother has endeared himself to the Saints of this western land. The good Spirit prevailed at all the sessions; the happy, saintly feeling made all to rejoice and be glad. W. Osler.

### Convention Minutes.

**PAPEETE, TAHITI.**—Convention convened at Island of Hao, April 5, 1913, J. Charles May and Wiriamu Teihoarii presiding. Locals reported: Tiputa and Avatoru in Rairoa, Hereheretue, Amanu, Manihi, Tarona, Hao, Tahuacia and Mataura in Tubuai Takaraoa and Tarona. Treasurer's report read, audited, and approved. Organization of children's classes was ordered, presidency to arrange appropriate lessons for same, it being requested that all answers to questions be printed, following the questions. Officers elected: J. Charles May, president; Wiriamu Teihoarii, vice president; Pinga, second vice president, and Roo a Taura, secretary. Adjourned to meet April 5, 1914, at the Island of Kaugura, where conference is to be held. J. Charles May.

### First Presidency.

#### TRANSFER AND RELEASE.

Inasmuch as arrangements have been made whereby Elder Gomer R. Wells will take up field work for the Herald Publishing House, he has been transferred to that department of church work and is hereby released from his appointment in Mission Number 1.

ELBERT A. SMITH, for First Presidency.  
JAS. A. GILLEN, Missionary in Charge.

AUGUST 12, 1913.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of the Kentucky and Tennessee District; Greeting:* As you know, I have been appointed to labor in the Southern Indiana District this conference year. At the June conference of the Kentucky and Tennessee District it was the expression of the body that I should continue to act as bishop's agent for the district. After consulting the Bishop it was thought best under existing circumstances to continue to act.

Since I will not be able to see the Saints in person, I take this means of communicating with you. I have appointed W. L. McClain, of Paris, Tennessee, to act as subagent in the Foundry Hill Branch, who will receipt for tithing, consecration, etc., also S. E. Dickson, of Paris, Tennessee, who will labor in the district, and will receipt for tithes, consecration, etc. Those who may desire, can send to me at Fulton, Kentucky, and I will send receipts.

Dear Saints, I hope you will not be negligent of your duties along this line. Remember, we are asked to provide for only two families this year, which would be a small task if all would cooperate. If you do as well this year as in the last three years, we will be more than self-sustaining.

And remember, too, Saints, we have been asked to help liquidate the church debt, of which our apportionment is five hundred dollars, a little less than one dollar each. Now we can meet this obligation and hardly miss it. Are you willing to make the sacrifice? Remember, the Lord has said he will have a sacrificing people. And only those who have made covenant with him by sacrifice will be gathered (Psalm 50: 5). Do not put it off until next fall. It is needed right now. So send it along at your earliest convenience, and get your receipt.

May God bless you all is the prayer of,  
Your brother and colaborer for Christ,  
DERBY, INDIANA, August 9, 1913. J. R. McCLAIN.

### Conference Notices.

Independence stake conference will convene at Independence, Missouri, at the First Church, September 13 and 14, commencing at 10 a. m. We desire a good representation of the stake membership. Priesthood reports should be sent to quorum secretaries not later than September 3; those not belonging to quorums should report to stake secretary. Reports coming in later than September 3 will not be entered. G. E. Harrington, president; L. H. Haas, secretary.

### Convention Notices.

Mobile district Sunday school and Religio convention will convene at Theodore, Alabama, Friday, September 12, 1913, at 3 p. m. A. E. Warr, superintendent.

The Utah district Sunday school and Religio conventions will convene at Ogden, Utah, at 10 a. m., August 22, 1913. Keith H. Rogers, secretary.

New York and Philadelphia district Sunday school and Religio joint convention and institute will be held at Elk Mills, Maryland, August 31 to September 1, inclusive. Preaching Sunday at 11 a. m. and at 7.45 p. m. John Zimmermann, jr., secretary Sunday school, Herman N. Schwartz, secretary Religio.

Eastern Colorado Sunday school will meet at 2 p. m., September 5, with the Wray Branch. Instruction and entertainment will be featured. Secretaries will kindly see that credentials are mailed to the district secretary not later than August 25. Mae E. Everett, secretary, 129 South Logan Street, Denver, Colorado.

### Reunion Notice.

Those expecting to attend the Clinton district reunion, August 22 to 31, will have to prepare to feed horses, as the pastures are burnt up from dry weather. Our last rain was on May 19. Merle Quick, secretary.

### Correction.

Those attending the West Virginia conference should purchase tickets for Cornwallis instead of Cairo. Francis L. Shinn, secretary.

### Two-Day Meetings.

At Dahinda, Illinois, September 6 and 7. At Twin City Branch, East Moline, September 13 and 14. Let all attend who can. O. E. Sade, district president.

### Change of Date.

Because of unavoidable circumstances, the committee has changed the date of the Northeastern and Northwestern Kansas districts reunion, which will be held in the city park, Blue Rapids, Kansas, September 13 to 21, instead of date before announced. F. G. Hedrick, chairman; Joseph Arber, secretary.

### Cook Wanted.

A cook is wanted at the Graceland College dormitory. One of experience needed to take responsibility as head cook, and to direct student help. For particulars write J. F. Garver, secretary of board, Lamoni, Iowa.

### Died.

**WINKWORTH.**—William E. Winkworth was born near Winchester, England, November 8, 1842, died at his home in Salt Lake City, Utah, July 14, 1913. He was baptized July 9, 1911, at Salt Lake City, by A. M. Chase, and was ordained an elder the same day. He was ordained a high priest July 7, 1912. He leaves wife, one son, one daughter, and one stepson. Brother Winkworth was a man loved by all who knew him. Funeral sermon by Peter Anderson, interment in the city cemetery.

**MARSHALL.**—At Lamoni, Iowa, August 8, 1913, Sister Matilda Marshall, aged 77 years, 1 month and 2 days. She was born in Perry County, Indiana, in 1836; married Benjamin Marshall in 1854; came to the Lamoni region in 1881, and was baptized by C. H. Jones in 1883. Four sons and one daughter survive her. Otis and Edward live near Lamoni, other sons in Kentucky and daughter in Illinois. Funeral in charge of John Smith; sermon by H. A. Stebbins.

**BURROUGHS.**—Mahulda J., daughter of Brother Mason and Sister Matilda Burgess, was born September 11, 1837, died August 7, 1913, near Xenia, Illinois. She married Robert M. Burroughs, February 5, 1905. She was baptized by S. S. Smith, July 14, 1912. She leaves husband, two little boys, father, mother, two sisters, and eight brothers to mourn her departure. A large number of relatives and friends attended the funeral, in the Mount Pleasant Baptist Church, in charge of John W. Rushton. Sermon by S. S. Smith, interment in Mount Pleasant Cemetery.

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THE SAINTS' HERALD

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



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

VOLUME 60

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NUMBER 35

## Editorial

### IS UTAH CONVERTED OR INCONSISTENT?

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and for ever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I can not speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.—2 Nephi 12: 55-63.

The language quoted sets forth the fundamental attributes of the great God of all the universe. Upon these fundamentals and these alone are we permitted to build in the work of the kingdom of God. Anything outside or contrary to this declaration of deity is without foundation, not grounded in truth.

Summarizing these eternal verities we have the following basis for discussion: God has created all men; he remembers all, even those on the islands of the sea; he rules in the heavens and the earth; he brings forth his word to all nations; the testimony of two or more nations is to witness that each is remembered; the same words, or principles, are to be declared unto one nation, like unto the other, or others; when the nations run together their testimony concerning that which God has declared unto each is to run together also, or in every essential point is to be in agreement; and all this has God done that for all time it may be set forth that he is the same yesterday, to-day, and for ever.

All believers in the divine mission of the Prophet Joseph Smith will undoubtedly agree with us in these conclusions: The Bible contains, in so far as we have the record, the revealments of God to the nations of

the Eastern Hemisphere; the Book of Mormon brings to us the revelation of God to those of the Western Hemisphere; the revelations of latter days contain the especial revealments of God to this dispensation; all these believers should agree, if they do not, that, together with the stick of Judah and the stick of Joseph, these latter day revealments become our monitor in this dispensation of the fullness of times.

Now these records are to be in agreement; because, "I speak the same words unto one nation like unto another." Once we set aside any teaching of either former record or of both for some new or strange teaching of latter days, we are occupying upon ground questionable and dangerous. That God will not bring to us anything contrary is sure and certain beyond the remotest question; did he do so his very purpose would at once be defeated, which purpose is harmony in revealments to all nations, proving "unto many that I am the same yesterday, to-day, and for ever."

### LIVING ORACLES.

For many years the Reorganization has sought to demonstrate to the Utah Church the fallacy of their position, and to show that they have left the eternal verities as set forth by God in the scripture already quoted. One of the early developments in the valleys of the mountains was the principle of "living oracles" and "obey counsel." The departure into which this contention led, or perhaps, more correctly speaking, the departure which brought forth this contention—the infallibility of the priesthood—found expression in the following words:

I am the controler and master of affairs here, under Heaven's direction; though there are those who do not believe this.—Brigham Young, in *Journal of Discourses*, vol. 1, p. 48.

Who gives me power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire. It is the God of heaven; it is the Spirit of the Holy Gospel; it is not of myself; it is the Lord Jesus Christ, trying to

save the inhabitants of the earth.—Brigham Young, in *Journal of Discourses*, vol. 1, p. 145.

If Brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other Saint to take, and by your taking this course, I will tell you brethren, you are on the top of the heap.—Heber C. Kimball, in *Journal of Discourses*, vol. 1, p. 161.

The ends to which this teaching has carried this people, and the force with which it has held them, is indicated by the following:

I feel that I have spoken the truth to you, I ask you to receive it in good and honest hearts. It is found in the books; but the books are the dead letter. It is the Spirit that giveth life. It is the living oracles that have the right to organize and direct, to counsel and exhort, admonish and reprove.—Joseph F. Smith, in a sermon November 11, 1895, as reported in *Deseret News* for January 18, 1896.

Whenever Deity sees fit to give new commandments to his people, he does so through those whom he has appointed his oracles. In some instances these commandments supersede commandments found in the written word, not because of conflict, but of changing conditions.—Manual 1902-03, pp. 64, 65.

It is not for man to sit in judgment upon the decrees of the Almighty. It is his duty to obey. . . . "My word is my law, saith the Lord." He has a right to require one thing to-day and another thing to-morrow, and the latest word that comes from him is the word that his people must obey. This is what it means to "live by every word that proceeds from the mouth of God."—From Apostle Orson F. Whitney's sermon as reported in conference minutes, October 6, 7, 9, 1910, pp. 50-53.

Acting upon the position taken, that the "living oracles" are the last and final authority regardless of what had gone before, this Utah Church reached early the conclusion that "The books are not worth the ashes of a rye straw." That they have, until recently, at least, held to this view is evidenced by the statements already quoted, and by the further statement of Apostle Whitney as we shall presently see.

#### A SAFE RULE.

Now comes the First Presidency of the Utah Church with a statement appearing in the *Deseret Evening News* for August 2 and repeated in the issue of August 16, over their official signature, discouraging members of the Utah Church touching the matter of investing in mining stock on the strength of revelations, so-called, and, among other things, proclaiming:

When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony, with the accepted revelations to the church or contrary to the decisions of its constituted authorities, Latter Day Saints may know that it is not of God, no matter how plausible it may appear. Also they should understand that directions for the guidance of the church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and

ordained to preside. But anything at discord with that which comes from God through the head of the church is not to be received as authoritative or reliable. . . .

Be not led by any spirit or influence that discredits established authority, contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsels of the Lord through the channel he has appointed will be followed with safety. Therefore, O! ye Latter Day Saints, profit by these words of warning.

The principle as set forth in this proclamation we accept as sound. Let it be understood, therefore, that any pretended revelation out of harmony with acceptable revelations, or contrary to the decisions of the constituted authorities of the church, is to be held as not of God; for no influence from God will lead "from the direct revelations of God for the government of the church"; because "The Holy Ghost does not contradict its own revealings"—"truth is always harmonious with itself."

It will not do, now, for anyone to attempt to place upon this official statement an interpretation that would admit of the "living oracles" setting forth that which is "out of harmony with the accepted revelations to the church or contrary to the decisions of its constituted authorities," because "any extraordinary gift or inspiration," from any source whatsoever, not in agreement with the previously revealed will of God, as accepted by the constituted authorities, may at once be stamped as not of God. If the principle is held to be true in the one instance, it must be held to be true in the other. We shall, therefore, hold the "living oracles" as well as all others to this statement of rule.

A few comparisons will suffice to demonstrate the unenviable position in which the Utah Church appears in the light of this latest official utterance.

#### SHALL WE DISCARD THE BOOKS?

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—Doctrine and Covenants 42: 5.

We do not take our commands from the Bible. We are not governed by the gospel as revealed to the Nephites. We are living in the dispensation of the fullness of times, and have a right to receive divine revelation, here and now, and this is our guide, our law, and we must be governed thereby. No man can stand up to-day in this church and justify himself in any course by pleading what the Nephites did, or what the Jews did or did not do. The vital question with us is: What does God require of the Latter Day Saints? We have as much right to the word of the Lord as had the Nephites, the Jews, or the early Christians. If this is not true, Mormonism

is a sham and is not what it claims to be.—From Apostle Orson F. Whitney's sermon as reported in conference minutes, October 6, 7, 9, 1910, pp. 50-53:

The revealed will of God, accepted by the constituted authorities of the church—the only authority that can make a revelation binding upon the church—the quorums and general church—revealed in 1831, accepted in 1835, required that the church teach, and certainly that it live in agreement with that teaching, the principles of the gospel as contained in the Bible, Book of Mormon, and the covenants and church articles, as they may have been or might be revealed. These later revelations must be in harmony with what had gone before, according to our rule. This same rule now adopted in Utah tells us that it was not God who prompted Apostle Whitney to set aside the teachings of the Bible and the Book of Mormon as a law of Latter Day Saint life. The same principle applies to all others who have undertaken to discard the standard books of the church for the utterances of the priesthood.

#### ADAM GOD.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man, male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.—Doctrine and Covenants 17: 4.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken—He is our FATHER and our God, and the only God with whom we have to do.—Brigham Young, in *Journal of Discourses*, vol. 1, pp. 50, 51.

In the light of the revelations of God, the church from the beginning understood that it was the one and only true God who had created man, male and female, and that he was the only being whom mankind should worship. This being accepted by the constituted authorities in the light of the revelations received, we leave every man to judge as to the inspiration which persuaded Brigham Young to say: Adam "is our father and our God, and the only God with whom we have to do."

#### PATERNITY OF CHRIST.

And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by power of the Holy Ghost, and bring forth a son, yea, even the Son of God.—Alma 5: 19.

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten

by the Holy Ghost. And who is the Father? He is the first of the human family [Adam] . . . Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost.—Brigham Young, in *Journal of Discourses*, vol. 1, pp. 50, 51.

Alma says with reference to his testimony concerning the birth of Christ, "The Spirit hath said this much unto me." If "the Holy Ghost does not contradict its own revealings," from whence came this statement in denial? We only venture that it did not come from God.

#### POLYGAMY.

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it; and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me. . . . Neither shall he multiply wives to himself, that his heart turn not away.—Deuteronomy 17: 14-17.

Let every man have his own *wife*, and let every woman have her own husband.—1 Corinthians 7: 2.

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son.—Jacob 1: 15.

But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Jacob 2: 31-37.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49: 3.

Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in the case of death, when either is at liberty to marry again.—Doctrine and Covenants 111: 4.

Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this

law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory.—Utah Doctrine and Covenants 132: 1-4.

We have already noted that in the running together of the nations that had received the revelations of God their testimony would be in agreement,—that is, each would be found to have recorded the same fundamental teachings and revelations, and this fact would set forth that God was indeed the same yesterday, to-day, and for ever, in all dispensations and in every nation. Now, there is something decidedly wrong in connection with the citations just given, if it be true, and it is true, that “The Holy Ghost does not contradict its own revealings.”

Israel was instructed from the beginning that they should not multiply wives unto themselves; Paul, an inspired apostle, and in the terms of Utah a “living oracle,” directed that every man should have his own *wife*; the Nephites were informed that the polygamy and concubinage of David and Solomon “was abominable before me”; and we read that their own like practices were “wicked”; the Lord spoke to the church in 1831 saying, “It is lawful that he should have *one wife*”; the church by action of its constituted authorities in 1835 declared it to be their belief and understanding that one man should have *one wife*, and one woman one husband, except in case of death, when and only when either would be at liberty to marry again, or another; this action last mentioned was had at the adoption of the Doctrine and Covenants and appears as section 101 in the edition of 1835.

We find nothing inconsistent, therefore, until we come to the revelation, so-called, on celestial marriage, not appearing in any form in the publications of the original church or in either record of previous dispensations, and brought forth for the first time in Utah in 1852. This document represents Joseph Smith, after all that had gone before,—that which we have cited and much more,—after the declarations of God to Israel through Moses, to the church through Paul, to the Nephites through Jacob, to the present dispensation through himself,—after all this Joseph is represented as inquiring “wherein I, the Lord, justify my servants,” etc. After God had plainly and unmistakably indicated: First, that Israel should not multiply wives; second, that the same was an abomination of wickedness; and last of all having instructed the church as instituted under Joseph Smith that each man was to have only *one wife*, Joseph is represented as having developed such a consuming curiosity as to be found asking wherein God justified that which the church plainly understood that he had condemned; and God is represented as having made the monumental blunder of

disagreeing with himself as to every word previously uttered on the question of marriage.

That the trouble develops here we may be absolutely certain from the fact that the inspiration of God indited the former citations. Through Moses, the prophet, Israel had been instructed in the *one wife* doctrine; what we have quoted from Jacob, we note, is prefaced with a “thus saith the Lord”; it was God who said to the church in 1831 “it is lawful that he should have *one wife*”; the justification of “my servants” that God is represented as presenting in the Utah Doctrine and Covenants is once and for all time put to silence by these revealments and by the word of God through Jacob: “Thus saith the Lord, this people,” excusing themselves “in committing whoredoms,” because of that which had been written “concerning David and Solomon,” “understand not the Scriptures,”—for the Scriptures of God did not so teach—God would not in one dispensation condemn and in another justify the same iniquity.

We here recall the statement with reference to the Book of Mormon, “in the which is the fullness of the gospel.” Of this order of celestial marriage the people were then ignorant; monogamy was required by divine command, yet to them had come the “fullness of the gospel.” It therefore follows that the gospel economy in its fullness makes no provision for any such order, and man may receive a fullness of joy and exaltation therein independently of the “new and an everlasting covenant” declared for the first time in Utah. This “covenant,” therefore, is found outside and in defiance of the gospel law.

Frankly, we do not believe that Joseph Smith ever had anything to do with this document. If it were clearly shown that he did we would reject it as contrary to all revelations previously given. Our neighbors of the West, under the rule they have recently established, must reject it also, whatever may be their convictions as to its origin. That God never inspired it we are firmly convinced.

#### BLOOD ATONEMENT.

But men drink damnation to their souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the *atonement blood of Christ*, the Lord Omnipotent.—Mosiah 1: 118.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the *blood of Jesus Christ* his Son cleanseth us from all sin.—1 John 1: 7.

There is not a man or woman, who violates the covenant made with their God, that will not be required to pay the debt. *The blood of Christ will never wipe that out, your own blood must atone for it*; and the judgments of the Almighty will come, sooner or later, and every man and woman will have to atone for breaking their covenants.—Brigham Young, in *Journal of Discourses*, vol. 3, p. 247.

Comment is unnecessary to show that: First, this

last statement is not in agreement with the two just preceding it; and, second, that it was not indited by the inspiration of God.

#### IN CONCLUSION.

We welcome this recent proclamation of the "living oracles" of the Utah Church. We accept it as sound, and as the only safe rule of reasoning. We rejoice that at last the Utah people themselves have risen up to our vindication. We regret that for so long they have been found outside the law—the harmonious revealments of deity. We would to God that they might be persuaded to follow the proclamation of their First Presidency to its logical conclusion.

J. F. GARVER.

#### GRACELAND COLLEGE OPENING.

The formal opening of Graceland College for the fall semester will occur on Thursday, September 11. Wednesday, September 10, will be devoted to enrollment, registration and all necessary entrance examinations. New students and those whose work is not fully decided upon should arrive in Lamoni on Wednesday, September 10. Regular classes will meet on Thursday, the opening exercises occurring in the college chapel at 10.30 a. m., on Friday, September 12. Serious work will be taken up at once. Those coming late will be under a handicap. Let us start on time and make good.

S. A. BURGESS.

LAMONI, IOWA, August 18, 1913.

#### NOTES AND COMMENTS.

**TOBACCO BARRED FROM SCHOOLS.**—The Iowa State Legislature at its last session passed a law prohibiting the use of tobacco by school children in the State. Commenting on this action the *Des Moines Capital* says:

In the past the boys have been wont to indulge in tobacco immediately after they retired a respectful distance from school. This was done with comparatively little danger. But the new law makes smoking at any time by any school-boy punishable by suspension or expulsion. . . . The law went into effect on July 4, and it is believed by local school authorities will have the effect of reducing the consumption of tobacco by school children.

**BALKAN WAR COSTLY.**—The Balkan war has been costly. The cost in killed and wounded is said to have been 348,000; the cost in money about \$1,000,000,000. Besides this enormous expenditure in money and life, homes have been bereft of fathers and sons; nations have been stripped of the flower of their manhood; race hatred has been fanned to a consuming fever; the jealousies of a Continent have

been stirred to desperation; the cause of human brotherhood has been set back decades. General Sherman spoke truly when he said, "War is hell"—bringing about scourgings severe and remorse bitter. Yet if from-out this terrible crucible men and nations can come to see more clearly, the suffering will not have been altogether in vain.

**FAVORABLE MENTION.**—The reunion of the Southern Nebraska and Fremont, Iowa, districts, held at Nebraska City, and closing August 17, received favorable mention in the *Nebraska Daily Press* of that date. A half tone of Brother Frederick A. Smith appears with the write up. His work received special notice, as also did that of Brother James A. Gillen.

**COMMENDATION AND APPRECIATION.**—Commenting on the southern California reunion the *Hermosa Beach Review* for August 8 commends the Saints of that district and speaks in appreciation of their work as follows:

There are about nine hundred members in Southern California District and wherever they are located will be found an industrious, frugal, peaceable, and law-abiding people. . . . During the three years they have occupied in Hermosa they have steadily risen in the estimation of the community and will continue to do so in exact proportion as the community in which they may locate are themselves in favor with or opposed to the objectionable things practiced under the name of religion in Utah; for of all denominations these people are able to cope with and defeat the claims of the Utah Church in all things commonly considered contrary to the code of good morals and good citizenship; not only are they able, but their ability is exercised in a dignified manner all the time in a way intended not to provoke unnecessary antagonism or give vent to personal dislike.

**SAINT STILL CORRECT.**—We called attention in the *HERALD* of August 13 to an expression in the *Word of Truth*, as made by one Oscar Smith, in which, among other names, he said the name "saint" belonged to "every child of God alike." Now comes Daniel Sommer, senior editor of the *Octographic Review*, and leading elder of the Church of Christ, Non-progressive Christian, who in answer to the question, "What is the proper name of the people of God in our dispensation?" in the *Review* for August 12, says: "The disciples were called Christians first at Antioch.' 'Saints,' 'brethren,' and several other expressions are used with reference to the children of God." Just for the sake of making it unanimous comes also Frederick D. Kershmer, president of Texas Christian University, Fort Worth, Texas, in the *Christian Standard* for August 16, representing the Christian Church, progressive, and says: "All Christians who love their Master and do his will, at the same time serving their fellow men, are saints."

## Original Articles

### SOME THOUGHTS RELATING TO MISSIONARY WORK.

NUMBER 17. "METHODS AND TACTICS" SERIES.

#### Topics:

1. New openings; their value.
2. In making them, should we present the Book of Mormon at the beginning?
3. Should we deny polygamy before we are accused of it?
4. Are we pushing the work of making new openings as vigorously as possible?

#### NEW OPENINGS.

New openings: given localities where the ministry have just begun to labor, preaching the gospel as restored—1823 to 1830, A. D.—and where it has not been proclaimed before. Sometimes circumstances may have been such that an invitation is extended for preaching, but more often not. Generally, new localities must be sought, and permission obtained to present the claims of the work in new appointments. Wisdom and great care should be exercised in effecting an opening, if it is to be effectual and permanent. They may be slow to effect, or the mind of the public may be so ready to hear and learn of the work that an open door to the gospel may be entered at once. In either case, care should be exercised not to travel more rapidly than hearers are able to go. Light can be too strong for the understanding and might render the sight obscure, rather than clear. Patience must be exercised in making new openings, also in presenting the truth after the opening is made.

The guidance of the Spirit's light should be sought. Truth must be preached by the constraint of the Spirit. God chooses to work through the agency of man, and man in God's work must seek to do the work in God's way. Man's understanding must be reached before he can be converted. The rule is that this takes time. God wants intelligent conversion. The Bible is not studied by people generally, as at former times and the people must be taught. "Go teach all nations" are the words of the Master Sower of the word of God.

Direction must be earnestly sought, for guidance in this most important work. The times when men should seek after God are determined, and once man's opportunity is presented he is responsible to the Judge of all for his approval or disapproval of the opportunity.

New openings must be sought. It may take time to get them; persevere, concentrate the energy and efforts used so far as can be.

#### THEIR VALUE.

What is the value of new openings? That is a very peculiar question, an important thought; but I fear there is too much infinity connected with it for us to attempt to grapple with it. Jacob wrestled with an angel, but no doubt the angel encouraged him. He came to bless Jacob. Who can estimate the worth of redemption to one soul? Or tell us the value of a soul to be saved? Or, multiply this by souls enough to form a branch, a large branch of the church? Tell us the influence of that branch of the church in the salvation of others? They are the salt of the earth to all around them. Here, "The pebble has dropped in the water, and the waves circle round with the shock." And, then, the branch, raised up in a new opening, whether small, intermediate in numbers, or large, conforming to the whole law of the gospel, living daily righteous, holy lives, becomes "the light of the world," "the salt of the earth," the moral preservation of the world.

Stop, Saints, and get this idea; study your example in deed, speech, and daily actions before your fellow men,—your influence. Does the life of a good man or woman influence your life? That branch of good Saints, raised up by the preaching of the gospel in a new opening, pays the Lord his tithe, a tenth, and their consecrations into his storehouse, and this is used to make another new opening, possibly more; it is loaned to the Lord,—loaned to God,—mind you (and he is good pay), by giving with the heart and a willing mind. Oh, who can tell the value of a new opening, but the infinite God?

Have we presumed too much? Branches are raised up in new openings. Branches do grow holy in life by living the gospel. Their members do give alms to the poor; they do pay the Lord his money; they do send the missionaries out to make other new openings, and other souls are brought into God's kingdom. And thus these Saints do lay up treasures in heaven! Treasures! Who can tell, then, the value of treasured, saved souls, or the value of a new opening, or openings? Who? The elders? Bishops? Patriarchs? Prophets? Saints, are you wide awake to the interests of our work? I beg to retire from the attempt to answer: What is the value of a new opening, as related to the missionary work?

#### IN MAKING NEW OPENINGS, SHOULD WE PRESENT THE BOOK OF MORMON AT THE BEGINNING?

To the untaught regarding the great restoration (Joel 2: 23-25), the dispensation of the fullness of times (Ephesians 1: 8, 9), the bringing again of Zion (Isaiah 2: 1-5; 52: 7-12; Psalm 102: 14-16), the gospel restored (Isaiah 40: 9, 10; Matthew 24: 3-14; Zechariah 2: 1-5; Revelation 14: 7), this is a problem to think about, but one that is indeed of

great interest, when interest is aroused, and this especially is the case when the foregoing texts carry within them and their associated texts the evidence of being associated with, and actually set forth God's great latter day work, preparatory to, and including that unparalleled event, the second and glorious coming of Christ to judge and reign in glory with his saints, the redeemed of the ages.

During the discussion of these wonderful questions, and the investigation of the marvelous work and a wonder (see Isaiah, chapter twenty-nine), the revelation of the sealed book, as a subject, an all-important part of the work, the Book of Mormon will legitimately take its place as a revelation of God to the descendants of Joseph of Egypt,—their exodus to America anciently, and that they were the forefathers of the American Indians—Lamanites. This will lead up to the development of the antiquities, and archæological evidence of ancient American civilization, and the purpose in the preservation of the remnants of Joseph on this continent.

In setting forth the doctrinal basis of the work in new openings, the principles of the gospel, we may argue the character and attributes of our Father, who in character is unchangeable and impartial, and that it would be contrary to his infinite love, mercy, justice and truth to reveal himself to the peoples of the Eastern Continent only, while the untold millions of his creations, on the Western, remain in ignorance of his existence, and the "glad tidings of great joy" which shall be to all people, being left to die in their ignorance, and go to the under world because he gave them no opportunity to go to the glory world!

All these subjects so necessary to be set forth in new openings can not be presented at the beginning, but must take their place, in time, and in relation to their associated subjects. The Holy Spirit might direct the preacher to give a historical outline of the coming forth of the work in the introduction to a new opening, also of its rise and progress, thus incidentally introducing the Book of Mormon. But when the Lord of the harvest directs, his will is being done and we are content. When his Spirit directs the presentation of the Book of Mormon at the beginning of new openings the cause, if faithfully prosecuted, will be a success.

#### SHOULD WE DENY POLYGAMY BEFORE BEING ACCUSED OF IT?

If we take special occasion to deny polygamy in effecting new openings, it might be thought, "A guilty conscience needs no accuser!"

If presenting historically the difference between the Reorganized Church and the Brighamite Church and their false doctrines, their unlawful practices, and how they took their rise, in 1845 and on, and how polygamy was introduced by Brigham Young

and coadjutors in 1852, with the evidence to sustain it usually settles the question with fair-minded people. A direct accusation would merit a direct denial. But the fact is, the accusation is an old and a general one, and in new places should be set aside in a general way so soon as the progress of the investigation will permit. Of course, the sooner all clouds are swept away, and the sun shines unobscured, the grander for the work.

From the nature of the case, the sooner such objections are consistently answered and settled the better for the cause. Sometimes the raising of objections by opposers affords opportunity for a broad presentation of related subjects, including a presentation of the apostasy under Brigham Young, and its immediate results during and since 1845.

But no two of the missionaries pursue the same way in the occupancy of new territory. Each can only succeed in moving out as they may be able to see. Here we can make no set, arbitrary suggestions, save to get objections out of the way as rapidly as can be. Of course this is only one of many objections usually raised against the work in new openings.

I have found in my experience that New Testament church organizations and the perpetuity of spiritual gifts, are among the strongest objections to the gospel, and make the basis for the "tug of war."

#### ARE WE PUSHING THE WORK OF MAKING NEW OPENINGS AS VIGOROUSLY AS POSSIBLE?

This may be a relative question; it is surely a conditional one. Unless we know the conditions existing in every mission where the church is represented, it is difficult to answer. A negative answer, however, may be more probable. Furthermore, we must consider the number of men engaged in making new openings. Some of the organized districts are old fields, also parts of some missions. In some districts and regions it is easier to effect new openings than in others. The burden of this work rests mainly with the missionaries, no doubt. However, some openings for the preaching of the word are effected by the membership, as they settle in new localities. Under existing conditions it is easier for the missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints to make new openings in the States of Michigan and Iowa than in parts of the State of Utah. The opposition of the Brighamite Church is more bitter toward our ministry than that of any other church, so far as we know.

New openings are usually easier effected where old and long-established religious institutions are not so universal. New openings are more readily found in the country than in the city, where the missionary

has no associates, unless he is able to hire buildings in which to preach.

In some districts of New York City there are fifty thousand people living without a church building in their midst. No doubt the same is true in other cities in proportion to population. I read a statement not long since to the effect that there are ten thousand church buildings in the United States that have neither congregation nor minister. The statement had behind it the veracity of thirty ministers. I have seen a number of these deserted churches in my travels in Indiana, Michigan, Iowa, and New York.

We must, therefore, in answer to this question, consider seriously the quite universal religious indifference that has, during the last twenty years, gradually taken the world in its deadly grasp.

Should we not take into consideration the answers of the missionaries personally, while studying the answer to question four of these remarks? Each one knows how vigorously he is prosecuting the work of making new openings.

We are not able to speak advisedly as to the new openings effected ultimately by preaching on streets of cities. Much labor is done thus by many, and in many places effectual work is done. This we must recognize.

The missionary force is under obligation by divine injunction to

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the *intent that all may labor together*, let him that laboreth in the ministry and him that toileth in the affairs of the man of business and work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

The qualifications of the ministry may, yes, *will* have largely to do with their success in evangelizing the world. Consider the following passage on this question.

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord, and their strength the strength of the Spirit; but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of orna-

mentation. Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 2, 3.

These statements of holy writ surely indicate that the qualifications of the ministry are essential to their success in missionary work. Without these their labors will not be effectual.

In 1832 the church, for reasons, was unable to "prosecute missions in many foreign lands" (Doctrine and Covenants 118: 1); but later, 1892, when the quorums of the church were more nearly filled, and the missionary force increased, the Lord counseled the church that

The work now lying before the missionary quorums of the church is of such *increased magnitude and importance*—the field so white with the harvest, and the *need for laborers so great*—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty *to push the preaching of the word into the new fields now widening before them*; in which work, if they will now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.—Doctrine and Covenants 122: 7.

The citations given in this article set forth the will of the Lord so plainly on this subject that comment is unnecessary. We have italicized some of the words to invite special attention to them.

We may not be able to say whether the ministry are pushing into new fields as vigorously as they can; but there is one thing that we can safely conclude, it is God's will that we should push the preaching into new fields with all the vigor at our command.

Are the membership of the church in general and individually willing to supplement the effort to fulfill the will of the Lord in this regard? Are all, including "him that toileth in the affairs of the men of business and of work," willing to "labor together with God" and his ministry to which work "all are called"? Are they willing to fulfill the responsibilities of their divine call? Who will answer? Men of business and the temporal laborer, or the laborer in business and the ministry are called of God to cooperate in the evangelizing of the world.

Wherefore, now let every man learn his duty, and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, he that learns not his duty and shows himself approved, shall not be counted worthy to stand. Even so, amen.—Doctrine and Covenants 104: 44.

Saints, ministry, and membership, what are we doing? Where are we in our relation to our calling, and its duties? Can we make or find justifiable ex-

cuses for not performing the duties of our high calling? Can God say to us at the great day, Well done; good and faithful servants? C. SCOTT.



### BEATING THE AIR.

In the present active movement of our opponents we have an application of the peculiar caption of this article. Doubtless David was surrounded by the same conditions when he declared, "Why do the heathen rage, and the people imagine a *vain thing*?" (Psalm 2:1.)

It has always been the rule of the people in antagonizing God's work to imagine a vain thing. Pharaoh imagined that the Israelites would eventually multiply so strongly they would overthrow his government, and he consequently tried to prevent it by working them to death. Herod imagined that the child Jesus would become so popular among the people that they would try to make him king in his stead, and consequently he had all the babies put to death. The people imagined that through the preaching of the apostles all the world would believe, and as a result had them imprisoned and put to death. It has been so in all ages past, and so it is to-day. The opponents of God's work have simply been fighting an imaginary foe—"beating the air."

Those men who are trying to prevent the spread of the work instituted by Joseph Smith, by the hand of God, have worked themselves up to a frenzy fit in order to believe that the teachings of this man would ruin the world; and they set themselves up as guardians of the people's interest. But instead of going to the teachings of the people whom they are so anxious to overthrow, they resort to the lying testimony of their avowed enemies, testimony that would be immediately rejected in any court of justice. And not satisfied with such unreliable testimony, they invariably resort to garbling and twisting the language of our textbooks, trying to make them mean the very opposite to what they do mean, as is witnessed on page eighteen of Mr. Kinney's book. Either willfully or ignorantly (either must reflect upon the integrity and intelligence of the reverend gentleman) he makes the Doctrine and Covenants read, "I will consecrate the riches of the Gentiles unto my people." Thus he is trying to poison the minds of the people, whom he well knows will only read his statement of it, against an innocent people. When honestly quoted the language is, "I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel." When properly read it shows God's tender care in providing for the poor of earth, the prime mission of Christ; but Mr. Kinney would have the world believe we are engaged in the confiscating business.

One of the grandest evidences of the strength of this latter day work, and of the glaring weakness of our opponents is the fact that few, if any, have had the manhood to meet the issue by honorable methods; but on the contrary have stooped to ridicule, misrepresentation, misapplication, and garbling.

It would be much more easy and honorable for these men to down Utah Mormonism (which seems to be their direct object of attack) by sticking to the truth, not trying to implicate innocent men who have been in their graves for years. How much more fair and honorable it would be to attack Utahism from their own records, of which there is an abundance. Why not show to the world that their doctrine is subversive of good morals and government, and that in this they are out of harmony with their own books? The most powerful weapons one can use against others are their own textbooks. They can not then plead persecution, and find sympathizers who will repudiate the usual method of resorting to their enemies for the stock in trade.

Why not take the Book of Mormon, Doctrine and Covenants, Inspired Translation of the Bible, the lectures and sermons, or anything that Joseph Smith has ever had anything to do with, and prove by those official works that the people of Utah are living contrary to them? By this method the opposition would not only be using an unanswerable argument against Utah Mormonism, but would also be in accord with several noted court decisions of the United States, one in Canada, and in accord with some of the leading senators of the United States, who carefully investigated the Smoot case, and all fair and honorable historians and lecturers who have studied the rise and development of Mormonism from an unprejudiced viewpoint. There is an abundance of evidence that Utah Mormonism is a product of evil apostates, whose teaching and practices are demoralizing, and wholly outside the laws of original "Mormonism." To use any other methods than the standard books against them is only helping spread their cause, as bad as it may be, among people who demand a "square deal," or fair play.

If our opponents will adopt this method they will find about seventy thousand true and honestly devoted people who have ever repudiated and have done more than any people on earth to prevent the spread of the evil that our opponents are trying to down, working hand and heart with them, and amply able to furnish them with the most conclusive evidence of Utah deflection, duplicity, and degeneracy, and that not from the enemy, but from the authorized works of original "Mormonism."

We have heard it stated that some years ago Schuyler Colfax, while making a speech against the

evils of Utah Mormonism, made this cogent and truthful remark: "The surest way to destroy the evil works of Utah Mormonism is to compel them to live up to their own books." Whether the above statement was ever made by this distinguished gentleman or not, it is, nevertheless, true. And we say the best, most effectual, and most honorable way to prevent the spread of the evil our opponents are laboring to down is to show to the people that the evils of Utahism are no part of true Latter Day Saintism. Any other method will be simply beating the air, and helping to extend the very thing they are trying to prevent.

The opposition should not blame the sons and grandsons for taking up the fight in defense of their father and grandfather, who, according to the standard books of the church, died to promulgate and establish the purest, the holiest, and the most soul-reviving doctrine this side of Christ and the apostles. They would be very ungrateful if they did not do so.

The grand logic of the noble son of this noble sire, ever since he assumed the leadership of the true Latter Day Saint Church, in 1860, is this:

"There is no evidence in existence that my father ever taught or practiced the doctrine of polygamy, but if there should be, it would only go to prove that he taught and practiced contrary to the law he himself established."

A more logical, fair, sensible, and honorable position could not be announced. All his life he has been willing to receive and examine the evidence.

The only proof that has ever been thus far submitted to sustain the contention that Joseph Smith introduced polygamy is that premature, padlocked, and lying document in the Utah Doctrine and Covenants. Every argument of our enemies rests upon it. And these enemies, while they eloquently declare to their people that the Utah Mormons are not reliable, that the Utah people do not hesitate to prepare themselves to advance their doctrines in everything else, yet when it comes to this polygamous revelation, the genuineness of which rests upon the testimony of Brigham Young, these same enemies accept the testimony of Brigham Young, setting aside all the standard books of the church, court decisions, honest historians, and the testimony of thousands to the contrary.

Now, Messrs. Kinney, Spalding, and others, if you want to engage in a warfare with us in an effort of fairness, honesty, and consistency, that will as far outshine your present methods as does the sun the dimmest star, we stand ready to furnish the evidence. By such method you would appeal to the truth-loving, and not so much to the unthinking and unreasoning bigot.

F. J. EBELING.

## WHAT IS WRONG WITH THE CHURCHES?

There has been a certain tacit acknowledgment for many years upon the part of churchmen throughout the world that something was wrong with the churches, in that they are not holding their grip upon the hearty patronage of the people which they once held.

Church folk are of course slow to admit that the very structure of their various creeds and doctrines are faulty, and that this in itself is one reason for their unsuccessful efforts to gain and hold the faith of the people; but the hollow pretense of modern "churchianity" is becoming more and more apparent.

Fine appearing church buildings throughout the land present a pleasing exterior, strained reports of successful gospel work, being done at various remote points in missions, contribute to appearances; neatly frocked pastors, wearing a bland, facial mask to hide their heart sickness, help some; but when those pastors look down from their Sunday morning pulpit to see a little knot of women and children, and many empty pews, with here and there a man accidentally thrown in; they know that the only way to fill those pews even temporarily is to concoct some church performance or sensation which will compete with the powerful attractions of the world.

They also know that behind the banners which flaunt "gospel success" is written the word *bogus*. The mask can not be kept on for ever. The winds of facts and figures are already tearing the false float.

Statistics are reported in a recent number of the *Literary Digest*, showing a vast amount more monthly being spent to advance the various religions than was spent for the same purpose in former years, and still an "alarming" decrease in conversions. "What is the matter with our churches?" is the question arising from every quarter.

Reverend Mark Allison Matthews, of Seattle, who is pastor of the largest Presbyterian church in America, and as the *Literary Digest* gives it, "Moderator of the General Assembly," admits that something is wrong and attempts to answer the question by imputing laziness to the pastors of all denominations.

We fancy this charge of indolence against the pastors will not be a convincing answer as to what is wrong with the churches, especially to those who have unceasingly worked their tired wits until they lag like the limbs of a weary beast in trying to devise means to keep their charges up to a respectable average. No, Brother Matthews, the trouble with the church lies deeper than mere indolence. If that were all her ailments a thorough revival of the entire religious world would be a comparatively easy task.

The pastor of the Christian or Disciple church in the city of Shawnee, Oklahoma, a city of some fifteen or eighteen thousand inhabitants, in making the statement recently that there were the "alarming" number of three hundred and fifty less young men entering the ministry in their church this year than last, accounted for the "alarming decline" by saying that "There is a lack of sympathy between the pulpit and the pew."

We concur in the thought that there is such a lack, quite generally noticeable in the irregular pulse of churchism, but having discovered a lack of true sympathy between the pulpit and the pew we are still grappling with *results* and not with *causes*.

The real cause is that the churches are not churches at all, but merely fragmentary imitations put together in piecemeal fashion according to the caprice of men, and not according to the divine pattern; nor are they organized by any command or sanction of the Almighty.

To hold that the so-called churches received the sanction, authority, and support of the Lord in their various misrepresentations of Christ and his gospel word would make God a party to the promulgation of contradictory doctrines and downright falsehood.

But God is not the author of confusion. Certain organic construction of the church and regulation of its worship was taught by Paul as necessary that the members might be edified. Without the proper edification of the body of Christ the question may continually arise, "What is wrong with our churches?"

To-day men are "tossed to and fro" and carried about by every cunning and crafty foible with which some "lie in wait to deceive." Christ, through his minister, Paul, taught that the safeguard against this being "tossed to and fro," their "lack of sympathy between the pulpit and the pew," was to have living apostles, prophets, evangelists, pastors, teachers, deacons, spiritual helps, manifestations of the spiritual gifts in tongues, etc., and all these for the edifying of the body.

Worldliness is not a part of the true church, and the true church is not a part of worldliness; and so long as worldly churches continue to eliminate the very means which God has appointed for edification they may continue to feed upon spiritual husks, and though they may serve their husks with sugar, or with salt and pepper, it is all the same, for the people will discover that they are husks still; and the question will not down, "What is wrong with our churches?"

The word of the Lord is to the people to-day the same as formerly: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

But of the majority of the people in the present

time it must be said as it was of those of old, "But they said, 'We will not walk therein.'"

JAMES E. YATES.

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### PATRIARCHAL BLESSINGS.

SHOULD IT BE UNDERSTOOD THAT ALL PERSONAL PROMISES FOUND IN A PATRIARCHAL BLESSING ARE BASED ON CONDITIONS? IF SO, SHOULD THE CONDITIONS BE EXPRESSED?

*After the following article had been read and spoken to before the High Priests Quorum last April, it was resolved, That the paper be published by the consent of Brother Lewis and the Presiding Patriarch. The one who was presiding over the Order of Evangelists, at that time, believes the paper to be a good one, as a whole, and fully indorses the leading position and argument, made by the writer, all the way through. But he also believes, that if the words "as a rule," and "but there may be exceptions," were stricken from paragraph 1, the article would be safer and better. He believes the rule is an invariable one, and hence there can be no exceptions. In his way of thinking, it should be so understood by the Saints.*

*Brother Lewis is not willing to have the statements stricken out; hence it is published as written by him, and commended to the Saints for a careful reading.*

J. R. LAMBERT.

LAMONI, IOWA, July 30, 1913.

In answer to the first question: Yes, as a rule, for in the dealings of God with man in all ages, so far as we have a history of the blessings promised, either spiritual, physical, or temporal, they are conditional; but there may be exceptions. The promises made to man in the Garden of Eden were conditional; we understand that man's days are numbered, but he can shorten them by transgressing or breaking the laws of nature, which are God's laws. A man may be promised to live to a good old age, but it stands to reason that it is with the understanding that he be wise and not overtax his strength or unnecessarily expose himself. He has his agency and he can commit suicide if he chooses, thus shortening his days one third or one half of the allotted time.

I know of a case: Some years ago a brother was promised in his patriarchal blessing that he should live to see the temple built; nothing was said about the conditions. This brother later was taken seriously ill; his affliction was brought upon him by unnecessary exposure and, when he was unable to work, he exposed himself by going outdoors in cold winter days; often he was seen on the streets, when in justice to himself he should have been indoors by the side of a warm stove. He was a young married man, anxious to make life pleasant for his wife, and he often insisted that they go visiting friends that had invited them, when he really should have been at home. In company with Brother G. W. Best, I assisted in administering to him. While Brother Best anointed, I saw in a vision a beautiful cluster of

bouquet of flowers, several varieties, and all were in bloom and full of life; they were moved into other quarters that were not suitable to them, the atmosphere was too cold, and I saw them fade, wither, and decay. I was given to understand that as it was with the flowers, so it was with the sick brother; had he used wisdom, not exposed himself, he could have had claim upon the promise to live to see the temple built.

"But," says one, "if the promise was made by the Spirit of the Lord, did not the Lord know that the brother would act unwisely and shorten his days and not live to see the promise fulfilled?"

"Yes."

"Why, then, say he should live to see the temple built?" Upon the condition that he (the brother) do his part to preserve his health, so that he might live his allotted time. The Lord might say, "Thou shalt not perish by water nor fire." Still, if man willfully and knowingly jumps into the water or fire, he can not consistently have claim on the promise, and if he perishes, the fault is his own. Jesus said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." The promises of the Lord can be relied upon, but the conditions must be complied with. "He that believeth and is baptized shall be saved." "They shall lay hands on the sick and they shall recover."

All of the above promises are conditional. In the twenty-eighth chapter of Deuteronomy, which is quite lengthy (has sixty-eight verses), we have two pictures presented to Israel; the blessings and the curses, which promises are all conditional. By obedience and faithful service, the blessings promised are to be obtained; upon the other hand, disobedience would deprive Israel or others from receiving. Notice Jonah's message to Nineveh: "Yet forty days and Nineveh shall be overthrown."

Still it was not.

"Why?"

"Because the people repented in sackcloth and ashes."

"Did not the Lord know they would repent?"

"Yes."

"Why then was Jonah commanded to say, 'In forty days the city shall fall'?"

With the understanding if they did not repent it would fall. The fact that forty days warning was given was evidence that if within that period they repented, the city would not fall. I presume if many who are living now had lived in the days of Jonah, when he delivered the message to the people of Nineveh, seeing that the city did not fall, they would cry, "False prophets." Even Jonah was disappointed and offended, because the city did not fall.

He preferred that the people perish and the city fall than that his prediction fail; whereas, if he had been clothed with charity, as was Abraham when told of the calamity that would befall Sodom, he would have rejoiced in the salvation of the people, and the city.

SECOND QUESTION, SHOULD THE CONDITIONS BE EXPRESSED?

It would be wise and a safeguard to do so, but whether they are or are not, all to whom the promises are made ought to understand that unless they do their duty the Lord is under no obligation to comply with the promises, and it is not consistent or just to expect it. The Lord has spoken to us in this age, saying, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." Not only in the patriarchal channel, but in baptisms, confirmations, ordinations, and administering to the sick, are the promises of God given on conditions, and also in the partaking of the sacrament. John 6: 54, 56: "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." I do not understand that all who partake of the bread and wine shall receive the above promise; while conditions are not mentioned, just the same there are conditions, and only those who comply with the same can have claim upon the promises.

In Doctrine and Covenants 92: 1, we have the following: "But, behold, verily I say unto you, There are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen, have sinned a very grievous sin, in that they are walking in darkness at noonday," etc. In some ordinations remarkable promises have been made, which were not only encouraging to the ones ordained, but of cheer and strength to the flock. But some of those called and ordained, to whom the encouraging promises were made, became careless and unfaithful, consequently did not receive that which was promised, and were not chosen. Judas was called and ordained, but not chosen. We read of precious promises made to the members of the first quorum of apostles in the years 1835 to 1844, that did not materialize, which caused Joseph much grief and sorrow, for he, like Jonah, knew that the Lord had spoken; and not until he (Joseph) saw in a vision the members of the quorum in a very unclean condition, not worthy to receive, did he understand why the promises were not fulfilled. In Doctrine and Covenants 105: 5, the Twelve are rebuked through their president, Thomas B. Marsh, because of their sins. I refer to the above in support of the statement that "many are called, but few are chosen."

Blessings promised, as a rule, are conditional,—

not only spiritual, but temporal blessings. A brother living on a farm was notified that the place was sold and that he would have to give possession the first of March. Four months had passed and the time to vacate had come; he was asked if he had rented another farm; he said, "Not yet."

"Is it not getting late? The best farms are about all disposed of."

He answered, "I am not worrying; the Lord has always provided."

This brother devoted much of his time in fall and winter in preaching in various parts of the district and had good opportunity of knowing where the best farms were. He could have secured one, but was waiting, as he expressed himself, for the way to open, when, in fact, it had been opened for several months and was now closing up. The best farms were gone and he had to take one of the poorest in the district. Still he believed the Lord would bless the labors of his hands and that even the wornout, thin soil would bring forth a hundred fold. The harvest came, but it was not even thirty fold. It is a true saying that the Lord will help those who try to help themselves, and will always fulfill his promises when man complies with the conditions in good faith.

WILLIAM LEWIS.

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#### WHAT MUST I DO TO BE SAVED?

In answering this question we read Hebrews 5:9: "And being made perfect, he became the author of eternal salvation unto all them that obey him." From these words we find there is something for us to do that we may be saved. We read further, James 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds."

We find, then, that there is a law, and that if we are *doers* of the same we will be saved. Jesus came to the earth to set up the kingdom of God, and it is within this kingdom that the law finds operation. There are four essentials to a kingdom: First, territory; second, subjects; third, law; fourth, officers to enforce the law. Jesus said in Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." So by obedience to the law we are saved; and are rewarded according to our obedience.

The jailer asked Paul and Silas, (Acts 16), who were ministers for Christ, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now for these to believe only was not sufficient. They had a work to do. Peter, on the day of Pentecost, when the question was asked the apostles, "What shall we do?" answered, "Repent, and be baptized

every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:37, 38.) This was a part of the law of the kingdom with which they had to comply, though they had already believed. Not that the water washed the sins away, but that through obedience to the law they might secure the remission of sins. Paul and Silas taught the jailer and his family these same principles, for we find that they were baptized; (Acts 16:32, 33).

Jesus answers this question also in conversation with one of the rulers of the Jews, as we read in John 3. Notwithstanding this man was counted by some as one already saved, as some of our friends count themselves, from the question he asked Jesus he knew there was something yet lacking upon his part. He desired Jesus to tell him what he must do to be saved. Jesus answered, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God" (fifth verse). So it is impossible for us to be saved except we have been born of the water and of the Spirit. Now Paul and Silas, Peter, James, and Jesus, all harmonize in their teachings of salvation, teaching according as God, through Christ, gave the law by which all mankind might be saved.

Jesus says in bringing the gospel to man, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17). We find in 2 John 9, this language, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Except we are doers of his word, according to the law, we are not his children, for Christ said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven" (Matthew 7:21). We learn therefore that we must be doers of the word as well as hearers.

Paul tells us what the gate of entrance is (Hebrews 6:1-3). He enumerates the principles of doctrine as follows: Faith, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment. Now these are the steps of law we have to comply with before we can be saved. We can not leave one of them off and be the child of the "bride," which is the church, for this is the law by which the church gives life to its children. Christ makes it plain in his commission to the apostles after he arose from the dead: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." From this statement, unless we have faith, repent of our sins, are baptized by one who has been called of God by revelation, and or-

dained as was Aaron (Hebrews 5:4), and have hands laid upon us for the gift of the Holy Ghost, we are not saved.

Christ said, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). We may know that Jesus is the Christ by the Holy Ghost (1 Corinthians 12:3). If Christ be the vine, then we, the branches, must know him. Except we are of the one vine (Christ), we can not bear fruit as the natural vine. For instance, an apple tree can not bear grapes. Just so, except we have been planted in Christ we can not be saved. We must be doers of his word, if we are to be of the one vine.

In Ecclesiastes 12:13, 14, we find the conclusion of the whole matter, which is as follows: "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." If our friends tell us we are saved without baptism or the laying on of hands for the gift of the Holy Ghost, they are hearers only, and are not obedient unto the law. We are not a branch of the vine unless we have been planted in the vine. If we bear the natural fruit we must be of the natural vine.

James, in his letter (James 2:17-26) says,

"Faith if it hath not works is dead, being alone. Yea, a man may say thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God, thou doest well. The devils also believe and tremble. For as the body without the spirit is dead, so faith without works is dead also."

This shows that faith alone will not save us. We find also, in James 1:22-25, that obedience is necessary. Christ emphasizes the need of compliance with law in his teachings, (Matthew 7:24-27); also, (John 14:23, 24). No wonder, then, that Paul said, (Hebrews 5:9) he, Christ, was the author of eternal salvation. Paul, in writing to the Galatian saints, said,

But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before so say we now again, If any man preach any other gospel unto you other than that ye have received, let him be accursed.

Unto whom, then, shall we hearken; unto Jesus, or unto man? May we all learn to do the right, and all be saved in the celestial kingdom of God, is my prayer.

A. G. MILLER.

## Of General Interest

### "LIVING ORACLES" GIVE WARNING.

Under the caption, "A warning voice," there appears in the *Deseret Evening News* of August 2 and August 16, from and over the signature of the First Presidency of the dominant church in Utah, the following statement, alike in each instance except for a few minor changes in the latter issue, such as appear to be corrections of typographical errors, occurring in the former. We quote from the issue of the sixteenth. This statement will be of interest to our people in that the First Presidency of the Utah Church call attention to the need of being governed by former revelations, as found in the constitutional law of the church, in matters of pretended, divine direction, in direct opposition to previous proclamations from the "Oracles" of Utah, which proclamations are gathered up in the statement of Orson T. Whitney, one of the twelve apostles of the Utah Church, in a sermon delivered at the 1910 October conference of the church, which statement appears in the editorial columns of this issue of the *HERALD* in connection with a discussion of the proclamation of the First Presidency of the Utah Church. We give this proclamation in full:

*To the Officers and Members of the Church of Jesus Christ of Latter Day Saints:*

From the days of Hiram Page (Doctrine and Covenants, section 28), at different periods there have been manifestations from delusive spirits to members of the church. Sometimes these have come to men and women who because of transgression became easy prey to the Arch Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the church are led astray by false spirits, who exercise an influence so imitative of that which proceeds from a divine source that even these persons, who think they are "the very elect," find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently "an angel of light."

When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony with the accepted revelations of the church or contrary to the decisions of its constituted authorities, Latter Day Saints may know that it is not of God, no matter how plausible it may appear. Also they should understand that directions for the guidance of the church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the church to engage in speculations or take stock in ventures of any kind on the specious claim of divine revelation or vision or

Oh, how often you see some young fellow who boasts that he is going to "see life," meaning by that that he is going to see that part of life which it is thousandfold better should remain unseen!—Backbone.

dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's church "is a house of order." It is not governed by individual gifts or manifestations, but by the order and power of the holy priesthood as sustained by the voice and vote of the church in its appointed conferences.

The history of the church records many pretended revelations claimed by impostors or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed. We feel it our duty to warn the Latter Day Saints against fake mining schemes which have no warrant for success beyond the professed spiritual manifestations of their projectors and the influence gained over the excited minds of their victims. We caution the Saints against investing money or property in shares of stock which bring no profit to anyone but those who issue and trade in them. Fanciful schemes to make money for the alleged purpose of "redeeming Zion," or providing means for "the salvation of the dead" or other seemingly worthy objects, should not deceive anyone acquainted with the order of the church, and will result only in waste of time and labor, which might be devoted now to doing something tangible and worthy of record on earth and in heaven.

Be not led by any spirit or influence that discredits established authority, contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsels of the Lord through the channel he has appointed will be followed with safety. Therefore, O ye Latter Day Saints, profit by these words of warning.

JOSEPH F. SMITH,  
ANTHON H. LUND,  
CHARLES W. PENROSE,  
*First Presidency.*

SALT LAKE CITY, UTAH, August 2, 1913.

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### PREPARING FOR THEIR LAST JOURNEY.

The modern Protestant says, "Live well; use your wealth with a sense of responsibility to God; be sober, be just to your neighbor, be temperate in your passions." The Russian says, "All that is minor matter; it is chiefly necessary to die well." Breaking the commandments means for the Protestant breaking with God until repentance; but for the Russian peasant there is no such feeling of breaking with God. The drunkard, the thief, and the murderer are as intimate with God as the just man, and perhaps even more intimate. Life doesn't matter very much; what matters is the everyday ties between man and God, that for which the ikon stands and the great rites by which man enters into communion with his higher destiny. All the rites of the Russian Church are very solemn, and they are invested with great importance. Certainly the funeral, the laying out of the dead body for its long rest, and the hymns and prayers sung over it, are felt to be not only impressive to the living, but good for the one who is dead.

It was amazing to me to see the extent to which the pilgrims sought in Jerusalem tokens for the clothing of their dead bodies, and how much their thoughts were centered on death and the final resurrection morning. They sanctified crosses at the grave; little ones to wear round their necks, and larger ones to lie on their breasts; they brought their death shrouds and cross-embroidered caps to dip them in Jordan; they took Jerusalem earth to put in their coffins, and even had their arms tattooed with the word *Jerusalem* and with pictures of the Virgin, so that they might lie so marked in the grave, and, indeed, that they might rise again so marked and show it in heaven. By these things they felt they obtained a sort of sanctity.

The going to Jordan was essentially something done against the last day. It was very touching that on the day before the caravan set out, the peasants cut linen to the shape of the Stone of the Anointing which stands outside the sepulcher, and placed that linen with their death shrouds on that stone for blessing, feeling that they were doing for their dead bodies just what Mary and Saint Joseph of Arimathea did for the body of Jesus, and upon the same stone. They felt it would be particularly good to rise from death in shrouds thus sanctified.—Stephen Graham, in *Harper's* for August.

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### EPISCOPAL CHURCH ARRAIGNED.

The Reverend Charles Steele Davidson, former pastor of Saint Mark's, Cleveland, Ohio; Holy Apostle, Brooklyn; Epiphany, Atlanta; and assistant rector of Christ Church, Charlottesville, Virginia, on July 28, at the gates of Monticello, home of Thomas Jefferson, severed his connection with the Episcopal Church by burning his vestments and prayer books. Later, in a written statement, he severely arraigned the Episcopal Church in the following language, taken from the semi-weekly *Saint Louis Republic*:

I charge that the Episcopal Church is the gentleman's church in general and in Virginia in particular. It is powerful financially and socially; stupid intellectually, and spiritually dead; that it needs a change of heart, repentance or utter obliteration.

It favors the rich and the cultured and has no vital interest in the poor and the common. It either segregates the poor in missions on the back streets or relegates them in churches to the back pews.

In Virginia the Episcopal Church is a mere relic of the old social feudalism and stands for a dry rotted conservatism that bars the progress of the kingdom. Virginia, after her long depression, is aroused and is marching on, but the church is retreating slowly to the citadel of tradition and materialism.

LEAVES VILE INNER MAN.

It is taking up the matter of physical uncleanness and is leaving vile the inner man. It is wasting time on eugenics and putting no time on eupsychics. It is contending with the

ritualist about purity of worship when it has lost the spirit of worship.

The Episcopal Church everywhere is shot through with materialism. Its overtures in the matter of unity are insidious and hypocritical. Behind closed doors it claims superiority to all. The leaders are misleading. The church is not divine on the side of its human imperfections. To-day in its conventional aspect, it does not know God.

Here, therefore, on this Friday, the twenty-fifth day of July, 1913, at the gate of Monticello, at the home of the Apostle of the People's Political Freedom I burn the vestments of an important priesthood—the empty emblems of ecclesiasticism—the mockeries of a royal priesthood.

#### CALLS PRAYER BOOK FETISH.

Here I burn the prayer book—the fetish of a false worship—the idol of the diluted word of God.

Here I renounce and repudiate the ministry of the Episcopal Church which I received from Bishop Randolph—and all digital succession—and I retain the ministry which I received of the Lord Jesus and which the church never gave and can not take away.

Here, too, I proclaim the Bible as the sufficient rule of faith and order—as the sufficient guide book and prayer book for everyone that is born of the Spirit. And here, at the shrine of political and social freedom, I assert the religious identity of the American people—a spiritual democracy against a religious aristocracy.

Here I proclaim the day of the spiritual poor and here I call upon Virginia, the Mother of Presidents and the Mother of Democracy, to take the lead in replacing the special privilege of a part of the church with the right of all the church.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Woman's Auxiliary.

(Home and Child Welfare Department.)

#### September Reading; Woman and Child Welfare.

"We must all live for and with the children. Indeed, what else is there in all the world worth living, working, dying for? We adults pass on after we have transmitted the sacred torch of life; and the only test of state, home, church, school, or civilization is whether or not it brings childhood and youth to the fullest possible maturity."

G. Stanley Hall, President of Clark University and Professor of Psychology and Pedagogy, deduces these great thoughts from the philosophy of Froebel. Upon the subject of motherhood, this writer says: "Only the complete mother is the complete woman and the complete father the complete man. . . . The soul of woman is restless till it finds the fulfillment of its deepest desires in motherhood. Is there anywhere a normal woman of thirty-five or forty, famous though she be, who would not in her heart prefer home, husband, and children above all things the world has offered? The wife enters, but only the mother graduates from the great college of life. Nature has no more magnificent processional than the gradual blossoming of wifely into motherly love. Without this, womanhood is unfinished."

#### WOMAN'S VOCATION.

"Wifehood is the vocation of ninety-three out of every hundred women in the land and motherhood of the great majority of these," says Doctor Hall. "Women are to-day taught least of all the things they most need to know, viz, home-making and child-rearing. In these matters to-day the average American woman is ignorant and incompetent, and the school is doing little to improve her in these most vital of all respects. She is growing independent of and indifferent, if not averse, to wedlock, more unwilling to have children, less able to nurse or even to keep them alive the first year, if not during the first five years of life, as our sad and well-known statistics show. . . . Schools for the care of babies, now successful in various parts of Europe, the American girl would avoid, and to study children, even in college classes of psychology, seems to her almost like 'casting her sex in her teeth.' She too often prefers to forget she is a woman and to exult in the glorious liberty of the sons of men rather than in that of the daughters of women."

Miss Ida M. Tarbell is the author of a book entitled, *The Business of Being a Woman*. In this book she says, "The central fact of the woman's life—Nature's reason for her—is the child, his bearing and rearing. There is no escape from the divine order that her life must be built around this constraint, duty, or privilege, as she may please to consider it."

The German definition of a woman's vocation is given as the four k's—Kuche, Kleider, Kinder, and Kirche (kitchen, clothes, children, and church). This may seem to be a narrow sphere for women. But the kitchen or hearth stands for nutrition, and there is much truth in the saying, "One is what he eats." The kitchen has to do with the welfare of the race. Clothes involve ethics and hygiene. "That woman never lived who did all she might have done to open the mind of her child for its great adventure. It is an exhaustless task." Realizing this, Chesterton said, "I will pity Mrs. Jones for the hugeness of her task; I will never pity her for its smallness." When women devote themselves to the welfare of children in general, and to those departments of service which are open to them in the work of the church, their sphere is so widened as to admit of the use of all powers with which they are endowed.

#### THE INNER CIRCLE AND THE OUTER.

From *The Business of Being a Woman* we quote again: "Human society may be likened to two great circles, one revolving within the other. In the inner circle rules the woman. Here she breeds and trains the material for the outer circle. . . . That accident may throw her into this outer circle is, of course, true, but it is not her natural habitat, nor is she fitted by nature to live and circulate freely there. The labor of the world is naturally divided between the two different beings

that people the world. It is unfair to the woman that she be asked to do the work of the outer circle. The man can do that satisfactorily if she does her part; that is, if she prepares him the material. Certainly he can never come into the inner circle and do her work."

Miss Tarbell states here that the idea that there is a kind of inequality for a woman in minding her own business and letting man do the same comes from our confused and rather stupid notion of the meaning of equality. She points out the mistake of thinking that to be alike and to do the same things is to be equal. She calls attention to the difference between men and women in functions and possibilities, and asserts that they can not be made alike by exterior devices; that is, to assume a masculine style of dress, to pursue the same studies, and participate in politics will not make woman the equal of man. Doctor Hall says on this subject, "Woman is man's superior in her own sphere, but is not his equal in his." We may make a similar assertion of man and his work. Man and woman are equal, though different, each one excellent in his or her own sphere of action.

#### WOMAN'S PREPARATION FOR HER WORK.

In the industrial world there is a field of labor occupied by those who are unskilled where the compensation is low. The woman who enters the work of motherhood unprepared is an unskilled laborer. She can not herself receive, neither can she give to the world, the results that would follow were she a skilled laborer in her field.

In what should she be skilled? Not alone in those things which pertain to household management, but in those things which will develop her children mentally and spiritually. To feed and clothe them, to keep them clean and in health are essential, but they are not the full duty of a mother. To open their minds to understand and their hearts to feel--these duties must not be neglected. She must be teacher and spiritual guide to them.

Skill in these things does not come without preparation. "The study of the child is in our day the subject to which the greatest teachers and the greatest teachers of teachers are devoting their best energies." "The child is the focus of interest for every kind of social and humanistic study." He is studied by those who would build up the church, the state, the race. "Child-study, once ridiculed and despised, has spread to every highly civilized land and is represented by academic chairs and journals galore and has become the chief stone of the corner." (Hall.) Shall we ignore this study which the best educators of the day are urging, not only upon teachers but upon mothers as well? The home is charged with abandoning its functions to the school, "which latter excuses itself by charging its own defects and shortcomings back upon the home."

Our public schools are properly recognizing the need of the understanding of domestic science by girls, and mothers should eagerly cooperate in this effort to prepare their daughters for home keeping. Doctor Hall earnestly urges that young girls, in choosing their vocation, select one that will develop the maternal qualities. Above all others, he recommends the kindergarten. He says, "If society makes ladies, the college, scholars, the industries, managers or hired servants, the kindergarten makes women and gives those who would and should become mothers one of the very best substitutes for this function and preserves the best there is in young or even aging maidenhood."

#### WOMEN IN PUBLIC LIFE.

In eleven of our States women now have the right of suffrage. Delegates from these States recently assembled in

Washington, District of Columbia, their object being to work for the national enfranchisement of women. From present indications it appears that the responsibility of the suffrage by women may soon be general in our land.

In those States which already have it, many women are occupying places of public office. In Wyoming twenty out of twenty-one county superintendents of schools are women. In Idaho all but three holding this office are women, and the rural schools are reported as being in excellent condition, sewing, domestic science, and agriculture being taught even in the mountain districts. In Colorado and Idaho the office of State Superintendent of Schools is held by women. In Wyoming, Colorado, Utah, and Washington, women have been elected representatives and senators. They have championed bills to prevent traffic in women, to compel the reporting of venereal diseases, to provide for the medical examination of school children, to compel wife deserters to support their families, to enforce pure food regulations, to establish public libraries, and many other progressive measures. It is to be observed, however, that in many States where women have not the suffrage, laws are being passed to accomplish this same work of progress.

Among offices filled by women we find that of justice of the peace, county treasurer, county clerk, state librarian, member of school board, treasurer of school board, city nurse, juror, police matrons, policewomen, inspector appointed by labor commission, inspector of markets, deputy health officer.

These are exceptional tasks for women. Many of those performing them are commanding respect and a high degree of appreciation. A leading journal in recent issue remarks that we are now observing a great historic change in the public life of our country and also in the actual character of women themselves. What would be the effect if women, in reaching out for the tasks that men can perform, should neglect those tasks men can not do, and should lose the characteristics of motherhood?

Clearly, the work of the home must not be neglected. To do so is to send into the world a stream of the unprepared, the ignorant and immoral. It is the presence of these in society that makes necessary the work of reform. A vast army of women is now at work in various child welfare agencies. There are children's aid societies (the placing out system), industrial schools and homes, help for girls who have gone wrong, playground associations, purity associations, child labor committees, juvenile protective associations, children's libraries, fresh air and convalescent homes, open air schools, kindergartens, societies for the prevention of diseases, children's hospitals, women's clubs, mothers' associations, and many others. According to statistics, there are more than ninety species of such organizations.

#### WOMAN, THE MOTHER.

More vast than this army is that of the mothers at home. Who can estimate what might be accomplished, were each of these mothers a skilled laborer, competent for her work in the development of her children, able to help them to grow to the complete stature of noble manhood and womanhood?

But the mother can not do her work without the help of her husband. He has equal interest with her in the home and the children, and the center of her circle is the center of his wider circle also. His wise and faithful cooperation is needed both in the inner circle of the home and in the outer circle of business, politics, etc. If, in exceptional cases, women enter into the work of the outer circle should it not be to carry to it the mother spirit, to work there in the interest of childhood and youth? Policewomen of large cities, who are practically chaperones of girls in public places, perform the work of

mothers. So also do the women who act as assistant judges in the juvenile court and those who act as matrons in police and railway stations. So do many other women in public service who are actuated by the true mother spirit.

*Woman and mother*—the words are synonymous. The little girl holding her doll or her baby brother or sister, or mothering her playmates; the maid in her teens learning of the mysteries of life and of her part in the plan of creation; the college girl studying domestic science and child-culture; the woman rearing her own brood to contribute to the sum of good in the world, regarding at the same time the welfare of other children and, later, as her hands are freed, extending her influence in the interests of childhood—always and everywhere she is the mother, the conservator of child welfare.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECT FOR THE FIRST THURSDAY IN SEPTEMBER.

The church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations of the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one but may regard the reputation of our brother or sister as we regard our own. That greater power may be had in the healing of the sick.

Doctrine and Covenants 56: 5, 6. Memory verse, 1 Corinthians 1: 10.

#### REQUESTS FOR PRAYER.

PRESCOTT, ARIZONA, August 14, 1913.

*Dear Sisters:* I would be very thankful if the sisters of the Prayer Union would remember me in their prayers, asking that God would direct and heal (if it be his will) a young man, not a member of the church, but a good Christian of wonderfully pure character, and having faith in God. Tuberculosis has a firm hold on him. He has been anxious to have our elders administer to him but there has been no opportunity. He expressed his willingness to accept this gospel could he surely know of its truthfulness, but is not in condition to study for himself. I have every reason to think he would be of much value in God's work and exert a large influence, should God see fit to spare his life and lead him into the truth.

In gospel bonds,

MRS. C. E. STURGES.

A sister, known unto the Lord whom she seeks to serve, but unknown to us and compelled even to reserve her name in making this request, earnestly solicits the prayers of the members of this union, that she may be strengthened spiritually to guide and influence her children in the gospel way which she dearly loves, but in which she is radically opposed by her husband who does not approve of the church and discourages every effort she tries to make.

There comes also a request from Brother Robert Campbell who has been physically afflicted since last spring and does not improve much, though he has had the attention of two doctors. His wife was once healed of an affliction through prayer, and this encourages him to ask for the prayers of the Union in his interest. Prayers are also asked for his brother, Lee Campbell, who has stomach trouble.

It is sincerely hoped that there is a large number of devout Saints who observe this period of secret prayer in behalf of the distressed ones who appeal to us for our sympathetic support. There can be no doubt that blessings will come to us from the Lord, if this united effort be made by us. Let

us take a little time from our busy distractions of worldly care to pray to our Father who hears in secret and ask him to regard the needs and the supplications of his suffering children.

## Letter Department

### The Temple of God.

We read in the sacred word, of a house that was built by King Solomon for the service of God, he having been chosen by Jehovah to do this work. This structure was built of costly materials, some of them being brought from Tyre, a city of the Phœnicians, whose king was in alliance with the king of Israel to whom he was joined by the closest bonds of friendship. This temple was built of cedar; the inside, of carved woodwork, was overlaid with gold.

The candlesticks were of gold. The candles burning within them at the evening hour lighted up the interior, presenting a scene of unrivaled splendor. Seven years this temple was in building, and when finished a beautiful, bright cloud filled it, giving evidence of divine acceptance.

When King Solomon dedicated this temple to Jehovah his dedicatory prayer was a continued prophecy of the things that would befall the Israelites in after years.

The temple that existed in the days of Christ was built of stone and was of larger dimensions. It was not finished in the days of the Savior. Men were still working on the outer buildings. Sacred memories are associated with this temple, within whose hallowed walls was heard the voice of Him "who spake as never man spake."

The aged Simeon being in the temple when the infant Savior was carried there, knew by the Spirit that he was the expected Messiah, and taking the holy child in his arms blessed him and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Travelers tell us that seen from a distance this temple appeared like a vast mountain of snow, and when the sun shone upon it, it shone with such brilliancy as to dazzle the eyes of the beholder. Shortly before leaving the world the Savior said to his disciples: "Behold ye these stones of the temple and all this great work and buildings of the temple? Verily I say unto you they shall be thrown down and left unto the Jews desolate."—Mark 13: 2, 3, I. T.

The Roman army under Titus was the instrument used in bringing to pass the fulfillment of this prophecy, A. D. 97; and with the destruction of the holy city and temple came the downfall of the kingdom of Israel. A just retribution for the rejection of the Messiah and their unholiness utterance, "His blood be upon us and upon our children."

The temple of the last days which is yet to be built will be of a different pattern from any of preceding ages. That this temple will be built on the spot pointed out by the finger of God there can be no doubt whatever.

It was shown one who doubted the building of a temple and even the gathering of the Saints. He saw the work of building after it was started. He saw men and women working on it, and even children bringing little baskets of material to aid in the work. He was shown the building when completed, and walking up the steps he entered and saw men seated who said they were waiting for the coming of Christ.

He saw folding doors, one of which stood ajar, and passing through saw a congregation of Saints, the Savior standing in front talking to them. He saw the elders, he with others, pass under his hands in the order of their priesthood. Having

passed thus he saw them straighten up as if infused with new life. He saw a baptismal font made of silver which appeared as large as a small chapel. "And the Lord whom ye seek will suddenly come to his temple."—Malachi 3: 2.

E. B. FARRAR.

CORONA, CALIFORNIA.

DERBY, INDIANA, August 6, 1913.

*Editors Herald:* R. B. Neal, of Grayson, Kentucky, has the following item in the *Christian Evangelist* of June 26, 1913: "Regret to hear of the declining health of Brother C. A. Shook, Eddyville, Nebraska. He at one time was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He had opportunity to understand the teachings and claims of Mormonism. After a thorough investigation, he not only renounced the system; he became a fearless opponent of it. His two books, *Cumoram Revisited*, and *Origin of Mormon Polygamy*, are surely in the van as authority on the issues discussed. As these issues are live ones and must be met by our pastors and evangelists everywhere, I suggest that it would be the thing to do to order these books from him. You need the books and he needs the income they ought to bring."

The writer knew Mr. Shook a number of years ago at Buchanan, Michigan. Am sorry he renounced the "one faith" and regret to learn of his ill health. As to his books: I trust he is not like the rest of the writers on Mormonism (so-called), that is, wrote his books to meet "a long felt want" and has "felt the want" himself more than anyone else.

A. C. BARMORE.

MCCRACKEN, KANSAS, August 8, 1913.

*Editors Herald:* Have just returned from Atchison, where I had been engaged in teaching school; am spending summer with parents. Having heard of Brother Alvin Knisley's success at Modoc and Leoti, where he baptized a number, and being informed that he was to hold meetings at Alexander (a branch about fifteen miles from my home), I accordingly attended some of the time and noted a good attendance and interest. Rejoiced to see the baptism of four promising young ladies and one young man. There are others there who have given their names for baptism when he returns.

At my request Brother Knisley agreed to hold meetings in my near vicinity. A very dear teacher of mine, H. R. Barnard, who has a college modernly equipped, very kindly offered us the use of the building as long as we wanted it. We very gratefully accepted. The meetings started with rather small audiences, but the interest and crowds grew. The minister gave such powerful and convincing sermons that I believe the old regime is just about broken down.

Although people are busy in fields, they attended with marked regularity—could not miss a sermon; every one is busy reading pamphlets and referring to their Bibles. The result is marvelous—never have I seen people so interested in religion as at this time; many I believe are near the water. But unfortunately Brother Knisley was called away on account of the death of his uncle in Saskatchewan, Canada.

Brother John Teeters will take charge of appointments already made, and by the help of the divine Master we hope to accomplish a great work in this part. As the seed has been sown, we are prayerful that we shall get good results. Although there is some opposition, we are praying that it will only increase our humility and integrity.

Your sister in the work,

LILLIAN CURTIS.

COLUMBUS, KANSAS, August 7, 1913.

*Editors Herald:* We wish to express our appreciation of the benefits received and enjoyed by an earnest and prayerful perusal of your pages, so richly laden with our heavenly Father's message to the children of earth in these latter days. How truly does it bring cheer, comfort, and consolation when we move out and do those things he has required of us.

We attended the district conference at Weir, where we first met our inimitable Brother J. W. Rushton, and heard him preach there and at Scammon, Kansas.

I wish to mention the Bishop's appeal for financial assistance. I felt led to move right out and do our duty, which we have tried to do. We are confident and even sure that God's arm will not be short in blessing all who will cheerfully, willingly, and faithfully comply to relieve the present need. This is the experience of the writer in the past.

We were at Weir, Kansas, last Sunday; attended all services of the day; prayer meeting was especially good, God's Spirit being enjoyed to a great degree, by some at least. How truly is he so patient, kind, and merciful to us all, and especially those who keep his laws and commandments.

He who would be up and doing, must first go down in humility before God, in faith believing that he is a rewarder of those who diligently seek. Otherwise how shall we be able to learn our duty to him from whose loving hand all our blessings are received? Greater unity and oneness will bring us greater blessings, spiritual and temporal. Except ye are one, ye are none of mine, is in striking contrast with the prevailing spirit of the age, or rather spirits, for they are legion, from among which we will mention a few: Distrust, deceit, discord, division, hate, unforgiveness, pride, revenge, doubt, jealousy,—all enemies of that spirit we so much need and must have if we successfully overcome the evils around us every day.

Among the modern books we find those which are most dangerous, deceptive, and destructive. I have just been reading one of this class, entitled, *The Call of the Carpenter*. How truly necessary it is to have this Spirit which is able to make us wise unto salvation, that we may be able to discern between the true and the false.

Dear Saints, let us seek daily for this guidance, that we may be able to stand and withstand the tide of infidelity that is at present sweeping the earth.

Your brother in Christ,

C. C. RANDALL.

OTWAY, OHIO, August 7, 1913.

*Editors Herald:* Our branch is known as the Pleasant Valley Branch. It is situated seven miles from Otway, with a membership of about ninety, scattered over a large part of the country. We have one elder, one priest, two teachers, and one deacon. During the last two months we have had Elder John Davis and Elder N. L. Booker with us, who have done some able preaching.

The writer was with the branch Saturday night, August 2. We met in regular business meeting; we had a fine meeting; everything was in complete harmony. The good Spirit was present. On Sunday morning we had Sunday school, and at eleven o'clock our branch elder S. W. Henry, preached to a good audience, after which we had a nice dinner at the church. We had an enjoyable time together. At 2:30 a sacrament service was conducted. A goodly number of the Saints were present and enjoyed the Spirit.

We are taught that the sacrament is for life of the body—the church. John tells us that if we eat not his flesh and drink not his blood we have no life in us. The emblems are needful to us in the church. Dear Saints, let us not neglect

this all-important matter. Some will say, I am not worthy. Let us live in harmony with the requirements of the gospel and desire to be worthy and God will accept our efforts and desires. It is the doer of the law who is justified. Now may we all give the more earnest heed to the things that we have heard, lest at any time we should let them slip.

I am your brother in the one faith of the restored gospel,  
G. T. MITCHELL.

PERRY, IOWA, August 13, 1913.

*Editors Herald:* While reading over a back number of the HERALD, I came upon these lines, written by I. B. Smith.

"I believe in the religion of love—love for everybody and everything, the rich and the poor, the well and the afflicted, the weak and the strong, the old and the young, for man and for beast. I believe it were better to praise the honest living than to eulogize the dishonest dead; better to pluck a blossom from the breast of nature and pin it with affectionate touch to the tattered coat of some forlorn unfortunate, than to lay a wreath of hothouse bloom upon some rogue's luxurious casket."

And what a world of meaning there is in these words. It is my earnest prayer that everyone who reads them will strive with all strength and will power to gain that blessed, true religion of love; and that by gaining it, we may be able to stay the ravages of sin from little folks. A religion without love to our brothers and sisters availeth nothing.

My prayers are for all. Thanking all for their prayers in my behalf, for God has surely answered them.

Yours, hoping always to remain worthy of prayers,  
MRS. FRED PEASLEY.

LOS ANGELES, CALIFORNIA, August 15, 1913.

*Editors Herald:* The Southern California reunion closed Sunday, August 11, with great rejoicing over the spirit of love made manifest among the Saints of God. How glorious when we see the the Spirit of God made manifest among the Saints of God. What encouragement to the anxious soul that is seeking and hungering and thirsting after righteousness.

Concerning our president, Brother V. M. Goodrich, whom our Father in heaven has sent to encourage and strengthen the Saints with his gentle words of love, and kindness, and to gather the harvest in that is ripening surely if slowly, may the Lord bless every effort he may put forth in the name of the Master in this land of sunshine, that the harvest may be great, the reapers plentiful, and the gathering in of the sheaves abundant, is the prayer of a meek and humble follower of the cause of Christ.

We enjoyed a visit of an hour at the church Wednesday evening with our brother, Gomer T. Griffiths, who is on his way to Australia, his mission field. And what a spiritual feast we enjoyed! How it makes our hearts rejoice in the great latter day gospel, and that we are striving to reach the goal. How we long for the time when this earth will be purified, and the Lord will appear, and we shall be gathered together to dwell with him and shall receive eternal life. Brother Griffiths' lessons presented were a feast of faith and love, and we could not help but think how glorious to walk in the steps of the Master. These words came to me:

Faith shows the precious promise sealed with the Redeemer's blood;

And helps our feeble hope to rest upon a faithful God.

Wide it unveils celestial worlds where deathless pleasures reign;

And bids us seek our portion there, and bids us not in vain.

There—there unshaken would we rest till our frail bodies die,

And then on faith's triumphant wings to endless glory rise.

Saints, we can all reach this endless glory if we walk in the steps of our Lord and Savior, Jesus Christ. Is it worth the struggles of life? To me it is worth all this world could give us and more.

Other brethren were here also with good things.

Lord hasten the time of thy coming is my prayer in Jesus name.

Your sister in the faith of this glorious gospel of latter days,  
MINNIE ROCKHOLD.

LOUISVILLE, KENTUCKY, August 2, 1913.

*Editors Herald:* I enjoy reading the HERALD, and receive much good from it. When I last wrote I was at Wabash, Ontario; I have been among the Saints in a number of places since then.

About three weeks ago I came from Brodhead, Kentucky, where I had listened to a few good, edifying sermons by Brother Charles Oliver and Brother Provett. The meetings were held about three miles from Brodhead, near Ottawa, Kentucky. There was a good attendance, the people seeming to be interested. The Saints there are ambitious for the cause. They would work all day in the hot sun, then walk about two miles to preach and hear the gospel.

When I came to Louisville I found a nice little church and a few earnest workers, and I enjoyed the Sunday school, preaching, prayer meeting, and Religio with them.

As I have been reading the requests for prayer my desire is to ask the prayers of the Saints that I may be healed of my deafness, which has been my affliction for years. I have prayed about it, have been administered to and get relief, but have never been entirely healed. I feel that if the Lord could heal the deaf in olden times he can heal me now.

May the Lord bless this work, that we may live so we may teach others and show them the plan of salvation is my prayer.

Your sister in Christ,

435 WEST LEE.

MINNIE DUNLOP.

LOS ANGELES, CALIFORNIA, July 28, 1913.

*Editors Herald:* I have just come from the home of our noble standbys Brother Nelson and Sister Abigail VanFleet. They have sounded no uncertain note. Their testimony has weeks.

Though suffering and weak they are still the personification of hope, and running over with optimism. They are ready for the change. They have been inseparable in life, and it is quite evident that one will not long survive the other. These two stalwarts have stood like oaks amid storm and tempest. They have sounded no uncertain note. Their testimony has been unwavering and their purpose steady.

They came to California in the spring of 1883 and went to Santa Ana, remaining there for a few months and finally located at Downey where they made their permanent home until coming to Los Angeles a couple of years ago.

Their home was always open to the elders and members of the church and for many years Downey was the gathering place of the faithful. A number of reunions were held at this place, and, while there was no branch there, still the Saints felt they could not get along without the supervising care of Sister VanFleet. Joseph and Alexander Smith, W. W. Blair, Heman C. Smith, D. S. Mills, James Gillen, Joseph Luff, David Harris, Hiram Holt, Joseph Burton, R. R. Dana, and a host of others have had occasion to appreciate their hospitality and service.

They have led clean, upright lives. They have steadied the feet of the faltering and supported the hands of the weak. They have been a father and mother to the people of Southern California.

Brother VanFleet was ordained a number of years ago to the office of patriarch and, while he never exercised his function of giving patriarchal blessings, yet his personality and life, his inspiring example, his stirring testimonials and unflinching purpose have fallen as a blessing on every member of the entire district.

Their work will continue. They will live in the chastened hearts of the true and faithful both without and within the church. They will live in the hearts of their children and children's children for many generations yet to come.

But few of the old California pioneers remain. A few years at most and the generation which planted the banner in this southland will all have gone to their reward and another generation will take up the work and carry it to its consummation.

Brother Goodrich is making good and I am glad. He is now happy in the companionship of wife and babies, thanks to the generous impulse of the Los Angeles membership. My wife and I knew Sister Goodrich as a slip of a girl in New Philadelphia some twenty-five years ago. It is a pleasure to meet again.

The sisters of the Ladies Aid gave an entertainment and ice cream social at the church last Thursday night, which netted them a goodly sum to apply on the expense of bringing Brother Goodrich's family west.

Brother James E. Kelley is busy throughout the district, although his health remains somewhat precarious.

Prospects are encouraging for a good reunion. From indications the attendance will be equal to former years.

Yours as ever,  
THOS. W. WILLIAMS.

WINTER HILL, MASSACHUSETTS, July 30, 1913.

*Editors Herald:* In a recent issue of the *Herald* is an article of generous length setting forth the view that the local officers of branches and district can get along without the "traveling presiding councils of the church" in their midst. Such a view, if believed by the readers of our church paper, can not but seriously interfere with the influence and work of these "leading representative authorities of the church."

A charge that the traveling councils of the church are wasting their time in branches and districts can do no good by appearing through the church press; no quorum in the church is performing its work more faithfully or under greater sacrifice, nor is any one doing more for the church in extending its interests, nor has any one the interests of the church more at heart than those of the traveling ministry. If one who criticizes knows best how to carry on missionary work, why was he not ordained to that work?

It would be most interesting if some one, holding the view that the Twelve should confine their efforts to unorganized districts and have no rights in organized districts or in branches, would contribute an article dealing with the validity or otherwise of the Apostle Paul's work in regulating and setting in order the "churches of Galatia," the church at Corinth, Ephesus, and at Rome. This would reveal the false character of the interpretation of partial texts taken from the Book of Doctrine and Covenants used to sustain the view that the standing ministry should have complete and exclusive control of branches and districts.

I suppose if some now living had lived in the days of the New Testament church they would have told the Twelve of that day to keep out of the branches, the local officers could

regulate and set in order—but living to-day the corrective apostolic epistles written to the Galatians, Thessalonians, and Corinthians are regarded as *scripture!*

Sincerely,

PAUL M. HANSON.

343 MEDFORD STREET.

MALAD CITY, IDAHO, August 2, 1913.

*Editors Herald:* I left my field of labor the latter part of March, attended General Conference (one of the best in the history of the church), visited relatives in Independence and Joplin, Missouri, thence home, to Tigris, Missouri, May 9, where I remained till the 17th; then off to my field again.

I stopped at Springfield; was headed off there by a letter from Brother Marion Hollandsworth, of Eldridge, Missouri, requesting me to be there on the 23d. (The authorities of the Southern Missouri District will please pardon me for complying with the above request.)

I also stopped off at Independence and Saint Joseph. At the latter place I preached a few sermons to a noble band of Saints, presided over by Elder J. L. Bear, a wise laborer, in whom they have full confidence. They kindly remember the needs of a missionary.

On June 2 I left Saint Joseph for Idaho, arriving in Malad City on the 6th, since which time I have labored here and in Bannock Valley. I have baptized four; others are seemingly near the kingdom.

Yours in gospel bonds,  
J. C. CHRESTENSEN.

#### Extracts from Letters.

Columbus Scott, Nebraska City, Nebraska: "Southern Nebraska and Fremont, Iowa, reunion has been a success. Three were baptized by Brother Walter M. Self, one a former woman preacher with Salvation Army and Holiness people. Brother E. F. Robertson and I are preaching alternately evenings on the church lawn, Brethren Self and Higgins in charge."

William Spargo, Wigan, England: "I have just returned from the Manchester conference. The good spirit of love, joy, and peace was manifested among the Saints. The preaching on the restoration of the gospel by Brethren R. May and U. W. Greene was good, indeed, to hear. Surely the gospel is not in word only, but also in power, in the Holy Ghost, and in much assurance."

R. T. Cooper, 5117 Wall Street, Los Angeles, California: "Southern California district reunion convened August 1, and closed August 10. In the words of one of the presidency, 'O. K.' may be written at the close. In point of attendance it was the best success ever had in this district, being an increase of about fifty per cent over last year. The interest was excellent, preaching all characterized by a more than usual degree of inspiration, educational and dealing with the pertinent and vital issues of the day. The principal item of interest in the conference was the report of the reunion grounds committee showing a net asset of the reunion grounds project of \$19,569.99 over and above liabilities, which total only \$2,450, which is covered by contracts for lots sold; an effort is being made now to sell the remaining lots and realize the assets in order to erect the auditorium for next year if possible. Officers elected: President, Nathaniel Carmichael; associate, Frank W. Burton; secretary, R. T. Cooper; on the auditing committee, A. H. Knowlton. The next semiannual conference is to be held at Los Angeles in February, and efforts will be made with the cooperation of the missionaries in charge to arrange dates for next

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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year so that all the dates on the Pacific Coast will be such as to allow their attendance at all of the reunions, and still conserve the interests of each. Sunday school convention was held August 7, under the direction of the district officers. A most enjoyable program of institute work was carried out."

## Miscellaneous Department

### Notice of Appointment.

To Whom It May Concern: This is to certify that M. F. Gowell, whose appointment at the late conference was referred to the minister in charge and the Bishop, has been appointed to labor in the Far West District. This is to commend our brother to the confidence and support of the Saints and friends among whom he shall labor.

JOHN W. RUSHTON, *Minister in Charge.*  
E. L. KELLEY, *Presiding Bishop.*

### Conference Notices.

Saint Louis district conference will convene at Belleville, Illinois, September 27 and 28. A special invitation is extended to the priesthood and membership of the Central and Southeastern Illinois districts to meet with us on this occasion. Apostle J. W. Rushton will be present, at which time he will undertake the work of organizing into quorums the priesthood of the three districts named, and for this reason a full attendance of all the members of the priesthood is particularly urged. Joint session of Religio and Sunday school will convene at 2.30 p. m. the 27th, conference business session at 6 p. m. Let all attend and come to enjoy a spiritual feast. Don't forget to bring your lunch baskets. R. Archibald, president, Charles J. Remington, secretary Saint Louis District.

Mobile district conference will convene with the Theodore Branch September 13 and 14, at 10 a. m. Let all branches and members of the priesthood report. Oscar Tillman, president.

### Reunion Notice.

Western Nebraska reunion will be held at Pleasant View Branch, near Tryon, Nebraska, September 5 to 15. Those coming by rail will be met at North Platte and conveyed to the grounds free. It is necessary that orders for tents be sent in by August 20. All expenses will be met by collection. Speakers will be provided for. All are cordially invited to

attend. The free conveyances will leave North Platte at nine o'clock on September 4, for the reunion grounds. William F. Godfrey, secretary, Tryon, Nebraska.

### Died.

SHIPPY.—Algia C. Shippy was born September 28, 1817, at Grove Hill, Iowa, was instantly killed by lightning near Keensburgh, Colorado, July 15, 1913. Five brothers, three sisters, and a host of friends were left to mourn. The body, accompanied by W. T. and L. L. Shippy was taken to Fairbanks, Iowa, for burial. Funeral sermon from the home of E. E. Shippy at Oran, Iowa. In the absence of a Latter Day Saint minister, Reverend Madison Reynolds conducted the funeral, the Woodman lodge having a part in the services. A life spent helping others was thus brought to an untimely close. Many beautiful flowers helped to express the esteem in which he was held.

WELCH.—Sister Elizabeth Welch was born February 22, 1888. She married Albert Welch January 2, 1904. They were baptized August 25, 1906. She died at Junction City, Iowa, August 11, 1913, from an oil explosion which occurred while starting a fire. Sister Welch was faithful to her covenant. She leaves husband, father, mother, brother, sisters, and other relatives and friends. Funeral services at Nashville, Iowa, sermon by Edwin Lowe, jr.

KNIGHT.—Geneva Alice, infant daughter of George and Veda Knight, was born March 20, 1913, at Flint, Michigan; blessed April 20, by John R. Grice and William H. Collins; passed away Monday, August 18. A youthful father, mother, and baby brother of twenty months are left to mourn. The family were passing this way to South Dakota when the baby became ill Friday or Saturday and died Monday. Strangers in a strange land, their sorrow was increased. But they soon found friends, in and out of the church, who extended loving service. Sermon at the Latter Day Saints' church, Burlington, Iowa, by O. R. Miller.

BROOKS.—Gertie May, daughter of William and Agnes Brooks, was born August 10, 1885, at the home where she died, seven miles south of Centralia, Kansas, July 15, 1913. She has been an invalid for ten or twelve years, yet bore her affliction with patience and saint-like fortitude. The funeral was from the Eureka Methodist Church, the Methodist choir furnishing the music. Sermon by Frank G. Hedrick.

If anything is sacred, the human body is sacred. And in man or woman a clean, strong, firm-fibred body is more beautiful than the most fascinating face.—Elbert Hubbard.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, SEPTEMBER 3, 1913

NUMBER 36

## Editorial

### THE CHURCH AND DRINK.

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the Saints in Zion: to be sent greeting: not by commandment, or constraint: but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints.

Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

The language above is the introduction to section eighty of the Book of Doctrine and Covenants, and a portion of verse one of the same section, as appearing in the edition of 1835. To be exact we have followed the punctuation of this first edition of the Doctrine and Covenants. This communication appears in the Lamoni Edition as section eighty-six.

The introduction sets out both the understanding and position of the church with reference to this revelation at the time of its acceptance and adoption. It was "for the benefit of . . . the church." "Sent . . . by revelation . . . showing forth the order and will of God." It was "adapted to the capacity of the weak, and the weakest of all Saints," and was intended for "the temporal salvation" of all "who are or can be called Saints."

#### • THE WILL OF GOD.

The position has been taken by some that inasmuch as this communication was "not by commandment, or constraint" that the Saints were free to choose. Wherein this reasoning affords justification in the minds of those who disregard "the order and will of God" is not made plain.

It is a higher type of obedience that follows not a command, but expressed desire, will, or order ordained. Jesus said to his disciples: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I call you friends." As

friends of God, understanding his order and will, we need not a command, but move forward in an intelligent compliance with his revelations, sustaining between him and us the relations brought about in the day he called us to be his friends.

This, then, was the will of God to the church of latter days: "It is not good, neither meet in the sight of your Father," that "any man" "among you" drink "wine or strong drink" "only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make."

#### EARLY SAINTS ABSTEMIOUS.

That the early church not only understood this instruction to prohibit the use of alcoholic drinks in any form, but that the Saints also endeavored to carry into effect the spirit of the communication in their community life is evidenced by the records they have left us.

The city council of Nauvoo, Illinois, the city of the Saints, in advance of the custom of the times, on February 15, 1841, passed the following ordinance for the regulation of the sale of intoxicants in the city of Nauvoo:

Section 1. Be it ordained by the City Council of the City of Nauvoo, that all persons and establishments whatever, in this city, are prohibited from vending whisky in a less quantity than a gallon, or other spirituous liquors in less quantity than a quart, to any person whatever, excepting on the recommendation of a physician duly accredited, in writing, by the "Chancellor and Regents of the University of the City of Nauvoo," and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor, or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor, or court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Section 2. This ordinance to take effect, and be in force, from and after its passage.

Passed February 15, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

—*Times and Seasons*, vol. 2, p. 321.

Joseph Smith was active in the passing of this ordinance. He is represented, in his history, as saying:

In the discussion of the foregoing bill, I spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes.

Section nine of the articles of incorporation of the Nauvoo House—built by divine command—controlled and operated under the auspices of the church—which articles were approved by the Illinois State Legislature, February 23, 1841, reads as follows:

It is moreover established as a perpetual rule of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage, or introduced into common use, in said house.

It was in keeping with the instruction of the revelation, which instruction we have already noted, and with the purpose of the Nauvoo House, set forth in the language directing its building, that for all time alcoholic beverages of every kind should be excluded from said house. God ordained that the "weary traveler" to Nauvoo in contemplating "the glory of Zion" should not have his view of those glories obscured by the effects of intemperance—in Zion glorified there was to be no place for alcoholic drinks. With reference to the management of the Nauvoo House the Lord said:

Let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.—Doctrine and Covenants 107: 18.

That the ordinance of the city and the rules of the Nauvoo House were carried out in spirit as well as in letter is evidenced by the testimony of Josiah Quincy in his *Figures of the Past*, published in 1884. Writing of his visit to Nauvoo and to the Nauvoo House, he says:

On the right hand, as we entered the house, was a small and very comfortable looking bar-room; all the more comfortable, perchance, from its being a dry bar-room, as no spirituous liquors were permitted at Nauvoo.

#### REORGANIZED CHURCH HONORS REVELATION.

The Reorganized Church has in its teaching and practices honored this will of God from the beginning. In a communication received April 11, 1887, and adopted as a revelation from God, the following appears (Doctrine and Covenants 119: 3):

Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

We understand temperance to be this: To abstain from that which is not good for man, and to use judiciously that which is good. The Reorganized Church and its elders have ever counseled total abstinence from alcoholic drinks and tobacco. The church

appoints no man to represent it who uses either or both in any form. In many of the leading districts, by district enactment, men and not ordained who continue in the use of tobacco or liquor or both. Nor are ordained men who use either or both permitted to represent the church in any official capacity. Thus the church seeks men, and only men, whose "counsel to be temperate may be made effectual by . . . example."

No Reorganized Church institution, nor no leading church official, so far as we know, has ever, either directly or indirectly, engaged in the sale of intoxicants. No member of the church could indulge in these drinks, or any of them, or sell them, and retain his standing in the church. Wherever the Reorganized Saints are found in sufficient numbers to make their influence felt, as a people they are known to be temperate, and are depended upon to cast their ballots in favor of temperance measures.

#### UTAH CHURCH DISREGARDS REVELATION.

That the dominant church in Utah has departed from the faith in this connection (as well as others) is evidenced by their commercial activities and by the expressions of the *Deseret Evening News*, owned and published by the Utah Church.

In the *Provo Herald* for November 23, 1909, we find the advertisements herewith appearing. Let it be remembered that Reed Smoot, senator from Utah, and an apostle in the Utah Church, is the Smoot of these advertisements.

Don't miss getting a bottle of wine for Thanksgiving. Smoot Drug Company.

Do you think Thanksgiving will be complete without a bottle of our famous wine? Smoot Drug Company.

Thanksgiving wines and liquors at Smoot Drug Company.

Zion's Cooperative Mercantile Institution, Joseph F. Smith, president, owned and controlled by the Utah Church has in past years, we understand, done a wholesale and retail liquor business. With reference to this matter President Joseph F. Smith is reported as having said, in a sermon in the Salt Lake City Tabernacle, April 6, 1898:

Have I made myself a sot because liquor was kept for sale by Zion's Cooperative Mercantile Institution? I am not the worse for it, thank the Lord. And who else is? No one, except the pious Mormons who in open day or under the cover of night would go into the drug store and buy liquor to drink. . . . If he could not get it there, he would not patronize Zion's Cooperative Mercantile Institution at all but would go somewhere else to deal.

If we grasp the intent of these words it is this: Because Zion's Cooperative Mercantile Institution deals in liquor no one need be made the worse for it; no one is the worse for it unless it be those "pious Mormons" who, contending that this church institution should not engage in the liquor business, themselves, brazenly, in the light of day, enter the drug

store, or slip in under cover of darkness, unseen, there to buy that which they themselves urge that the church should not sell; then, anyway, if men could not secure liquor at the Zion's Cooperative Mercantile Institution they would go elsewhere and would not only buy their liquor there, but would do all their other trading there also.

It is true that no one need be injured from the fact that intoxicants are placed on sale by this institution of the Utah Church, or by any other business concern; but the only condition we can imagine under which men might go uninjured would be for them to leave unpurchased and untouched that which God has said "is not good . . . in the sight of your Father"—save it be for the one purpose, "the washing of your bodies." That it can be urged that an institution may deal in that which God has condemned, be it alcoholic drinks, or any other commodity, on the basis that it will be purchased elsewhere, anyway, we do not understand to be consistent with the spirit of the gospel restored; such a reasoning followed to its logical conclusion would admit of any questionable business activity, or any traffic in vice.

Men would hardly undertake to maintain that they were *justified* in handling that which had been placed under the ban, in order to secure or retain certain customers, thus conserving the financial interests of their business; against any such contention it could be soundly urged that if there be justification it inheres not from the fact that men wish to buy, nor yet from the fact that they, themselves, stand ready, self-justified, to sell, but from the fact that the transaction is legitimate and consistent with the God-given rules of life. To deal in that which God has said is not good for man, thus becoming the agent to his injury, is, in our judgment, not in keeping with the spirit of the rules governing—hence is without justification.

In the editorial columns of the *Deseret Evening News* for June 26, 1913, under the caption, Another Saloon Tragedy, is discussed the murder in Salt Lake City of a policeman by a drunken desperado. Among other things the *News* says:

Men under the influence of intoxicants lose their reason and self-control in different ways. Some become worse than beasts—bloodthirsty, cruel, destructive. Others become congenial idiots, talkative, generous, ready to give away all they have. Others are affected in different ways. This fellow seems to have gathered inspiration and courage in the saloons to commit crimes. And so we have another awful illustration of the influence of the saloon in a community. Have we not too many of those institutions in Salt Lake City? Are not too many of them kept by foreigners, whose moral standards are too low to be intrusted with the management of so dangerous a business? These are serious questions for our city government to consider. We believe if the commissioners will reduce the number of saloons and close the low dives they will be supported by the general sentiment, for most of the crimes

of the nature that has now shocked the community can be traced not to drink merely but to the saloon.

#### UTAH CHURCH IMPOTENCY.

With what a short and puny arm the *News* strikes at the seat of this crime and its like! "Men under the influence of intoxicants lose their reason and self-control." Therefore, we have "too many" saloons; "too many . . . kept by foreigners," with low "moral standards." The "number of saloons" should be reduced, the "low dives" should be closed. "For most of the crimes of the nature that has now shocked the community can be traced not to drink merely but to the saloon."

We are reminded of the remark made by the good old Irish lady whose brother tended bar in Mr. William Prather's saloon: "Yis sor, Billy Prather runs a firrst-class rrespectable saloon."

The evil as seen by the *News* in this "so dangerous a business" lies not so much in the drink as in the place where it is imbibed. Not in drinking in one of a limited number of saloons, but in one of many. Not in resorts conducted by men of "moral standards," such as the Zion's Cooperative Mercantile Institution, Joseph F. Smith president, or the Smoot Drug Company, Apostle Smoot proprietor, but in "low dives," conducted by foreigners of loose morals.

It may be conceded, if comparisons are to be drawn, that the "dives" are seemingly more pernicious, in that they are frequented by men grown desperate by long and continued drink. But it should be remembered that these dives are filled from the institutions for the "more elite," which refuse to harbor the customers once welcomed but finally thoroughly debauched.

The "low dives" are not only a by-product but an absolute necessity to the successful prosecution of the saloon business. If comparisons are to be admitted, they show the saloon to be the more pernicious, since the real and final end of intemperance is by the saloon management excluded, and driven to cover in the dive.

The root of the entire evil, therefore, lies in the drink. The weakness of the *News* and of the Utah Church lies in the aim taken. They strike not at drink so much as at the saloon, and not at the saloon so much as at the number of saloons, and the kind. Even these feeble efforts are disarmed from the fact that the church and its leading officials have been actively engaged in the liquor traffic. The policy of the Utah Church and its officials makes it impracticable for the *News* to do otherwise than strike feebly and wide of the mark.

The real impotency of the church in Utah is indicated by the following, taken from an editorial in the *Deseret Evening News* for March 8, 1909:

Mr. Fred B. Smith, in his Sunday address in the Colonial, said, among other things: "I have seen more drunkenness in

this town during the past four days than I have seen in any other place during the past ten years." That is a terrible indictment of this community. . . . We fear Mr. Smith did not exaggerate.

#### THE OLD PATHS.

Disarmed by its own connection with the liquor traffic, this backslidden institution can only "fear Mr. Smith did not exaggerate," and work to close up the so-called surplus saloons and the low dives. How appropriate to the conditions are the words:

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.—Jeremiah 6: 16.

Thank God for that integrity in the Reorganized Church which has from the beginning kept our feet to the old paths. J. F. GARVER.

#### GRACELAND'S INDUSTRIAL SHOP.

Since the gift of a manual training equipment for the college by the General Sunday School Association in 1907, the idea of developing a constructive industry in which the training gained by the students should be put to a practical and immediate use and through which many needy students might find remunerative employment has been cherished by those in charge of this work at the college. Each year an effort has been made in this direction, and from one to three or four young men have been employed. In 1900, friends in Michigan and Illinois responded to a call and three much-needed, large machines were added to the equipment, greatly increasing the possibilities of our output. At the present time we realize the need of a few modern machines which would decrease the necessity for hand labor and largely increase the range of our product. While we could use a cash donation to most excellent advantage for this purpose, we plan, rather, to let the shop earn its own way if we can find sale for our product.

We are in a position to make to order any article of furniture in the mission line; such as chairs, tables, bookcases, wardrobes, taborets, typewriter desks, paper racks, folding screens, footstools, hat racks, umbrella racks, settees, and the like. We can not compete with the cheap, mail order houses, for our product is not of that grade. But we can give a good, substantial, artistic product, at a reasonable price; an article that will please a careful buyer and yet be within the price asked by local dealers. Just send in a description or a picture of the article like the one desired and we will promptly quote price and state fully the particulars of the construction.

We wish, also, to get in touch with those of our church people who are in a mercantile business that will admit of our placing our products on sale in their places of business. Let us know what will sell

in a particular community, and we will make up a sample article and send on to convince you that our products have merit. As our output increases we shall issue a larger folder, fully illustrating articles of our manufacture. When we find a staple line of salable articles within our possibilities, we can assist many more young men in their earnest endeavor to secure an education and to qualify for the greatest usefulness in life.

We welcome suggestions from those in a position to judge wisely in these matters. If Zion is to be built upon a cooperative basis, let us begin to cooperate. We give you a desired product at a bare margin above cost of production in our shop. The margin reverts to the maintenance and development of the shop. The wage of the student employed—the one thing for which the shop is maintained—assists a needy student in a noble and worthy effort to be independent and to become an efficient producer among the Lord's people. Is our appeal not consistent when we ask the church people to consider our product, even when the price is a few cents or dollars above the advertised price of a "cheap" article made in the shops of the world?

Our folder and further particulars upon application. Address all communications to the sales manager, C. B. Woodstock, Lamoni, Iowa.

C. B. WOODSTOCK.

#### NOTES AND COMMENTS.

OUR SANITARIUM.—All Saints should be and no doubt are intensely interested in the work of our Sanitarium at Independence, Missouri. The good work of this institution continues unabated. We quote from *Zion's Ensign* for August 21:

The Independence Sanitarium has for some time been filled to its normal capacity, more patients having been received up to the present time this year than were received during 1912; and the business of the institution during the seven and one half months of this year being twenty per cent greater than that of last year. Special opportunities are offered in the nurses training course for a number of our young women to become graduate nurses, and Doctor Messenger informs us that there are yet several vacancies to be filled. The Sanitarium offers a course with the practical training had by the actual experience of caring for the sick—a course equal to that found in other institutions, and superior in its religious influence. The help furnished by the Sanitarium to the sick and distressed is fulfilling in a high degree the original purposes of the institution.

Remember that to change thy mind and to follow him that sets thee right is to be none the less the free agent that thou wast before.—Marcus Aurelius.

We can only be valued as we make ourselves valuable.—Emerson.

## Hymns and Poems

### Selected and Original

#### Hope and Consecration.

Arise, arise, ye Saints arise,  
See, in the east the reddening skies  
Betoken soon the blaze of day;  
Let each one, be he weak or strong,  
The gospel armor buckle on,  
And on to the affray.

Go forth and fight, not as the world,  
Led on with drums and flags unfurled,  
Who bathes its hands in blood;  
But in the strength of Him who died—  
The Christ of God, the crucified,  
Slay Satan with the word.

Both day and night we're in the field,  
To ever conquer, ne'er to yield,  
And thus we onward press.  
By Spirit's power our eyes behold  
The pearly gates, the streets of gold,  
While love and joy reigns in our breast.

It is ourselves we conquer must,  
By strength of Him in whom we trust,  
If glory we would win;  
Let each one, then, of heart be pure,  
In loving faith all things endure,  
Then Christ will save from sin.

Oh for the long, long promised day,  
When Christ o'er all the earth bears sway,  
And righteousness shall reign;  
Then peace and love shall fill each heart,  
And tears and sorrows have no part  
In all of God's domain.

But, till that day, I want to be  
Engage in works of charity,  
And ever pressing on;  
And pray the prayer that Jesus taught,  
With holy wisdom and power fraught.  
Oh God, thy Kingdom come.

PHILEMON PEMENT.

#### Youth.

What do they know of youth, who still are young?  
They but the singers of a golden song,  
Who may not guess its worth or wonder—flung  
Like largesse to the throng.  
We only—young no longer, old so long—  
Before its harmonies stand marveling—  
Oh! we who listen—never they never who sing.

Not for itself is beauty, but for us  
Who gaze upon it with all reverent eyes;  
And youth, which leads its glory luminous,  
Gives ever in this wise:  
Itself the joy it may not realize.  
Only we know, who linger overlong,  
Youth that is made of beauty and of song.

—Theodosia Garrison, in *Everybody's*, June, 1913.

#### The White Man's Burden.

Take up the White Man's burden—  
Send forth the best ye breed—  
Go, bind your sons to exile  
To serve your captives' need;  
To wait in heavy harness,  
On fluttered folk and wild—  
Your new-caught sullen peoples,  
Half devil and half child.

Take up the White Man's burden—  
In patience to abide—  
To veil the threat of terror  
And check the show of pride;  
By open speech and simple,  
An hundred times made plain,  
To seek another's profit  
And work another's gain.

Take up the White Man's burden—  
The savage wars of peace—  
Fill full the mouth of Famine  
And bid the sickness cease;  
And when your goal is nearest  
(The end for others sought)  
Watch sloth and heathen folly  
Bring all your hopes to naught.

Take up the White Man's burden—  
No iron rule of kings—  
But toil of serf and sweeper,  
The tale of common things.  
The ports ye shall not enter,  
The roads ye shall not tread,  
Go, make them with your living  
And mark them with your dead.

Take up the White Man's burden—  
And reap his old reward—  
The blame of those ye better  
The hate of those ye guard—  
The cry of hosts ye humor  
(Ah, slowly) towards the light—  
"Why brought ye us from bondage,  
Our loved Egyptian night?"

Take up the White Man's burden—  
Ye dare not stoop to less—  
Nor call too loud on Freedom  
To cloak your weariness.  
By all ye will or whisper,  
By all ye leave or do,  
The silent sullen peoples  
Shall weigh your God and you.

Take up the White Man's burden—  
Have done with childish days—  
The lightly proffered laurel,  
The easy ungrudged praise;  
Comes now, to search your manhood  
Through all the thankless years,  
Cold, edged with dear bought wisdom,  
The judgment of your peers.

—Rudyard Kipling.

## Original Articles

### "DID JOSEPH SMITH WALK ON WATER?"

The above is the title of R. B. Neal's latest discovery (?) as appears in *Sword of Laban Leaflets*, Number 17.

Some time ago he advertised for evidence to prove that Joseph Smith made such an attempt. And now he submits what he seems to have taken from Doctor Wyl, that A. B. Deming, of Painesville, Ohio, was prepared to prove the old story of Joseph Smith having attempted to walk on the water at Kirtland. Mr. Neal says "the proof is conclusive." It may be interesting to the readers of the *HERALD* to see what this anti-"Mormon" regards as conclusive proof. Here it is:

#### AFFIDAVIT OF J. HARVEY AND S. ROGERS.

We, the undersigned, Joseph Harvey and Samuel Rogers, attended a Mormon meeting in what was district number 5, and heard the preacher say in his sermon that Prophet Joseph Smith does perform miracles. He saw him WALK ON THE WATER in Kirtland, and many others heard read, distinctly, in the air, a chapter from Isaiah.

Mr. Huntoon, who lived near the schoolhouse, said it was not done, that no man could walk on the water. The preacher said: "I claim to be a man of truth, I saw him walk on the water with my own eyes, before many people."

(Signed)

JOSEPH HARVEY.  
SAMUEL ROGERS.

(Witnessed by)

A. B. DEMING.

Sworn to and subscribed before me, the undersigned, by Samuel Rogers and Joseph Harvey, this the 6th day of May, A. D., 1885.

D. CLINTON HALL,

Justice of the Peace for Painesville, Lake County, Ohio.

1. We are not told where this meeting was held—only that it was in "District number 5." It may have been in Ohio, or in California.

2. The date of the meeting is not given. It might have been in 1885, or some other year.

3. The name of the preacher is not given.

Thus it bears the marks of perjured testimony. It is rather strange that two men, so anxious to testify against the "Mormons," can remember so well what the preacher said, and yet forget the preacher's name, and fail to give the name of the State and even the year in which this occurred. This is a sample of what our opponent regards as conclusive proof. It is also a fair specimen of what he has resorted to in all his unholy and unsuccessful fight during the past.

He next submits the affidavit of J. M. Granger, sworn to before A. P. Barber, justice of the peace, Willoughby, Ohio, April 10, 1885, who says he remembers going to see the "Mormon" prophet, "Joe" Smith, walk on the water. That "there was a large crowd on both banks of the river below the bridge east of the flats"; that Joseph suddenly went

down, etc. He says, "I was seventy-five to a hundred feet from him."

The following is a part of the affidavit of F. J. Goldsmith:

John A. Eddy learned the carpenter trade with my father, and married my sister. *He told me* (italics mine, H. E. M.) that Jo. Smith announced in a Mormon meeting at such a time he would walk on the water.

That Grandison Newell and my father paid him one dollar a night to watch and see what the Mormons did.

The night before the walking was to be Jo. Smith, Brigham Young, Sidney Rigdon and William Aldrich worked half the night and *drove stakes in the river in the shape of a horseshoe, the ends being on one bank and in deep water.* They placed *green sycamore slabs*, which would sink in the water, on the croched stakes, which were *eight or more inches under the water*, altogether between *two and three hundred feet long.* After they left *I removed one of the slabs near the center.*

According to appointment Prophet Joseph Smith came with several hundred Mormons and Jo. addressed them. He said they could walk on the water if they only had faith.

Jo., arrayed in a long, white robe, walked some distance, turned and walked backward, and where the slab had been removed, went in all over. *He got to shore by the aid of a limb of a tree.*

Jo. said at once to the audience, "Oh ye of little faith, if you had faith as large as a grain of mustard, I could remove mountains."

F. J. GOLDSMITH.

(Witnessed by)

CARRIE A. GOLDSMITH (daughter).

ABEGAL J. GOLDSMITH (daughter).

Sworn to and subscribed before me, the undersigned, Justice of Peace, by F. J. Goldsmith, this 8th day of May, A. D., 1885. D. Clinton Hill, Justice of the Peace for Painesville, Lake County, Ohio.

I have italicized some of the above statements to call especial attention to the same. First, we notice that Mr. Goldsmith swears to something that he says somebody else told him. Very "conclusive" isn't it? Then he proceeds to tell a tale so unreasonable and ridiculous that no one, unless it be somebody that has become blinded by willful prejudice, would accept as true for even a moment.

Mr. Granger and a Joel Miller both testify that this scene occurred in the river *below the bridge.* Anyone that is acquainted with the Chagrin River below the bridge will smile at the idea of those four men driving forked stakes in deep water into that rocky bottom. We suggest to Mr. Neal that before publishing such a story he would do well to make some inquiry about the bottom of that river below the bridge, and thus avoid such humiliation in the minds of those who know something of the location.

We are informed that this horseshoe of green sycamore slabs was from two hundred to three hundred feet in length, with the ends on one bank. This would make it at least one hundred feet to the outer curve of the horseshoe, where the slab was taken out, and Joseph "went in all over, and reached the shore by

the "aid of the limb of a tree." That limb must have been one hundred feet long, even if the tree stood at the very water's edge. Rather a long limb.

But here Mr. Neal's witnesses clash, for Joel Miller in his affidavit says: "I saw several men step into the water and reach for Jo. to help him out." It was deep water, deep enough for Joseph to go in all over, yet "several men step *into the water*"—at least one hundred feet from shore—and help him out. Wonderfully "conclusive proof," this! In his comment, Mr. Neal tries to fix it up for his witness, and says: "With the aid of a limb of a tree in *outstretched hands* of help he was rescued from a watery grave." (All seem to presume that Joseph could not swim.) But Mr. Neal did not help the matter in the least. Imagine "outstretched hands" handling a limb of a tree one hundred feet long, extending it out across the water!

Then again, the ends of the slabs came to the shore—or to the "bank." Strange that Joseph, standing on the shore could see the slabs sufficiently well to step on them, and yet those standing on the shore with him could not detect the deception till he had reached the center and went down.

We are told that the sycamore slabs would sink in water, yet Mr. Neal in his comments says that "John A. Eddy, who has been spying on their movements, quietly swims to the center of the horseshoe and removes a slab—starts it down stream. Rah! for John." Why certainly, "Rah for John"; a man who could take out a green sycamore slab that would sink in the water on the forks of the stakes, and send it floating down stream is a wonder.

Now, we have it: Four men in half a night bring stakes and green sycamore slabs enough to form a horseshoe path between two and three hundred feet in length; drive those stakes down in deep water—so deep that John A. Eddy had to swim out to remove a slab,—drive them down through a rocky bottom, and nobody but this dollar-a-night Eddy finds out anything about the deception until the "stunt is pulled off." Anyone publishing such a story certainly presumes upon the intelligence and credulity of the people.

One thing that this story clearly indicates is this: Mr. Neal certainly has about run out of anti-"Mormon" dope. There is absolutely nothing to fear as a result of the publication of such silly, unreasonable stories. I believe Mr. Neal is the first to put this tale into print. But he *must* do something to keep up his income from *Sword of Laban* subscribers and the sale of leaflets. He tells us that Leaflet Number 17 will form a chapter in his forthcoming "Handbook for Anti-Mormon Polemics,"—one dollar each, please!

H. E. MOLER.

## THE CHRISTIAN LIFE.

Dealing with human beings, and being able to reach the best in them, and draw it out so as to develop their faculties in the best possible way, requires patience, skill, tact, and a goodly supply of charity. Superstition, prejudice, and ignorance have in the past hedged up the way and clogged the wheels of progress, and it is for the removing of these things and the creating of a system of ethics that will develop the better faculties of men, draw out the hidden virtues, and perfect the very best within them that we should fervently and ceaselessly labor. To become effectual in a movement of this kind it becomes necessary that we first acquaint ourselves with ourselves, and if possible ascertain our possibilities and limitations, and becoming conversant or familiar with our own strength or weakness, as the case may be, that we may be able to build our character, and build wisely.

If we desire to assist in the uplift of others we must first develop ourselves, and that development becomes most effective when our desires are governed by righteousness, when our hearts are purified and our thoughts are high and ennobling. It should ever be remembered that one can not give that which he does not possess; therefore, if we would assist others to the heights of virtue and wisdom we ourselves must become conversant with the higher laws of life. We should learn at the beginning that patience should characterize our efforts along this line, knowing well that it requires time to develop anything that is of strength or durability; and that if our brother fails to reach at once the height of our aspirations we should not condemn him. If he fails to see our point of view we should not charge him with ignorance and dishonesty, but patiently await the time when the truth already grasped by him will so illuminate his mind that he will not only reach our ideal but far transcend it in wisdom and virtue.

We should not conclude that another is willfully mean because he can not see as we see, and he should never be charged with insincerity because he fails to revere the idols we have set up in our own imaginations; but we should patiently bear with (what we call) his peculiarities, and in meekness and love seek to give him a better and more complete conception of life and liberty. We should remember always, that the "golden rule" holds good in all our dealings with humanity, and that we should never ask of another that which we would not be willing to grant under like conditions and circumstances; and before we pass judgment upon another we should first place ourselves, as nearly as possible, in his position, then place him in ours, then ask ourselves the question, If I were in his shoes and he in mine, how would I desire him to act towards me? De-

termining that matter to our own satisfaction, we should do to, or act towards him as nearly as possible as we would have him do unto us; this would be Christlike, and anything short of this would neither be just nor right.

As workmen in the cause of truth, and professors of virtue and knowledge, we should become skilled in our profession, become "doers of the word"; not only professing and proclaiming truth, but living it; not merely advocating virtue, but becoming virtuous; not only teaching in theory the beauties of knowledge, but becoming possessors thereof, governing our very being by its laws. To become skilled then in the laws of a higher life is to live a life that is superb in all its parts; to cease complaining about the failures of others, and develop within our own hearts and lives that which is superlatively great and noble, exhibiting our skill in applying to our own lives the things we hold as paramount.

We should remember that it is quite impossible to make a blanket rule that will cover every case. Realizing the great differences in men, their capabilities, their manner of life, their early training, their environment, hereditary influences, their intellectual development and moral powers, and the diversity of opinions held by them, we at once see the need of tact in our dealing with mankind. That which becomes effectual for good in one case may become a hindrance in another case, hence our need of being discreet and employing only such means and methods as are fitting to the case in point, and will best conserve the interests of all concerned, and enlighten, uplift, and develop the godlike faculties within the individual. We should never unnecessarily antagonize anyone, but should be able to use means and methods that will be effectual as a moving cause and yet be inoffensive. If it becomes necessary for us to remind another of his faults, we should seek to do so in as gentle a manner as possible, and use only words of kindness and love in so doing, remembering that harsh words stir up anger, while a "soft answer turneth away wrath."

We should never be so unwise and self-centered as to blame others for our own errors; for example, the writer is acquainted with a certain person who is so self-centered that he is in constant fear of losing something he never possessed; he is so extremely apprehensive of what he calls his rights and prerogatives that he is in boiling water, so to speak, all the time, fearing he will lose a part of his honor. He is always complaining of being ignored by others, and at the same time he is ignoring everyone. He has failed to find that proper poise of life, and is laboring under a delusion of mind, condemning in others that which he justifies in himself; he actually believes that all other men are in gross error

and that he alone is right wherein they differ from him; and if others do not see as he sees they are either willingly ignorant or willfully mean. This, of course, is a condition and disposition to be avoided, and one who is suffering with such a malady is to be pitied.

On the other hand, the writer is acquainted with another individual whose entire aim in life is to bless others, whose love for humanity is so great that she sees nothing but good in others; she is always conscious of a possibility of being selfish, guarding herself continually lest she should think too much of self and too little of others. While she is ready to make any sacrifice for the comfort and blessing of others, she thinks she is doing too little for their good; she feels that the only real blessing and joy she has is in making others happy. This life is to be admired, and this disposition should be encouraged, as it is certainly commendable.

The former character is too self-centered to enjoy life; he is continually seeking pleasure and comfort in life, yet finding none, simply because the things that make life joyous and pleasant are found wanting in his makeup. He thinks everyone is his enemy, when in reality he is his own worst enemy; he is constantly blaming external things for his unpleasant and unhappy condition in life, knowing not that the entire cause rests with him. If such an one would have joy in life, he must crucify self and learn to give good, and he will receive good in return. He must learn that while he is a slave to self and selfish desires, happiness will be far removed from him, but when he has subdued self and has taken hold of truth he shall be emancipated, freed, and unfettered.

The unselfish character is always cheerful, always happy, because her aim in life is to make others happy. This Saint at one time said to the writer: "I am never so happy as when I am making others happy." She knows nothing but joy in life because her life is centered in good deeds; the only regret she has is in the fact that she is unable to do more for the blessing of humanity. To her everyone is good; because her heart is pure she is able to discern the good in all and can appeal to that good by her kind and pleasant demeanor, and thus uplift and bless others. In such an one the Christ life is very apparent; such a character is admirable.

These characters represent the extremely selfish and the extremely altruistic. Between them we find many shades of character and temperament. To be able to deal with all so as not only to conserve, but also develop the best in them, requires a goodly degree of the grace of charity. "Charity suffereth long and is kind." One must be very patient and considerate, then, in dealing with humanity. "Charity thinketh no evil." One must be free from evil

thoughts if he would bless others and uplift himself. "Charity doth not behave itself unseemly, is not puffed up." Love and humility are factors, then, in preparing us for service among our fellow men. "Charity seeketh not her own." Here we have the test, it may be an easy matter for us to do the other things, but when it comes to giving up that which is really our own, that is, when we are required to part company with our most cherished treasure or be compelled to forsake the truth, we are put to the test, but charity does not even claim its own; so if we are charitable we will deny ourselves all things, if necessary, to enable us to serve, uplift, and bless others. To make the thought clear, we will sacrifice our own pleasures and comforts rather than to offend our fellow men or injure them; and with love that is impartial we will mete out to everyone the very best we have in store, and thus develop the very best in life.

In a word, a charitable person can not be selfish. The thought of lavishing upon self that which is unnecessary, and which may be used for the good of another is so repulsive that it never enters the mind; but a selfish person has little or no charity. So the wise will subdue and conquer self, for it is only the foolish who take up arms against others and hope to thus produce peace.

Christ is called the Prince of Peace, therefore the one who is wise will be found doing the things that make for peace, for in the language of Paul: "If any man have not the Spirit of Christ he is none of his." Therefore, we are brought face to face with the rule laid down by the great Teacher: "By their fruits ye shall know them."

It is not what we claim to be that counts in the Christian life, but what we really are: "He that doeth righteousness is righteous, even as he (God) is righteous." So if we bear in our lives the fruits that Christ bore in his we truly can be said to be Christian; but if the fruits are found wanting we are Christians in name only, if it so be that we profess to follow the Lowly One.

#### ONE OF THE DISCIPLES.

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### THE VALUE OF NEW OPENINGS.

NUMBER 18. "METHODS AND TACTICS" SERIES.

The progress of the Church of God is unthinkable without new openings. The work of Christ is aggressive as well as defensive. Hence, he not only said, "Feed my sheep," but also; "Preach the gospel to every creature," which latter commandment will be obligatory so long as there is one unto whom the gospel has not been preached. Had our fathers not had respect to this command we would be men and women of altogether different relationships to-day, possibly heathenish.

God made a new opening when he revealed himself to Joseph Smith, and Joseph Smith made a new opening when he declared it to others, who made new openings when they handed the glad tidings on to others still. "Let every man who has been warned warn his neighbor," is the imperative word of God to-day.

We are not merely to *hold* forts, but to *take* forts; we are to break down the strongholds of Satan, which injunction has been carried out at the cost of blood and human life.

Every old opening was one time a new one. Such is true of the oldest branches in the church. Men at whose silence the very stones would have cried out went forth to tell their fellows what they knew, what they had felt, heard, and seen. They went largely as their circumstances permitted. God was with them and blessed their labors. Paul did not want to build on another man's foundation. He preferred new work.

I blame no man for turning his attention to the ripest fruit. I blame no man for picking where he can fill his pail in the least time. Accordingly when we go out as ambassadors of Christ we exhaust first the opportunities which promise the greatest returns, the nearest harvest, the most facile process of attaining the end. Hence openings are generally effected at points where some Saint or family of Saints has or have moved and settled. Under these conditions the missionary has in his favor the preparatory work such members have already done, and he receives also of their hospitality. If these members have lived their religion it is a very important factor to the success of the opening. Still, it is very apparent that an opening should not be made to *depend* on the presence of resident members. I have gone into many places where there were no members, both in town and country, sometimes paying my way.

My present system of propoganda, where we have members resident, is to seek their assistance in an organized or orderly manner to get our great facts before the people. It is noteworthy that some of the most fruitful campaigns of to-day were where some sister went from house to house in the distribution of sermon-pamphlets, and talked with the people. Notable instances are before us in Kansas City, Kansas; Boise, Idaho, and elsewhere where the most telling results have followed the personal canvass by these Priscillas of the latter days. They can not baptize, but they can get people ready. With one or two such helpers it is believable that a breach can be made in any city on the continent; yes, in the world. Men are away to toil in the daytime, women are alone; for that reason women will be more readily admitted than men, in most houses.

In one case, I call to mind a good sister who in

past years had spent part of her fortune in fruitless surgery and doctoring. She was weak and in poor health. Finally she was told by the Lord to trust in him as her physician and he would take her case. She complied and promised God her time and talent. She let the surgical and medical quacks go, and today is doing noble work for him who saved her. Part of the branch where she lives were converted through her untiring efforts in going from house to house with the *Ensign* pamphlets. It is true that in visiting her home one readily observes the very natural consequences of her much absence. Some of the hypercritical who are unworthy to unloose her shoes have made her domestic conditions a target of fault. But who will be ahead in the day of judgment, this woman alongside the precious souls she has saved, or these critics alongside their monumental parlors, kitchens, and diners?

#### THE BOOK OF MORMON.

Should we present the Book of Mormon at the beginning? I answer, yes and no; for sometimes it is yes, and sometimes no. Suppose some enemy on the alert were to lecture against us where we had declared our intentions to make an opening; in doing which he sets up as his chief punching-bag the Book of Mormon. No one will question but what in a case like that the Book of Mormon is the very thing to begin with when our man opens fire in reply. And it may be the case in preaching to the Indians, and under other circumstances when the very proper thing is to hold up the Nephite record.

Personally, I have long been of the opinion that it is not the best thing to let the masses learn of the Book of Mormon first, and derive their first impressions from the enemy. For my part, I will not advance very far into a series of meetings before an audience unto whom our message is new, without telling them what the Book of Mormon is and why we have it. For if you wait, they soon know we have such a book, for their preacher tells them so, and then they listen to you with a mind warped and perverted, if they listen at all.

It is a mistake to hold the Book of Mormon back till we are forced to bring it to the front.

In determining our course in all things, as to when we will go and as to where we will go, God has long ago given us to understand in unmistakable terms that we shall reach our decisions by the power of the Spirit. God said: I will *show* you where to go. He who walks without guidance walks outside the path of duty. No one needs to walk in doubt or uncertainty. It is not right. God wants us all to stand in that relationship to him that we will pursue no other course than he would have us pursue when contact with him will preserve us in his wanted channel.

There is a question whether we are making new openings as rapidly as we should. We should be watchful lest the several brief visits we pay to the branches to get acquainted as we approach a new field monopolize all our time.

It is not a question as to whether we can *do good* in one or any of those branches, but where can we do the *most good*? Ought we not be somewhere else, away from where there are local men to look after things? The fact that we enjoy the Spirit while there; the fact that we preach a powerful succession of sermons; or the further fact that we baptize a dozen or two after our series is over, is not by any means an infallible testimony that we were answering God's purposes, or on the spot of ground where he would have had us at that particular time. Had we clung to him with that tenacity that would enable us to peep through the shadows on the other side we might have applied our energies differently.

God commands some things which he desires. God desires some things which he does not command. God consents to some things which he does not desire. God consented for Saul to be king and at the same time he made it known to Israel that it was the very opposite of his desire. Now, when we have a ministry who are acting in accordance with the desires of God in their ministrations, when we have a people who are living according to God's desires, and their pleasure is one with his, then we will be in the hastening time, then Zion will be pure in heart. A single and true yearning for God to rule, to dictate, to direct us, individually and collectively, is a positive need of this evening hour, whether we see it or not.

#### DENYING POLYGAMY.

To persistently deny your guilt of theft in the absence of an accusation is liable to engender suspicion. Of course we are not in a new community very long ere certain members of our audience know not only that we have the Book of Mormon and believe Joseph Smith to have been a true prophet, but that, whether guilty or not, we are, or have been, suspected of polygamous complications. It is proper enough, therefore, to indulge a suitable explanation the same as we do with reference to every other subject; but to repudiate and repeatedly disclaim that which has not been urged will abate our prestige and cheapen us before a body of hearers who need the best we have.

#### TRACTS.

Finally, let me say that in new places I have always helped myself a great deal with literature. And foremost among everything, I found it advantageous to summon to my service the *Ensign* pamphlets. They are neatly bound with colored covers. I think,

however, that we would be a little behind, as to tracts, if we had none but these.

God is always right. Give him the right kind of a man with the right kind of equipment, in the right place, and success is certain. ALVIN KNISLEY.

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## THE REFORMATION.

### UNDER HENRY VIII AND EDWARD VI.

What is the Reformation? Chambers tells us: The act of reforming, amendment, improvement, the great religious change of the sixteenth century when the Protestants separated from the Roman Catholic Church. It is then an "amendment," an "improvement" of what was already in existence, the papacy. It is at best an improved papacy.

An ordination, to be valid, must come from some one vested with authority, and there is not a reformer but who either directly or indirectly quenched his authoritative thirst out of the stagnant pool of the papacy. It is a matter of record that Henry VIII was directly ordained under the hands of the Mother Church.

The revolt of England from the medieval church was very gradual and halting. There were changes taking place in England before the revolt similar to those which prepared the way in Germany for Luther's success. It was almost commonplace that faith need not be kept with heretics, and that killing was no murder when it served a political or ecclesiastical end. The bulls of excommunication against Henry VIII were licenses and exhortations to kill in open or in secret. Acts of attainder were simply solemn and national assertions that were to make the people the accomplices of the king. In the parliament of 1515 ominous complaints were brought in against the exactions and privileges of the church. Most dangerous quarrels had broken out between the laity and the clergy. Although the English clergy were very popular, the pope had been openly denounced. Heresy was spreading. Under Wolsey's regime the chief ministers were ecclesiastical, much to the disgust of the secular nobility, who soon began to seek means to ruin Wolsey and destroy the political predominance of the church.

Now all this was independent of the question of divorce, which was merely the occasion of the Reformation and which would certainly have come without it. England, like all Teutonic nations, must break away. The importance of the divorce lies in the fact that it alienated from the papal cause the monarchy which might for a time have postponed the rupture. Henry VIII would never have been able to repudiate the Roman jurisdiction, had it not been for the popular dislike of clerical privilege and papal control. He was able to turn the balance, and

it was the pope's refusal to grant him a divorce from Catherine of Aragon which first inclined Henry against the jurisdiction which he had defended with so much zeal against Luther.

The real question was that Henry VIII had no surviving brothers and no legitimate sons, and the succession of females was not recognized. England wanted an English king and Henry a legitimate heir. Neither wish would be accomplished so long as he remained married to Catherine. Clement VII frankly said that he could not and would not grant the divorce because the church was completely in the power of Charles, Catherine's nephew.

The English bishops had favored the reform so long as it meant only an attack upon their superior, the pope, or abstract doctrines, but finally opposed reform, fearing lest it should end episcopal jurisdiction. They began to feel that their interests were bound up with the maintenance of the old ecclesiastical system till the time came when reform had to be forced upon them by Parliament in the teeth of their unanimous opposition.

After the king had appealed to Parliament, a working alliance was formed between himself and Parliament against pope and church. Parliament wanted the restriction of clerical privilege, powers, and jurisdiction. Henry wanted the abolition of papal control and the legislative independence of the church. The Government was filled with laymen. One after another the outworks of the papal system fell. First-fruits and tenths were not abolished; they were transferred from pope to king, and so was the power of appointing bishops. Episcopal chapters were granted license to elect but they were liable to "præmunire" if they did not elect the king's nominee, and no chapter has yet braved that penalty. Supremacy was simply taken from the pope and given to the king. It was not practical politics to liberate the Church of England and let her work out her own salvation.

All ecclesiastical powers were derived from the papacy. The archbishops exercised jurisdiction only as "*legatus natus*" of the pope, and, as agents were bound by their master's will. The papacy had refused to reform. General councils had failed in the fifteenth century, so the work was left to the national state, which could act on its own authority. Hence Parliament and not Convocation is the instrument of reform. The measures of reformation are not canon laws, but parliamentary statutes. The Book of Common Prayer itself is an act of Parliament. It can not be altered by Convocation; it can be by the Houses of Parliament. The Reformation in its external and constitutional aspects is simply the last and greatest conquest of the state, the assertion of its authority over the church, and its absolute, undisputed supremacy within the national frontiers.

The result was to nationalize the church, to transform it from the Church *in* England into the Church *of* England; to make its services, ritual, and articles of faith national, rather than Catholic. When the breach was once accomplished with Rome, differentiation set in by a law of nature. The Bible was made English. An English litany was compiled; then an English Order of Communion, and then an English Book of Common Prayer, enforced by an English Act of Uniformity. Finally an English definition of the faith in the shape of the Thirty-Nine Articles was evolved. All these things were intensely national, for the spirit which produced them was that of national revolt.

Henry boasted that so far as England was concerned he was king, emperor, and pope all in one. He was willing to leave to the clergy the control of men's souls, provided the State had control of their bodies. But within the sphere of ecclesiastical jurisdiction and legislation he was supreme; he was absolute monarch in the church and could modify it by injunctions. He could in person condemn for heresy when he could not for murder or treason.

A government has to consider not merely what is truth, but whether truth can be translated into action and imposed on a people. This restrained theological debate, and England came through the Reformation without a religious civil war. It also came without a clear-cut system of theology. The formularies of the English Church are composite in origin, and represent the working of various minds; they are full of compromise not entirely satisfactory to anyone, but tolerable to many. A government always tries to strike an average.

Erasmus was read and approved. The edition of the Greek Testament on which he had been engaged at Cambridge, the reformation center, was almost wholly due to the assistance he received from English scholars. In itself the book was a bold defiance of theological tradition. The interpretation was based on the literal meaning of the text. The introduction (about 1538) of the English Bible into churches gave a new opening for the zeal of the Protestants. In spite of royal injunctions that it should be read without comment, the reading was accompanied by violent expositions.

Egotism was the mainspring of Henry's action; the basis of his character; and the root of his vices. He led the people in the way they wanted to go. He upheld Catholic doctrine as a whole, because he saw that the mass of the people were not prepared for theological change. Popular passions were strong in the sixteenth century, but as the papal system of jurisdiction had few adherents, the wealth of the monasteries was an irresistible temptation to Henry. The spoils were held out as a bait to the nobles to

confirm their zeal in the Reformation principles. Moreover, monastic life had lost its savor and widespread abuses existed in them. Along with the destruction of the monasteries went an attack upon the shrines and images in the churches which were adorned with gold and jewels.

By the Act of Appeals Parliament forbade by statute any further appeals to the papal court. All judicial and financial connection with the papacy was thus broken. The Act of Supremacy (1534) ordered that the king "shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, with full power to visit, repress, redress, reform, and amend all such errors, heresies, and abuses that may lawfully be reformed." The clergy only recognized the king as "Head of the Church and Clergy so far as the law of Christ would allow." They did not abjure the headship of the pope over the whole church.

Cromwell's measure reduced the English bishops to absolute dependence on the crown. The church was gagged, and its pulpits were turned into mere echoes of Henry's will. He claimed for the crown the right of dictating at its pleasure the form of faith and doctrine to be held and taught throughout the land. The Articles of Religion, which Convocation received and adopted without venturing on a protest, were drawn up by the hand of Henry himself. There were to be three sacraments, penance, baptism, and the Lord's Supper. The doctrines of transubstantiation and confession were still maintained.

In 1539 Parliament passed a statute called the "Six Articles." These declared, first, that the body and blood of Christ were actually present in the bread and wine of the Lord's Supper; whoever ventured publicly to question this was to be burned. Five other articles sanctioned communion in one kind, the celibacy of the clergy, monastic vows, private masses, and auricular confession. For speaking against these the offender was to be hanged on second offense. Cranmer attempted an accommodation between the Lutheran and the Angelican churches, but Henry refused, and these "Articles" reaffirmed England's allegiance to Catholicism. Leo had rewarded Henry for combating Luther with the title "Defender of the Faith."

But when, towards the end of his reign, he saw that in spite of the "Six Articles" and other methods of coercion reformed opinions were making way, he prepared himself to make further alterations, and the Protector, Somerset, only carried out the changes which were being secretly elaborated during the last few months of Henry's life. On Henry's death, his nine-year-old son, Edward, became king (1547). Somerset seized the whole royal power, however, with the title of Protector.

A contemporary says: "The Archbishop of Canterbury did eat meat openly in Lent." This significant act was followed by a rapid succession of sweeping changes. The legal prohibitions of Lollardy were removed; the Six Articles were repealed; a royal injunction removed all pictures and images from the churches; priests were permitted to marry; the new communion which had taken the place of the mass was ordered to be administered in both kinds and in the English tongue; an English Book of Common Prayer, the Liturgy, which with slight alterations is still used, replaced the missal and Breviary, from which its contents are mainly drawn. The prayer book of 1549 was on the whole Catholic, and marks perhaps no further advance than Henry was prepared to make in 1546. All limitations on printing the Scriptures in English and reading and expounding the same were swept away. These measures gave a great impetus to religious discussion and local innovations. Representatives of all the new creeds flocked in from the Continent. There was, however, no sudden break with the traditions of the past, but just a continuation of changes laid down by Henry VIII.

A crowd of Protestant pamphleteers flooded the country with vehement invectives against mass and its superstitious accompaniments. The communion was no longer regarded as a sacrifice, and was given the name "Lord's Supper" instead of mass. There was a real presence "in the godly using" of the elements. Mass was finally defied by replacing the stone altars by wooden tables.

A Book of Homilies, which enforced the chief Protestant tenets, was appointed to be read in churches. Forty-two Articles of religion were introduced in 1552, and though since reduced by omissions to thirty-nine these have remained to this day the formal standard of doctrine in the Church of England. A new code of ecclesiastical law was substituted for the canon law. The use of the new Liturgy and attendance at the new service was enforced by imprisonment. The subscription to the Articles of Faith was demanded by royal authority from all the clergymen, churchwardens, and school masters; and heretics were without mercy sent to the stake. Many places protested for the old order of things. Revolts were stamped out with blood. Many bishops met their fate on conscientious grounds, as one, Heath, who could not accept the book "Ordinal." The sees made vacant were filled in accordance with Protestant views now officially adopted. It was with the good wish of the Government that Cranmer in 1550 set to work to prove the Protestant gloss upon the prayer book was the true one. In the same year a general removal of altars throughout the country was proclaimed.

As many people did not attend their parish churches and as the council believed that no state could be in safety where there was toleration of two religions, more radical measures and increased coercion were resolved upon. The Second Act of Uniformity in 1552 sanctioned ecclesiastical censure and excommunication of laymen who neglected to attend common prayer on Sundays and holy days, and threatened those who attended any other than the authorized forms of worship with life-long imprisonment for the third offense. The prayer book thus enforced is substantially the Prayer Book of today, without the Articles. Heresies, etc., were to remain within the competence of clerical judges, and the heretic in the last resort was handed over to the secular arm for punishment as in the dark, Middle Ages.

Although the intellectual impulse of the new learning had died away, the real value of the religious revolution lay in the new spirit of inquiry, thought, and discussion, which was awakened during the change.

F. V. ELLIOT.

## Of General Interest

### THE CAMPAIGN AGAINST THE SALOON.

The following interesting facts with reference to the campaign against the liquor traffic in the United States are taken from an article written by Ferdinand Cowle Iglehart, and appearing in the *American Review of Reviews* for July:

It is generally thought that Germany drinks more beer than any other nation in the world. This is a mistake. Germany comes second. The United States consumes 1,851,000,000 gallons of beer each year, which is a hundred million gallons more than Germany's consumption. Russia leads the world in its use of distilled liquors, and the United States comes second, with its consumption of 133,000,000 gallons. although the United States is first as a beer-drinking nation and second as a consumer of distilled spirits among the nations of the world, the liquor dealers of America are having a desperate fight for the life of their traffic.

The saloon has been expelled from one half of the population and from two thirds of the geographical area of the country. In 1868 there were 3,500,000 people living in territory where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908, or only eight years after, the number had doubled to 36,000,000, and to-day there are 46,029,750 persons, or a fraction over one-half of the population of the country, living in no-license territory. In the last five years the no-license population has increased a little over 10,000,000, which is more than 10 per cent of the total population of the nation and 30 per cent increase in the number living in "dry" districts. Since 1868 the population of the country has doubled while the number of inhabitants of "dry" territory has increased over thirteenfold.

The significant fact is that the people of the Southland should be in the forefront of the battle for the abolition of the individual and political domination and demoralization of the rum traffic. In 1907, Georgia took her place at the

head of the battle line for prohibition in the South. Next to her, within a year, came Oklahoma, admitted to the Union with a constitutional prohibitory provision, which was later ratified by another vote, and then Alabama and Mississippi with statutory prohibition. On May 6, 1908, by a majority of 42,000, prohibition was voted into the constitution of North Carolina. In 1909, the legislature of Tennessee, over the governor's veto, passed a State-wide prohibition law. Alabama, the only one of the Southern States to drop out of the prohibition line, did so in 1911, by a repeal of the prohibitory law and adoption of a local-option measure, under whose provision sixteen counties have voted, eight of them "dry" and eight for the dispensary or open saloons. Ninety per cent of the population lives under no-license. . . .

The fight for State-wide prohibition has met with a number of reverses. It was lost in Florida, Texas, Arkansas, Missouri, Colorado, and Oregon. The contests in Missouri and Colorado were ill-advised and waged against the judgment of the wisest temperance leaders. The measure was lost in Oregon by a small majority. The temperance people charge that the small majority against them in Florida was secured by the payment of the poll tax of the colored people by the liquor dealers, who voted them in droves at the polls. The defeat in Texas was believed to have been caused by the "raw" Mexicans and by the 80 per cent of the 125,000 colored voters, and by frauds at the polls. There are, however, only 355 saloons in Florida, and in Texas the saloon has been driven from more than 80 per cent of the territory and from 85 per cent of the population by local option. Ex-Congressman Morris Sheppard, the champion of temperance legislation in the Congress of 1912, was sent to the United States Senate to take the place of Joseph W. Bailey. Arkansas, angered at the defeat of prohibition by the colored voters, recently passed a law making it necessary to have a majority vote of white people, men and women, of a certain precinct, before a liquor license can be issued, and it is said that the provisions will make it impossible to open a single drinking place in the State. There have been some reactions in favor of the saloon in Indiana, Ohio, and some other States, while in others there has been advanced temperance legislation and a wider territory made "dry." . . .

It will be seen that no-license prevails generally in the States that have the largest proportion of native-born population. North Carolina, Georgia, Mississippi, and Tennessee have less than 1 per cent foreign-born population, West Virginia has 2.3 per cent, Oklahoma 3.9 per cent, and the pioneer prohibitory States, Maine, Kansas, and North Dakota have 13.4 per cent, 8.6 per cent, and 35.4 per cent, respectively. Of the seventeen States 50 per cent or more "dry," Virginia, South Carolina, and Alabama have less than 1 per cent of foreign-born population, while Arkansas has 1.1 per cent, Kentucky 2.3 per cent, Louisiana 3.8 per cent, Texas 5.9 per cent, and Indiana 5.6 per cent. The reason why the Dakotas and Minnesota have so much prohibition territory with so large a proportion of foreigners is that their inhabitants are Scandinavians, who come to our shores without much friendliness to the liquor traffic. Aside from the nine prohibition States, all the rest in the Union are under some form of local option or other, except Pennsylvania, New Jersey, and Nevada, with 15, 22, and 23 per cent foreign-born population, respectively. . . .

The liquor dealers have an enormously powerful machine whose jurisdiction embraces every State, city, and village in the country, including the capital at Washington. They have more saloons than there are churches, more bartenders than ministers of the gospel and have a yearly business of a billion and a half dollars against the few millions devoted

to religious purposes. Despite the defeats they have suffered in the last fifteen years, they are still tremendously strong. The Government statistics show that while there were 1,108,218 barrels less of fermented liquors used in 1912 than 1911 there was actually an increase in the consumption of distilled liquors in the same year of 1,226,596 gallons over that of the year 1911, which figures, discouraging as they are, would be much more so to temperance people if it were not for the fact that the Government statistics show that the increase of consumption is in the license territory only, especially in the large cities, and that there is in the white districts always a reduction, and that the brewers who, it is thought, own 80 per cent of all the saloons, have multiplied the drinking places abnormally and have made the question of self-government in the largest cities of the country a serious problem.

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#### METHODISM AND HIGHER CRITICISM.

In almost every religious denomination of this country are smoldering fires ready, at a moment's notice, to break into flame. At different periods during the last two or three years controversies have raged within Methodism, Presbyterianism, Congregationalism and Protestant Episcopalianism. Even the house of Judah has been troubled. The debate in each instance has centered in the encroachments of the modernist spirit and, in particular, in the growing acceptance of the results of the "higher criticism."

At the present time the Methodist Church finds itself once more divided by fierce and acrimonious discussions over biblical problems. Charges and countercharges are being hurled hither and yon. At a meeting of Methodist preachers held recently in New York headquarters, a speaker demanded that certain statements made in the heat of discussion be retracted as unfair. A clergyman who left the meeting before it was over declared that if he were not a Christian, a meeting like that would not make him one.

The cause of all the trouble is to be found in the Reverend Doctor George P. Mains, of New York, one of the publishing agents of the Methodist Episcopal Church. His offense consists in having written and published, two years ago, a book entitled, *Modern Thought and Traditional Faith*. At the time of its publication, it was reviewed at length by the New York *Christian Advocate*, the leading organ of Methodism in this country. The *Advocate* treated it, on the whole, sympathetically, but reserved the right to dissent from some of its conclusions. Later, extracts from the book were printed in Sunday school publications of the Methodist Church. This led to the introduction in the New Jersey conference in its last annual session at Atlantic City of a resolution charging the Methodist Book Concern with "publishing and distributing literature of a liberalistic and rationalistic kind."

The leader of the attack on Doctor Mains is the Reverend Doctor Jay Benson Hamilton, pastor of Trinity Methodist Church, New York. He is greatly perturbed over recent developments. "With our religion mutilated as it is by these 'higher critics,'" he exclaimed at the stormy meeting to which reference has been made, "Bob Ingersoll, were he alive to-day would be admitted to any Christian church with open arms." Doctor Hamilton is also quoted in the newspapers as saying:

"Moses has been done away with by these 'higher critics.' They have wiped out Daniel, and now are trying to do away with Jesus. They haven't gone quite so far as to print this in our Sunday school papers or in our books, but some would like to if they dared. They have questioned, however, the authorship of Genesis, Exodus, and the other three books of the Pentateuch, declaring that Moses did not write this part of the Bible; and some of them even go so far as to say there was no Moses at all.

From time to time writings of this sort have appeared in our Sunday school papers, and it surely will poison the minds of the little ones who read them.

The Bible is built on the five pillars of the Pentateuch. Attack any one of these pillars, and the book will fall.

The Methodist faith is the largest of the Protestant denominations in the United States. Methodism is the backbone of our Nation, and the faith is founded on the book that has stood the test for more than 2,000 years. What right has any human mind to criticize a superhuman work?

Any minister of the Methodist faith who does not believe every syllable in the Bible is false to his ordination vows. Before being admitted to the ministry he was asked this question: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?" He believed them then; and if he doubts them now he is not a Methodist; and any person, layman or of the clergy, who does not believe all the teachings of Christ is not a Christian.

Doctor Mains does not deny that he is a believer in the higher criticism, but his position, on the whole, would seem to be moderate rather than radical. He upholds the so-called "documentary character" of the Hexateuch; he believes, that is to say, in the first six books of the Old Testament as a compilation of documents edited and written in large part by authors unknown. He is inclined to reject the idea that any original revelation was given by God to the first parents of the race. He feels that "many of the traditional views of inspiration and of inerrancy of statement have utterly broken down under investigation." On the other hand, he believes in revelation in rare instances, and in miracles. "That Christ actually did perform miracles," he declares, "would appear to be a fact as well authenticated as any historical statement which has come to us from so ancient a period. . . . Disprove the resurrection of Christ and the origin of the church is the most anomalous and the most inexplicable event in human history."

"The supreme battle of Christian biblical criticism," Doctor Mains told a New York *Sun* reporter

the other day, "has already been fought and decisively won. It is only those who have deliberately obscured themselves behind prison walls, or who in this field, are intellectual Rip Van Winkles, that will have the hardihood to deny the facts." To the question, What is the value of it all? Doctor Mains replies:

If to have the most luminous and accurate knowledge possible of the historic foundations of our faith; if to have a Bible purged of priestly fables, from mystifying allegorical interpretations, from false traditions and from unscientific constructions; if so to clear the entire field of traditional false conceptions as to permit the Scriptures to speak directly to us from the background of their own grammatical and historical settings; if to have accessible to every Bible reader the most correct text which human study can gain, and the most perfect historical environment possible of reproduction; if to hear and to know the words of Christ; if to see his historic image more perfectly than has ever been permitted to any generation of his followers; if to walk in vivid historic companionship with his apostles; if to have at our command a more rational and defensible view of the Bible as a record of God's dealings with, of his purposes toward mankind—if there be high value in all these things, then the biblical critical movement will take its permanent place in history as one of the most significant and beneficent in the providential scheme of the world.

Doctor John T. Macfarland, editor of the Sunday school publications of the Methodist Church, and Doctor David Downey, who passes on all books published by the Methodists, have expressed themselves as in substantial agreement with Doctor Mains' position. *Zion's Herald*, the organ of the Methodist Church in Boston, comments:

We hold no brief for Doctor Mains. But this we would say, that after a thorough and careful rereading of the volume we lay it down with the distinct impression that it is a scholarly and much-needed array of the results of biblical investigation.—*Current Opinion, May, 1913.*

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#### MOSAIC AND MODERN LAW.

A collection of facts have been gathered by a writer in *Harper's Weekly* going to prove that the sanitary laws of Moses were not only on a line with the modern rules of hygiene, but in some cases in advance of them. The Jew, thousands of years before Christ, settling in a semi-tropical country, was forbidden to eat pork or shell-fish, and milk was designated as a source of contagion. In the Talmud a method of slaughtering animals was prescribed which is acknowledged to-day in our markets as the most sanitary. Five thousand years before Koch gave to the world the results of his researches in bacteriology the Mosaic law pointed out the danger to man from tuberculosis in cattle, but did not forbid infected poultry as food. It was only a few years ago that German specialists discovered that fowl tuberculosis was harmless to man. The Mosaic law also enforced the isolation of patients with conta-

gious diseases and the burial of the dead outside all cities. These hints the Gentile world did not fully accept until a century or two ago. The wise law-giver prescribed not only fasting at certain periods of the year, but the removal of whole families in summer out to camps, where for a time they could live close to nature. Many of the laws of Moses were prescriptions intended for the health of both mind and body.—*Commoner, July 11, 1913.*

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### INGERSOLL ON ALCOHOL.

In a speech before a grand jury on a liquor case the late Robert G. Ingersoll is reported as having said:

I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worms in the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime.

All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hopes, brings down mourning age in sorrow to the grave. It produces weakness, not life. It makes wives widows; children orphans; fathers fiends, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery, crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots.

It crowds your penitentiaries and furnishes victims for your scaffold. It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman and support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the patricidal ax. It burns up men, consumes women, detests life, curses God, despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman and disarms the patriot. It brings shame, not honor; misery, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputations, and wipes out national honor, then curses the world and laughs at its ruin. It does all that and more. It

murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the Devil's best friend and God's worst enemy.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Character Poisoning.

There are many good thoughts in the following article from one of our daily newspapers. The clipping was sent us by an interested contributor who appreciates the suggestions and wishes to pass them on to others for the good they may do.

"I wish to call attention to one form of character poisoning of which parents are frequently guilty.

"Perhaps the worst misfortune that can happen to a person is to be infected with the germs of fear, to lack decision and self-confidence, to be a prey to the terrors of the mortal pain, shame and self-torture of the innumerable victims of chronic fear.

"Frequently parents are responsible for this. A boy, for instance, develops some inborn trait of waywardness; he is untruthful, will not apply himself, is careless, disobedient, or persists in keeping bad company; the parent naturally tells him of his fault and, as it seems to do no good, drops into a constant practice of scolding. Over and over the boy is reminded that he is 'bad,' that he will never amount to anything, and so on. This finally filters into the child's subconsciousness, and then the irretrievable damage; for when he comes to believe in his submind that he is bad he is bad.

"Why not try to find the cause of your child's defects and remove it? When you know that blame and reproof do no good, why go on?

"We do not realize that it is a crime to say to any child under any circumstances, that he is bad, weak, or vicious. When you do that you are planting a seed of damage in his mind.

"Many a woman has been wrecked because her life was poisoned when she was a child by unceasing mental suggestions from her mother that she was naughty, wicked, unreliable or untruthful.

"Many a man is a weak failure in the struggle of mature life simply because the cult of failure was carefully instilled into him by his parents.

"Dwell upon and encourage the good that is in your child. Ignore his defects as far as possible. Learn how to shut your eyes. Above all, do not tell him he is wicked. Show him his faults never in public, but in sacred intimacy. Show him the consequences of wrongdoing, but enlist his aid in opposing his bad traits. Persistently suggest to him that he is good, brave, strong, and truthful.

"In after life this belief of yours in him will tone up his self-respect and give him strength in his hours of crisis."

### A Child's Ideal.

The parents and older persons who surround a child have much to do with his early ideals toward which he conforms his conduct. The conduct and conversation which the child hears often unconsciously mold his ideals and guide his actions.

Miss Harrison asks pertinently: "With this thought in mind, what think you of the mother who tells in her child's presence, with evident amusement, of the naughty tricks performed by him? Or of the father who pours into the ears of the admiring little listener tales and anecdotes of what a bad

boy he was, and the trouble and mischief he caused; or of the friend who places in the hands of the growing boy such ideals as those portrayed with sprightliness in Peck's *Bad Boy*?"

We older ones have much need to keep proper control over ourselves, that we may not be instrumental in "poisoning the characters" of the young with whom we are in contact, or in lowering their ideals of good character. We shall not be likely to do this, if there be in us the constant desire to keep our own ideals high and noble, if there be in us a reaching out after that perfection which is in our Lord Jesus Christ, the perfect example of goodness.

### Commending Goodness.

In her book, entitled, *A Study of Child Nature*, Miss Harrison describes a certain game, the intent of which was to commend good children and to emphasize the characteristics of activity, perseverance, love, gratitude, and reverence. She tells of a child who attended the kindergarten and played this game, who, in after years, stated that her most distinct memory of the kindergarten was the great waves of joy which used to pass over her as they played the part of holding out the good child for the knights in the game to see.

We call attention to the teaching of the game that activity, perseverance, love, gratitude, reverence, and the like are expressions of goodness. We older ones have need to practice these things, to set before the children practical examples of them, to study to train the children in them with kindness and wisdom.

Doctor Bolton, in his *Principles of Education*, says: "One attempt at forming habits of good-nature is worth ten efforts at reforming habits of ill-nature. Good health, proper hygiene, and sunny-tempered parents, teachers, and companions go far toward insuring even-tempered children; while a child who is forced to live with crochety, moody, and cranky parents and associates easily becomes inoculated with touchiness, irritability, and flightiness."

"Provoke not your children to wrath," is the admonition of Paul to parents. On the contrary, we should pursue the policy of the wise kindergartner who leads the child to enjoy goodness,—that goodness expressed in activity, perseverance, love, gratitude, and reverence.

"Look for goodness, look for gladness;  
You will meet them all the while;  
If you bring a smiling visage to the glass,  
You meet a smile."

How often the children reflect to us that which they see in us. Parents who are habitually sunny-tempered, wise, and kind may reasonably expect the reflection of these qualities in their children.

### Self-Respect.

It is necessary to our success in life that we maintain our self-respect. The child who believes himself to be bad does not respect himself. It is highly indiscreet in us to tell children they are bad. We may point out that certain things they do are not right, but we should be very careful how we brand a child in his own estimation as being bad.

A few weeks ago this column published the opinion of Judge Ben Lindsey of the Juvenile Court of Denver. After years of experience in trying the cases of men and boys, this student of human nature gives it as his conclusion that there are wrong conditions and wrong deeds, but no innately bad people. We understand him to mean that there is a time when those who do wrong in after life might be led in better

paths, that wrong conditions about them, coupled with lack of training, result in misdirected lives.

It is the part of parents and teachers to open up the avenues of goodness and to lead the young feet to walk therein. One of the things a child should have inculcated into his thoughts is the sense of self-respect, that feeling which makes boys manly and girls womanly, that which lifts us above doing wrong in secret.

There is a story of a little boy who was once asked why he did not take certain fruit when he could have done so without the theft being known. "There was no one there to see you," he was reminded. His reply was, "Yes, there was. I was there to see myself."

That child had self-respect. It led him to pass judgment upon his own acts and to hold himself true. Not one of us, old or young, can afford to let himself see himself do what he would be unwilling to have others see him do. The approval or disapproval of our own conscience is of more worth than the approval or disapproval of other people.

Build up in the child a sense of self-respect, not of pride or egotism, but that noble self-respect which is the theme of the poem to the laborer, which says to him, "Stand up erect; thou hast the form and likeness of thy God."

We are made in the likeness of God. We have intelligence that is godlike. Of man, as distinguished from the lower animals, it is said that he is "a thinker of God's thoughts after him."

We have reason to respect ourselves and the possibilities that are within us. This noble self-respect will lift us up, prompting us to do the things that will raise us to the plane of perfection where God lives. We are encouraged by the Son of God who came as our great teacher, for he says, Be ye perfect, even as your Father in heaven is perfect.

### Cleanliness and Self-Respect.

Cleanliness has to do with self-respect. The command from the Lord is, "Be ye clean in your bodies and in your clothing." We can not be unclean, if we have proper self-respect.

In a recent issue of the *Literary Digest*, we noted the statement that social settlement workers and others interested in the uplifting of the tenement districts in the cities all acknowledge that the opportunity to bathe daily has had a very beneficial effect upon the foreign element, including all nationalities.

The article says, "It has tended to make them more cleanly in their homes, also in the shops and factories, and has undoubtedly made them more self-respecting. . . . It is noticeable that when they appear on the streets they are neater in attire, and the women take more pride in the appearance of their homes, both inside and outside. One of the most significant factors is that women do not neglect their children so much, and on the streets the boys and girls seen playing do not have the dirty faces, the unkempt hair, and the tattered and soiled clothing formerly a common sight."

Children should live in clean houses, sleep in clean beds, eat at clean tables, wear clean clothes. They should belong to the famous Smiley Glad family and learn from the example of those who rear them to give "the glad hand" as they go through life. All these things belong in the same atmosphere with self-respect.

### The Prayer Union.

SUBJECT FOR THE SECOND THURSDAY IN SEPTEMBER.

Parents' Day. For our families and the families of each other. For greater growth in spirituality, and a greater

sense of parental responsibility. For the conversion of kindred outside of the church. Prayers for the sick and afflicted. Scripture lesson, Doctrine and Covenants 68: 4. Memory verse; Galatians 4: 19.

#### AN EXPLANATION.

I am requested to write something explanatory of the Prayer Union, its objects, aims, and working. What is necessary for membership?

Its object, other than that which appears in the published subjects for prayer, as has been stated, is for spiritual growth in faith, love, and fellowship, and all good gifts. Its aim, that we may become *one*, as Jesus and the Father are one.

What is necessary for membership? Membership in the church and a sincere desire for and interest in the objects and aims of the Union, and an earnest effort to keep the time for prayer.

Any member of the church, old or young, brother or sister, may be a member.

There is no initiatory fee. Our idea is that it shall be as free to those who wish to pray as the throne of God is to those who seek him.

Recording the names is for the purpose of knowing its growth. The names will not be published. Once a year I will report the number recorded; therefore, as complete a record as possible is desired.

It is not necessary to memorize the texts in order to be a member, but it is desirable for those who can to do so as a help to spiritual growth and knowledge, to have the mind stored with God's word, "given by inspiration for our learning."

In writing to me, if a personal answer is needed please inclose stamp; otherwise, I can only answer inquiries through the Home Column.

ELEANOR WALDORF KEARNEY.

CLINTON, MISSOURI, 926 South Main Street.

#### REQUESTS FOR PRAYERS.

We are in receipt of a letter that tells in detail of the sad circumstances under which a young girl, just merging into womanhood, was taken from her home several years ago. Her sister writes in deep sorrow of heart, asking prayers for her. The young girl is in a hospital for the insane. Your prayers in her behalf are earnestly solicited by those who long with great desire for her restoration to the home where an aged mother needs loving ministrations at her hands. May God look in mercy upon us in our sorrows and help us to trust him still when the clouds hang heavy above us. Beyond the clouds, the sun of his everlasting love shines always.

When you get into a tight place and everything goes against you, till it seems you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn.—Harriet Beecher Stowe.

"In General Hartwell breathed the same high and lofty patriotism that inspired the gallant Shaw, when

Right in the van,

On the red ramparts slippery swell,

With heart that beat a charge, he fell

Foremost, as fits a man."

Do not loiter nor shirk,

Do not falter nor shrink;

But just think out your work,

And then work out your "think."

—Backbone.

## Letter Department

### At the Chautauqua.

The Blue Rapids Chautauqua opened Wednesday afternoon, August 13, with the thermometer ranging between 105 and 110°. There was a very good attendance, notwithstanding the heat. In fact, we are getting so accustomed to this hot and dry State of Kansas that the thought has occurred to our mind that we will soon be ready for a mission to South Africa, or some other tropical clime. It has fallen to my lot to be fortunate enough to attend the Chautauqua for the first time since coming to this country. It was not that I had no disposition to attend in previous years, but rather from lack of the wherewithal. But this year, having charge of the work in this city, I was presented with a complimentary season ticket, by the superintendent of the Chautauqua company, which courtesy was extended to all the ministers of the city. I certainly appreciated this opportunity of hearing some of the best talent of the country.

Amongst the prominent participants was to have been William Jennings Bryan, Secretary of State, but owing to the Mexican situation he could not leave Washington, which disappointment was shared by all. Gifford Pinchot, former Chief Forester of the United States, Ex-senator Frank J. Cannon, late editor of the *Salt Lake Tribune*, now of Denver, Colorado, and many others of note, in education, science, art, and music, were with us.

Mr. Cannon lectured on Thursday evening, August 14, and as he was one of the principal speakers an immense audience greeted him. I had previously written to Mr. Cannon, calling his attention to the printed program, which had been circulated by the thousands, in which there was contained a most wicked misrepresentation of the Prophet Joseph Smith. The exposé read in part like this: As editor of the *Salt Lake Tribune*, he (Mr. Cannon) had exposed the practice of polygamy which Joseph Smith had secretly authorized and encouraged. I pointed out in my letter that while I did not hold him in any way responsible for this, as I recognized the getting out of the program was the work of others, yet I did earnestly desire him to set right this glaring and erroneous blunder. I cited him to facts, as stated in the late Smoot case, and the different court decisions, and in the Chambers Encyclopedia, showing that the blame for the doctrine of polygamy must be placed upon others, and not upon Joseph Smith.

His subject was, The Mormon Kingdom. He commenced with his favorite question, "What are you going to do about it, anyway?" which was repeated many times, to the seeming amusement of his hearers. After about a half hour he asked if there were any in the audience who wished to ask questions; he said that there were usually a number of Utah elders at his lectures. If there were any present upon this occasion they were very conspicuous by their silence.

I was sitting near the center of the large tent. I arose and said that I was by no means a Utah elder, but if it were permissible I would like to ask a question or two. Mr. Cannon replied, saying that I might proceed. I then asked if it were not a well-established fact that there was a material difference between the Reorganized Church of Latter Day Saints, and the Mormons. He asked if I were the gentleman who wrote him. I said I was. He replied, "Then I have this to say to you, Mr. Arber, and to this people, that there is a difference."

He then and there paid us a very high compliment. He said the Reorganized Church of Latter Day Saints never had believed or practiced polygamy, but had fought it hard; that

as a people they were thrifty and righteous; that their Joseph Smith lives in Independence, Missouri; that there was no more reason for classing them as Mormons than for classing the Methodists as Mormons. He said he was not making a fight on our people, it was the Utah Church he was fighting. Having committed himself that far, in fact, too far, he now said, pointing his finger in my direction, "Now do not misunderstand me; I do not believe as you do. The idea," said he, "these people claim that they are the only true church on earth, and all you Christian people are wrong; and, further, they hold to the erroneous idea that Joseph Smith should take the place of Jesus Christ."

I again arose and kindly asked Mr. Cannon, when, where, and under what circumstances the followers of Joseph Smith had ever been required to substitute anyone, including Joseph Smith, for Christ, our blessed Savior. I asked if Mr. Cannon did not well know that the Prophet Joseph Smith, and his venerable son, Joseph Smith, now residing at Independence, Missouri, had always admonished those bearing the name of Latter Day Saints to follow them only so far as they followed Jesus Christ. This was a little surprising to Mr. Cannon, who from the first had been taken off his guard. He stood a few seconds, then asked, "What shall I do, continue to answer this gentleman's questions, or proceed with my lecture?" He was completely embarrassed, and said in appealing to his sympathetic audience, "We will put it to a vote." But it never was put to the vote; he proceeded with his lecture.

A large percentage of our people were present and heard the lecture, and I was so glad that it all transpired in the way it did. Previous to taking up this matter at all, I had made it a subject of prayer, as had also a number of the Saints in this place, though that was all unknown to me at the time. It may seem to some to be a trivial thing to pray over, but I have often found a great source of strength in pursuing a like course. The sublime expression of the poet has often found a place under like circumstances, wherein he well said:

"Still their onward course pursuing,  
God speed the right;  
Every foe at length subduing,  
God speed the right;  
Truth, thy cause, what e'er delay it,  
There's no power on earth can stay it;  
God speed the right."

Never once did Mr. Cannon mention Joseph Smith as having had anything to do with polygamy; but he did refer to Brigham Young, and others, including Joseph F. Smith. I believe the faith of the Saints has been strengthened by this little tilt with the big Cannon from Utah.

There are some visible signs of improvement along the line of spiritual progression. We are to baptize a young man to-morrow night from Manhattan. Slowly, but we trust surely, the work of the Master moves on.

Yours in bonds,

BLUE RAPIDS, KANSAS.

JOSEPH ARBER.

### Warlick-Case Debate.

Please permit me to say to your readers that the Warlick-Case debate just closed at Wawaka, Texas, on the plains in the Texas Panhandle. S. W. Simmons and the writer went there to defend the work, as we have been assailed by insults and challenges for the last six years.

We were called by wire to come at once and meet the famous Joseph S. Warlick, of the non-progressive wing of the Chris-

tian Church. He is the same man Brother Curtis met three years ago, at Arapaho, Oklahoma. Mr. Ed Greever met us at Glazier in his Ford car, and we soon covered the fifty-two miles across that beautiful prairie of large cattle ranches.

The debate was called for August 10, at 10 o'clock a. m., in a large tent. A crowd of about four hundred, coming a distance of forty to fifty miles, were in attendance. We held two sessions per day.

From the first session we had the crowd in our favor. Warlick was profuse in slang, vulgarity, and bitter speeches against Joseph Smith, and the Book of Mormon. Our good, intelligent listeners refused to believe him sincere, and repudiated his unchristianlike conduct. We had all the outsiders with us and even a part of Warlick's own members, some of them complimenting us highly at the close of the debate, and also buying some of our books.

I was shown by a dream before we began the debate the best course to pursue, and the Lord was with us by his Spirit in power. Warlick is a man of good ability, but the wisdom of man can not overthrow the truth.

Sister Simmons and her noble family, also Mr. Greever's folks are excellent people, and they spared neither means nor effort to make the debate a success. May the Lord abundantly bless them. One was baptized by Brother Simmons at the close. Mr. Greever brought us to the train in his car.

We did much good and many heard who perhaps never would have heard in this life. But I very seriously question the wisdom of furnishing unscrupulous men one hundred dollar jobs, for that is all they care for. We are busy men and the people are hungering for the bread of life. The writer has now baptized over forty since General Conference, and the good work is moving on.

Your coworker,

HUBERT CASE.

ENID, OKLAHOMA, August 19, 1913.

OUTLOOK, MONTANA, August 17, 1913.

*Editors Herald:* We had never had the opportunity of having a Latter Day Saint minister preach in this section of Montana until Brother William Sparling, of Minot, North Dakota, arrived. He held meetings in our little district schoolhouse in Sheridan County.

These meetings were well attended and the public were greatly pleased with the sermons delivered. Elder Sparling was blessed with the Spirit of God in each and every effort. He was with us nine days, and his departure was greatly regretted both by we few Saints (numbering six), and by the people of other denominations.

Six were converted, among whom were my two brothers, a nephew, and my brother-in-law. The baptisms took place in a pretty little lake on the prairies. The day was most wonderful and glorious. The confirmations were attended to at the water's edge. In some of the confirmations Brother Sparling prophesied. I had never had the privilege of hearing anything like this before. Many wanted to attend the baptisms, but no outsiders were present. It seemed to be a spiritual feast meant only for those who belong to the church and those who were willing to obey the true gospel.

We think there is a great work to be done here and are anxious to have another elder so that the people, many of whom are interested in this wonderful work, may have the opportunity of hearing and receiving God's own gospel.

Your sister in the faith,

MONTROSE SHALLBETTER.

COOTER, MISSOURI, August 18, 1913.

*Editors Herald:* I wish to tell of the wonderful work that has been accomplished in extreme southeastern Missouri. I came to this place about two years and eight months ago. The people had never heard the gospel as restored in latter days, so I began to tell it to them, in their homes and also from the pulpit. I have had Brethren C. L. Snow and Fred Moser here preaching. There seemed to be a splendid interest all the way. So last, but not least, I wrote for Elder J. T. Davis, of West Plains, Missouri.

He came in answer to the call for help, and began preaching Saturday, August 9, and held over till the seventeenth. He preached with the power of the Spirit. There has never been such a turnout at this place. It was declared on every side by the best people of the community to be the best preaching they had ever heard. The house seemed to be filled with the Holy Ghost. Tears were seen to flow down the cheeks of some who before had opposed us. With all the people who attended the meeting we have not heard one word against the preaching.

Twenty were baptized; fully that many more seem almost ready and the whole community is aroused to its uttermost. In the confirmations there were three or four pointed out by the Spirit who would be called to the ministry if they were faithful. We saw the aged and the youth go into the watery grave together, and come out with tears of joy flowing down their cheeks.

We have petitioned the district to organize a branch here, and Brethren Davis and Cunningham are expected back in about a month to attend to the work. So we need and earnestly desire the prayers of the Saints everywhere that those who are almost persuaded may accept also; and that those who have accepted may have courage.

May the Lord bless his people everywhere.

Your brother in Christ,  
N. S. GOWER.

ALBIA, IOWA, August 20, 1913.

*Editors Herald:* Since I wrote for your perusal I have visited scattered Saints at Albia, Exline, and Mystic, finding pressing invitations to hold tent meetings at each place. I also made a short visit to Hiteman Branch, where I found a band of very active Saints, and where I enjoyed excellent liberty in presenting the word. They have outgrown their church building, have torn it down, and have a larger one in progress of erection, now nearly ready for occupancy.

From Albia I went to Lamoni, to assist in preparing for and to be present at the stake reunion. While the weather was hot and very dry, yet there was very little sickness on the grounds, and the services represented sociability, intellectuality, and spirituality. The effect has proven very beneficial and can not but bring about a purification that will cause the people and place to represent more of a Zionite state.

I was engaged for several days following the reunion in work pertaining to the history of the Presidents of the Seventy.

On Monday the eleventh I was present at Chariton to attend a lecture by a Reverend Silvara on the subject, "Mormonism as a menace." He said that technically speaking there were no such terms as *Mormons* or *Mormonism*, but that he would use the term *Mormons* as applying to all who believe the Book of Mormon, of which there were two specific classes, "or main bodies"; one organized at the death of Joseph Smith by Brigham Young, the other, the Reorganized Church. The latter, he said, "is as bitterly opposed to that phase of the subject upon which I wish to treat, polygamy, and its kindred evils, as any people can be."

While he made this clear distinction, he began to trace what he called "Mormonism" from Joseph Smith to Utah, calling Joseph Smith licentious, and saying that since "Smith violated his marriage vow at Palmyra," "polygamy had flourished," and many equally absurd and false statements, not even representing conditions in Utah correctly. There were in attendance at the lecture, which had been largely advertized, about thirty-five, ten of whom were Latter Day Saints. The lecture did much more harm to the church in which it was held than it did to us.

While the pastor of the Baptist Church, in which church the lecture was held, declined to permit a reply in the church, yet he cheerfully granted the privilege of distributing tracts, which largely offset the lecturer's misrepresentations, and all but two, who were not of the church, received the tracts with apparent thankfulness.

From there I returned home, and ordered a tent for missionary purposes for the stake, at the request of the stake bishop, and came here yesterday, awaiting its arrival and preparing for service to be held here, assisted by Brother R. S. Salyards and the local Saints.

While here we are domiciled at the hospitable home of Brother Joseph Williams.

Hopefully,  
J. F. MINTUN.

## News from Branches

### Bemidji, Minnesota.

I must write of the feast that we have had in this little branch. Of course we have our ups and downs, and it seems that it is mostly down. But we are up again so soon that it is forgotten in enjoying the blessings our heavenly Father sends.

Elder Lambkin of Minneapolis spent two weeks here preaching. The sermons were thoroughly enjoyed by every member of the branch, and by some outsiders. Elder Lambkin is our district president, and he certainly is in the right place. He is thoroughly interested in God's work, and is so full of love and enthusiasm that he imparts these needful graces to all who are interested. He had the pleasure of baptizing a promising young man by the name of Robinson, his brother, sister, and brother-in-law having accepted the truth just a few weeks before. We are very glad to welcome these brothers and sister to our little branch.

We have some very soul-cheering prayer meetings. God is giving us all the help we are in condition to receive. He has spoken to us in prophecy many times by way of admonition and has given us hope and courage. He has given us to know very plainly that he is keeping watch over the people of this little branch. We are blessed most wonderfully through administrations, and the gift of healing is surely given to Elders Delbert Whiting and F. E. Anderson. Delbert Whiting was ordained an elder at the conference at Clitheral this summer, and was also made branch president. He is surely the right man in the right place.

We are trying to appreciate God's goodness to us; but can we fully sense and realize what we owe him? I sometimes think it is impossible for the human mind to grasp the immensity of such love and mercy, and that we can not hope to repay the least little bit of what we owe in this life.

We are prone to wander and forget our duty, and it seems that the Evil One is working harder and harder to destroy us. We had a very narrow escape just last week from the "Prince of the air" in the form of a cyclone. The storm cloud parted and we were safe. The Evil One seems to concentrate his forces more when we try hardest to overcome. He even at-

tempts to bring the elements to his help. He gathers all his forces at one point, realizing that in union there is strength. He knows his time is drawing to a close, and he is working with all the energy he can control to overthrow even small branches of the kingdom. But if we can keep guard over our own selves and combine our love and prayers, we will find that God will be our helper and we will finally come off conquerors.

I ask the prayers of the Saints for this branch and for myself and family. We would enjoy meeting the Oregon Saints in reunion at Myrtle Point this year. I ask them to remember us.

Your sister in Christ,  
MRS. LUCY WILLIAMS.

### Los Angeles, California.

Our reunion, which convened at Convention Park, Hermosa Beach, August 1 to 10, was enjoyed by all who were privileged to attend. A feeling of sadness came over us on the last Sunday afternoon when the train pulled out taking those who had to leave early. We thought of the time when there shall be no parting.

We had with us Brethren F. M. Sheehy, James E. Kelley, V. M. Goodrich, Roy Slye, and Brother Brooner of the missionary staff, besides many of our local brethren. A day and a half was devoted to Religio work. Many good thoughts and plans were discussed. Another day was given to the Sunday school workers, and we have some very live ones here.

One very pleasing feature of the reunion was that so many of our young people were with us—our future workers. Brother Slye baptized three children just before the close.

Wednesday, the thirteenth, as we were gathered at the church for prayer meeting, Brother Gomer T. Griffiths walked in. Needless to say, we were all glad to see him. Instead of regular prayer meeting Brother Goodrich requested Brother Griffiths to talk to us. That talk will long be remembered, as he was greatly blessed in the effort.

We hear that Brethren Slye and Brooner are going to take the tent and do missionary work around San Diego.

Los Angeles Branch surely has much to be thankful for. The words of counsel, advice and comfort we have received this summer will long be remembered.

MADGE P. KNOWLTON.

### Saint Louis, Missouri.

The Saint Louis work is still alive and our pastor and his assistants are doing all they can for its advancement. The word as delivered by the ministry has been edifying and encouraging.

We understand that Brother Rushton paid a visit to the Religio recently and delivered a very interesting talk on the social and marriage question.

Our evening prayer services are not as well attended as they should be, but the sacrament service the first Sunday of the month usually has a good attendance. The meetings are always enjoyed because of the peaceful influence of the Spirit's presence.

Sister H. Roberts, of Independence, has been visiting home folks and friends in the regions of Lansdowne, Caseyville, and Saint Louis the past month. The Saint Louis Mite Society, of which Sister Roberts formerly was an untiring worker, tendered her a very pleasant surprise in honor of her birthday at the home of Sister W. Weidman, August 25.

A very pleasing feature of the morning of August 24, was the graduation exercises of our normal class. Brother T. J. Elliott delivered the baccalaureate address; a solo was rendered by Brother R. Lloyd; and the diplomas were presented by the normal superintendent, Brother G. S. Trowbridge. The graduates were Sisters Frank Mowry, Anna Mowry, Alice Bourgeret, Hazel Parrish, Maude Parrish, and Brother Frank Mowry. The class average was very high, part of the class passing the examinations of both Sunday school and Book of Mormon, and the international normal work.

Your sister in Christ,  
ELIZABETH PATTERSON.

2739 GREER AVENUE.

## Miscellaneous Department

### Conference Minutes.

SOUTHEASTERN ILLINOIS.—District conference convened at the new church near Cisne, Illinois, June 14, 1913, at 10 a. m., S. S. Smith and R. H. Henson presiding. Ministry reporting: S. S. Smith, Lloyd C. Moore, I. A. Morris, Sam Hoover, R. H. Henson, William Clements, F. W. Davis, S. D. Goosetree, Louis Brown, L. M. Edmonds, W. E. Burroughs, W. E. Presnell, W. R. Dexter, James Slover, James Brown, J. W. King, W. W. Brown, W. W. Henson. Branches reporting: Dry Fork 50, Bush Creek 402, Parrish 119, Springerton 144, Kibbie 60, Poplar Creek 82, Tunnel Hill 203. Bishop's agent reported: Amount due church last report \$108.73, receipts \$587.98, expenditures \$565.41. R. H. Henson, I. A. Morris, and E. W. Sutton were appointed as a committee to solicit means to start the gospel tent. By motion the president of each branch was appointed to solicit means to help pay the indebtedness of the new church near Cisne, Illinois. Preaching was by E. W. Sutton, I. A. Morris, P. G. McMohern, S. D. Goosetree, W. R. Dexter, S. S. Smith and F. M. Slover. W. E. Presnell, secretary.

### Pastoral.

*To the Saints and Friends of the Massachusetts District:* I have been appointed to labor in this district for the conference year, and as I am a stranger in the district, if any of the Saints who read this know of any isolated member or friend where a possible opening might be obtained we would be pleased to hear from them. We will endeavor to open up the work in such localities.

In hope of final triumph,  
WILLIAM ANDERSON.

PROVIDENCE, RHODE ISLAND, 221 Messer Street.

### Conference Notices.

Toronto District will meet with the Port Elgin Branch for annual conference on October 4 and 5, 1913. The district officers desire every branch to be represented by as many delegates as can attend. Let all credentials be sent before September 25 to Mrs. Floralice Miller, box 340, Dunnville, Ontario. D. E. Perkins, president, Floralice Miller, secretary.

### Convention Notices.

Toronto district Religio convention will be held at Port Elgin, Ontario, October 3, 1913, beginning at 9.30 a. m. A joint session with the Sunday school will be held in the evening. Send credentials to Mrs. Floralice Miller, box 340, Dunnville, Ontario, not later than September 25. Fred Long, president; Floralice Miller, secretary.

### Reunion Postponed.

On account of the drouth the Central Oklahoma district reunion has been called off for this year, for which the Terlton, Oklahoma, Saints wish to express their regret. Mrs. Mary Burgess, secretary.

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

## Died.

CHISNALL.—Thomas F. Chisnall was born at Omaha, Nebraska, January 19, 1859, died at Kewanee, Illinois, August 16, 1913, from paralysis. He united with the church in early years. He married Anne Boswell in 1880. One child, a daughter, was born to them. Sister Chisnall died four years later, the daughter following her six years thereafter. Brother Chisnall married Rosa Miller in 1892. Two children were born to them, who with the companion remain. He is also survived by his father, John Chisnall, sr., and other relatives. Funeral at the home conducted by Elder J. R. Grice, of Flint, Michigan; interment in Pleasant View Cemetery.

BUTTERFIELD.—Sister Lillie Butterfield was born August 8, 1874, at Flushing, New York, died August 17, 1913, at the hospital in New Westminster, British Columbia. She was baptized September 19, 1896, at Santa Cruz, California, by Elder J. F. Burton. Husband, seven children, mother and brother survive her. Funeral from the home at New Westminster in charge of Elders McMullen and Pope. The house was crowded with mourning friends.

DOSS.—William J. Doss, at Perry, Iowa, August 1, as the result of a complication of diseases, which he bore patiently till the last. He left a wife, two sons and three daughters. He was baptized in Perry, Iowa, by Elder William Johnson. The funeral services were held at the Saints' chapel at Perry, Iowa, sermon by James M. Baker.

DOSS.—Lewis Franklin Doss, son of William J. and Lucy C. Doss, of heart failure, at Des Moines, Iowa, Monday, August 25, while trying to board a train for his home at Perry, Iowa. He was a boy of noble character, and was trying to do his part in caring for the family so lately bereft of a father and husband. Funeral at the home, August 28, sermon by J. F. Mintun.

HEPBURN.—James Hepburn, jr., was born March 8, 1882, in Albemarle Township, Bruce Creek, Ontario. He was married July 12, 1909; died August 10, 1913, at Colpay's Bay. He was not a member of the church, but expressed a desire to obey, had he been given sufficient strength after he was smitten down with disease. Funeral services at the house, August 11, interment in Colpay's Bay Cemetery, sermon by W. D. Ellis, assisted by Franklin Smith.

COOPER.—Matilda Cooper was born March 25, 1841, in Georgia, died August 25, 1913, at Century, Florida. She was baptized and confirmed by John Givens in Baldwin County, Alabama, in 1878. She married W. A. Cooper November 24, 1877. Funeral at Century, sermon by F. M. Slover, assisted by W. J. Booker.

## Book Notes.

The second of the volumes being published by The Century Company for the Bureau of Social Hygiene will be Abraham Flexner's, *Prostitution in Europe*, which will be issued this fall. It is based upon a year's careful study of conditions abroad.

The first of the series, George J. Kneeland's, *Commercialized Prostitution in New York City*, is in its second printing.

*Social Evolution*, by Doctor T. S. Chapin, of Smith College, will be issued by The Century Company, in September. It will present an elementary and readable, but scientific survey of the important facts and principles involved in the evolution of human nature from lower forms of life, and will have over eighty illustrations from diagrams, maps, and photographs.

The September number of *The North American Review* presents a timely table of contents. The former Assistant to the Attorney General, James A. Fowler, writes on the "Reorganization of the Republican Party," and Anglo-American, a distinguished journalist and student of foreign affairs, contributes an interesting paper on "American ambassadors abroad." Ex-Senator Jonathan Bourne, jr., outlines an admirable and exhaustive plan for "National aid to good roads"; and the eminent Unitarian divine, Doctor Francis G. Peabody, has a notable paper on "Nagging the Japanese." An important contribution is made by Hammond V. Hayes on "The public's financial interest in public utilities," which presents a novel point of view of that situation. The issue has a number of articles of exceptional literary interest. George E. Woodberry has a poem "E. A. P." (On the flyleaf of Whitty's fall); there is a discriminating study of O. F. Theis on "Emile Verhaeren," and R. A. Scott-James presents some debatable views on "Living English poets." O. W. Firkins writes of "The better part in conversation," and a most refreshing essay in contributed by Norman Douglas, the sub-editor of *The English Review*, on "The mad Englishman." The last article is a valuable discussion of the subject of social hygiene, which the writer, Lewis M. Terman, the assistant professor of education at Stanford University, believes to be the real conservation problem. The number concludes with the department Letters to the Editor, and the customary important criticism of new books.

There is no sphere where exercise of carefulness is unfelt. There is nothing more indicative of the genuine worth of a man to himself and to society than the habit of carefulness in all things.—Backbone.

Little minds are tamed and subdued by misfortune; but great minds rise above them.—Washington Irving.

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

VOLUME 60

LAMONI, IOWA, SEPTEMBER 10, 1913

NUMBER 37

## Editorial

### BE YE RECONCILED TO GOD.

(Extracts from a sermon delivered by Elder Elbert A. Smith at the late reunion of the Lamoni Stake.)

They have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—Doctrine and Covenants 1: 3.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Corinthians 5: 20.

In effect our text says, We as ambassadors of Christ, plead with you, be ye reconciled to God. What a wonderful commission! Yet that is our work in the midst of this generation.

In the creed of one of the popular churches it is written that Christ was manifest in the flesh that he might "reconcile God to man."

That statement was in that creed in 1820 when God said the creeds were wrong; it is there yet. It was wrong then; it is wrong now. It is just as wrong as any statement can be that is the exact opposite of truth.

Jesus was manifested that he might reconcile man to God, not that he should reconcile God to man.

Over three thousand years ago God said, through Moses, "Thou shalt have no other gods before me." To-day, if we are to trust the revelation quoted from the Book of Doctrine and Covenants, men everywhere are following after strange gods which are in essence neither more nor less than idols that shall wax old and perish in spiritual Babylon.

Idolatry is just as bad as it was three thousand years ago. It is true that idols of wood and stone have been discarded, but other idols and false gods have taken their places. Under these conditions it is our mission to plead with the world as ambassadors of Christ, "Be ye reconciled to God."

### THE UNKNOWN GOD.

During the period of Grecian greatness an old Grecian cynic said, "It is easier to find a god in

Athens than it is to find a man." Gods were everywhere. When Paul visited Mars Hill he found tablets erected to gods at every turn, and even one dedicated to the "Unknown God." Paul declared, "whom ye ignorantly worship, him declare I unto you." He plead with them to be reconciled to God.

History repeats itself. To multitudes to-day Jehovah is the "unknown" God. Other gods have taken his place. What are these gods? Paul mentioned some who made gods of their bellies. Those we have to-day, and others who make gods of their brains.

In a pamphlet issued by the anarchist press of New York City I find this "keynote":

"Glory to man in the highest,  
For he is master of things."

This may be termed the confession of faith of modern materialism. Unfortunately, many who are considered more respectable than anarchists subscribe to this creed, either openly or secretly, perhaps unconsciously in some instances.

Infidels and atheists, and multitudes of materialists, including business men and laborers who do not care enough about religion to define their own position, recognize no power higher than man. Man is to them the supreme intelligence of the universe. His laws alone concern them. "Glory to man in the highest."

Many "intellectuals" are apparently of the same school. Professor Eliot, of Harvard College, while defining the religion of the future, some years ago, declared that whatever else it might be, it would not be a religion of "authority." That is, it would not rest on any revelation, or any thus saith the Lord, but would be such a religion as might appeal to the consciences of men everywhere and originate in their brains.

The power that exercises the right to make our religion and formulate our doctrines becomes our god. If we ascribe to man that prerogative we may as well join the chorus, "Glory to man in the highest."

### MAMMON.

What are some of those other gods to which reference is made? They are too numerous for us to

attempt to name them all. We can only notice three, and that briefly.

When Jesus was here there were two powers contending for man's allegiance. On the one hand was the great Jehovah, and on the other Mammon. Jesus drew a line between the two and declared that no man could serve both. If he loved the one he would hate the other.

Since that day Mammon has increased his hold upon the hearts of men. Thousands serve him to-day with unremitting zeal. Men give their lives for him and die in their prime, worn out in his service. What more could a man do than to give his life?

Note how the service of these modern idols brutalizes humanity. In this struggle for the dollar mercy and justice are too often forgotten. The strong ruthlessly destroy the weak. The tears of the widow and the orphan have no meaning when they come between a man and his desire for gain.

#### PLEASURE.

Next we might notice the god of pleasure. Paul predicted that in the last days men should be lovers of pleasure more than lovers of God. We have walked down brilliantly lighted Broadway in one of our great modern cities on Sunday night and seen the thousands and tens of thousands crowding into the theater. We have gone on a little further and seen the tens and scores seeking the churches. It is that way in every large city.

Contrast the attendance at the Sunday afternoon ball game with the attendance at the Wednesday evening prayer meeting.

Devotion is measured by service. Jesus himself recognized that rule: "If you love me you will keep my commandments." Judged by service, Christian America loves the God that she professes to serve less than the heathen nations of old loved their idols, or Rome her pagan deities.

Legitimate pleasure is right and proper. It is a means to an end. But pleasure as an end in itself is degrading. Those who make pleasure their pursuit in life seek ever lower and lower levels. The logical tendency is toward the saloon, the dance hall, the brothel, the houses where men gorge themselves with food to surfeiting, places where pleasure ever appeals to one or more of the senses; for this service is sensual, and the reverse of spiritual.

If we have loved pleasure too much, let us get a divorce from her. Let God come into our lives. When pleasure flies out of the window to make way for God, God will come in and bring happiness with him to take the place of pleasure,—happiness and joy and peace everlasting.

#### FASHION.

Then there is the god of fashion. (Dare we mention it?) Thousands of women serve this god with

might, mind, and strength. They listen with attentive ears for the very latest edict of their deity, and not the least whim dare they refuse to obey.

Walk along the streets of any large modern city and note some of the extreme costumes. Then tell us if it is not true that many women are sacrificing their modesty upon the altar of fashion. What greater sacrifice could a woman make than her modesty!

This service also is brutalizing. The modern dress in too many instances emphasizes the animal rather than the spiritual. When a man looks into the face of a pure and noble woman, and her soul looks out of her eyes, which are said to be the windows of the soul, he is ennobled. Her beauty has made a better man of him. But if her dress attracts attention from her countenance, and emphasizes the animal, it appeals to the animal in him and he is made worse, for Tennyson says:

Who is there, that born of woman, altogether can escape  
From the lower world within him, mood of tiger or of ape?

#### "THE MARGIN OF SAFETY."

There are many other idols that come between men and God to-day. To all the world our message is, "Be ye reconciled to God?" If any of the Saints have given service to these false deities that are destined to perish by and by, we say to them, "Be ye reconciled to God." From this time on let us give him our service and our devotion.

When engineers construct a bridge they allow that which is termed a "margin of safety." They make it strong enough to bear a load many tons heavier than any it is expected that it will ever be required to bear.

In our service let us allow an ample margin of safety. Here is a principle that may be applied to other matters, but as an illustration we apply it to the observance of Sunday.

If we are at all strict in our observance of Sunday, and refuse to do certain things that others do, we may be called Puritanical and straight-laced. But instead of figuring how much we can do on the Sabbath day and remain "Christians," for a while figure how much we can avoid doing, in the way of secular labor, and yet keep within the requirements of health and reasonable comfort. Instead of calculating just how far we can go and escape divine condemnation, let us calculate just how many objectionable things we can avoid.

Reversing the matter, instead of trying to see how little we can do and finally get into heaven by the closest possible margin, let us try to see how much we can do to merit divine favor—not how little tithing we can pay, but how much; not how few meetings attend, but how many; not how few deeds of charity and visits of pity bestow, but how many. This will

conserve the margin of safety, and guarantee that "abundant entrance into the kingdom" that Peter writes about.

#### AN ABUNDANT ENTRANCE.

What a significant expression that is—"an abundant entrance." When the doors are closed and bolted at night, and the wind-driven rain beats upon the window panes, if there comes a knock at the door we open it with care. When we see a stranger standing without we challenge him, and if he can give an account of himself he is admitted, though perhaps with reluctance.

But if we see our own son standing there upon the threshold asking entrance, the door is flung wide open. An abundant entrance is administered to him because he is one of the family. He is coming into his father's home. Thus, in a figurative sense, when we come knocking at the gates of celestial glory, may the doors be opened wide to us and our entrance be abundant, not grudging, because we are sons of God and members of the great family of God.

Now is the time to prepare for and earn such a welcome. Then it will be too late to alter our record. Now is the time to get right, and so we plead with you, "Be ye reconciled to God." An abundant entrance must follow a complete reconciliation.

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#### GRACELAND COLLEGE DAY.

October 5 will soon be here, and that is the day, the first Sunday in October, which has been duly set apart by the General Conference as Graceland College Day.

In undertaking the work of Graceland College we are going through each department as critically as possible to enforce every possible economy. The farm, the hotel, including board and room rent, and the various industrial departments should be made to pay and carry their own burdens. We believe that the studio departments, piano, vocal, and oratory, should, both collectively and separately, be placed on a self-sustaining basis. Also, we believe the Commercial Department and the shop work should be able at least to come out even. But when it comes to academic work, we know of no institution in which tuition and incidental charges meet all of the necessary expenses. To place the tuition at such a figure would make it prohibitive. But this deficit can and should be kept as small as possible, and that we propose to do.

Graceland is of special value in the help it renders to worthy young men and women of the church who desire an education. On this feature alone, it should appeal to all of us, and should receive our support. In this sense it is not local, nor should it be made to depend too much on local support.

We are asked often, "Of what value is it to me?" In the first place, this work can never succeed on the basis of selfishness. The church needs trained men for the future work rising before it. In the second place, the benefit will eventually be felt in every branch and district of the church, for young men now being prepared will be among our future missionaries. In the third place, we hope the time is not far distant when a successful department of extension work may be added to the educational work and carried by the church to every branch, and to every person desiring help in self-improvement, whether they desire help as far as a college degree, or special preparation for some particular line of work.

These features are in addition to the ones usually urged: that it is a standing advertisement that the church does not believe in ignorance, but in wisdom and knowledge, and that we fear no test of truth, however critical. Also it is an advertisement within the church that the position of the church in all ages has been for enlightenment. Graceland looks to the necessary care of the young men and women, and especially of the sons and daughters of our missionaries. It promises the advantage of a school of our own, as pointed out in the resolution of the conference of 1869. (Church History, volume 3, page 520.) Within the limits of this sketch we can only touch in part upon these features of the value of the college to us.

At present the college has a larger debt than at any time in the past, but it has also very much greater assets. This increase of assets is shown despite the fact that we have made a depreciation of about one thousand dollars a year, in accordance with good business practice. In other words, about that amount should be spent each year for the repair of the buildings and upkeep of equipment, and so is charged as depreciation. The net assets over the whole of this present indebtedness is greater than were the total assets nine or ten years ago, which simply means that the cause of the present indebtedness is the securing of greater equipment, more buildings and land. However, this policy should not be followed, but the debt should both be reduced and finally paid off, and then kept paid off. The trustees should then be expected and required to work within the limits determined by the body.

Some of you have paid your endowment. Many others have not. This feature of the work has not been dropped, but we have not pushed it this year, at the request of the Presiding Bishopric, so as not to interfere with their efforts to raise the special fund needed. Part of this money asked for by the Presiding Bishopric—as requested by the joint coun-

cil—will be used for the reduction of the college debt, and we urge that the college be remembered as well as other institutions in this connection.

But if only this special fund is raised, we would not be any better off than we were a year ago, as there are the regular tithes and offerings and the regular expenses to be met as in the past, and this special fund is an extra for the immediate reduction of the church debts.

So now comes the College Day collection. This collection is primarily for meeting the running expenses of the college. This year the present indications are that we will have a large enrollment, which will mean additional funds for the running of the college. The year 1911-1912 the deficiency was only \$5,200, and this was more than met by the offerings and endowments. We hope to make it as low or even lower this year, regardless of the size of the College Day collection. So if this is generous, as it should be and we hope for, we shall have from that source additional means to apply on the college debt. Let us make our help liberal, as the money will be strictly applied as stated to the necessary expenses of the college and to the reduction of the debt. This money is immediately needed, because if we can pay off our running accounts for last year, we shall then be able to deal for cash in the running expenses this year and so make better terms and run the college more economically. Can we make good? Will we?  
S. A. BURGESS.

#### NOTES AND COMMENTS.

DOCTOR RUSSELL H. CONWELL AT LAMONI.—The summer Chautauqua furnishes people with an innocent and uplifting form of entertainment and instruction. It is true that a large part of the average Chautauqua program is entertainment, but entertainment of an innocent nature relaxes the tired mind and brings rest and new vigor. And on many of the programs will be found the names of prominent men from various parts of the land. This list usually includes preachers, educators, and statesmen, so that the people of small towns and country neighborhoods are brought in touch with men of strong character and wide reputation in a way that they could never hope to enjoy without the aid of the Chautauqua. Among the leading men appearing at Lamoni this season was Doctor Russell H. Conwell, head of Temple University of Philadelphia, and pastor of the Temple Church of the same place. Doctor Conwell has spent fifty-two years on the lecture platform, being seventy-two years of age. Considering his age, he presents a remarkably youthful appearance, and displays force and vigor of body and mind. The proceeds of his lecture, entitled, "Acres of diamonds," goes to help educate young men who can not

pay their own way through college. In this way it is said that something over sixteen hundred young men have been educated. His lecture was greatly appreciated by the Lamoni people, although it is probable that they did not agree with some of the positions that were taken. The main theme, however, was quite in line with our belief, and when he admonished us that it was not wrong for people to seek for riches, but that they should seek for them earnestly with the desire to do good with that which is obtained, we were reminded of a similar thought set forth in the Book of Mormon in a passage that might very well have furnished the doctor with his text:

But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.—Jacob 2: 23, 24.

The worthy doctor put his finger on one of our present needs when he told us that we should develop manufacturing interests in Lamoni, and that if we would fully enter upon our mission of seeking riches for the purpose of doing good we might soon be financially far ahead of our present standing.

ELDER CHARLES H. LAKE PASSES TO HIS REST.—Under date of August 22, Elder J. Charles May writes from Papeete, Tahiti, announcing the death of Elder Charles H. Lake, president of the Island Mission. Brother Lake, as is well known to our readers, has been in failing health for a number of years, and returned to his work in the mission field on his own volition, expressing the desire that he might be privileged to die in the harness, and wishing to be active while life remained. Brother Lake has been a wise and faithful laborer in the Island Mission, and his loss will be keenly felt by the native members as well as by his associates in that field. Further items will follow next week.

REPLY TO REVEREND SILVARA.—The *Chariton Leader*, August 21, contains a column article from the pen of Elder E. B. Morgan, in reply to one Reverend Perry O. Silvara, who recently lectured in Chariton, Iowa, on the subject of Mormonism. It seems that the lecture was very poorly attended and attracted little attention.

REMINISCENCES OF JOSEPH SMITH.—Under the above title, the *Lutheran Woman's Work*, for July, published an interesting article from the pen of Brother Herbert S. Salisbury. This article was later reproduced in the *Carthage, Illinois, Republican*, of Brother Salisbury's home town, August 22. We will probably reproduce the article in the SAINTS' HERALD for the benefit of those who may desire to read it.

## Original Articles

### THE CHURCH AND SCHOLARSHIP.

To those who accept the Book of Doctrine and Covenants the word of the Lord has come in the way of an admonition, iterated and reiterated, to "study all good books" and to gain a knowledge of countries, languages, history, nations, peoples, laws of God, laws of man, etc. Those who are familiar with the Book of Covenants can readily turn to the various passages wherein the instructions referred to are found. The attempt to gain knowledge of the character indicated, and to carry out the further instruction to gain a knowledge of things on the earth, and under the earth, in the heavens, etc., will carry us into researches into nearly every known study or science, together with philosophy and the allied subjects.

Perhaps not all the reason for giving these instructions will appear in the messages we have received. Sufficient reason, however, is found in language accompanying the instruction, that we might be the better prepared to magnify the calling whereunto we have been called and to discharge or accomplish the mission with which we have been commissioned. And not until our mission shall have been fully accomplished and the work we are to do is fully magnified, are we exempt from the necessity of making every consistent effort to gain for the benefit of the church body knowledge on the subjects mentioned. That we are still far short of the mark will be accepted without argument.

Besides the reason above stated, one other may safely be assumed as applying to the object of the instructions; and that is, the wider our knowledge the broader our conception of the work of God, its purposes, and manner of accomplishment. If the philosophy we accept as giving the best answer to the question of what is the universe and man's attitude toward it and its toward man be correct, then one great and perhaps the ultimate object of our existence and the prime purpose of our religion is to acquire a near perfect knowledge of God, as only then can his purposes and plans be adequately perceived and understood. To know God to the fullest extent possible means to possess all knowledge; so as our knowledge of things in general assumes wider proportions, our knowledge of God approximates more closely the exact. That is to say, our idea of God depends upon our knowledge, and our idea of him must change as our understanding of his spiritual and natural laws widens. "And this is life eternal, that they might know thee."

Here we might be met by this from those who would confine our study to the church books: "The Bible as the word of God contains an adequate knowledge of God, and to study the Bible would serve

to secure the needed knowledge of him." Were we to admit this, the necessity for outside study still exists, because in order to comprehend the Bible, it is necessary to acquire much extraneous knowledge from a study of things not found in the Bible itself. The Bible is in the language of men, some of it retranslated several or many times. The language of any man is properly understood only when we know something of what he knew and the conditions surrounding him, something of his methods of thought, which are so largely determined by the thinker's environments. Take Paul's figurative language, for instance, or even his commonplace writings. They are not fully comprehensible unless we know something of the methods of thought of his day and time, the condition of sciences then, and something of the general and specific knowledge which was the intellectual heritage his generation left to the next. A philosophical thought expressed by an astronomer in terms of his training would be unintelligible to one whose vocation made him familiar only with the nomenclature of one of the mechanical sciences, though the man at the lathe may have reached the same philosophical conclusions as his astronomically inclined brother, and could agree with him when the thought had been reinterpreted according to his concept of thought; or into language with which he was familiar, though not in a different tongue.

The language of the Bible is no exception; hence the great value of the study of history, sacred and profane, bearing on the Bible and the facts therein set out; also the study of the history of the sciences, and philosophy, of poetry, ethics, etc., etc., all bearing on the Bible as a sacred history, are bound to affect our understanding of its ethical, religious, spiritual and philosophical truths.

The Bible is supposed to contain the Christian theology. Theology is, as has been expressed by one writer, "the correlation of facts of religion with other things they (men) know."—The Church and the Changing Order, Shailer Mathews, p. 12. The eternal spiritual verities, like the physical truths of science, are not new. Religion no less than science deals with old facts; and religion, like science, needs constant reinterpretation, that it might keep pace with changing methods of thought and be properly coordinated with the growing fund of knowledge each generation acquires as heritage from the labors and researches of the preceding one. But the eternal verities of religion are known to us only as they are interpreted by present conditions and through them we are made familiar with the conditions under which those verities were presented in former days. While the truths of religion have always existed, yet they can be concealed by the language designed to make them clear to others; and this concealment can be existent

as much in dogmatic tradition as in the theories of intolerant evolutionists.

God was "manifest in the flesh"; but to appreciate or comprehend the manifestation we must of necessity understand the things of the flesh through which he was made manifest. To properly know the Christ, as he labored and taught, we must know the age in which he labored, and the customs, manners, habits, and philosophy of the people he taught; for he reached them through their language and methods of thought. Had he when in Jerusalem used the language or even the concept of thought, or the philosophical terminology of the Egyptians, the Jews, his own followers, would have understood him as little as do many so-called Christians to-day. But, great teacher as he was, every word he uttered, each sentence he constructed was alive with the thought of his day, enhanced and glorified by his own higher ideals and conceptions.

The worldly learning of Paul tintured his own teachings. However much his mind may have been illuminated by the spirit of revelation, his vehicle of thought transmission was a language given him by the learning of his time, and in the concept of thought common to his day he presented to his fellow men the truths and beauties of the religion he received from divine sources through revelation. Every religion has been affected from divine sources through revelation. Every religion has been affected by current philosophy and thought. It filters into it through the vehicle of thought transmission. No language so far invented is a perfect instrument of transmission, so error will creep in. Perhaps no stronger reason exists for continued revelation from God than this,—the necessity of eliminating errors which have crept into the teachings of the church through the infiltration of false theories and doctrine due to the inadequacy of language, to say nothing of the design of those who intentionally might desire to superimpose their own philosophical deductions upon the pure religion of God. As our language itself is affected by current philosophy and thought, it follows that any statement by any writer on or defender of the faith in the past or present can only be properly understood by either intuitively or objectively knowing the true historical setting of the time and the thought concept of the writer or defender. And in saying this I do not wish to be understood as underestimating the value or to ignore the place of revelation general and individual in the church; nor is it intended to ignore or to expatiate upon the function of the "Comforter" as a guide into all truth or a teacher of all things. We are told in later revelation that within man is the power to accomplish much of his own power, and it is with a view to stimulate my readers to develop this latent power that this is written. The more we

as individuals accomplish the greater is the possibility of the Lord using us; while the greater the degree of refinement accomplished by our own efforts the greater the opportunity for the Spirit of God to qualify us for still higher things, if our development and refinement of powers have been accomplished with an eye single to the glory of God.

Let us, then, in our efforts to qualify ourselves for a greater magnifying of our calling, bring to our aid the scholars of the world and appropriate to our own improvement and the good of the work as much of the results of their efforts for good as the limits of our abilities will permit. It is not unlikely that this statement will be adversely received at first by many in the church who see so much of skepticism in the world. Evolution is a word to frighten many religionists of the emotional type. Higher criticism is something feared by many who know nothing more of it than the belief that it is an instrument formed to destroy the church, as well as dogmatism. Yet wholesome skepticism, evolution properly understood, and higher criticism properly used, not only have a place in the thought of the people of the church, but may indeed have place in the activities of the church to its ultimate good. It is a day of great intellectual evolution and development. On every hand the students in our public schools and colleges are having their minds molded by the processes of modern thought and modified by the precepts of modern philosophy. It is folly for us to ignore this truth. It must be fairly faced. "The Christian teacher may disapprove and therefore combat the intellectual environment in which his fellows live; he may approve it and exploit it; but in the very nature of things he can not ignore it."—Mathews, in *The Church and the Changing Order*, p. 13. To compel our religious teachers to ignore present conditions of intellectual development in considering religious matters and presenting the eternal verities of ethics and soul culture is to put them in unnatural relation to those they are striving to teach. There must be some point of contact; and where is the point of contact between the dogmatic adherence to priestly *ipse dixit* and the spirit of investigation permeating everywhere to-day our educational institutions? One who would draw the young student of to-day immediately into the philosophy of the Hebrews or Greeks would but bring him into a strange element to flounder. And yet that is exactly what some of our religious teachers attempt to do; and perhaps it is not too much to say that in many such cases it is only traditional superstition which prevents the hold on such young persons being completely lost. To properly teach the student of to-day the principles and beauties and broad significance of the Christian religion there must first be a recognition of present day learning. And the teacher who

fails in this is likely to fail as a religious preceptor. No institution for good can be successful and disregard present conditions, and the church to-day and its teachers must recognize the unquestioned attainments of present scholarship.

Upon the religious teachers in our church to-day rests the task of interpreting the "gospel" into the language of to-day, and to do so needs a subjective or objective knowledge of the historic settings of scriptural teaching. And why not avail ourselves of the fruits of scholarship in its work in this field? Into the atmosphere of modern scholarship our young people go as scholars in the public schools and colleges. The gospel of Jesus Christ is "the power of God unto salvation," but to have its perfect work must be adapted to the understanding of those upon whom it is expected to work. Are not scholars as worthy of being saved as are those not scholars? Is the gospel for the ignorant alone? Before the church to-day lies the task of working out our social as well as spiritual salvation, and all classes are greatly concerned in social affairs and reforms. Upon the preachers of the church rests the duty of doing more than presenting as abstract truths the "principles of the gospel"; their application as a social power calculated to eradicate many of our social evils must be taught to all classes of minds, the trained as well as the untrained. As before said, our young people go in their classrooms into an atmosphere determined by the scholarship of the day and saturated by the influences of modern thought and philosophy, and our religious teachers, in order to reach those young people, must know and understand both the strength and weaknesses, the safeties (the eternal verities) and the dangers (the pitfalls of materialism) of modern philosophy, and lead our young people to spiritual safety and happiness, by constantly nurturing the spark of faith in every heart.

It is a saying somewhat common among us that an education, especially in the institutions of higher learning, leads away from the church. Inquiry in a denomination of fifty thousand members in Chicago a few years ago showed that one in fifty of the members was college bred. The same ratio maintained among us would mean that there were about fourteen or fifteen hundred college bred men and women. The figures for the Chicago denomination would be two per cent. The showing is not bad when we remember that about one per cent of the population of the United States acquire a university education or the equivalent. But if it be admitted that the saying is true that a college education leads away from the church, where does the fault lie? Is it with the present status of scholarship, or with the attitude of the church? Between many of the facts of science and the demonstrations of scholarship and some of

the dogmatic teachings of the church there is apparent conflict. If the young student who is growing in learning is peremptorily told that the apparent conflict is not adjustable, and that between facts and priestly *ipse dixit* he must take his choice, what course is he likely to pursue? But if, while still nurturing the faith within him, which he is loath to relinquish, he is permitted to follow facts with the firm belief that fact and faith are not irreconcilable, then he will not be lost to the church. But on the other hand, to be told that he must deny facts because of churchly tradition, he is then likely to relinquish dogmatism for science. It will not be necessary to here give illustrations, for they abound. Suffice it here to say that my firm belief is that between true science and true religion there is no conflict, however bitter may rage the battle between scholarship and dogmatism. Recognizing the limitations of finite wisdom but alive to the fact that the fund of human knowledge is growing apace, nurturing our faith in God and finding comfort in the blessings of religion, let us appropriate fact and cling to religion, and patiently abide the time when apparent conflicts are harmonized by added knowledge revealed by human research or divine power, and abide firm in the belief that our idea of God's character and attributes becomes more brilliantly grand and imposing as our knowledge of all things becomes enlarged. Thus our comprehension of God's work will widen, our activities broaden, while our usefulness to mankind grows grandly apace.

FREDERICK M. SMITH.

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## HOW TO TO CONDUCT A PRAYER MEETING.

NUMBER 17. "METHODS AND TACTICS" SERIES.

The Lord has commanded that "the elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." This should ever be borne in mind by the one in charge of a prayer meeting, and if observed it will prevent him from falling into a rut or habit of always conducting a meeting in the same form.

To secure the leadings of the Holy Spirit, a proper attitude is necessary. This can be acquired by entering the meeting place early, in order to give time for a few minutes of prayerful meditation before opening the meeting; also to commune with the Lord and question, mentally, how best to conduct the meeting; what hymns would be most appropriate? if a Scripture reading, which should it be? what should be the burden of the opening prayer? Quite often the prayer and Scripture reading, as well as other suggestions, will be indicated by the Spirit, if the Spirit is given an opportunity to operate. When the leader arrives late and out of breath, exhausted by hurry,

or, if his mind be full of worldly matters, or when he enters the pulpit immediately after laughing or jesting or conversing in a frivolous or worldly manner, he may find difficulty in receiving from the good Spirit. The spirit of the meeting is liable to partake largely of the spirit of the one in charge. Hence the necessity for his mind to be in a spiritual state in order to insure a good meeting.

From the above it will be seen that one can not lay down any hard and fast rule as to how a meeting shall be conducted in every detail. Methods need to vary to suit conditions. Hence the necessity for the leadings of the Spirit. There are some general rules, however, which should be borne in mind. One Brother Joseph has frequently recommended is that the leader should spend little time in the opening services. As it is a Saints' meeting they should be given the opportunity to take part as soon as possible. It is not always necessary to read a whole chapter, if it is a long one, nor yet to sing all the verses of a lengthy hymn. It is important that the leader should set an example in brevity; especially in the prayer, and in his opening address.

A mistake is sometimes made by the leader giving the meeting over to the Saints, he closing his eyes, and permitting the meeting to run without his leadership. The result is generally the same as that which usually attends anything allowed to run without a head,—*failure*. The leader should always keep the reins in his hands, as he is largely responsible for the character of the meeting; and while he should be free from anything like a "domineering" spirit, yet he should keep the meeting under proper control. He needs to be wide awake,—his eyes and ears open. A brief suggestion, now and then, often proves of great benefit. To illustrate: We were present in a prayer meeting when a brother told how he was saved from the use of tobacco; another followed in the same theme, and still another, and it began to appear as though that filthy weed would be used as a topic to kill the meeting. The leader became worried, and began to ask himself what he could do to save the meeting, when some one started the hymn, "Sweet the time, exceeding sweet." That hymn gave the brother his opportunity, and he embraced it immediately by stating that it was indeed sweet to meet with Saints, "when the *Savior* is the theme," but when *tobacco* became the theme, it being such a filthy weed, there was no sweetness in it, and he hoped the theme would be changed,—and it was.

A prayer meeting is generally understood to include testimonies as well as prayer. It would seem appropriate, however, that prayer should be given first place. We have seen good results follow when the first part of the meeting was devoted to prayer, and the after part to testimony. Serious hindrances to a good prayer meeting are long, spiritless prayers

and testimonies. It frequently happens, sometimes in large gatherings, that three or four people, if permitted, will in this way, spoil what would otherwise have been a good prayer meeting; and it often becomes a serious question, how to correct this evil. In meetings of other denominations, we have sometimes heard a long prayer brought abruptly to a close by the leader starting a hymn. This was called singing him down. We have hesitated trying this method, though sometimes strongly tempted to do so.

In correcting an evil, care needs to be exercised not to disturb the spirit of the meeting more than is absolutely necessary. Even the remark, "Be brief, brother," to one who is occupying too much time in testimony is liable to disturb the spirituality of the meeting, and should not be employed when a more quiet method will suffice. When it is seen that there will not be sufficient time for all who may wish to take part to do so, just a word or two from the leader, urging brevity, either at the opening or during the meeting when no one is occupying, will sometimes be sufficient. Should this prove unsuccessful, if the leader will rise and look toward the trespassing member, thus reminding him that he is occupying too long a time, he may be caused to cease. But when every other effort fails, the offending party should be called to order, and others urged not to repeat the offense. Members who have acquired the habit of thus offending should be labored with privately by the branch officers, and their error pointed out to them, and they be urged to reform. It devolves upon the leader to see that the rights of the body are preserved, and it is better that one member should suffer, if necessary, by being corrected, than that the whole body should be made to suffer as a result of another's offense or indiscretion.

The choice of suitable hymns is another important matter in conducting a meeting. I remember, upon one occasion, going to church one beautiful, bright Sunday morning; the flowers were in bloom, scenting the air with their sweet perfume; the birds were singing in the trees, and all nature seemed to me to be praising God. As I entered the church, I felt the sweet, melting influence of the good Spirit, and I thought to myself how appropriate it would be if the whole congregation would arise and sing, "Praise God, from whom all blessings flow," or, "Praise ye the Lord, 'tis good to raise your hearts and voices in his praise"; when to my great disappointment, the leader gave out the hymn, "Ah, this heart is void and chill, mid earth's noisy throngings." I could not sing it, without singing a falsehood, and I believe many felt the same as myself. If there was any Spirit in that song that morning, I failed to realize it. There may be times when that hymn would be appropriate, but upon this occasion scarcely any hymn could be more out of place; so it seemed to me, at least.

I have also experienced an unpleasant sensation upon one or two occasions, when, during a good, spiritual meeting, some one started the hymn, "Let us pray for one another, for the day is fading fast, and the night is growing darker, while the scourge goes flaming past," etc. I could not join in singing the hymn, because it was not true. At that time we were rejoicing in the light, which was growing brighter to me all the while, since I had found the gospel, and there was no scourge flaming past. Then why should we say there is? There have been times, and there may yet be, when this hymn will be appropriate, but it is not always so, any more than was the song, "My country, 'tis of thee," sung as a closing hymn upon one occasion, after a good, spiritual sermon. Usually, hymns of praise and prayer, breathing a sentiment of comfort, hope, and cheerfulness, prove to be most edifying. Care should be exercised to sing in proper time. Singing too slowly is apt to produce a careless and sleepy feeling. Sometimes, when a drowsy feeling is taking possession of a meeting, the situation may be relieved by requesting the audience to stand and sing a spirited hymn of praise.

Care, too, should be exercised by the leader when it becomes apparent that a number wish to speak or pray, not to permit too much singing. Prayer and testimony should have first place, interspersed with singing as opportunity offers, usually one verse of a hymn, not more, lest by so doing those who desire to speak be deprived, owing to the lack of time.

The length of a prayer meeting should be limited according to the interest and the occasion. During a conference, or an extra occasion when more than the usual number are present, it is generally expected more time will be given, but upon ordinary occasions from one hour to one hour and a half will generally be found long enough to secure the best results, and not even that long unless the time is being properly occupied. It is a mistake to allow the meeting to drag along waiting for the time of closing. Far better close when it becomes evident that all have taken part who desire to do so, even though the meeting be but half an hour long. It is also a mistake to prolong a meeting because there is a good Spirit present, until many become weary. The very best time to close a meeting is when all are feeling well; they will then feel inclined to come again. Some good members have given as a reason why they did not attend the weekly prayer meeting, that the meetings were continued so long that they became tired and weary and therefore failed to receive the benefits needed. We need to remember that all are not constituted alike. That while a few may enjoy a lengthy prayer meeting, others may not, and we should try to consider the interests of all.

At times, meetings are prolonged by a number be-

ing administered to about the time the meeting should close. This is generally unwise. Better dismiss the congregation and attend to the administration after; better, still, if the sick can be administered to in a private room, where there can be perfect quietness, without having to call for order after a meeting is closed.

When the gifts of tongues and prophecy are manifested in a meeting care should be used by the leader in the exercise of the gift of discernment on his part, lest the Saints be imposed upon by false spirits. He should be permitted to decide as to the truth or falsity of the gift, rather than that the members should testify in the matter, as sometimes is done. When the gift of tongues is manifested and the leader is satisfied as to its genuineness, he should seek for the interpretation before permitting an interruption by others taking part. After the interpretation has been given, or it becomes apparent that no interpretation is forthcoming, the meeting should then be permitted to proceed as before.

In some places we have found the Saints discouraged in attending the weekly prayer meeting, because the officers fail to be on time, causing the members to stand outside, sometimes in the cold and wet, waiting for the church to be opened. In cases where the officers can not be present on time, because of their daily labor, we have advised that the key of the church be left where those who arrive on time may secure it, and open the doors; and if there are no officers present, that those who are present, choose one of their number to preside and proceed with the meeting until the officer arrives. When this course is the best that can be pursued, it should be followed.

In conclusion, prayer meeting should be conducted in the spirit of wisdom and revelation, according to the gifts of God in the one presiding. I trust that these few suggestions may prove of benefit.

FREDERICK G. PITT.

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#### OUR DUTY TO OUR CHILDREN.

Many times we may ask ourselves the question: Are we honest with ourselves, with our children, with our fellow men, and with our God? Many times we make mistakes, and we promise ourselves that we will never do the like again; and perhaps it is not long until we repeat the same mistake. We may continue to repeat it until we begin to think it is impossible to overcome the fault when perhaps we have never fasted or prayed, asking for strength to prevail.

We are sometimes inclined to try to justify ourselves in doing something that the Spirit has indicated to us to be wrong; we do so enjoy doing it that we try to make ourselves think it is right. Perhaps we love to attend shows. How often have we

heard this remark, "Oh, well; if I never do anything worse than that, I guess I will be all right."

It seems to me there is much wrong in so doing. First, we spend our money for something that is no benefit to us; then we spend time that could be used in much better ways—by calling on the sick, or reading good books; studying, that we may comprehend the work of God.

If we, as parents, could always realize that our children are imitators of our words and actions we would be more careful. How often do we hear children refer to something "mamma" said, or did, believing it must be right. Again, we see parents extravagant in the home in their way of living and dress, the child imitating both mistakes.

I believe that one of the greatest mistakes to-day in the home is in buying on credit. Many families buy more on account of getting it charged than they need, or can afford to pay for; so when pay day comes they have to leave a balance—perhaps the next pay day it is the same—until the balance gets so large that they can not catch up at all, and sometimes the bill is left unpaid.

The children are growing up, they know those bills are not paid, and many times are led to be dishonest when the parents have not realized that they were breeding dishonesty.

I am personally acquainted with a number of families who have owed for groceries and clothing for years, but who never offer to pay; and when they are asked to settle the accounts they relate some hard luck story.

I often think of a motto I saw in a home, "Is it needful? Is it kind? Is it right?" I believe in many cases it is not needful; and is it not unkind to those who have been kind to us to withhold from them that which is justly theirs? Is it right in the sight of God? While this condition is so prevalent among those of the world, I believe that we as Saints should take the lead in trying to overcome this evil. There is no better way than to teach it in our homes. With many others I believe that for us as members of the church to live up to our obligations with the world or each other is one good way in which we can assist in advancing the work.

The minister in going to different places, and by inquiring for certain members that he has heard of, finds what kind of people they are; and how much easier it is for the minister, whoever he may be, if he finds them honest and upright. Then why would not good lives have weight in places where there are Saints?

How often do we hear people say, "If I had my life to live over, knowing what I know now, how much better I could live." But while this is impossible, perhaps we can help our children to overcome many mistakes that we ourselves have made.

Ever hoping to overcome all evil, and always trying to help others so to do. I am

A SISTER.

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### DUTIES OF BRANCH PRESIDENTS.

(Read at Sheffield district conference, Sutton-in-Ashfield.)

In dealing with the subject before us, we will have to take into consideration who may become the president of a branch.

In chapter 1, paragraph 4 of the Rules of Order and Debate, we find: "Branches . . . may be formed whenever six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, a priest, a teacher, or a deacon." (See also Doctrine and Covenants 120:2.)

This settles the question; either an elder, a priest, a teacher, or a deacon can be made the president of a branch. But we believe that it is much better if an elder be elected, as he can officiate in some of the ordinances of the gospel in which neither priest, teacher, nor deacon has authority to administer. But in some cases it is wise that some other than an elder should be appointed president of a branch.

But whether he be elder, priest, teacher, or deacon, he should be a humble, godly man, full of the Holy Ghost; for in Doctrine and Covenants 17:12 we find that every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost that is in the one who ordains him.

The Holy Ghost would neither appoint nor confirm in ordination an elder, priest, teacher, or deacon, except he was humble and had the same Spirit. This confirms our statement, that he must be a godly man and full of the Holy Ghost.

When a man becomes president of a branch, he is much like a father that has a number of children. If the father is a man who is idle, or slothful, or a meddler in other people's affairs, or careless in his language, it is usual that the children, generally speaking, will follow in the same line. Hence he must be a diligent man, not idle in seeking the Lord, in fasting and prayer, that he may receive power to guide the branch aright.

He must be clean in his person and habits; not going about in a slovenly, careless manner; but he should be discreet in his manners, and as tidy as possible in his dress, so he can attract others toward him.

To illustrate; last Sunday morning I saw a man, young in years, come down the street. He had on a good suit of clothes, and good boots, but he was unwashed, his boots unlaced, with his trousers bottoms inside his boots, his hat not set right on his head, and his coat and vest unbuttoned. To me he looked a picture of slothfulness. This was a man of the world.

Now just suppose a woman who was discreet in her person and habits came up to see the president of a branch and found him in such a condition, would it not make her feel against rather than in favor of the work that he was representing?

If he be a man that meddles in other people's business, or careless in the language he uses, he will misrepresent the church. Hence he must seek to mind his own affairs, and if he be coarse in language, seek to become refined. For he must remember that he is a representative of the branch, and is the one that should help to bring the branch to a higher condition, spiritually and temporally.

He is to preside over the branch meetings, either personally or through the other officers. He is to direct the affairs of the branch according to the law which says:

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

This is also confirmed by the revelation of 1901, Doctrine and Covenants 125: 14, which says:

Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit, unless these directions come through the regularly authorized officers of branch or district.

This shows us that when the Lord wants to reveal anything to direct the affairs of the branch, it must come through the president, and no notice whatever is to be taken of manifestations coming through others of the branch seeking to direct the affairs of the branch. Hence the president needs to be a man who is firm, who will stand and uphold the gospel, the covenants and the church articles.

He should see that the officers under him do their duties, and sit in council with them and help direct them in these duties. He is to see that the place of meeting is in order for the hour appointed for meeting. He is to be in his place when it is time that the meeting should commence. He is to see that a reasonable time be given the Saints and friends to get seated before service should commence. He is to see that order obtains throughout the service. He has the right to appoint elders' courts (Rules of Order, page 90) or he can invite the branch to do so. He should seek the counsel and advice of the president of the district and missionary in charge when necessity requires.

He should protect the branch against any unjust action, either by the Saints or the world. If married he should be a kind husband; and if he have children, a kind father. He should not take intoxicants. He

should not be a smoker. He should authenticate all the acts of the branch by his signatures.

He should try to spread the work in the locality or town where the meetings are held. To do this, it would be well for him to get the branch to provide suitable literature, and get the membership to help to distribute it from house to house and talk to the people. This, together with outdoor services, will help to spread the work.

He should encourage his brother officers by asking them to take charge of the meetings, and by asking them to preach.

He should see that all those desiring to be baptized into the church are truly repentant, and have a knowledge of what they are doing before baptism is performed.

When any of the Saints who are sick call for the elders to administer to them, he should see that provision is made for it and that it is attended to.

He should be kind in all his labors in the church, and especially try to encourage and educate the young so that they will be able to take up the work when he lays it down. He must always remember that the work is not his, but God's, and he is only a servant. Therefore he should study to show himself approved before God; and to do this he must learn his duty well and do it.

In conclusion, he must be a gentleman; a humble man, full of love, fearing God rather than man.

CHARLES COUSINS.

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## Of General Interest

### PROTESTANT EPISCOPAL CONTROVERSY.

The proposal to change the present title of the Protestant Episcopal Church to the Holy Catholic Church of America has brought about a sharp controversy among church leaders. The diversity of opinion and the nature of the recent discussion over the attempted change promises something lively at the General Convention of the church to be held in New York City next October.

Doctor William T. Manning, rector of Trinity Church, New York, in a recent sermon in said church, defined his position, as well as the position of many of his fellow churchmen. He is quoted as saying:

This cumbersome and legal title ought to be changed, because it is a modern innovation, because it misrepresents the church and misleads people as to her true character, because it puts the church in the light of a modern denomination instead of in its true light as a part of the ancient, historic Catholic Church, and because so narrow and limited a title is out of harmony with the great name of the church as given in the creed, is a hindrance to our work among the multitudes of many races who are now coming to our country, and as is well known is a most serious barrier to progress in

some of our mission fields. Why should anyone to-day want to fight for the word *Protestant*? It reflects the controversial spirit of a bygone age. We have progressed beyond it. . . . Progress may be resisted for a time, but not permanently. It may not be done in the coming convention. That is a small matter. Most of those who desire to see the change have no wish to see it carried by a small majority. I certainly have no such wish. But I want to see the church advance toward it and the church is advancing toward it. It is certain to come because the truth will have its way.

Reverend G. Monroe Royce, an Episcopal clergyman, represents another class of churchmen. Writing for *The Independent* he says:

Ninety-nine out of every hundred Americans understand the word *Catholic* to apply to one great division of the Christian world, and the word *Protestant* to include others. And therefore, for a small body, an almost insignificant body of clerics in the Episcopal Church, to disregard this universally accepted fact, and insist upon using these words in a different sense, is to cause confusion, create irritation, and hinder the good feeling which has heretofore existed as regards these matters. . . .

Let these hypercritical, fidgety clerics remember, or let some one who knows the history of the Protestant Episcopal Church tell them, of the schism that rent this church asunder in 1873 over questions that never should have been urged. It is really difficult to speak with patience of such a partisan agitation at the very time when the Episcopal Church is asking the whole Christian world, Catholic and Protestant, to cast aside their differences and unite as one brotherhood in presenting the message of the crucified Christ to all mankind. At such a time can Christian ministers or priests—which ever they prefer—find nothing better to do than to throw this apple of discord into the councils of their church?

Professor Bacon is not so sure as is Reverend Royce that American Episcopalians will repudiate the efforts of certain of the clergy to fasten on the church the new title; but he condemns the movement as detrimental to the cause of the Episcopal Church, and as an attempt to return to the despotism of Romanism. We quote:

Unfortunately American democracy and the vaunted American sense of humor have not availed to protect us against a great deal of this in the social world. In fact, both have been notoriously conspicuous by their absence. It remains to be seen whether they will suffice to protect the large majority of self-respecting American Episcopalians from a humiliation which Philips Brooks was wont to declare would compel him to renounce his connection with that body. . . .

It can not be monopolized by any one body of Christians without very grave and very just affront. Multitudes of evangelical Christians, from Sunday to Sunday, make it part of their worship to repeat the ancient creed, older than any of our miserable divisions, whose confession is: "I believe in the Holy Catholic Church, *the communion of saints.*" All of them hope and pray for the day when this ideal will be a reality. Catholicity at the cost of freedom their fathers felt to be bought at too dear a price; but the progressive Protestantism of to-day, especially democratic American Protestantism, looks forward to the time when we shall have Catholicity *with* freedom, an organization of "the body of Christ" not copied after the despotism of imperial Rome but rather after the diversity in unity of our own great Republic. It

hopes and prays for, it heartily believes in and is consecrated to a "Holy Catholic Church of America"; and its faith is the substance of the thing hoped for, the proof of its reality, though not yet seen. These members of the "church invisible" are the living American churchmen of to-day, they who cherish both the continuity and the catholicity of the Christian commonwealth. . . .

The present recrudescence of sectarian zeal covets for itself the title *Catholic* (?) not in the interest of "catholicity," but that it may shut all others out and then be paid zealous court to by them. It seeks to monopolize the common heritage to its own narrowly exclusive use, and in designating itself "The Holy Catholic Church" would implicitly and explicitly deny the sacred name to that "mystical body" of Christ "which is the blessed company of *all* faithful people."

Thomas Nelson Page, the novelist, agreeing with Professor Bacon that the proposed change would mean the Romanization of the American Episcopal Church, urges that representative government and Protestantism—the Protestant principles of the Episcopal Church—have gone hand in hand. In the columns of *The Churchman* he says:

Representative government is the fruit of Protestantism—of Protestantism English and American. Our forefathers gave their lives to both, and at a time when a considerable element of the clergy were against at least the former. I would no more think of permitting a change of name of the church, if I could prevent it, than of the country. Those who advocate changing the name of the church should be warned that they are on more dangerous ground than they are aware of. Their churches are half empty now. They may find them more empty yet before they get through with tinkering. What we request with great firmness is that they keep their hands off the Protestant principle of this church. When the people get ready to change, it will be done, and only then. Meantime they are unsettling their affection not for the church's name but for the church's principles.

The controversy has become much more than a matter of individual opinion. At least four prominent church leaders, one from the High, three from the Low church parties, are said to have suggested a "split" as a possible result of the coming struggle in the General Convention. Copies of resolutions passed by the Christ Episcopal Church, Low, of Poughkeepsie, New York, are being sent to other churches of the same type with the request that they be concurred in. These resolutions read:

Whereas, The movement to change the historic and long-honored name of the Protestant Episcopal Church seems to be assuming menacing proportions;

Resolved, That the rector, wardens, and vestrymen of — Parish unanimously and earnestly protest. We believe that such name as the "American Catholic Church" would subvert the character and integrity of the Protestant Episcopal Church;

That it would unsettle and separate from us many who are earnest and loyal members of the church of our fathers;

That it would disturb with distrust the sympathy that now binds us to other Protestant churches, and which gives promise of at least a spiritual unity of purpose and toleration.

## VACATION BIBLE SCHOOL WORK.

### INDEPENDENCE, MISSOURI.

The close of the six weeks' session of the Daily Vacation Bible School, at the Stone Church, Thursday night, was an occasion of much interest to pupils and teachers, parents, and other friends.

The products of many busy little hands during the past six weeks were put on display and were greatly admired by a throng of visitors. The display was in the building at the rear of the church. It was so crowded that it was difficult to enter.

In the main auditorium, which was also crowded, a program was rendered, a feature of which was a talk to the pupils by George S. Bryant, principal of the Independence High School.

W. E. LaRue was principal of the school, and he had an able corps of assistants in the various departments.

This is the first school of its kind ever held in this city. It was considered quite a success. The total enrollment was three hundred and seventy, and, although the weather has been exceedingly warm all the session, the daily attendance was considerably more than three hundred.—*Independence Examiner*.

### SCRANTON, PENNSYLVANIA.

Over on Luzerne Street, near Twelfth Street, is a vacation school that in attendance surpasses any other in the city. Three hundred children of all ages are enrolled, and the voluntary work of the instructors is sufficiently attractive to draw thither every forenoon these boys and girls who otherwise would probably seek the streets for their playground.

Last summer the same instructors with a few exceptions conducted a similar vacation school in a tent. This year the Reorganized Church of Jesus Christ of Latter Day Saints has opened its edifice for the school.

A visit to the school found the work being conducted by Mr. and Mrs. T. U. Thomas and a corps of teachers, several of whom were mothers from the neighborhood. The sessions have been conducted for the last six weeks, and will close with exercises open to the public this evening.

Other teachers were Mrs. Ettie Coates, Mrs. Mattie Griffiths, Mrs. W. J. Lewis, Mrs. George Jones, Mrs. Ellis Lewis, Mrs. Alice Morris, Mrs. Lizzie Lewis, Miss Anna Lewis, Miss Margaret S. Lewis, Mrs. J. A. Seward.

The youngest children present were babies in the arms of their little sisters, who thus were making of the school a sort of day nursery while they themselves were able to enjoy the privileges afforded.

There were girls and boys of fourteen and even older. The boys of all ages make hammocks, baskets,

inats and balls, while the girls learn to sew and embroider and also make baskets. They were a happy, merry, busy aggregation of little people, who at recreation time played baseball and other games, and during the remainder of the time made of their work, their songs, the story telling and reading, a joyous kind of game.

There were many nationalities represented and a variety of sects. No denominational teaching is given, and the school apparently meets the needs of the community in the vicinity of number 14 school and gives to the restless youngsters wholesome, pleasant interests during their summer holidays.—*Tribune-Republican, August 15.*



### SOCIAL HYGIENE.

In countless other ways also the public school offers the richest possible field for the application of preventive medicine. For illustration, we know that a perfect condition of physical nutrition is of basal importance for a healthy development, but investigations reveal the fact that in the cities of England and America from five to fifteen per cent of the children in the schools are suffering from malnutrition. By "malnutrition" is not meant "starvation" in the ordinary sense of that term. It must be remembered that the child thrives not on what it eats, but on what it can digest. Thousands of children of the economically well-to-do are ill-nourished, because of improperly chosen food, impaired digestive processes, or dental disabilities. So remote a matter as eye-strain is known to cause disturbances of digestion and assimilation. From whatever cause it originates, the existence of a state of malnutrition in a considerable body of our school-children should be a matter of deep national concern. Such children are the fruitful soil where disease, social misery, and crime take root and grow. . . .

We have nearly a million ill-nourished children in the public schools. We can not expect of these children normal progress. If the school does not adapt itself to minister to their special needs it is likely to serve only to speed them on their way to premature death or a life of physical, mental, or moral invalidism. . . .

The difficult problem, however, of securing for every defective child the medical or surgical treatment that his case demands, remains unsolved. The subject may be left with the query whether it is logical to stop with compulsory school attendance and compulsory vaccination. If the child has an inalienable right to an education, does he not also have an equal right to such hygienic, medical, or even surgical attention as will render him most capable of receiving the maximum benefits of the educational treatment? . . . The teaching of personal hygiene

will have to be revolutionized. More time should be given to the subject; it should be freed from some of the unscientific vagaries into which it has fallen, and above all it must be made more concrete and practical.—Lewis M. Terman, in the September number of *The North American Review*.

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### GOVERNMENT PROTECTS MIGRATORY BIRDS.

The Department of Agriculture announces the selection of fifteen experts to advise the Secretary in framing regulations to make the new Federal protection of migratory birds effective. To these men, who will serve without remuneration, will be referred certain questions arising in connection with the tentative regulations recently published by the Department in connection with the act of March 4, which gives the Federal Government jurisdiction over the migratory birds of the United States. . . .

The proposed regulations, in the final adoption of which and in the hearings on which these gentlemen will act in an advisory capacity to the Department, and which do not go into effect before October 1, 1913, are designed to secure the following results:

1. Uniformity in protection of migratory game and insectivorous birds in the several States.
2. Protection of birds in spring while en route to their nesting grounds and while mating.
3. Uniformity in protection of migratory birds at night.
4. Establishment of protected migration routes along three great rivers in the central United States.
5. Complete protection for five years for the smaller shore birds and other species which have become greatly reduced in numbers.
6. Reduction of the open season on migratory game birds, but in most cases not more than twenty-five to fifty per cent.—*Scientific American, July 26, 1913.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "Is Not the Life More Than Meat."

Miss Harrison, in her excellent Study of Child Nature, asks, "As we look abroad over the world, what do we perceive to be the chief cause of the wrecks and ruins, of the wretchedness and misery which lie about us? Why have we on every hand such dwarfed and stunted characters? For what reason do crimes, too polluting to be mentioned save where remedy is sought, poison our moral atmosphere until our great cities become fatal to half the young men and women who come to them? Why do our clergy and other reformers have to labor so hard to attract the hearts of men to what is in itself glorious and beautiful?"

She suggests the answer to her question thus: "Is it not, in a majority of cases, because mankind has not learned to

*subordinate the gratification of physical appetites to rational ends?"* The italics are hers and serve to show us what stress this student of human nature places upon the error of self-gratification in matters of appetite.

This gifted writer asserts that it is the testimony of history that when a nation begins to send far and wide for delicacies and condiments for its markets and tables it begins to become voluptuous and sensual. She associates with "the degenerate days of Rome" their overloaded tables. She suggests that the exercise of the moral will power over bodily appetite is man's greatest safeguard in the hour of temptation.

### The Simplicity of Nature.

Miss Harrison quotes Horace Bushnell as uttering the warning to those having the nurture of children, that they let no stimulation of excess or delicacy disturb the simplicity of nature; that they permit no artificial appetites to be fostered. Her quotation includes his assertion that much of the intemperance in drink has its origin in wrong habits of eating.

She quotes also from that great teacher, Froebel, who says on this subject: "In the early years the child's food is a matter of very great importance. . . . Parents and nurses should ever remember, as underlying every precept in this direction, the following general principle: that simplicity and frugality in food and in other physical needs during the years of childhood enhance man's power of attaining happiness and vigor—true creativeness in every respect. . . . Let the food of the little child be as simple as the circumstances in which the child lives can afford, and let it be given in proportion to his bodily and mental activity."

### A Food Highly Recommended.

The following comes to us recommended by H. W. Wiley, M. D., former head of the United States' Bureau of Chemistry:

"Down on my Virginia farm, where I can get wheat direct from the granary, I prepare it in either of the following ways and find that it provides a breakfast food superior in quality, taste, and nutrition to any other. Two cents' worth will serve a family of six, and a little girl who sits at my table, upon tasting it for the first time, waved her spoon in the air and ecstatically exclaimed, 'Uncle Doc, this is the best breakfast food I ever ate!' An unsolicited testimonial this, from one unspoiled.

"This is the way to make it: Grind a pint of wheat in an ordinary coffee mill, making whole-wheat meal. Mix with four volumes of water and half a teaspoonful of salt and cook as follows: Place the water, boiling hot, in the aluminum bucket of a fireless cooker and stir in the coarsely ground meal slowly, so as to avoid forming lumps. Stir the mass until perfectly smooth, then clamp on the top of the cooking vessel, place the bucket on the stove, and boil for five minutes under the slight pressure that the tight cover affords. Meanwhile heat the two circular stones, which fit into the compartment of the fireless cooker, until water sizzles when dropped upon them. Place one stone at the bottom of the cooker, under the aluminum vessel, and the other on the top. Close the cooker and let the vessel remain over night. The whole-wheat mush is ready for breakfast.

"Another pint of wheat is prepared in much the same way except that it is not ground at all and slightly less water is used. After cooking over night, pour off the water, dry slightly over the fire, and eat with cream and sugar. Pre-

pared in this way the wheat has all the delicacy and tenderness of cooked rice, while the whole wheat meal makes a mush unsurpassed in flavor, quality, and wholesomeness."

One who has not a fireless cooker can cook the whole wheat in a double boiler, as rice is cooked, allowing it four or five hours to cook.

As stated in the beginning, this simple food comes to us with the recommendation of a man who was formerly at the head of the United States' Bureau of Chemistry. His testimony is certainly good, and worthy of our acceptance.

Higher authority than this is the Word of Wisdom, given us by the Lord, not as a command but as his counsel. He who created our bodies and knows perfectly their needs, tells us, in kindness, that he intended the various grains as food for man, but he makes especial mention of wheat as being good for us.

Other foods also are named in the Word of Wisdom, and we are admonished to use them with prudence and thanksgiving. If we use them prudently, we shall never use them to excess, or in unwholesome forms.

### "With Thanksgiving."

"Is not the life more than meat, and the body than raiment?" These were questions asked by the greatest Teacher as he walked among men. We have need to consider his words to-day, for we are living in the time prophesied of by the inspired apostle who predicted that, in the days before the second coming of the Lord from heaven, men should become lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy traitors, heady, high-minded, lovers of pleasures more than lovers of God, etc.

Life is more than the food we eat or the raiment we wear. It has higher purposes and possibilities than merely to pander to the enjoyment of the body. He who thinks chiefly of getting "pleasant bread" to eat, goodly raiment to wear, tinkling sounds to please his ear, objects of beauty to please his eye, is frittering away his life; he is missing the best things life has to give.

Life is given us for the development of the soul. It is given us in which to prepare for a higher life to follow this. "I am come that they might have life, and that they might have it more abundantly," said Christ. This life is intended to be a preparation for the higher and better life; better in the sense that it will be "more abundant."

There is a class of men and women in the world, both in the church and without, who are growing into the more abundant life. They are the wheat in the world's great field. There is a larger class, in both the church and the world, whose thoughts and efforts are mainly given to pleasure seeking. These need to consider the words of the Lord, spoken long ago to the people of Enoch, "If you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and require of you."

This world will fade away. All its beauty and glory are ephemeral and will vanish. In their place there will come the glory that never yet has been "on land or sea." For there shall be a new heaven and a new earth wherein dwelleth righteousness; and the celestial kingdom, whose glory surpasses anything that man's mind can conceive, will come. Where shall place be found for us who have not prepared ourselves for that kingdom, for us who are not congenial there, for us who robe ourselves with fastidious care to enter the parlors of the elite of social life—how shall we present ourselves in that company whom the great God shall gather, if we have not robed ourselves with the things that make for spiritual beauty?

"Unthankful, unholy"—this was part of the prediction of the apostle who described the conditions of the latter days. The Lord tells us he is displeased with those who enjoy his bounty and return him no thanks. The heart that daily offers its sincere thanks to Him who gives the good gifts of life is not a selfish heart. If it be, it can not long remain so, if daily it continues to talk with God and to express its thankfulness. For there will come to it an influence from God that will make it more akin to him, and it will soften and become like his own great heart which is filled with love for all his creatures.

And so the home should not neglect to teach the children to return daily thanks to God, to look to him with reverent and thankful love. "They shall teach their children to pray."

The blessing asked at table with thanks for the daily bread is a prayer that should never be withheld. Every child of the streets knows he ought to thank the person who gives him a trifling thing, a nickel, an apple, or the like. How many children are taught to thank the great Giver of life and all its bounty for his rich benefits?

We can teach children no better thing than to be thankful—thankful to those about them in daily life, and thankful to God who is in heaven now, but who will come to our earth in his own due time to receive to himself those who are like him.

We who would not receive a glass of water at the hands of a friend without thanking him should never sit at our tables and eat or drink without returning our thanks to God.

### Teaching the Children to Return Thanks.

We glean the following suggestions from *The Golden Now*, a paper devoted largely to suggestions concerning the teaching and training of children in their earliest years:

The first lesson of a mother to her infant child, leading up to the returning of thanks at table, was to teach it to be quiet at the time when the brief prayer of thanksgiving was being offered.

A visitor in a certain home was seated at the dining table. The father glanced down the table and then spoke the name of his young son, who immediately asked the blessing in simple, sincere, natural sentences. The next morning, a little daughter of four was called upon and she responded with a little verse of thanksgiving that had been taught her. A few days later, only the visitor, the mother, and baby were present. The baby folded his little hands, the mother murmured the words of thanks, and baby said, "Amen."

In answer to the visitor's inquiry how these results had been accomplished, the mother answered that each of the children had passed through the stages of keeping quiet when the blessing was asked, of adding "Amen" to the petition, of saying a little verse of thanks, the meaning of which had been carefully explained, and lastly of expressing thanks and asking blessing in his own words.

Who can estimate the influence of this habit of expressing gratitude daily to the heavenly Father; this habit of looking to him daily in thanksgiving and love, this habit inculcated so early in life that the children in later life could not remember when it began and would return thanks as naturally as they partook of food and drink?

The habit of being thankful to God! Think what it means!

### Prayer Union.

SUBJECT FOR THE THIRD THURSDAY IN SEPTEMBER.

Our missionaries and missionaries in all places, especially remembering the work among the Lamanites and the mission in Palestine. Also for scattered Israel, that the glad tidings of the gospel may find them all.

Doctrine and Covenants 2: 6. Memory verse 2 Chronicles 7: 14.

#### REQUESTS FOR PRAYERS.

Brother George Elson, of Wayne, Nebraska, asks to be remembered in prayer. He is physically afflicted, and, while he desires relief, he submissively expresses his willingness to yield to God's will; but he seeks comfort, if he may not have healing.

Sister Cassie Sivits, of North Platte, Nebraska, asks prayers for her dear mother, that she may be healed if it be the Lord's will. She is suffering from gall stones and paralysis. Her condition is pitiable and her daughter asks our prayers, as they are shut off from the opportunity of administration.

Sister Morris, of Oskaloosa, Iowa, desires prayers, that she may be relieved of an affliction that is upon her. Her request is sent in by a friend. Let us remember her.

Brother George Davis, of Fitzgerald, Georgia, requests the prayers of the Union in behalf of his wife, who is suffering from an affliction of long standing. The doctors advise an operation, but the results are feared by both husband and wife, and they do not consent. Our prayers are besought for this sister, and Brother Davis asks also that he may be given the health and strength he needs.

And we have a sad letter from one whose name we withhold. She needs physical healing; but, more deeply, she feels the need of the forgiveness of God for wrongdoing. She asks us to pray with all our heart and to have great charity for her, remembering that all are weak. So should we do, for, truly, all are weak and fall short of doing as we should. While those who are suffering physically need and should have our prayers, those who are suffering distress of spirit because of sin have much more the need of our prayers of sympathy and love. That measure of charity which we deal to those who thus suffer will be measured to us again. Let us therefore pray for this sister from our hearts, that peace and the sense of forgiveness may come to her troubled spirit.

## Letter Department

### Passing of a Pioneer.

Elder Thomas S. Brown was a "landmark" of Hemet, California. He attended the reunion with his family and apparently enjoyed his wonted good health, and was staying in his summer cottage in Convention Park for a vacation after reunion. Reunion closed August 10, and on the 16th while at home with his family he was suddenly stricken by heart failure. The funeral was held at the home, Hemet, August 19, and the sermon was preached by Brother Roy F. Slye.

In death his life achieved the accomplishment of his life's effort, which was to bring the gospel before the people of his home town. Brother Brown owned and had frequently given the free use of the city hall for holding meetings. Year after year efforts had been made by him and Brother William Schade, who formerly lived there, to reach the people, but with extremely indifferent results, and it seemed that an audience could not be assembled. But at the death of Brother Brown the Baptists voluntarily gave the use of their fine auditorium, and a congregation of over five hundred of his neighbors and acquaintances from all walks of life, attended the funeral. His word had been the synonym for veracity and dependableness all over that vicinity.

Sister Brown gave Brother Slye only one instruction for the funeral, that was, "Preach the gospel, that is what he would have you do if he could speak," and the gospel is what was preached. The congregation itself was sufficient eulogy

of the man. Rapt attention was accorded the young missionary, and after the close the remark was freely dropped by staid citizens, "How could such a young man know so much Bible?" but the young man said, "They don't know the source of inspiration of our elders."

R. T. COOPER.

### United Order of Enoch.

What is the United Order of Enoch doing? is the question so often asked by many who seemingly are interested in its welfare. Briefly stating some things it has done will suffice for the present.

Of the land purchased south of the courthouse and set out as Summit Addition to the city of Independence, there have been eighty lots fifty by one hundred thirty-eight feet transferred to Saints who desire to make a home in Independence. Fourteen one acre lots have also been sold, which makes a fair showing when we take under consideration the opposition that has been met.

Besides this class of work, a number who were about to lose their investments in other property have been assisted by the order stepping in and helping them to bridge over and get where they could take care of themselves. Is this not helpful and one of the duties of said order? Many worthy people sometimes get into deep water, not intentionally, but when circumstances gather around and close in upon them and they are not able to extricate themselves.

The membership is gradually increasing. This will be helpful in time, though we may not have much to contribute besides our influence for the betterment of our social and financial conditions only thus assisting to create better opportunities for service.

Confidence must be established before we can anticipate doing much in the Lord's way of cooperation. Men in the world and of the world have made a success in cooperating together in their way. Why can not we in the Lord's way? Let us try it and see! We may anticipate failure as long as we go in our own way in trying to cooperate; let us quit it and try the Lord's method.

A. H. PARSONS, *Secretary.*

HAMBURG, IOWA, August 27, 1913.

*Editors Herald:* The late reunion of the Southern Nebraska, and Fremont, Iowa, districts held at Morton's Park, Nebraska City, August 8 to 17, was a success, notwithstanding the excessively dry, hot weather. The preaching and other services were good, not an appointment was a failure. Social services were earnest and spiritual.

Evangalists Frederick A. Smith, of Lamoni, and Charles E. Butterworth, of Dow City, Iowa, were present, and their sermons along the line of the development of saintly character were along the lead, and calculated in their character to enable us to get nearer to God and Zion. The reunion was the more enjoyable because many of those present were living in isolated places, and the religious associations were of the encouraging and uplifting character in the gospel work. Elder W. E. Haden was there part of the time, being engaged elsewhere in his field of labor.

One session was given to the consideration of Graceland College, under the charge of Elder Thomas A. Hougas, one of the trustees of the college. He did the work well. I have met several young people of Western Iowa and some of Nebraska who contemplate attending our college, where they never after have to regret going.

Brother Self baptized three persons during the reunion, one a sister from the Holiness people who had been quite

active among them as an advocate of what she understood, but who was willing to accept additional light.

Elder Haden and I did some labor in June and July at Bartlett. Here, Brother Haden baptized two. We do not think the work is done there. Brethren John Huston and William Eyler and others are looking after the interests of the work there. An interesting Sunday school is maintained at Bartlett. We used the tent there for a season.

We are at present four miles west of Hamburg, Iowa, where Brethren W. E. Haden and C. Constance effected an opening last year, and where a favorable impression toward the work exists. We are having good hearings. We think some here may see the truth and perhaps obey sometime.

Brethren Frank Becksted, Nathan Mortimore, William Gard and others are still holding the fort at Hamburg; and the camp fire still blazes there. Brother Floyd E. Robertson is pushing the work as best he can in Southern Nebraska, and courage is not lacking; Brother Self as president of the district is standing by him. Brother Norman A. Higgins has charge of the work in Nebraska City, and sees that everyone about him does what they may for the cause.

Brother and Sister J. W. Waldsmith still stand gallantly by the banner of Christ, though growing aged; and, though unable to be in the active ministry, they watch with keen interest to aid the work in every way possible to them.

As everybody who knows Brother Haden likes him, we are hoping for further good results in our field of labor, the Fremont District. We hope to be able to report good for other parts of the district as we may be able to visit them. We surely appreciate the kindness of all, so far as we have met them.

The drouth is more severe in this part of the State than two years ago, yet the courage of the people does not wane, and this helps much.

Trusting that Zion prospers, and that the faith of the Saints grows, I am

Hopefully, in bonds,  
C. SCOTT.

#### LEOMINSTER, MASSACHUSETTS.

*Editors Herald:* It has been a long time since I have heard from any of the sisters; I should like to hear from old friends. The days are long and weary.

It has been twenty-eight years since I went out into the beautiful world. Many changes have taken place; we lost our home over a year ago. Life has been a hard struggle. Husband has very poor health, and I sit in my wheel chair by the window waiting for night and for husband; I have no little one to cheer me.

Will some of the sisters give me orders for babies' jackets or booties? I make them when able; am often dependent on what they bring for food. I had to give up my prison work, as my eyes were too weak to do much.

Wishing to be remembered in the prayers of all the sisters and brothers, I am lovingly, your sister,

Mrs. Roy Cowles.

343 LANCASTER STREET.

#### COLTON, CALIFORNIA, August 19, 1913.

*Editors Herald:* I am just home from the Hermosa reunion, where a very pleasant and profitable time was enjoyed. The Saints were made glad, and were cheered and encouraged in the opening prayer meeting Saturday morning because of a communication from our heavenly Father, given through Brother Goodrich, who was in charge of the meeting.

The Lord assured the Saints of his presence with us; and renewed the promise of blessings according to their faithful-

ness and efforts to come up higher by their deportment and their conversation. I did not hear the words when given by the speaker, but I felt the influence of the good Spirit by which they were spoken. A solemn hush fell upon the congregation, and every eye was riveted upon the man of God as he stood with outstretched hand delivering the heavenly message.

In almost every reunion of the Saints there is similar instruction given by the Spirit. But this coming as it did, at the very opening, gave to me, at least, a different impression. Yet I can not clearly explain all that it conveyed to my mind, something like notifying the Saints not to forget that God was a feature of the organization; a bringing of the Saints nearer to him, and he, himself, coming nearer to them, while he plead with them to seek in those gatherings to be godly.

Was it because of that prophetic admonition, or was it because the Saints had made progress in the past year, that there was not so much time given to sea bathing and recreation this year as last? The pervading spirit was of a more quiet and stay-at-home nature. As one elder said, The deportment of the Saints on the grounds was excellent; and he allowed that he was pretty critical.

Three afternoons were given to the auxiliaries, debating on questions of propriety. These were interesting and educational questions, to which each Saint should give sufficient thought to measure them up to the word of God, and the spirit of the gospel, and see where the right is, and then act upon it and trust God for results.

One of these questions was, "Bazaars; are they necessary?" Another was concerning church members going to public dances. And still another was, "Should there be entertainments in the church edifices?" The trend was towards higher ground, and yet there is room for improvement.

I hope next year will develop some such questions as, Is it consistent with the keeping of the Lord's day, and the spirit of the gathering to go in bathing on Sunday, whether morning or afternoon?—that the question may be considered from the point of example. And again, Whereas, it is adverse to the spirit of the occasion, and also shocking to many when assembled at the water's edge to witness the solemn rite of baptism, for brethren to mingle with, or stand in view of the congregation with no other covering than their short bathing suits; therefore, be it resolved that all who are present upon those occasions, should be properly clothed.

Should not Saints have the same regard for modesty and propriety at the ocean as elsewhere? And be a little in advance of the world's people at the beach, as elsewhere? Until these things are observed, the Saints are paying too dear a price for the refreshing sea breeze at our reunions.

Among the good things enjoyed was the spirit of union and harmony manifest. The preaching was said to have been excellent. The cooks performed their part well, for the food was good and there was plenty of it.

Hopefully,

SISTER E. BURTON.

#### NORTH END, SASKATCHEWAN, August 24, 1913.

*Editors Herald:* We wish you to know that the HERALD is appreciated, and to thank you for the assistance you are to us. Many times when we are puzzled over something we turn to your pages for comfort, and seldom fail to find an explanation of those things which have troubled us. This is more especially true since we are called upon to fill the office of teacher. We are trying in our weak way to do our part, both financially and spiritually, but are finding it hard. We believe that if we are faithful all will come right in the end.

Our little branch is surely coming up higher. Of course, as usual, there are some stragglers. We hope some of our friends will make note of our address and write to us.

We came here from Michigan nearly two years ago, and we are well satisfied with the change. We believe that many poor Saints have by coming here not only bettered themselves financially, but have put themselves in a position to assist in spreading the gospel.

When we were at conference, Brother Gillen told us that there was a great work to be done in the Canadian northwest; and truly we can see the time not far away when others will join this little branch, both by letter and by baptism.

Hoping all our friends and brothers will pray for us, we remain, as ever,

Your brother in the one true faith,

J. H. ROCKWOOD.

SCRANTON, PENNSYLVANIA, August 27, 1913.

*Editors Herald:* We take pleasure in writing to the columns of the HERALD again. It is with joy that we take it up, week after week, and find that the work of the Lord has such a warm place in the hearts of people in the different nations of the earth. We have great cause to be thankful to our heavenly Father for the many blessings received from his hand, and feel to say like Job, "I know that my Redeemer liveth."

When we think how the few Saints here have struggled to uphold the work in this place for a number of years past, and then compare the privileges we enjoy at this time, we feel to say that the Lord is caring for his work in this place. The past year has been filled with strenuous efforts for the advancement of the work here. We are well favored with our present pastor. It seems that the whole ambition of his soul is to pilot the work along.

We have been holding street meetings all through the summer, with good interest manifested. Our brother has stood before the people in the power of the Spirit. We hope to see results which will cause added joy to the Saints.

May the time never come when we will be ashamed of Jesus. He endured much for our sakes, and finally gave his life for us. May we so live that when he comes with his people, those who have loved righteousness and truth, we shall be able to unite with them in that happy gathering. I count it joy to be numbered among those who have embraced this latter day work.

We wish to express our gratitude in that we have a little church in which we can worship God. We have felt his hallowed influence many times when we have met together, comforting and strengthening us for future service. May the time soon come, as we have often prayed, when the Lord's will shall be done on earth, as it is done in heaven.

Your brother in the gospel,

WILLIAM DAVIES.

DES MOINES, IOWA, August 29, 1913.

*Editors Herald:* I was called to Perry, Iowa, to preach the funeral sermon of Lewis Franklin Doss, who died very suddenly while trying to board a passenger train to his home from Des Moines last Monday evening. It has been concluded that he died of heart failure on account of hurrying to catch the train, he not having been well for some time previous. It was not thought by anyone, not even by his mother, who was with him that day in the city, that he was so badly afflicted. He was an exemplary young man in many respects, and a believer in the gospel, but had never obeyed it. The large gathering at the home yesterday, to sympathize with the family and listen to the words spoken as a

means of giving comfort to the severely bereaved ones, shows the estimation in which he was held by those among whom he was born and with whom he had associated all his life.

Just three weeks ago last Sunday, the father, William J. Doss, was taken from the embrace of the family, and this young man had stepped into his father's place, and the sudden death has stricken the family a severe blow. But the mother and wife told me last night, "I feel like taking up the work of life anew; but before you came this morning, I thought I never could. God has given me strength to renew the conflict."

At the grave, after I had offered the closing prayer, Sister Doss, with the strength of the Father, knelt at the grave of her son and prayed for the young associates of her son there present, and for herself that she might be fully qualified to be a mother to every boy in need of a mother's advice, and that she might so deport herself that no boy thus in need of a mother's advice should fear to approach her and confide in her. At first her voice was broken, but it was only momentary; it cleared, and without an apparent tremor, she prayed fervently. She arose, took a step to the south where she had so lately laid her husband to rest, and offered a brief prayer that touched the hearts of all present.

The little branch at Perry, Iowa, presided over by Elder Henry H. Hand, is increasing in spirituality, and although the Saints there have passed through very severe trials, they are most of them cheerfully continuing the conflict against Satan and sin.

Brother R. S. Salyards and I began tent meetings at Albia, Iowa, last Sunday, and there is some interest manifest already. The Saints at Hiteman are rendering us considerable help, and the few Saints at Albia are assisting us well. Prejudice exists, but it is kept quite well subdued on account of the upright living of nearly all the Saints there and near there. We have heard nothing but that which is commendatory of the faith from those who have been in attendance at the services.

I am here to assist in arranging for the wife while I am engaged in missionary work; the children are all teaching, which leaves us as we began our married life; hence the necessity of an adjustment accordingly.

Tent meetings begin here to-night in charge of Brethren J. L. Parker and David J. Williams, to continue indefinitely. It is good to see the young men assuming the responsibilities of missionary life. Lord send forth more laborers into the vineyard, but first prepare for the care of those whom thou hast called. I am looking forward for the time to come when every seventy will be actively engaged in the field of missionary work.

In Christ,

J. F. MINTUN.

#### Extracts from Letters.

Rose Davis, Jamestown, Indiana: "The Southern Indiana and Louisville districts reunion held with the Hope Branch near Derby, Indiana, was a decided success, and we feel that much good was accomplished. The prayer meetings were an important feature, the Spirit being felt to a marked degree by all present. Many who could not attend sent in requests for prayers. One dear old brother has since passed over on the other side. Our missionary staff is unusually strong this year. They gave us many fine sermons—food for thought for many days to come. Eleven noble souls were buried with Christ in baptism. Seven children were blessed, and three afflicted ones were administered to. One local Religio was organized, with a charter membership of thirty-three. One of the most pleasing incidents of the reunion was the presentation of the Inspired Translation of the Holy Scriptures by

Elder H. E. Moler, in behalf of the Saints, to Elder J. A. McClain, who accepted with appropriate words and deep feeling."

H. J. Davison, Stockton, California: "The Northern California reunion, with the district conference, Sunday school and Religio conventions, terminated last evening with a fine sermon by associate minister in charge, James E. Kelley. The reunion from beginning to end was exceptionally good. All seemed to depart with the good thought of making the next one still better. The Spirit said in a communication to the Saints that God was pleased with them, and that their growth in spiritual things was more than they themselves realized. The preaching was very fine—spiritual and instructive. Prayer meetings were comforting and edifying. The interest in auxiliary work of all kinds was commendable. There is no dearth of musical talent and ability in this district and some fine numbers were rendered. The joint entertainment program was of a high and refined order. The large tent was beautifully decorated and well filled."

F. Edgworth, Ipswich, Queensland, Australia: "Brother J. W. Baker, president of Brisbane Branch, was with us Sunday, June 22, and sacrament meeting was held at which he blessed one of our little ones. The occasion of his coming was looked forward to with anticipation and was thoroughly enjoyed by all. It seemed that the Evil One had determined that this meeting should not be held, but we finally prevailed. The Spirit of God was in our midst and even the children were subdued by its softening and quieting influence. Not one single disturbing element was permitted to hinder. The ordinance of blessing and the administering of the sacrament were explained by Brother Baker to the nonmembers present. The meeting was enjoyable indeed. We trust that this may be a good beginning of many profitable meetings to be held in this city."

A. E. Warr, McKenzie, Alabama; "The Alabama district reunion was held at Pleasant Hill, near McKenzie, August 8 to 18. During this reunion we have been strengthened. The grand sermons preached, the fervent prayers offered, and the abiding testimonies borne bid us onward, ever onward. Of the missionary force F. M. Slover, I. M. Smith, Swen Swenson, Hale W. Smith, A. G. Miller, and the writer were present. One Woman's Auxiliary meeting, one elders' quorum meeting, and the district conference were held. Eight were baptized, and eight children were blessed."

Thomas W. Williams, Los Angeles, California: "Everybody seemed to think the reunion was the best ever held in the district. In the point of numbers it was up to the standard. The sermons which I heard were excellent. Many thought that Brother James Kelley carried off the honors in this direction. Be that as it may, it is clearly evident that "Jim," as we are wont to call him, won his way into the hearts and affections of nearly everybody. His unassuming simplicity, the entire absence of austerity or superiority, will give him prestige and power among men. Brother F. M. Sheehy delivered an excellent sermon the last Sunday of the reunion. Brethren Slye, Goodrich, Wixom and many others did yeoman service in the exercises of the reunion."

W. R. Armstrong, Manchester, England: "Our conference passed off well. The Sunday gatherings were well attended and we have reason to believe that much good was done. The ministrations of our brother, U. W. Greene, were greatly appreciated, and regrets were expressed that his stay was so short. When will he come again? I heard some ask. That is the sort of teaching we want, another would say; and, We would have liked a week's services in our branch, came from

another. This in no way reflects upon the splendid work of our good Bishop May, nor on that of our little mission president, the worker. Brother Greene was in our home eleven days, and I can truly say that Sister Armstrong and I have missed his manly, godly presence since his departure. Our prayer is that our heavenly Father will bless him and our Brother Koehler and wife who accompany him, along with Brother Rees, who is patiently awaiting their arrival."

## News from Missions

### Wisconsin.

I am still in the army of the Lord and serving duty on the picket line part of the time. And while not really tired of duty, yet I would be glad to see the war close and the great millennium begin.

This year finds me in mission work in Wisconsin, the State where my boyhood days were spent, and where my early experiences in the church and in mission work began. And I am glad to note that the gospel seed, whether sown here in the hills of Western Wisconsin, or in the beautiful prairies of other States, bears equally as good harvest. In fact, we often find the best of souls in places where we had not thought to find them.

It has been a very warm summer here, and we shall be glad to welcome autumn days, with their mellow, golden sunshine; cool, refreshing breezes, and leaves of many delicate colors.

Which is more pleasant, springtime with its balmy sunshine and opening leaves and flowers, or autumn with its golden harvest? Which is more pleasant, youth with its buoyant, cheerful spirit, or the declining years of life, with their harvest of mature experience? If we think carefully we should find that in nature as in life all seasons have their ripened fruit as well as missions to perform.

My home is still at Clitherall, Minnesota, where my wife and three small boys look after our affairs. We have lived there for the past seven years, since moving from North Dakota, where we had lived the most of six years on one of Uncle Sam's government homesteads. My wife, though a very good Canadian, stood well by her post in holding down an American homestead, while I was away most of the time in mission work.

I have labored most of the year thus far in Wisconsin, visiting Chetek, Spring Valley, Rock Elm and Porcupine. I am now at the latter place, expecting to depart next week for other fields.

I will be sorry to depart from such a pleasant branch of Saints. Though the ways here are not always smooth (the roads from place to place), as many of the missionaries who have labored here in the past may testify, yet one seldom labors where he feels that his efforts are more appreciated. On visiting here again this year after thirteen years of absence, I was sorry to notice that many earnest ones have been taken from the ranks. Some have moved to other fields of labor, and some have been taken by the Great Master to the beautiful scenes of paradise, to carry on missions for him there. However, we are glad to see that the little vine planted here many years ago by Brethren H. P. Curtis and C. H. Burr has continued to grow, and is still bearing fruit to the Master's praise.

During the latter part of June I worked on the Saints' reunion buildings at Chetek, and later remained through the reunion held there. The new auditorium building and dining hall located in the pine grove on the shore of Lake Chetek, and at the edge of the city, makes a fine place to hold re-

reunions. There is probably no better location in the missions of the church. The efforts of some in securing such a pleasant place are commendable. We hope the Lord may bless its use to the good of his Saints.

In passing through Minneapolis not long ago I enjoyed a short stay there. Brother Charles Lundeen, who has long been a faithful worker there, is still helping to keep the campfire burning, and the good work seems to be moving on in that city. The Saints will soon have their church there paid for, and ready to be dedicated. Some of the families of the Saints are locating nearer the church, so as to be better able to attend the services—a splendid plan.

I have been greatly blessed of the Master most of the time the past few months in presenting the gospel story. I have enjoyed the efforts, though I find that my nervous system will not stand what it has in former years. I have a kindly remembrance of the Saints of my former fields of labor and will long remember their kindness to me.

Ever hoping the Master may hasten his work, and help us all in his service, I am,

Your brother in Christ,  
L. HOUGHTON.

### Idaho.

After reading the church papers, and seeing letters from others of the missionary force, I thought that perhaps some would like to know how we are getting along out in this part of the world. Up to the present writing missionaries are very scarce, as Brother Madden and myself are the only ones in the State that I know of. I am by myself, and have been ever since I came here.

I left home, the 6th of June, stopping off on my way in Eastern Colorado for a couple of days, visiting some Saints whom I labored among last year. After taking train there, the first stop of import was at Salt Lake City, Utah. Missing one train there, I stopped over about ten hours. Of course I was curious to see the sights of that wonderful city. The first place I went to see was the temple and tabernacle.

While looking at the buildings, the guide handed me a card, on the back of which I noticed, Articles of Faith. Glancing over these articles I noticed right at the bottom of the card the following: "We believe in being honest, true, chaste, benevolent, virtuous," etc. While walking along I asked our guide if there was any difference between the Mormon Church and the church back East, calling themselves the Reorganized Church. He answered that there was all the difference in the world. I was made to wonder why it was that their missionaries tell the people, back East, that we are all the same. And as their men sent from Salt Lake and one in Salt Lake (the guide) did not tell the same story, I was made to realize that some one was not living up to the articles of faith, as quoted above. I was also made to understand how Elder Woodruff came to say: "We have more stealing, more lying, more swearing in one year than there should have been in a thousand." (*Journal of Discourses*, vol. 4, p. 97.) Although having to work among the Mormons, we are trying to sound the Old Jerusalem gospel the best we know how.

From Salt Lake, we wended our way to Weiser, Idaho. We reached there just in time to hear Brother Madden dispensing the truth to a nice audience, who had gathered to the district tent, brought there for the reunion, which had started on the 10th of June. Brother Anderson arrived the next day, and for over a week we enjoyed ourselves together the best way. The reunion was a success from start to finish. I think that everybody left with a determination to meet again next year. There are only four branches in the State at the pres-

ent time. But there are quite a number of scattered members.

It is a hard matter to get these Mormons out to hear you, because they expect an exposure of Mormonism from our men. I think that we ought to try and show them that we have something better than they have, and not be continually digging at them. I don't believe that does a great deal of good. The gospel of Jesus Christ is enough if only used in the right way. We have found some honest-hearted souls since we have been here, and have felt well in teaching them the angel's message. I expect to go from here to Pocatello to meet my collaborer, Brother Fike.

My field address is Minidoka, Idaho; box 58.

In closing I will say that I feel well in the work, and hope to keep on doing all the good I can. I am, your brother in Christ,  
H. E. WINEGAR.

### Seattle and British Columbia.

We have just closed the semiannual conference and joint reunion of the Seattle and British Columbia and Portland districts. We had a normal conference; and when I say it was a quiet and spiritual one you will conclude that all of our conferences are quiet and spiritual, which is correct.

A prominent feature of the conference was the dedication of the church at Centralia, Washington. When we consider that only two years ago the branch was organized (by the writer and Brother George W. Thorburn) with thirty-five members, and now there are over sixty enrolled, with a church clear of debt, it speaks volumes for the efforts there. We might specialize on some names but it would involve most all of the branch, for the Saints at Centralia are indeed a working unit. But we will say that in this case as in many others, the sisters were the ones to take the initial step.

I only hope that as a church we may be able to trust in God more than we have; then we will succeed in every undertaking for good. But how prone we are to overlook the fact that this is a day of sacrifice. Do not let your minds be directed to your finances only, for this is not the only connection in which we are called upon to sacrifice. We must abandon everything that minimizes our service to God.

I wish to appeal especially to the Saints of the Seattle and British Columbia District. How many read the article of the Presiding Bishop relative to the indebtedness of the church? Let us make a special sacrifice of something that would require one dollar if we purchased it, and by denying ourselves send the amount to either the Bishop, or to the undersigned as his agent. Do not read this and think that you are not responsible for your portion of this debt, for you are responsible, morally.

Now another thought. The question has been asked of me, in paying off a contract, paying for a home, for instance, do I owe tithing on a thing that is not mine? If you have made a ten dollar payment on it you owe the Lord one dollar; and so on with each successive payment until the whole is paid; and when you have made the last payment after this manner you will have observed the commandment, Owe no man anything.

To those who have the responsibilities of presiding over Sunday school or Religio, let prayer be the factor of your success, for it is the fulcrum that lifts the load of doubt or fear. Let us remember that this work demands our best effort and ability. Remember that there are those with five talents, others with three, and still others with one. We are expected to use what we have been intrusted with, and Jesus says, To him who continues to receive I will continue to give.

WILLIAM JOHNSON.

## Miscellaneous Department

### Conference Notices.

Northeastern Kansas District will meet in conference at Blue Rapids, Kansas, at 11 a. m., September 20, 1913. It is desired that all branch presidents be present. All reports should be mailed to the secretary promptly. Frank G. Hedrick, president.

Southern Wisconsin district conference will convene at Madison, Wisconsin, September 27 and 28. Branch and ministerial reports may be sent to E. J. Goodenough, 930 Johnson Street, Madison, Wisconsin. All branch officers are requested to report to this conference. J. F. Curtis, W. A. McDowell, and Daniel Macgregor have promised to be with us, as also have the local force. We trust that the Saints will make especial effort to attend this conference. All who come will be provided for. E. J. Goodenough, president.

Eastern Iowa district conference will convene at Fulton, Iowa, October 4 and 5, 1913. Send all reports to John Heide, Fulton, Iowa. Trains will be met at the depot Friday and until Saturday noon. Those coming any other time must notify Brother Heide. C. G. Dykes, president.

Tennessee district conference will convene at Swindles, four miles west of Mansfield, Tennessee, Saturday, October 4, 1913, at 10.45 a. m. Branch presidents should have reports in on time. Send all reports to district secretary. Those coming on train will get off at Mansfield, Tennessee. Notify Erwin Atkins, Hollow Rock, Tennessee, R. F. D. 1. S. E. Dickson, secretary.

Eastern Maine District will convene in conference at the new Saints' church at Jonesport, September 27 and 28. Let all who can possibly attend do so, and meet our new missionary in charge, Paul M. Hanson. The Saints of Jonesport will welcome all who desire to attend. W. E. Rogers, president; Newman M. Wilson, secretary.

Pottawattamie district conference will meet at Crescent, Iowa, at 10.30 a. m., Saturday, September 27. Please send all papers to go before the conference to the secretary on or before September 23.

Kirtland district conference will be held with the Baldwin Branch, New Hamburg, Pennsylvania, October 11 and 12, 1913. Sunday school and Religio conventions will be held October 10. The time will be devoted largely to worship and educational work. Take the Erie or E. & P. R. R. to Transfer, Pennsylvania, from which place visitors will be conveyed by wagons and carriages to the church at New Hamburg. Martin Ahlstrom, secretary.

Western Michigan District will meet in conference at South Boardman, Michigan, October 4 and 5, services in Saints' church, visitors entertained without charge. Secretaries please report early. Branch presidents, please send reports to district president September 30. The conventions will be held the day previous. H. A. Doty, clerk.

Massachusetts district conference will convene at Providence, Rhode Island, October 4, 1913, at 3 p. m. Statistical and ministerial reports should be in the hands of the secretary at least ten days before conference. The district Sunday school and Religio associations are requested to report, also the quorums of priests, teachers, and deacons. Address all matter for conference to district clerk, W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.

### Addresses.

A. B. Phillips, Box 701, Fall River, Massachusetts.

### Change of Address.

Frederick Adam, bishop's agent, Southern California, from Los Angeles to Tropic, California. Send all communications to Tropic.  
37-4t

FREDERICK ADAM.

### Notice of Silence.

*To All Whom It May Concern:* W. J. Robinson, of the Lowell Branch, Arkansas, has this day been silenced, for apostasy, also preaching false doctrine, speaking disrespectfully of the leading men of the church, and denying the Book of Covenants.

T. W. CHATBURN,  
President Spring River District.

AUGUST, 30, 1913.

### Notice to High Priests.

*To the Quorum of High Priests; Greeting:* After unavoidable hindrances, the 1913 High Priests' Annual has been mailed to the latest post-office address of each member. If any have failed to receive his copy and will inform me, another will be sent.

### CORRECTIONS.

Page 11, line four, the word "July," should read "Julia."  
Page 20, line nineteen, add the letter "s" to the word "remark."

Page 23, line seven, the word "thinks" should read "thanks."

In the roster, page thirty-five, the name, Frederick B. Blair, number 6, should follow the name of Amos Berve.

Your fellow servant,

ROBT. M. ELVIN, Secretary.

LAMONI, IOWA, September 3, 1913.

### Notice to Subscribers.

The publishing of the *Religio Quarterly* has been transferred from the Ensign Publishing House, Independence, Missouri, to the Herald Publishing House, Lamoni, Iowa. All business pertaining to this publication after the appearance of this notice should be addressed to the Herald Publishing House, Lamoni, Iowa.

J. A. GUNSOLLEY, President,  
For Executive Committee.

### Notice to Saskatchewan Saints.

*To the Scattered Saints of Saskatchewan District; Greeting:* Having been elected superintendent of Home Class Department of Religio, I take this means of reaching you, and ask you to send me your name and address if you wish to take up this work. I will then send you instructions and supplies. Let us all arouse ourselves; improve our opportunities, and work while it is yet day.

Let us be found among the "wise virgins." One way to do this is by studying the Religio lessons, even though we do live miles and miles from any other Saint. God will be near to bless if we but put forth an effort.

Hoping to hear from everyone, I remain,

Your sister in the gospel,

MRS. S. W. NELSON.

HILL HALL, SASKATCHEWAN, August 25, 1913.

### Notice of Appointment.

With the consent of the First Presidency and Presiding Bishopric, Elder Charles N. Burtch has been appointed to labor in the Northern Michigan District for the remainder of the conference year.

J. F. CURRIS,  
Minister in General Charge.

### Died.

FUQUA.—Robert Franklin Fuqua was born at Grenola, Kansas, July 25, 1879; died at Weatherford, Oklahoma, August 24, 1913, of typhoid fever. Deceased, with his parents, moved to Oklahoma in 1895. He joined the Congregational Church at Alpha, Oklahoma, in 1897, and in October, 1911, united with the Reorganized Latter Day Saint Church at Seiling, Oklahoma, baptized by Hubert Case. He married Olive Janet Dertrick at Hobart, Oklahoma, March 8, 1903. A son was born to them, who, with his companion, father, two brothers, sister, and other relatives survive him. He was valiant in testimony and faithful in service. Funeral at Weatherford, sermon by H. F. Durfey.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

WALTON.—Charles Walton was born at Long Compton, County of Warwick, England, March 23, 1848; died June 6, 1913, of cancer. He was baptized September 2, 1883, at Birmingham, by Thomas Taylor. Funeral in Saints' chapel, Priestley Road, June 11, conducted by W. H. Greenwood, J. E. Meredith in charge. Interment in Brandwood cemetery.

MCINTYRE.—Lewis Elmer McIntyre was born at Moorhead, Iowa, August 8, 1889, died at Omaha, Nebraska, July 2, 1913. He was baptized September 8, 1906, at Moorhead, Iowa, by G. H. Shere. Lewis was reared and educated in Moorhead. The past four years he had worked in Kansas City and Omaha, being at the time of his death employed in the latter city. He was injured while riding his motorcycle, colliding with a motor truck. He passed away that evening, not regaining consciousness. He leaves mother, four brothers, a host of other relatives and friends. Funeral sermon by J. M. Baker, of Des Moines, interment in Moorhead cemetery.

INSLEE.—Earl William Inslee was born at South Boardman, Michigan, March 17, 1896, died August 11, 1913, at Seattle, Washington. Brother Earl's death came as a great shock to his parents and friends. He was only confined to his bed about one week. He died of acute Bright's disease. Earl was a bright young man, always cheerful, and capable of doing his part toward making life a success. He was baptized at the age of twelve years. It is another one of the great mysteries of this life, one coming into the period of promise to be cut off with so little warning. Sermon by William Johnson.

HOLMES.—Sister Hattie E. Holmes, wife of Brother Thomas Holmes, of Roslyn, Washington, had been a sufferer for some time, but not so that it caused alarm until a short time before her death. Sister Holmes was a woman of few words, but a Saint indeed, bearing with wonderful fortitude her trials in life. She was born at Salem, Indiana. She married Thomas S. Holmes November 26, 1887. She was baptized June 2, 1895; died July 19, 1913, leaving husband and five children. Sermon by William Johnson, T. C. Kelley assisting.

WILLEY.—Louise, daughter of Roscoe and Lily Willey, was born at Lamoni, Iowa, November 23, 1910, and died August 16, 1913. The funeral was held from the home in Lamoni, John Smith in charge, sermon by Elbert A. Smith. The most profound sympathy of the entire community of the Saints is felt for Brother and Sister Willey in the severe loss of their dearly beloved child.

HAYER.—Charles Hayer was born July 20, 1861, at Mission, LaSalle County, Illinois, passed from this life September 1, 1913, at Holden, Missouri, of cancer. Deceased was baptized at Eagle Grove, Iowa, October 20, 1890, by J. S. Roth; was ordained a deacon at Holden, Missouri, February 9, 1913.

He lived in harmony with the moral precepts of the restored gospel. He was survived by his companion, three brothers, two sisters. Services were held at Holden, Missouri, conducted by Richard Bullard. The body was brought to Lamoni, Iowa, where services were conducted; sermon by J. F. Garver, John Smith in charge. Interment in Rose Hill Cemetery.

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, SEPTEMBER 17, 1913

NUMBER 38

## Editorial

### A HERO.

#### A SOLDIER FALLEN AT HIS POST.

By letter from the islands of the sea we learn that another hero in the gospel warfare, a soldier of the cross, Elder Charles H. Lake, has fallen in the field at his post. When Brother Lake bade the Senior Editor good-bye it was with the understanding, expressed by himself, that he probably should not live long and that he might as well employ the life remaining in performing duties imposed upon him by the call of the Master. We coincided with his expression and bade him good-bye, fully believing that his anticipations might be realized. That there is heroism, and that of the noblest kind, shown in the example of Brother Lake is clear. He went to his post of duty without hesitation, with a full knowledge of his infirmities of body and his liability to fall at his post.

He was uncomplaining, so far as we have heard, and not only willing but anxious to do what he could, and did it with cheerfulness. We can very certainly accord to Brother Lake the meed of a soldier's praise and cherish his memory as we do that of those who have gone before under similar conditions. His death leaves but one representative of his family, his father, John H. Lake, who is passing the closing days of his life at Kirtland, Ohio.

Of such material are the soldiers of the cross.

### A VISIT TO NAUVOO AND THE REUNION AT MONTROSE.

It was the privilege of the Junior Editor to attend the reunion held at Montrose, Iowa, a reunion which is interesting to our people, owing to its close proximity to the old city of Nauvoo, which lies directly across the Mississippi River from Montrose. We reached the camp ground in the evening of the opening day, stopping en route at Burlington, the scene of a former pastorate of about three and one half years, where we occupied the pulpit Thursday evening, on the kind invitation of Brother O. R. Miller, pastor of the branch at that place.

The reunion at Montrose was quite educational and spiritual, though owing to some features not necessary to mention here, the meetings did not develop the full spiritual power that we thought might otherwise have been enjoyed. Still we have no complaint to make, and feel that considerable good was done, both to Saints and nonmembers who were in attendance. The people of Montrose seemed very favorably impressed by the conduct of the Saints, and some of them were heard to say that our people were the most orderly and circumspect in language and conduct of any people that had ever met in the city. They paid a particularly high compliment to our young people, which we feel was merited.

The writer was associated with Brother J. F. Curtis, Brethren C. G. Dykes, Charles E. Harpe, and Joseph Reed, in the presidency of the reunion. Our association in that regard was very pleasant and congenial. Never in our experience thus far in attending church reunions or gatherings has the question of precedence and superior authority obtruded itself in any disagreeable way. Everywhere we have found the brethren willing to observe the old injunction and prefer one another in righteousness and have joined with them in that spirit.

Probably the general reader, especially if he has visited Nauvoo, will be interested in conditions in the city of Nauvoo, particularly as they effect the historic church buildings located at that place. The three buildings still standing of greatest interest to us are the Old Homestead, first used, we understand, as a blockhouse and a station for an Indian agency, and later purchased and occupied by the Prophet Joseph and his wife Emma, as their first home in the city of Nauvoo. This old building still stands, but is in a poor state of preservation, and is not occupied. It stands upon the lot occupied by the graves of Emma Smith and the two Martyrs, fronting the Mississippi River. Just across the street from this building is the Nauvoo House, which was in course of construction at the time of the martyrdom. At a later date a part of it was finished and is in a pretty good state of preservation. The old lines of the foundation wall indicate the size that

the structure was originally intended to be. The lot on which this building stands also runs down to the water front. Directly back of the Nauvoo House from the river stands the old Mansion House, which was occupied by Joseph Smith and his family at the time of his death. This building was later occupied by the families of Alexander and David H. Smith, and to the writer has the peculiar interest that attaches to one's birthplace.

We improved the opportunity to visit Nauvoo on several different occasions. About eighty-two went over in one party which was "personally conducted" by Brother Heman C. Smith, who delivered interesting lectures at the various places of historical interest. The monument committee also met in Nauvoo, the writer acting in the stead of Brother Frederick M. Smith, as a member of the committee, and being chosen temporary chairman. This is the committee on the erection of a monument to the Martyrs. The members present were E. L. Kelley, Heman C. Smith, F. A. Smith, and George P. Lambert.

The building of the Keokuk dam has raised the water at Nauvoo about six feet, and when their full power is developed it will probably be raised another five or six feet. A part of our business was to consider methods of protecting church property against the encroachments of the water. When we were there the water stood about one half way up the bank between the old water line and the corner of the basement of the Nauvoo House. The old stone wall that ran down from the Nauvoo House to the foot of Main Street, some portions of which were still standing at our last visit there, is quite a distance out in the water and submerged several feet. The big elm trees that formerly stood along the bank below the Old Homestead are now standing in four or five feet of water and the most of them have died as a result. The water line at present comes up just about to the foot of the fine old oak tree just below the Nauvoo House. If the stage of water is raised another five or six feet it will bring it up about to the foot of the basement wall of the Nauvoo House. So it was decided to put in a concrete wall fronting this property and also the property of the Old Homestead, these walls to be about ten feet high and to be graded in behind with dirt so as to form a level lawn in front of the buildings or sufficiently high to be above the high water mark.

It is said that the stage of water can be kept about uniform the year round, as they are prepared to handle any flood that may come and still keep the water line about uniform. If necessary, gates can be opened to get rid of the surplus water.

The water will not come up on the Old Homestead property enough to injure the graves, even if no wall is constructed. We estimated that the graves

stand about six or eight feet above the highest water mark to which there is any danger of the river coming.

The timber has been cleared away on all of the islands between Montrose and Nauvoo and they are practically submerged. There is just a little fringe of undergrowth projecting above the water, indicating where they were located, and when the water is raised still higher this will be entirely obliterated. There is no current left in the stream at Nauvoo, and in fact very little as far up even as Burlington. The result is a wide and long body of water without current which has been named Lake Cooper, in honor of the engineer in charge of the construction of the dam. This sheet of water is very beautiful, especially for some miles just above Keokuk. But to our mind the changes have not improved the appearance of things at Bluff Park and Nauvoo. The islands were formerly a very beautiful feature of the landscape; and again, the raise of water gives the appearance of reducing the elevation of the city of Nauvoo and also Bluff Park, so that they do not appear to such advantage as formerly.

Montrose itself has been somewhat improved in appearance, as it was necessary to tear down the row of brick buildings, including store buildings, and the old hotel which formerly stood along the river bank. The point where they stood is now well out in the river. The railroad and the depot were moved quite a distance back on the bank. The river front was covered with crushed rock, making a fine, wide landing place or beach about a block in length and fifty feet or more in width, so the little town presents a very tidy appearance at present. With the old hotel went the old, disreputable saloons, and though others have taken their place, they are said to be more "respectable," if indeed it is possible for a saloon to in any sense claim the term of respectability.

On former occasions we have been made very melancholy when visiting Nauvoo, and have thought a great deal about the scenes of the past, the experiences and sufferings of our fathers and mothers in Israel in that strange city, and have suffered a great deal in spirit as a consequence. But we have reached the conclusion that this is useless; and now when we visit the city we do so with a determination to exclude the past to an extent and look forward to that which the future may hold, trying to acquire, or at least to pretend to acquire a callousness of feeling that will make such a visit bearable, if not enjoyable.

Numbers of the ministry were present at this reunion and did excellent service; but as their names will probably appear in the regular report we will not attempt to make a list of them here. This re-

union represents three districts, Nauvoo, Kewanee, and Eastern Iowa. It is proposed to hold the next meeting in the city of Nauvoo, providing the committee can make suitable arrangements and shall so decide.

E. A. S.

### THE ONE THING NEEDFUL.

The following, taken from the *Outlook* for August 9, appears in the editorial columns of said issue under the above caption. We reproduce it here as an expression of this leading magazine with reference to the first duty or calling of every man and of the certain and overruling providence of God. The sentiment is strikingly in accord with one of the basic principles upon which our church superstructure is reared, which principle we find expressed in the language of the great Master, "Not my will, but thine, be done,"—the losing of self in the expression of God's purposes through service.

The perversity of our human ways is beyond comprehension. We certainly often seem to act as if we liked to be troubled, as if we enjoyed harassing our spirits with problems and difficulties. For we need almost never do so. There is one sure and simple, immediate way out of all questions that ever arise; there is one answer that might anticipate all questions; there is one absolute standard for the testing and governing of every life; and that is—the will of God. But we, for the most part, will have none of it. We have deliberately invented artificial standards of our own, and have set a variety of small ends up over against the one sufficient end, and have thereby brought dire confusion and pain upon ourselves.

No one can ever fulfill an artificial end. The true end—patient, long-suffering, absolutely inflexible—turns and over-turns, until, out of a thousand mischances, it at last sees its way clear to a consummation which was inevitable from the beginning. We can not avoid it, but we can delay it—pitifully for ourselves.

The chief trouble seems to be that we have deluded ourselves with the notion that the will of God is hostile to our happiness. "Thy will be done" is seldom spoken with joyful expectation, but is breathed low in resignation. God must have need of all his patience when he hears us pray.

As if God's will could ever be to work anything but the fullest development, and therefore the fullest blessedness, of his creation! Why did he make us at all? To accomplish some beautiful cosmic purpose. Each little part was perfectly planned to complete the whole, and every atom might know universal beatitude if it were obedient. Not a human soul of us but understands that particular personal happiness hurts more than it soothes. When great joy comes our way, our finiteness oppresses us, we fret against the barriers of our so circumscribed capacity; and all too often we greet the fulfillment of our dreams with tears instead of songs.

Nor is the universal happiness all there is to the matter—though that is enough. Each individual finds his own immediate, temporal gratification only in the will of God. He may think that this can not be so, he may strive feverishly to attain some end that he has devised for himself; his efforts will result in restless misery. Whereas, if he listens, watches, and obeys, he will from minute to minute take the sure path to his own in the world, and only his own can ever receive him or mean anything to him.

Yet it is not always a simple matter—this reading of the will of God. With the best intentions in the world, the most sincere people are often perplexed to understand what they should do next. Perhaps we have all blunted our perceptions by long disobedience; or perhaps heaven thinks that a certain amount of perplexity is good for us. At any rate, we are sometimes put to it to take our bearings; we have to plead and agonize for a beacon light. When God withholds himself, there is nothing to do but wait.

But there are certain indications in our own hearts which may convict us of sin or of righteousness. Great restlessness generally means that something is wrong, that we are pulling against God, resisting his touch. "In his will is our peace"; never spoke poet more truly and profoundly than Dante in those quiet words, "Be still, and know that I am God"—there again is an absolute, eternal and comprehensive admonition. Be still! For this purpose the churches wait, with their open doors and their dim and holy silence. One has but to enter and kneel and wait, giving himself over, letting himself go, resigning his own conscious and unconscious will, utterly abandoning it; and by and by he will see again the "quiet face of God" looking down upon him, and he will be safe once more.

It has been truly said somewhere that a man never really possesses anything until he has abandoned it to heaven, honestly letting it go, and heaven has then surprised him by giving it back to him. With only a few treasures among the many which we clutch and relinquish will heaven ever reward us thus; but they are the only things worth having, they are the inalienable possessions of our souls.

It is strange that we do not realize this. A good for which we must scheme and strive, over the precariousness of which we must hold our breath, is not solidly good at all; it is a transient vexation. The real goods of life are as surely ours as the dawn; there is no escaping them.

Therefore, from all this, it follows that the one thing needful for any human being to know is the will of God. There lies our duty and our deep content. There lies our only chance of making our existence at all worth while; there lies the significance and salvation of the universe. The kingdom will come as soon as the will is done. Let us not thwart it.

It should be remembered that while our unreserved service is required, yet in this self-losing we are not to surrender our individuality. Rather is our individuality dignified—wholly in rapport with the great purposes of God, we are enlarged and ennobled until finally we stand in the presence of the Father and as companions of deity. J. F. GARVER.

### OPEN LETTER TO BRANCH PRESIDENTS.

*To Branch Presidents:* The office of branch president will be found by one who fills it properly to be something more than a sinecure. There is much hard work connected with it. If this were generally understood we would see less of that which should not exist among us, viz, office seeking for what honor there may be attached thereto.

To be a good branch president means more than attending to duties when they come up for attention, such as administering to the sick on call or sending others when you can not go, preaching Sunday morn-

ing or appointing some one else, presiding over prayer meetings, etc., when held. These duties must be attended to, of course, when they come up for attention; but they should be anticipated. Besides these there are many other things which must receive your careful and prayerful thought and attention.

Let us indicate some of these things by asking some questions: What is the spiritual condition of your branch? How do you know? Are all the members of your branch attending meetings regularly? If not, why not? Do you know? Are all the members in good spiritual condition? If not, why? Are there those who are bowed down with grief? If so, have you as president of the flock tried to comfort and console? Are there any backsliders? If so, are you helping them? Are all those holding the priesthood active? If not, why not? Do you know? Have you planned work for them? Do they need your help to plan? Are there unwisely zealous ones who need holding in check? Are you tactful enough to utilize such zeal?

And so we might go on. But let me emphasize one point: Are you holding regular and frequent priesthood meetings? If not, do so. And if you are at a loss to know how, consult the missionary in charge at once, and get his help; or the district president; or better still, both of them. By all means, develop some good, lively, priesthood meetings, and get all those holding the priesthood to work. Then note the improved condition of the branch.

Then tell us about it.

Yours fraternally,  
FREDERICK M. SMITH.

#### NOTES AND COMMENTS.

**IMPROVEMENTS AT NAUVOO.**—In the *Nauvoo Rustler* for September 2 we find a communication from Elder Heman C. Smith with reference to the proposed improvement of the church property at Nauvoo, Illinois, known to our people as the Homestead, and the Nauvoo House. Brother Smith says:

Your readers may be interested to know that the committee on erection of a monument to Joseph and Hyrum Smith met at the foot of Main Street in Nauvoo, on Tuesday, August 29, and resolved to clean up the grounds and put in retaining walls along the water line on the east half of the old homestead property and the west half of the river-side Mansion property, and to place a strong iron fence around the east half of the block where the graves are located; this work to be done preparatory to the erection of the monument. Elder George P. Lambert was placed in charge of these improvements.

**LITTLE SIOUX SAINTS GENEROUS.**—The *Harrison County News* for August 27 in making reference to the Little Sioux district reunion, held at Magnolia,

Iowa, and having on the closing day, August 24, according to the *News*, an attendance of four thousand, says:

Toward the close of the Latter Day Saints' reunion, Bishop E. L. Kelley, of Independence, Missouri, in charge of the finances of the church, asked the Little Sioux District to pay \$2,460 of a \$75,000 general church indebtedness. S. M. Van Eaton, of Pisgah, a non church man, told the committee that he would give one hundred dollars if nine members of the church could be found that would give one hundred dollars each. The subscription paper was circulated and nine hundred dollars was signed in a brief time by S. B. Kibler, Cal Osler, and H. C. Oviatt, of Woodbine; A. F. Harper, of Bigler's Grove; Donald Maul and J. S. McDonald, of Magnolia; R. Valentine, of Moorhead; Nels Peterson, of Canada. The spirit of generous giving prevailed and five hundred dollars was raised by others, making fifteen hundred dollars on the \$2,460 to be raised by the Little Sioux District.

**MISSOURI VALLEY REUNION SUCCESS.**—The Gal-lands Grove, Pottawattamie, and Northeastern Nebraska districts reunion held at Missouri Valley, Iowa, August 22 to 31, is reported as a success. This reunion and the Saints received kindly consideration from the community and the local papers. The *Harrison County News* for August 27 contained a brief history of the church written by Elder Edward Rannie. An interesting feature of this reunion was the presence and activity of Elder Reuben Taylor, our Lamanite brother of the Cheyennes of Oklahoma, whose addresses and activity were educational and inspirational. The reunion management are to be congratulated on the spirit of cooperation brought about between the city authorities and the reunion people. The mayor of the city, on the evening of the 23d, visited the camp and delivered an address of welcome, which was responded to by C. J. Hunt. Our reunions should thus be made occasions not only for the spiritual upbuilding of the Saints but also for the cultivation of that social spirit which draws to us men of the world, and thus opens up to us the opportunity of delivering to such the gospel message.

**GRACELAND OPENING DAY.**—On Friday morning, September 12, in the college chapel, occurred the formal opening exercises of Graceland College for the year 1913-1914. A pleasing and significant feature of the day was the presentation of a sundial by the class of 1898, Frederick M. Smith being the only member of the class. The presentation speech was by F. B. Blair. The new president, S. A. Burgess, in his opening address made a strong plea for education, and for the support of former students and all our church people in behalf of the college. Friday was a beautiful day, a large assembly gathered, the attendance of students seemed very promising, an excellent spirit prevailed, and all seemed to augur a profitable year.

## Original Articles

### THE RIGHT WAY.

If we were wishing to go to Chicago, we could have our choice of many ways. The Baltimore and Ohio gives us one, the Grand Trunk another, the Pennsylvania lines another, etc. There are as many different ways to go as there are points on the compass. If A should start from Pittsburg he would choose one way, while B starting from Saint Louis would choose another, and C from Portland, still another. But all would reach Chicago. It is convenient to have several ways so that passengers wishing to start from different points may be accommodated.

After the places of interest here on earth have been visited, after their sights have become common and their attractions uninteresting, we expect to journey to a distant city, the final abode of the righteous, the new Jerusalem—the wonder of which never ceases and the glory of which shall never fade. We all want to get there. We look out upon the space that divides between here and there, and behold many ways open before us, with guides at the entrance to each, announcing the attractions of the different routes. What way shall we take?

These guides all tell us, or nearly all tell us, that any one of these different routes will bring us to the city, and that if we become tired traveling in one path they will give us passports (letters of removal) to another as often as we wish to change. Our experience in earthly travels has impressed us with the need of many ways to reach any given point, and it is natural for us to reason concerning the heavenly journey after the same manner; and to conclude that the reason for the many ways to heaven is found in the convenience it affords to the several passengers who shall start from the several places or conditions of mind and morals.

So we read the literature of each company, and, not being able to see much difference in any of the several ways that are most advertised and patronized, we look about to see which route our friends are in, our father and mother and other kinsfolk, and usually adopt the same way.

We begin the journey. The guide pays us his compliments and presents us with the Book of Rules (Bible) by which his company pretends to do business, and we are off with a happy party that seeks the great city. Everything that happens encourages us,—friends are more friendly, and brethren more brotherly. It was not nearly so smooth a road when it was first built, for many, in trying to pass over it, lost their lives. The builder of the road was himself killed in making the trial trip, and many of his brethren after him suffered like fate. But it is

a smooth road now, said to be more perfect than when finished; it is so much easier riding that you would hardly think it to be the same one on which the ancients were killed. Everything goes well till some day when we wish to give our hopes a greater emphasis; we take up the Book of Rules and read: "There is a way which *seemeth* right unto a man, but the end thereof are the ways of death."—Proverbs 14: 12.

What! A thing *seem* right, and not *be* right? Why the guides never told us anything about this! They told us we could scarcely go amiss if we took any one of the several broad ways that were so well advertised; and everyone of these big companies had many good people traveling with them. It does not seem that all these good people who are on the same road I am, could be misled, surely the Lord would not permit it!

It would not be a bad idea to pause here long enough to inquire: First, Were Adam and Eve, in the Garden of Eden, good people? Second, were they misled? Third, did the Lord permit it? Fourth, are the good people in our day likely to be misled? "Take heed that no man *deceive* you, for *many* shall come in my name, saying I (Jesus) am Christ, and shall *deceive many*."—Matthew 24: 4, 5.

Many deceived by many who shall come in Jesus' name, and who shall say he is Christ! You would hardly expect men to confess that Jesus was the Christ if they were to deceive you, yet this is what Jesus foretells. He says they were to come in his name, but yet to deceive. Did these deceivers come as the Lord prophesied they would? Yes, they came as early as Paul's day, for we find him saying: "There are many unruly and vain talkers and deceivers . . . teaching things which they ought not for filthy lucre's sake."—Titus 1: 10, 11.

We may expect, then, to find deceivers among those who "teach things which they ought not, for filthy lucre's sake." It is possible that some will stand in the office of guide and mislead us, deceive us? Who else could mislead—who could mislead but a leader?

It is scarcely in our power to understand how a man could fall so low as to come among men in Jesus' name and willfully mislead them for "filthy lucre's sake," as above indicated. But the Book of Rules affirms it, and as all the prominent companies do business by this one book, it must be reliable. We believe, therefore, that some mortals are so low as to do the very thing the book says, for the reason it assigns. But as to the guide of the way we are in, we know him. We know he is interested in the welfare of the race; that his life is full of good deeds; and that there is nothing but honor and uprightness in his character. We know he is no deceiver, that

he tells us what he honestly and truly believes about the way of salvation; and if he knows,—if he knows,—if he knows,——

Is it possible for anyone to stand in the office of guide and not know the way himself? We read of some, "Desiring to be teachers of the law; *understanding neither what they say nor whereof they affirm.*"—1 Timothy 1:5. How shall we know the way?

This is the same question that Thomas once asked of a guide. Not as the guides of to-day answer did he answer, telling Thomas *any one* of the several prominent ways were sure, so long as he *honestly believed* it to be right, and leaving him to journey as he pleased. This was the *true* guide; and the duty of a guide is not to leave you to go as you please, but to designate *the* way for you, so that you may travel with assurance. Therefore, in unmistakable words he answered: "I am *the way* and the truth, and the life; no man cometh unto the Father (any other way) but by me."—John 14:6. Who is this that supposes that he has the only thing—the one road leading to this great city? "There is *none other* name (way) under heaven given among men whereby we must be saved."—Acts 4:12.

Of course there was only one way, at first, and it was built by the Master Builder. He made the first trial passage over the road. Among the incidents of his journey are recorded his poverty, cases of betrayal by his brethren, suffering and death. He marked the path he took by his blood, and signaled us to follow him. His blood did not stain any other track than the one he made, and he said there was no other way given us; none other could be made, not even the foundation of another: "For other *foundation* can no man lay than that is laid, which is Jesus Christ."—1 Corinthians 3:11.

It seems rather narrow-minded to some for a band of mortals to stand off by themselves and say they are the only ones who are right. These critics urge that the eminent divines of to-day have a broader way of looking at things. We have heard this suggestion before: "Wide is the gate, and *broad* is the way that leadeth to destruction."—Matthew 7:13. Yet these good people contend that the man who thinks every other church is wrong except the one he is identified with must be badly pinched in his conception of right,—that this is a very narrow way of looking at the matter. We have heard, however, that the narrow way is right. "Straight is the gate, and *narrow* is the way which leadeth unto life."—Matthew 7:14.

It should not be difficult to determine which is the broad way,—that way which has the wide gate, easily entered. A great evangelist comes to a city, gathers many converts, and gives them tickets to

any one of perhaps a dozen different ways. One goes through the ordinance of baptism by the way of sprinkling, another by the way of pouring, and another by the way of immersion. But Christ went through this ordinance only the one way. If there is no other way through this ordinance than the one way which Christ traveled, then at least about eleven out of every twelve have not yet entered the true way; one out of every thirteen, we should say, for none but a false guide would ever allow eleven to go astray.

It is not the object of this paper to designate the true way so much as to show that there is only *one way*, and thereby to suggest the importance of the greatest care in selecting the way we shall take. When man fell by transgression there was no way whereby he could reach to heaven; but in due time Christ Jesus built one, and one only, and that a very narrow one, with *one* gate leading into it. He never made any competing lines,—but built one way, the *first*, and the *last*, and the *only* way. It is important, therefore, that we seek after that way.

It should not be supposed that because of the narrowness of this way it will not accommodate whosoever will come, of all the human race. Nor is it needful in this journey for people to start from different points, or attitudes of mind and morals; for by the rules given all passengers are required to repent, that is, *to come back* from the places or conditions of mind and morals in which they are found, and to stand in the station (condition of mind) of a little child. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew 18:3. We must all get on at the same station, or state of mind, therefore, and this station is humility, such as is found in children.

When we shall have considered the next thought that comes into the mind, the welfare of our dear ones, there will be no occasion for sorrowing beyond measure, for we shall find that even though some of our friends may have gone the wrong way, there is yet hope for them. Even though some may have gone to hell, yet there is hope, for one to whom Jesus Christ gave revelations foresaw that, "Death and hell delivered up the dead that were in them."—Revelation 20:13.

Let us repeat the words of one who was instrumental in helping us in our acquaintance with this truth, one who rejoiced when he saw there was a way provided for the release of the prisoners:

Let your hearts rejoice and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was that which would enable us to redeem them out of their prisons; for the prisoners shall go free.—Doctrine and Covenants 110:22.

There is, then a way to escape even for our dead

who may be in the prison house. Paul informs us that this way leads also through baptism, and that, under proper conditions, we may be baptized for our dead; Peter adds that the gospel is to be preached to the dead:

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?—1 Corinthians 15: 29, 30.

For, for this cause was the gospel preached also to them that are dead, that they might . . . live according to God in the spirit.—1 Peter 4: 6.

We hope that the light of truth will shine brighter as time goes by, and that men may be brought by its influence to the perfection which will entitle them to admission to the holy city. We believe there can be but the one way.

E. G. HAMMOND.

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### GATHER TO, AND BUILD UP ZION.

The following counsel should have an important bearing upon all saints: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doctrine and Covenants 1: 7. It is evident that the Lord wished to impress all his people with a desire to know what the book containing his word and law had for them as light and information, and that they should become conversant with what it taught, so that all might profit thereby.

To the Jews the Lord used language very much like what we have here quoted; "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And again, "Not one jot or tittle of my word shall fail." The first impulse this command should arouse should be that of reading, and the study of the word of the Lord, with the purpose of obeying the same; not to look for an excuse to evade what is enjoined upon us, but with a willingness to comply with all we are asked to do.

The Lord has made this dispensation the most notable, we think, of all that have ever been, not excepting the wonderful dispensation of Enoch; or the work intrusted to him, as this is to be the time of the welding together of all the dispensations of the past, drawing from every nation and people as promised, for the bringing about of the redemption of Zion and of God's people.

"The Zion of latter days"—what a thrill of delight should surge through the soul of every child of God at the very mention of the place and people whom the Lord has chosen for his habitation and companionship;—the hope of God's children since the translation of this people from Enoch's city. It was the inspiration of David's life, and of all Israel in their times of faithfulness. Are we to realize the long-cherished hope of the faithful, or will others

occupy and inherit what through faithfulness we may secure if true and loyal to our Lord? Are we sufficiently earnest in our work to make the advancement necessary to pass muster when the Lord shall pass upon our worthiness?

In this article we will try to cull from the many revelations we as God's people have pledged our loyalty to, such as impress us with grave importance and responsibility; and if in the light of what has been given we are encouraged to make a greater effort than in the past to harmonize our lives with the commands of God, blessing will attend our effort and then work intrusted to us will be accomplished; for Zion must be redeemed and God's people gathered together.

### GATHER FROM THE EASTERN LANDS.

At the time the Saints were busy building up the work of God in Kirtland there were many revelations given, and lest there might be a mistake made as to where the center of the work was to be established, and the most important work done, such as the purchasing of lands for future inheritances, for the greater gathering together of the hosts of the Israel, of God, the following was given, March 7, 1831, Doctrine and Covenants 45: 12:

Gather out from the eastern lands, assemble ye yourselves together, ye elders of the church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord shall also be there, insomuch that the wicked shall not come unto it; and it shall be called Zion.

This follows the revelation of the month previous which contains the revelation on church government (see section 42,) which gave to the elders who should take the gospel to Missouri an important message.

### LANDS TO BE PURCHASED.

And I give unto my servant Sidney Rigdon a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the Bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.—Doctrine and Covenants 58: 11.

Here is revealed the purpose of the Lord in colonizing his people, first in the purchasing of land by the sacrifice of his people, from those who had been

organized in the eastern country, that they might look forward to the time when there would be a general gathering together of the Saints, as was the purpose of the Lord since the world began, nevermore to be scattered. Those of the Saints who were willing to thus carry out the purposes of the Lord in sending money for the purchase of land would later be entitled to an inheritance in Zion, if they continued faithful to the laws given to be a guide to their life and conduct.

Again in Doctrine and Covenants 98:10:

Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.

And again in Doctrine and Covenants 100:5:

Gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their moneys, and purchase lands even as I have commanded them.

There are other references made to this important work, which have not yet received the attention which should be given to this command of the Lord to us his children.

#### WORKMEN OF ALL KINDS TO GO TO ZION.

"And again, inasmuch as there is land obtained, let there be workmen of all kinds, sent forth, unto this land, to labor for the Saints of God."—Doctrine and Covenants 58:12. The intent of the Lord was to have all things prepared beforehand so that a city might be built, and workmen were to be there to carry out the purposes in view,—that of employment for those who should gather, so that confusion should not ensue, but that all might go to with all their powers to carry out the work of building up a city as designed. In a city where thousands of people were to gather, there would be the need of providing every industry; hence the counsel, Send up workmen of all kinds, so that the work may be put into effect. Had the people of God listened to what the Lord imparted to them through revelation, the results would doubtless have been very different from that which history records; how will we treat this counsel?

#### LET ALL THINGS BE PREPARED BEFORE YOU.

In the way of preparation for the gathering, according to the plan of the Father, there must be a decided victory over selfishness, as outlined in the

revelations placing so prominently before us the need of equality being established among the church as represented by Saints; each was to esteem his brother as himself; for Where this spirit does not exist there can be no Zion. Without this principle in the lives of God's people, the preparation asked of us by the Master is not attended to. There can be no real purity of life and heart without it. If the love of Christ is in us it will manifest itself in love to our neighbor, and if we love him we will do to him as we would that he should do to us. There can be no advantage taken of our brother in our dealings with him, if we love him as ourself; we will not try to make merchandise of him when coming among us to take up his abode with the Saints in Zion. There must be a different spirit than that of graft or selfishness or Christ can not dwell with us by his Spirit. There will be a hearty response to the demands made upon us by the Lord if our heart is right,—if we are working on the natural or selfish inclinations of our lives to bring them into harmony with the blessed Master, the rest will then be easy.

With the Spirit of Christ well established in the heart our tithing and consecration will become a delight, we will place before the bishop an inventory of our possessions, and with joy we will say, "All that I have is thine, Lord; I only give to thee what is thine." Our time, our talent, our heart service, we will hand over to him, as well as that we may have accumulated, financially, through his blessing upon our labor.

The spirit of faultfinding and backbiting will find no place among us if we are prepared to dwell in Zion. Our time will be better employed, and our desires will be to love and to help rather than to divide and cause a feeling of estrangement; this must be part of the "all things prepared" before us, and the quicker this is faithfully attended to, the quicker will the gathering together of God's people be an established fact.

When all cooperate under the laws given to us as a people, working in the interest of the church and each other, we will then be able to make the necessary preparations in the building of factories and mills to meet the requirements of the "workmen of all kinds" who are to be sent up to the land of Zion, that those who have made proper preparation as above outlined may find all things prepared for their reception when they appear in a lawful way among us; anything less than this will cause confusion and disappointment to all concerned.

In Doctrine and Covenants 100:5 we have the following:

Therefore, let my servant Baurak Ale, (I am not going to say who that is, for I have no way of finding out) say unto the strength of my house, my young men and the middle-

aged, gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men with their moneys, and purchase lands even as I have commanded them.

In Doctrine and Covenants 108:2 we read: "Wherefore prepare, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry." Sanctification of life is here called for from those who gather with the Lord's people.

In Doctrine and Covenants 98:5, we read:

Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.

Preparation, then, needs to be made, so that we may see God without being consumed, for the veil which now intervenes between us and his majesty is to be removed, and those who are pure in heart shall see God.

Care should be taken by those who desire to move to Zion or the regions round about that they may have all things prepared before them, in their temporal affairs as well as in their spiritual. They should consult with the bishopric who know better the conditions prevailing at the center, and are always willing and better able to advise than those whose duties and occupation tend in other directions. The law of God should be honored in this as well as in the way before mentioned.

To further and hasten the work of God in its wonderful mission to the world, everyone is expected to make sacrifice; but what do we see here in our midst? Are all so doing? Some are; others are not. In some directions there is a lamentable lack in this line; and we see instead of sacrifice extravagance, which is becoming more noticeable among our people.

The purchase of the automobile more for pleasure than for service is too much in evidence. If this did not militate against the attendance at service in the house of God, it would not call for the criticism it does; but in too many instances it means "joy riding" in the place of duty, and the Lord's treasury suffers seriously through these heavy expenditures. The seat at church gets more uncomfortable, and the sermons are so pointed and tiresome that the easy seat of the auto becomes preferable, and the family "take a spin" and enjoy the cool air rather than the service which the Lord has ordained for his people on his day. The prayer service which has been so great a blessing to the people of God is almost entirely neglected,—the car must be used, as "the children like it, and we need

it." And so the unwary are caught in the whirl of pleasure, which is most surely seizing many of the Saints in its most dangerous current of destroying power. And all this in the light of what we are most earnestly admonished to do in the way of upholding and helping to carry on the work of God.

We have most certainly reached the danger mark, in this regard, and there will most assuredly come a day when the hand of affliction and judgment will be felt, for these serious conditions prevailing among us. While I am confident many of those to whom this part of my article has application will not read it,—for those who can not find time to attend the regular meetings at the house of God have not the interest in the church publications they should have, for in proportion to the growth of the love of pleasure and self-gratification among the Saints, will come a less desire to read our church papers, and the law of God as found in the standard works of the church,—yet we place our views and criticism where they may be found, without apologies.

There is a most serious lack of spiritual life among our young people here as well as other places where we have labored. With all the efforts put forth through the auxiliaries of the church, as well as the regular counsel through the preaching of the word and exhortation, there seems to be no perceptible difference in the attitude of the majority of our young people toward spirituality, unless it is in the fact that it grows less as the advantages increase. Here in Independence, as in other places, you can get the crowd through a dish of ice cream, through the concert, social, or a mild vaudeville, (all this, of course, for some good cause); but the faithful few, in proportion to the membership, are of course found in the places for something better when the Lord provides the feast. We have nothing to say against the social gatherings of our people if it does not take the place of something more profitable, and where it is the only thing to get them together, and where interest can only be aroused under such conditions, the outlook is anything but promising for the building up of Zion and its redemption. The song, "All is well in Zion; Zion prospers, all is well," does not exactly fit at present; but we must do the best possible to bring about the conditions favorable for our work.

There are here many of the best Saints to be found anywhere in the church, and of the kind who are trying to sanctify their lives and live so that the Spirit of Christ is visible in what they do. They are not only anxious to build up Zion, but are in reality doing it; these are not all the old residents of Independence, or of Jackson County; many of them have come from a "Zion" hundreds of miles from here; yea, some have come from foreign

shores, but have come from the "Zion" of a spiritual household, and from a well conducted and spiritual branch where geographically it would not be considered Zion. It is not location which will bring about character and spiritual preparation for the Master's coming; this will only be beneficial and helpful to anyone as they take hold of the opportunities afforded and make their service for the Master one of the heart, and fully in harmony with the celestial law. Thus self-abnegation, sacrifice, the purifying of the soul in humility of spirit, and intercourse with the Father in prayer and secret meditation, the visitation to the sick chamber, and to the widow, excluding from the life selfishness, self-indulgence, and worldly pleasure,—the life where these characteristics prevail will constitute the "Zion" of God wherever found.

#### DO NOT EXPECT PERFECTION.

Those coming to make this part of the Lord's vineyard their home should not expect perfection, or a different kind of humanity to what is found in other towns or cities, only as the grace of God has been at work and taken off the rough edges in proportion to the willingness of each to submit to the processes put into operation for this purpose. Humanity is weak wherever you may find men, and will be until perfection is reached.

The attractions and allurements for pleasure and wickedness are here at the center stake as elsewhere, and human nature is just as weak. The picture shows, theaters, and pleasure parks are patronized by many, and much of the money which might go toward the support of church work goes toward supporting the destructive elements of Babylon; there is danger ahead—serious danger for the young of the church, and for some not so young. We will all have to do some house cleaning before the glory promised can rest upon Zion and her claims be established as "the light of the world." But the work can be done if we will.

Eternity alone will reveal to us the soul travail of those prominent among the servants of God who have occupied positions of responsibility in the important work of building up Zion,—the almost crushing disappointments confronting them in their work, when trying to teach and cultivate the principles of righteousness in the lives of men and women, many of them but half-converted to Christ and his eternal principles of holiness, opposed to proper discipline, and the laws which should be honored by all who constitute any part of Zion. The successes and failures, making up the long history of a people with so exalted an ideal before them, with the enemy of righteousness ever busy to sow the seeds of discord among them, make for those servants of God a gigantic task, so much so that many have failed

to perform what they undertook as leaders, and the rank and file fell far short of the prize held out for faithful service, and altogether failed to reach the ideal placed before them. How will it be with us?

#### THE LATE REVELATION.

In the late revelation we are admonished as follows:

As members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body.

In the light of this which has become a law unto the church, and to which as Saints we have pledged our loyalty and obedience, we go ahead with what we may have determined to do, and plunge into debt to carry out the desire of a few to appear as smart as their neighbors, and build expensive church buildings, purchase grounds for reunion purposes which can only be used for about ten days in the year (two weeks at the most), with places of entertainment, and some of these remote from where the Lord has said his people shall gather and assemble, while the church languishes for the means to carry out its important work; while the great work of translating into other languages, tracts, etc., with other important features of our work are neglected. Can this end in anything but disaster while the appeals and entreaties which are so frequently placed before us are ignored?

The part of the work assigned to us as individuals, is all we can do, nothing less than that, in service, in loyalty, in money, in righteousness of life, in sacrifice; to thus respond to the voice of the Lord we must get busy if the work committed to us is ever accomplished.

There is no better place than right here to carry out the purposes of God as revealed in his law. The willing, loyal soul, who has the fear of God in his heart has a splendid opportunity to put into effect all the graces accumulated by gospel discipline, such as patience, faith, forbearance, brotherly kindness, and charity; and has advantages for efficient service found in few places.

#### GOD'S PURPOSE IN GATHERING TOGETHER HIS PEOPLE.

"In union there is strength," and when the forces ordained of God to carry out his purposes in the building up of his Zion are brought together and are more thoroughly organized, then a greater work can be accomplished.

The gathering together of the people of God is a

necessity, as there is to be a city builded, the capitol of the church of Jesus Christ and his kingdom upon the earth—a city of righteousness, a city of refuge and of safety for the Saints,—for the perils will gather more thickly around us than ever before, and there must needs be a provision made for those who are worthy of protection, when the destructive elements are no longer kept in abeyance by the mighty hand of God, and the sea shall roll beyond its natural limits, and the flames of devouring fire shall belch forth in fury as predicted by the mouth of many of the holy prophets since the world began; when the earth shall tremble and hurl the mountains from their bases, and the earth shall be deluged in blood. Christ said unless these days are shortened there shall be no flesh saved; hence the need of a place where the hand of God's protection can be over his children.

"The law of the Lord shall go forth from Zion" representing the intelligence of God; and the city bearing his name must be a city of holiness, purity of heart and of life, or it can not answer the demand of its author. Then the law of equality must become a reality and every worthy Saint shall receive what is just and right under the law "according to his needs and wants inasmuch as his wants are just."

There shall be no place for the idler, so that the excuse often used now, "I am not going to support this brother or that sister in their idleness and unworthiness" will have no place among God's people. For we are informed there will be a gathering out, as well as a gathering to and in the Zion of latter days. "The idlers" I am persuaded has reference not only to the individual who refuses to provide bread and necessary clothing for his family, but also to the idle servant of God who has been ordained to work in spiritual things, to build up the kingdom of God, and who refuses to perform his part—the man who has neglected the necessary preparation to perform acceptable service for the Lord, and becomes an idler in the ranks of those bearing the ensign of the Master.

Zion when receiving the indorsement of God will be a busy city; the provision so necessary for the Saint must soon be attended to, and industries be provided for our people; then will the law which provides stewardships for those who have place in Zion be more fully put into effect; and each will be assigned his place and duty to carry out the great design of God in his wise purposes for his people. We wait the day when equality, stewardships, and the promised inheritances shall be established as provided in the law.

The plain statement of facts in this article relating to some of the conditions existing here, should not convey the thought that there is no progress being made toward the great work in hand, for this

is not the case; we see through the clouds that gather around us the bow of promise, and there will be a fulfillment of what the Lord has promised relating to the redemption of Zion, that she shall not be moved out of her place, and the faithful ones will do their part toward the bringing about of God's purposes, and though the work has been retarded, the final outcome will be as the Lord has said; but we feel sad for the apparent indifference among so many who could do so much better than they are doing. May a day of awakening soon be with us.

We close with the inspired utterance of the Psalmist, Psalm 132: 13.

For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud with joy. There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish.

INDEPENDENCE, MISSOURI.

RICHARD BULLARD.

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## ANNIVERSARIES AND SPECIAL DAYS IN GALLANDS GROVE DISTRICT.

NUMBER 20. "METHODS AND TACTICS" SERIES.

The living, active spirit in man is ever busy recalling the eventful days of sacred memory, as well as planning good for the present and the future. Of the value of memory's hallowed trust being refreshed, its treasure retold, the venerable Saint Peter gave the church membership the following counsel: "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . For we have not followed cunningly devised fables. . . ." —2 Peter 1: 13-16.

The value of gathering the former day saints together, the stirring them up by putting them in remembrance of the fact that they had not followed "cunningly devised fables," was very necessary for their (as well as our) spiritual development and continual growth.

At an earlier date the Master gave the New Testament church the proof (Luke 7: 22) of what would result from a careful reciting of past evidences and blessings, when the imprisoned, discouraged, disheartened, John the Baptist sent a delegation of his brethren to Jesus with this important question, "Art thou the Christ, or look we for another?" He answered them, "Go your way, and tell John what things ye have seen and heard," and the recounting of the blessings bestowed was to John, as well as to his brethren, a real anniversary service, which revived them in gospel work.

The means so successfully made use of at that time has been fruitful in his church in this last

gospel dispensation. Note the following to Oliver Cowdery:

If you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?—Doctrine and Covenants 6: 11.

We believe the desire for "further witness" is natural for nearly all Latter Day Saints, hence the pleasant and profitable benefits to be realized from branch and district anniversary services, or special days, set apart, at which time there can be a narrating of the blessings received, as well as trials endured and victories won by the help of the Holy Spirit, the sustaining grace of God.

At such meetings there will be the ever-encouraging presence and assuring words of the young (who may be termed the assets of the church) foreshadowing the splendid prospects and grand possibilities of this great latter-day work.

The Gallands Grove District, (Iowa), and some of its historic branches have held a few helpful anniversaries, and we believe every branch would have been benefited by them,—the reviving Spirit being alike beneficial and encouraging to the Sunday-school and Religios, which have their part in the special services,—however the latter organizations could more profitably hold their "rally days" at different times.

In arranging for such anniversary services a vote is first taken at the district conference, (should the district desire such a special meeting) or if a branch, the vote could be had at a branch business meeting and a committee on general arrangements appointed. This committee should provide a short historical write up, neatly printed, containing program, picture of place where meeting is to be held, also picture of place or places where the worshipping congregation formerly met, which may be distributed as a souvenir. The secular newspapers should be provided with a proper write up of the organization and notice of the proposed celebration.

It is well to provide for special historical sermons on the church, and the district or branch, as the occasion requires. The social services should be made a special feature, and the older members instructed to come prepared to give soul-cheering historical narratives and spiritual reminiscences; the younger members may speak appreciatively of the labors of the older ones, giving evidence of present growth in church work and of possibilities with increased faith and activity. "Absence makes the heart grow fonder," hence it is well to mail invitations to former members of the district, or branch, as the case may be, who could not attend, urging them to send short letters of gratitude, as well as words of testimony

and exhortation to be read at the anniversary service.

In arranging the program do not overlook your district or branch poet, who will, doubtless, furnish an interesting poem containing much to inspire and encourage that would otherwise be omitted from the historical narratives.

Such gatherings are not complete, the sociability fully renewed and perpetuated, without a picnic dinner, at which time the aged and the afflicted should receive special attention. Good music is an essential part of the program.

It is very noticeable that the charter members of the Reorganization are intensely interested in reading the biographies and autobiographies of such veteran gospel standard bearers as Elders W. W. Blair, Alexander H. Smith, Charles Derry, and others, for an evening spent with such literature in hand, is, to many, much like attending an anniversary service,—living the life over and over again. Such experiences so carefully narrated are also encouraging and inspiring to the younger Saints.

"All those who do the best their circumstances allow, do well, act nobly—angels could do no more."

Saints, you should hold more anniversaries and special days, giving more time and opportunities for counting your blessings; for "the half has never yet been told."

C. J. HUNT.

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### Forward.

With the passing of the extremely warm weather which has oppressed us these past six or eight weeks, we are expecting to see renewed interest and enthusiasm along musical lines. Our new anthems for use next General Conference will soon be in our hands, and we can just feel in advance the keen appreciation and pleasure with which the choirs all over the church will take them up, all the time keeping in mind the *big* result of united effort next spring!

Then, too, as Brother Hoxie is announcing, there will be the practicing and learning of Gaul's "Holy City" to interest, entertain, and enthuse us. Let us "get into the game" early, and *stay with it!*—to a revivifying result next April!

This month, in spite of warm weather we have received letters of encouragement and suggestion in gratifying numbers. A general wave-thought seems to have passed over the church people to the effect that we should *write our own music!* This thought has been the burden of several letters and articles, some of which will soon be published. This is as it should be. Thoughts develop into action and action, rightly directed, will bring wonderful results. By all means, let us give more attention to composition and the construction of music; let us *see to it* that our children are being trained along this line. We hope for great things from our children.

We have had, in our possession for years, the poem entitled "A song of gladness," believing it to have come from the pen of President Joseph Smith. Submitting it to him to-day,

however, for confirmation of this belief, he could only say that if he wrote it, it was so long ago he has forgotten it! We give it anyway, because its message is inspiring and encouraging to a marked degree.

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric Street.

### A Song of Gladness.

(Tune: "Rescue the Perishing.")

Hark! from celestial spheres  
Comes a glad message,  
Filling our hearts with a heavenly flame;  
It is the voice of God,  
For the blest Spirit  
Bears solemn witness in Christ's holy name.

Chorus:

Hail to the truth divine—  
Praise to its Author—  
Glory to God on high! loudly proclaim.

Darkness no longer reigns—  
Doubt has departed—  
Light! Glorious light! shines in splendor around;  
Now let all fear depart,  
Dread apprehension  
End, and the notes of our triumph resound.

Chorus:

Swell now the anthem loud—  
Sing hallelujah!  
God and his people in union are found.

Behold the quorums now  
Stand in their places  
Filled with the men whom our Lord doth approve;  
Ready to bear abroad  
Salvation's tidings—  
Glorious message and mission of love.

Chorus:

Angels before them go!  
God be their rearward!  
Jesus upon them pour life from above!

See now the spacious field,  
"White unto harvest,"  
Waits for the sickles now glistening here.  
Thrust in with might and main,  
Reap while the day lasts,  
Gather the sheaves ere the night doth appear.

Chorus:

Forward! for hast'ning time—  
Swift day of warning,  
Tells that the coming of Jesus is near!

Church of the living God,  
Rise now in grandeur—  
Welcome the signal that waves from the skies;  
Prophet and Patriarch—  
Quorums and councils  
Answer the summons: Arise! Saints arise!

Chorus:

Israel, thy light behold  
God gives thee glory  
Rise in thy majesty—Zion arise!

### Musical Notes.

It was stated by Mr. John C. Freund, who is publisher and editor of two musical journals, before the Music Teachers' Convention held in Saratoga a short time ago that \$600,000,000 is annually expended on music in the United States. He substantiated this statement later in an article published in the *New York Sun*, in which he estimates that of this vast sum, \$220,000,000 goes for teachers, private and otherwise; \$135,000,000 for pianos; about \$95,000,000 for other instruments and musical merchandise, \$80,000,000 for bands, orchestras and concerts; and \$40,000,000 for church music.

Comparing the United States with Germany, which is considered musically to be the foremost European nation, Mr. Freund claims that whereas the latter spends ten times as much on its army and navy as it does on music, the United States spends three times as much on music as it does on the army and navy.

For our musical education it is estimated that we have about one regular music teacher for each five thousand of population in the United States; while there is an annual output of four hundred thousand pianos, or more than all European countries combined. This great industry has grown to these proportions practically within the last forty years.

That there may be a favorable change in the attitude of the Roman Catholic Church toward this country may be inferred from the fact that at their convention held in Milwaukee recently, at which many thousands, including Cardinal Gibbons and other noted dignitaries, were present, the Catholic choirs of Milwaukee gave a sacred concert of which the opening number on their program was "America," which a previous Catholic convention at Buffalo voted "un-American." In this instance, however, their former action did not prevent them from giving the famous song a hearty reception.

Helen Keller has at last heard the strains of music. Although she is absolutely deaf the sounds were communicated to her brain by firmly holding her teeth against the bridge of Mr. Franz Kohler's violin while the celebrated player produced the music, which she declared was "like the voices of angels."

Experiments made some time ago by a French medical expert have shown that the use of alcoholic beverages lessen the singer's vocal range, and in time may even ruin the voice. The use of the milder wines are not as harmful as are the stronger drinks, but some of them produce very disastrous effects; from which it is scientifically concluded that intoxicants should be excluded from the successful vocalist's gustatorial program.

That even birds have their favorite keys in which they give forth their little songs is indicated in the report that in a certain part of England it has been discovered that all the common owls there hoot in the key of B flat, while the cuckoos present their strains in the key of D.

### Simple Construction.

The thought appeals to me that a series of brief and simple lessons in musical construction, beginning with the rudiments, might prove very beneficial to the future of the music department of the church. If some of the young of each of the districts of the church could have an organizer who would

work for the purpose of enlisting as many as possible as students of orchestral instruments, it would not be many years ere our church would be splendidly equipped. I hope to see this accomplished in the near future.

Wishing your department every success, I am,

Sincerely yours,

A. B. PHILLIPS.

### Why Not Our Own Music?

Has it occurred to our musicians that we are very indolent in the matter of music composition? And why? The reason usually given is that the composers of the world produce music so much superior to our own, that it is better to use a high or meritorious class of music produced by others, rather than use an inferior grade of our own production.

This superiority may be all duly conceded. But should this hinder our making the effort to produce our own music? The inferiority of our own will be continued so long as we are willing to have it so. I fear that we are not making the effort in this direction we should be making. But if we used more of our own productions than we do, might it not encourage greater efforts and therefore better results than hitherto?

*As long as we depend entirely upon the world for our music, we will not develop much composition talent among ourselves.*

Words and music used by others are seldom adapted to our faith. We are peculiarly different—separated in faith—from the rest of the world. We need more of both words and music such as will distinctively set forth the gospel and the true faith to the world. Let those who have a knowledge of composition and harmony unite with those possessing poetical talent to give to the church and to the world that which will truly and correctly represent our faith in song.

There is no more effectual way of creating an impression upon the mind than by singing the truth in words set to appropriate and appealing music. Is it not possible for us as a church to arouse to a realization of our duty and occupy a more advanced position than hitherto?

Perhaps it is *you*, brother, or *you*, sister, upon whom devolves the responsibility of greatly aiding, if not taking the lead, in the forward movement of this great cause.

One great desire of the writer is to live to see the time when, as a church, we shall exclusively produce both our own music and words for the song service. May the day hasten.

LYONS, KENTUCKY.

H. E. MOLER.

### Teaching Children Musical Composition.

Having many times thought I would write an article on music, for the benefit of "my people," I renew my determination since reading the good articles on the subject in the HERALD.

I would like to see each branch have its regular, well-educated music teacher for the children, and as many more as would be instructed; for the instruction should be the year round. The subject of music is so great and its harmonies so intricate, that a thousand years' course would be small enough. It has no end; it is like trying to dip the sea dry with a small glass.

Some have said, "Practice makes perfect." No; not in this life. It may lead on towards perfection.

Children should, in their first year's work, be taught the foundations of composition. For example, after learning to read the notes, they should write out the scale of C, and from it be taught how to build the simple major chords. No other more complicated chords should be introduced for a

while, for fear the children can not keep them in their proper relations. They will be quick to recognize the beautiful harmonies in these plain chords, and will be able to write out, in note form, simple exercises. Thus they may be led, by easy steps, to enlarge upon the foundation so firmly laid.

Introducing the minor chords, later, we tell them that Mr. C. Major married Miss A. Minor, and that she lived three doors below his house. This impresses the close relation between the major and minor chords. By this time we have material enough for the composition of hymns, marches, operettas, and hundreds of beautiful things.

Children must always be coached, of course. I had a little pupil, nine years old, who said, "Oh, Mrs. Martin, I can not get that lesson in a week, if it is short!"

I knew she couldn't, but I asked, "Why?"

The reply was, "Oh, look! there are two minor seventh chords made into runs, and two diminished chords, and a chord of the tenth!"

"Well, what of it?"

"Why, the minor runs throw my hands all out of fix!"

And so they would throw the little hand out of fix, indeed! It would need ten times the practice a major run would need; and yet we have teachers who tell children one is as easy as the other. This child knew better;—she knew what it meant. And this is true education.

Three years ago, my old German master said to me, "You teachers will be nottings until you teach de shillern how to build!"

How true were his words! I can not forget them! Why not teach our children to make cake as well as to eat it? If they were taught to build and write, the ground could be covered in a third of the time it takes under the present system; they would then be ready to go on, and "Come up higher," in the work. But alas! how many pupils do we know who practice year in and year out, and if asked to play a selection, will reply, "Oh, I can't without my music." This ought not to be. Here is the substance of the thought. A student has a piece of music set before him. He looks it over. "Ha! I can do the first O. K., because it is the key of C, and I don't have to go outside the regular family for embellishments, and I believe I have written up, ten or fifteen times, every sentence in that place when I was doing my exercises."

Many people have wondered how it is that a man like Rubenstein, or Strauss, and others, can sit down to a composition he has never seen before, and play it readily, when it takes so many years to learn to play well. Here is the secret. Their knowledge of harmony and composition is great, and all they have to do is to watch the tune, for they know the manipulation of every combination of the selection, had it all as written exercises years and years before. They may not play it just exactly as it is written,—sometimes they may put a chord in another position, but the letters are the same.

Now, can not our people be up-to-date, and do all these valuable things as well as others? If the branch president appoints a teacher for the children, drive out all prejudice from your hearts! Don't give heed to slanderous statements made by some one who may pretend to know. If the teacher, so chosen is well educated, she can't be very bad, because it takes too much valuable time to learn these great things.

"But," says one, "you can't do these things amongst our people; some will withdraw; some will be offended, and your branch class will dwindle to one or two."

Well, let the teacher be faithful to one or two, and teach as much as though she had fifty.

It is also the privilege of the branch president and people to see that their teacher studies just as hard as the children. You can tell by the number of manuscripts she holds in her hand, whether she has been laboring or not. As one sister here says, "I have never studied music myself, but I can tell exactly what my children are doing in their lessons, as I always read the instructions in their canvas-backed books, where the teacher has indicated their work for them; and I shall, from now on, insist that every teacher follow this plan."

This, you see, is business. Now then, let us all begin, in the "soft September time," to practice our Christmas music. *Let us learn the best.* Satan will be present to get in his work if he can; he always has his own compositions to palm off on the unsuspecting. He has so many cake-walks and other compositions built on a few major chords. He doesn't like to have us learn music made up of major, minor, diminished, augmented, sevenths, and hundreds of other beautiful combinations. It takes too much of our time from his interests, and is altogether too grand and ennobling for him and his kind to admire.

Do not be afraid the children will not grasp these harmonies; they will, and much younger than you may have imagined. The Spirit will assist us in this good work. It is so intricate that none but the Great Helper can thoroughly cover the ground.

NELLIE M. MARTIN.

FERRY, IOWA, July 18, 1913.

SAINT LOUIS, MISSOURI, August 30, 1913.

Dear Sister Anderson: I cut the inclosed from the editorial page of our *Globe Democrat*, because it seems particularly good to me. I thought you might insert it in your column in the HERALD.

I know from experience that singing church hymns is a sure cure for the blues, and it is a fact that worries and depression of spirit can be relieved in the same way. I have told people when very angry to sing a good rousing hymn, for anger and song can not long live in peace in the same body.

Singing and cheerfulness cause a physical uplift of the diaphragm and relieve weakness and heaviness of the bodily parts.

In gospel love,

MRS. S. R. BURGESS.

#### A PRESCRIPTION.

For a short breath and an irregular and weak heart, go to a church service, where they have congregational singing, and join in the songs with spirit and vigor. It is a fine exercise and brings the heart and the lungs into tune with a wholesome melody. That is what health is—harmony. And if these organs can be put into tune with some grand and hopeful hymn, they will insure strength and joy. This intangible and invisible medicine is the best there is. Even when the doctor comes you depend upon it more than on his pills. See how the short breath stretches and the heart beats strong when you hold your head high and sing with your might, old "Coronation" or "Nearer, my God," or "Onward, Christian soldier." Why, those old tunes will cure almost anything if a man pitches in and sings them with a vim. We are not talking whims. This is plain science.

#### Lamoni.

Don't think because you haven't heard from us that we are dead, or even sleeping soldiers. We have been very busy of late, on duty night and day. Have you?

Somewhere we are not told to let our left hand know what our right hand doeth, but seeing it is you, we will tell you a

few things. Perhaps you all know about the work accomplished during General Conference with which Brother Hoxie was well pleased. Not only was Brother Hoxie pleased, but also our heavenly Father, as is shown in the word given us through Brother Griffiths. God also recognizes the effort and work of our accomplished and worthy chorister, Sister May Skinner, and sent words of encouragement to both herself and her choir. The members all like her and it only seems a pleasure for each one to put forth his best effort to make our devotions to the Lord the more harmonious.

Besides a men's chorus, we have a fine, large, ladies chorus, over which we are quite enthusiastic. New music is continually being added to our already large possessions, so we have no chance to ring in the "sing song effect" to our anthems. Neither would we overlook the Juvenile Chorus of about fifty voices, also under the direction of Sister Skinner. They are doing splendid work and promise much for the future.

We have an organized body called the Lamoni Saints' Choir, a full code of laws and a complete staff of active officers. Our motto is, "With my song will I praise him."—Psalm 28: 7. We are trying to improve our talents and every effort is being greatly blessed. Now that we have confided in you, we will just take time to write to you again. While at present haste compels us to bid you adieu, yet our prayers will ascend for you and we would request an interest in your earnest petitions in our behalf.

HELEN ROBINSON, Reporter.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Advisory Board, of Woman's Auxiliary.

- Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri.  
 Mrs. Evelyn Burgess, vice president, 5920 Itzel Avenue, Saint Louis, Missouri.  
 Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri.  
 Mrs. Pearl Gardner, treasurer, 707 South Fuller Street, Independence, Missouri.  
 Mrs. M. A. Etzenhouser, West Walnut Street, Independence, Missouri.  
 Mrs. Callie B. Stebbins, Lamoni, Iowa.  
 Mrs. M. Walker, honorary member, Lamoni, Iowa.

### Superintendents of Departments.

- Home and Child Welfare Department, Mrs. Callie B. Stebbins, Lamoni, Iowa.  
 Literary and Educational Department, Mrs. Vida E. Smith, Lamoni, Iowa.  
 Eugenics Department, Mrs. Jennie Studley.  
 Domestic Science Department, Miss Bertha Donaldson, 700 North Topeka Avenue, Wichita, Kansas.  
 Young Woman's Department, Mrs. Pearl Gardner, 707 South Fuller Street, Independence, Missouri.  
 Sewing and Aid Department, Mrs. Minnie B. Nicholson, Lamoni, Iowa.

All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Woman's Auxiliary.

(Home and Child Welfare Department.)

### October Reading--The First Ten Years.

"The total assets of a country are always chiefly in the men, women, and children in that country, and you can reckon out in dollars and cents to a certain extent what men, women, and children are worth in their producing power as earning machines. What is it worth to this country to have efficient workers in our mills, to have efficient brain workers in our banks and counting houses, to have efficient men in public life, to have an efficient president of the United States who does not get sick? What is it worth to a country? Why, it is

worth untold millions, untold billions, and any estimate of the worth must be a minimum estimate."

This extract is from an address by Irving Fisher, Ph. D., professor of political economy in Yale University, an economist of international reputation. He stands at the head of "The committee of one hundred," organized to secure a national department of health, which, it is predicted, will be in existence within a few years. The address referred to was upon the conservation of human health, and in it the speaker asserted that "in this country there is not very much interest in public health, due to the fact that there is too much interest in public wealth."

Narrowing the consideration of the subject of public health to the welfare of children, statistics show that the interests of the latter have been neglected in the acquisition of public wealth. G. Stanley Hall protests that we record every trifling business transaction, keep pedigrees of blooded stock, and know what the wheat produce of the country is almost to a bushel, but are ignorant of the children of the country.

It is coming to be recognized that the basis of human progress is good health. "Above all else," says Luther Burbank, "the child must be a healthy animal."

#### THE PERIOD OF PREPARATION.

Mr. Burbank, the renowned student of plant-life and demonstrator of its wonderful possibilities, has also been a student of child-life. He is the author of a little book entitled *The Training of the Human Plant*, the reading of which we highly recommend to parents.

This writer lays great stress on the physical development of a child in the first ten years of his life. He says the injury wrought to the race by keeping too young children indoors at school is beyond the power of anyone to estimate, and that no boy or girl should see the inside of a schoolroom until at least ten years old. He reasons that the first ten years of a child's life should be given to the development of strong, sturdy bodies, with normal nerves, splendid digestion, and unimpaired lungs. This physical preparation they should have before taking up the heavier burdens of study. He asks, "What is life worth, with the nervous system shattered?" and urges upon parents that they preserve to the child as his priceless portion the integrity of the nervous system.

He supposes a case in which a child is placed in kindergarten at the age of three or four, enters the primary school at five, and is pushed to his utmost until he is ten. He asserts that the integrity of the nervous system is thus impaired, no matter what any so-called educator may say, and that the child can never again be what he would have been, had he been taken as the plant cultivator takes a plant and been fitted for his future in "the first ten precious years of his life."

"Nothing else," says Mr. Burbank, "is doing so much to break down the nervous systems of Americans, not even the insane rushing of mature years, as this overcrowding and cramming of child-life before the age of ten. And the mad haste of maturer years is the legitimate result of the earlier strain."

#### NOURISHMENT.

Human life, as plant-life, must have proper nourishment to maintain bodily health. The child must not be underfed, neither should he be overfed, and his food should be properly balanced. "Upon the food the child is fed in the first ten years largely depends its moral future," says Burbank, and with him agrees Froebel who says, "Not only may the child by this means be made indolent or active, sluggish or mobile, dull or bright, inert or vigorous, but, indeed, for his entire life, impressions, inclinations, appetites, which the child may have

derived from his food, the turn it may have given his senses and even his life as a whole, can only with difficulty be set aside, even when the age of self-dependence has been reached."

"Upon good food for the child, well-balanced food, depends good digestion; upon good digestion, with pure air to keep the blood pure, depends the nervous system." (Burbank.)

#### CLOSE TO NATURE.

Mr. Burbank would have the child for the first ten years of his life reared in the open, close to nature. He says every child should have mud pies, grasshoppers, water bugs, tadpoles, frogs, mud turtles, elder berries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water lilies, woodchucks, bats, bees, butterflies, animals to pet, hay-fields, pine cones, rocks to roll, sand to play in, etc. By acquaintance with these things they come into intimate harmony with nature, whose lessons are natural and wholesome.

We find Doctor Hall in agreement with Mr. Burbank in this teaching. Sanctioning the earlier teaching of Froebel, he says, "The child is a plant, a vegetable, and must, as I have said, live out of doors, or in as nearly out-of-door conditions as possible." He approves the European kindergartens over the American, because they bring the child into closer touch with nature. In many of the former there are ample tree-planted playgrounds and covered spaces, also playrooms besides the gardens. There are often pet animals, both caged and free, which the children may care for or feed. In some of those foreign kindergartens, there are tanks, aquaria, and even small ponds with fish, turtles, ducks, frogs, toads, etc., sometimes dogs, cats, and even kids and goats, with their harnesses and wagons. "Perhaps the finest kindergarten installation in the world to-day is the magnificent newly built Pestalozzi-Froebel House, in the outskirts of Berlin, with its ample grounds, individual flower beds, fishponds, wildwood for birds, and its well equipped building for a cooking school."

Writing of those agencies which send city children to the country during the heated periods, Doctor Hall suggests that the day may come sooner than we expect when our schools may be ruralized, and, instead of some older children coming to the cities daily for school, more and younger children may go out to schools in the country. He ventures the opinion that children would profit by thus coming into contact with nature and that the public can well afford the expense in consideration of the good that would accrue from such provision.

Under the ideal school program of the future, as Doctor Hall conceives it, there will be very little confinement and sedentary work for children under the age of eight.

#### REARED IN LOVE.

Mr. Burbank says: "Not only would I have the child reared for the first ten years of his life in the open, in close touch with nature, but I would have him reared in love. You can never bring up a child to its best estate without love. . . . Love must be at the basis of all our work for the race. . . . Surround the children with every possible cheer. I do not mean to pamper them, to make them weak; they need the winds, just as plants do, to strengthen them and make them self-reliant. If you want your child to grow up into a sane, normal man, a good citizen, a support to the state, you must keep him in the sunshine, keep him happy. You can not do this if you have a sour face yourself. Smiles and laughter cost nothing. . . . Do not be cross with the child; you can not afford it. If you are cultivating a plant, developing it into something finer and nobler, you must love it, not hate it; be gentle with it, not abusive; be firm, never harsh. . . . Let the

children have music, let them have pictures, let them have laughter, let them have a good time; not an idle time, but one full of cheerful occupation. Surround them with all the beautiful things you can. Plants should be given sun and air and blue sky; give them to your boys and girls. I do not mean for a day or a month, but for all the years."

#### EARLY BEGINNINGS.

Mr. Burbank has discovered that desirable attributes which are lacking in a plant may be bred into it. He says: "Choose what improvement you wish in a flower, a fruit, or a tree, and by crossing, selection, cultivation, and persistence you can fix this desirable trait irrevocably. Pick out any trait you want in your child, granted that he is a normal child, . . . be it honesty, fairness, purity, loveliness, industry, thrift, what not. By surrounding this child with sunshine from the sky and from your own heart, by giving him the closest communion with nature, by feeding this child well-balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love, you can thus cultivate in the child and fix there for all its life all those traits. . . . But remember that just as there must be in plant cultivation great patience, unswerving devotion to the truth, the highest motive, absolute honesty, unchanging love, so must it be in the cultivation of a child. If it be worth while to spend ten years upon the ennoblement of a plant, be it fruit, tree, or flower, is it not worth while to spend ten years upon a child in this precious formative period, fitting it for the place it is to occupy in the world?"

The writer of these truths so beautifully expressed suggests to us that of all living things the child is the most susceptible to influence, and that, before the age of ten, we have an unparalleled opportunity to work; "for nowhere else is there material so plastic." He urges that the best should be put into a child by bringing him in contact with the best things, that the people about him be those from whom he may learn to be honest, self-respecting, industrious, kind, and true. He admonishes us that as "keeping everlastingly at it" is what fixes a trait in a plant, so it is by constant, patient repetition of good influence that desirable traits are fixed in a child.

#### COMPULSORY SCHOOL ATTENDANCE.

The ideal condition suggested by both Mr. Burbank and Doctor Hall contemplates the first eight or ten years of a child's life free from confining school work. It is to be noted, however, that neither of these earnest students of nature advocates that period as one of idleness, but rather as one spent under wise and loving guidance.

In this land and in various foreign lands there are compulsory school laws, intended to protect young children from being put to work in shops, factories, mines, etc., and to secure to them the opportunities of education. This law which sends many children to school before the time advocated by those whose writings we have quoted is a beneficent one for many children who are not properly cared for in their homes and who are not wisely directed in the occupation of their time.

Having adopted the principle of compulsory school attendance, the state must also assume responsibility for the health of the children "whom we keep in schools during the most tender and sensitive years of their existence." Realizing this, the state is beginning to provide for the medical inspection of schools, which has already shown that many children are seriously handicapped in the race of life by defects in teeth, vision, hearing, or breathing, and by other physical conditions which lessen vitality and predispose to disease. Doctor Osler, esteemed the highest medical authority in the world,

says defective teeth are working more havoc to-day than alcohol.

The effort of the state to do its duty toward school children has resulted in the formation of the International Congress on School Hygiene, which held its session this year in August, in Buffalo, New York. This congress will work for the betterment of the conditions of school children. Through this medical supervision of schools, connected with which there is "the follow-up system," much certainly may be expected by way of physical and mental improvement in the coming generation.

The follow-up system provides for the employment of school nurses whose work is to secure the cooperation of parents by visiting homes, explaining the condition of defective children, giving advice concerning personal and home hygiene and, if necessary, accompanying the child to a physician.

Child-life and human life in general are far below the ideal condition toward which men are striving, but progress is being made toward it. Each community, each family, in its limited sphere, should reach out after that which is perfect even in the present life, that efficiency and happiness may be attained, for "men are that they might have joy," and joy comes through the development of human powers, physical, mental, and spiritual. It is the design of Him who created us, fashioning us after his own image and giving us of his intelligence.

From a monetary standpoint, it is worth untold millions, untold billions to our country to have men, women, and children made efficient for the toil of life by conserving their physical health. Beyond our power to estimate is the priceless value of the human soul which is affected by material surroundings. What care, then, should be given to the physical welfare of the race, beginning with the children.

### The Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN SEPTEMBER.

For the Sunday schools, Zion's Religio, and all the auxiliary departments of the church; that each may help to bring about the exalted condition of purity and righteousness God demands and expects of his people—the oneness in heart and purpose for which Christ prayed.

John 17: 1-26. Memory Verse, John 17: 21.

#### REQUESTS FOR PRAYERS.

Prayers are asked in behalf of David Thomas, who is so sick that hope is not entertained for his recovery except by his brother who sends in this request. He is not of the church and his brother who makes the request hopes he may be spared through God's mercy and that he may be led to obey the gospel.

A sister writes asking the Prayer Union to intercede for her daughter, that the Lord may guide her at the critical time when she is disposed to marry one not of the church. The mother does not wish to interfere unwisely and yet is exceedingly anxious that her daughter shall not make a mistake in so serious a matter. She, therefore, desires us to pray that the Lord may overrule for good in this matter.

The sister who makes this request is an isolated Saint and desires the Saints also to pray that she may be brought into association with the church, that her children may have the benefit of such association.

Every man's task is his life-preserver. The conviction that his work is dear to God, and can not be spared, defends him.—Emerson.

## Letter Department

### Passing of Elder C. H. Lake.

We are sorry to inform you that the Island mission is mourning the loss of our beloved brother and president of the mission, Charles H. Lake, son of J. H. Lake. I send a few items, written by Sister Lake, which you will desire, perhaps, in making the announcement to the readers of the HERALD.

Elder C. H. Lake was born September 30, 1868, at Sand Prairie, Iowa; died at the Island of Amanu in the Tuamotuan Islands, June 15, 1913. He was overcome with a hemorrhage of the lungs, growing weaker until death, which occurred about two weeks later.

He was baptized in 1877 by his father, John H. Lake. He was first ordained to the office of priest, and later, on August 21, 1898, was ordained an elder by A. H. Smith and E. L. Kelley, at Boston, Massachusetts. He was ordained to the office of high priest April 30, 1901, at Lamoni, Iowa, by Joseph Luff and R. M. Elvin, and on the same day, by the same parties, was ordained a member of the high council of the Stake of Lamoni. For several years he labored in a local way in the Massachusetts District, for a time holding the office of district president.

In 1905 he was appointed to labor as a missionary in Deer Isle, Maine, and the year following was appointed to the South Sea Island Mission, where he labored for four years, when, owing to failing health he returned to America, where he remained for two years, and upon reappointment to the South Sea Island Mission, returned there in the year 1912, where he labored as president of the mission until his demise.

Thus one of our earnest and diligent workers in the service of the Master has passed away. The funeral was held in a little church in a cocoonut grove on the Island of Amanu. A large assembly of natives met to pay a fitting tribute to the memory of Elder Lake.

Your brother in Christ,

J. CHARLES MAY.

PAPEETE, TAHITI, August 22, 1913.

### Independence Vacation Bible School.

At a business meeting of the branch held last June, the feasibility of instituting a summer vacation school was discussed, the decision being that the effort might be made, provided the branch should not be required to finance the venture, it being already overburdened. A board was appointed, consisting of Brethren G. E. Harrington, Ellis Short, O. K. Fry, W. H. Garrett, and D. J. Krahl; subsequently, Brother Short advised that he could not serve, and Brother M. A. Etzenhouser, who received the next highest vote, at the business meeting, was added to the board to fill the vacancy.

Shortly after their selection, a meeting of the board was held, at which it was definitely decided to proceed with the work, and the preliminaries were arranged. There was some division of opinion among the branch members, though not shared by the board, as to the necessity and advisability of holding such a school in Independence, where conditions such as exist in crowded cities, do not prevail; but the board deemed it of sufficient importance to at least give the matter a fair trial, and having the advice and support of President F. M. Smith and others in doing so, they proceeded energetically to set it in motion.

The president of the board, Brother G. E. Harrington, secured the financial aid of quite a number of the brethren and sisters to enable him to secure the necessary material for a beginning, and also engaged the valuable services of Brother

W. E. LaRue, as superintendent. Monday, July 7, was designated as the opening date. Appointments were made from among the volunteer assistants, thus arranging for the following departments: Hammock, willow baskets, Indian basketry, raffia and miscellaneous, sewing, embroidery, crocheting, kindergarten, calisthenics, music.

It was surprising as well as encouraging to see the enthusiasm with which the children entered into the work. The first period, from 9.30 to 10.25 a. m., was occupied with songs, Bible stories, habit talks, and addresses from visitors, and others. Among the visitors were Mr. Christian Ott, mayor of the city, Professor George S. Bryant, principal of the high school of the city, and Reverend L. E. Floyd, pastor of the Baptist church, of Independence, all of whom expressed themselves in complimentary and appreciative terms regarding the work being done.

There was an enrollment of 371 and an average daily attendance of about 305, (the six schools in Kansas City, Missouri, during the same period with an enrollment of over 800, had an average attendance of 385). The work period was about fifty minutes each day, five days each week, the term being six weeks. In this time the following pieces were made: 86 hammocks, 17 towels, 16 dresses, (some of them by little eight-year-old girls); 36 pieces embroidery (an average of two to each worker); 30 pieces crocheting, 24 willow baskets, 30 pieces Navaho baskets and other raffia work. In the raffia and miscellaneous department there were 272 pieces finished and 10 unfinished.

The kindergarten was one of the most interesting departments, and attracted a great deal of attention from visitors. They had six tables at which the little tots made doll hammocks, paper rings, or ropes, picture books and sand forms. Their play periods, under the direction of the instructor, were very much enjoyed by them.

A Donation Day was observed the last Wednesday morning of the school, and the superintendent and others were well pleased when the announcement was made that one hundred dollars and one cent had been contributed. Besides this donation, a collection had been taken the previous Wednesday for the General Association, 40 Bible House, New York City, to aid in the establishing of new schools next year, which amounted to seven dollars. There were other contributions amounting to \$151.27. Schweers Brothers contributing \$3.20, in ice cream and cones for treats to the children, and the Central Lumber Company, \$3.00, in lumber to make shuttles and boards for the hammock workers. The total receipts were \$266.27, and the expenses for supplies and services were \$231.26, besides the \$7.00 for the General Association, making \$238.26, leaving a balance of \$28.01.

The closing exercises were held Thursday evening, August 14, and consisted of songs, kindergarten work, calisthenics, addresses and reports, the main auditorium of the church being well filled. At the conclusion the work was exhibited in the dining hall to an admiring and appreciative inspection, universal expressions of approval and delighted surprise being manifested. Friday morning the school assembled as usual, and after short exercises, the pupils were marched into the dining hall where the work was distributed to the workers, and the first Daily Vacation Bible School of Independence was ended, with results most gratifying to all engaged in it.

The assistance cheerfully, and even enthusiastically given by some of other faiths was very much appreciated; we had one little Hebrew boy among the hammock makers. We were also pleased to have a visit from the superintendent of the work in Kansas City, in company with a settlement worker of the city, who expressed much pleasure in what they saw and heard. The unusually hot, dry weather prevailing this

summer made the work trying and wearying at times, but none failed on that account. It was encouraging to see the unity and diligence shown to make the school a success, and the results were worthy of the efforts made. The telling of the Bible stories commanded the most earnest and absorbed attention from the children, and the "tellers," Sister M. A. Etzenhouser, and Brother LaRue, were most heartily applauded, as were Sisters E. L. Kelley, D. J. Krahl, J. A. Gardner, Professor Bryant, Reverend Floyd, and others who occupied.

We believe it will well repay the efforts of the Saints in every average sized branch to take up this work for the sake of the good they may do among the children, both of our own number and others who are willing to attend; the good to be accomplished is incalculable, if faithful, earnest, and persistent efforts are put into it. We feel assured that so far as possible those engaged in the work here will gladly render any assistance they can in its promotion.

G. E. HARRINGTON,  
W. H. GARRETT,  
*Publicity Committee.*

INDEPENDENCE, MISSOURI.

### Jots by the Wayside.

We are at the Pine Creek Branch, amid the Ozarks, in Arkansas, the land of "Red Apples" and "Clear seed peaches"—free stones. Coming from almost burnt up Kansas and Oklahoma, it is a pleasant surprise to find in these hills such fine crops of corn and cereals of all kinds. The seed that fell upon stony ground this year is an exception to the ancient rule.

We found this little branch in turmoil and distress, caused by a brother in the last stage of apostasy—a law unto himself, regardless of church authority. He will continue his objectionable preaching no doubt, notwithstanding the silence imposed. "The church did not give me a ministry, neither can the church take it from me," etc., is the ground he is standing upon.

A priesthood meeting was called to investigate the brother's position, and we heard from him a tirade of abuse against the Book of Covenants and the leading men of the church. We protested, calling him to order, whereupon he rushed at us like a demon. Fortunately the blow was warded off, except for a glancing effect upon the shoulder. Better judgment took possession of us, while we calmly endured. He had his aids with him, who instantly placed their hands on their hip pockets, and were ready for a gun play if we should have retaliated. Holding our ground calmly and firmly, the bad spirit quickly quieted and he took his seat—having earned well the disgust of every Saint present.

The Devil hardly gives up the conflict without a struggle. We were called to administer to an aged sister, who was entirely bedfast. Her daughter objected, declaring we should not administer, ordering us from the house. We quickly discovered the evil spirit and stood our ground, making the necessary preparation for the administration. She ran into the kitchen and reappeared with the butcher knife. We tried to reason with her by saying that to pray for her poor sick mother could do no harm, etc. She finally rushed from the house, down through the corn field, seeking her brother-in-law. We quietly attended to prayer, and left the house before her return.

On the way home we heard of a Jersey male who had killed a neighbor as he was crossing the inclosure. This poor man will be buried to-morrow.

We are not very timid, but we are thinking of places outside of Arkansas where the evil spirit is not so plainly mani-

festated in man, woman, and beast. Anyway we can truly say, "yours in the conflict."

Brothers James Smith and Walter Christensen are in these parts. The late excitement is filling the houses with hearers, and the outlook is victory for the Saints.

T. W. CHATBURN.

LEWISTON, NEW YORK, September 5, 1913.

*Editors Herald:* We, Brother B.-L. McKim, my wife and daughter and self, are with the gospel tent on the Tuscaroras Indian Reservation, about four miles south of Lewiston, New York. Held our first service last night and had a good sized and attentive audience. Of course we have opposition here, but there seems to be a desire upon the part of the Indians to listen to our message. We find them fairly intelligent and prosperous, wearing the garb, and with most of the ways of their white brothers, differing in this, that, so far, they have been uniformly kind to us.

The teacher of the Government school here, a Baptist minister, tried to keep us from putting up the tent. Also a gentleman (save the mark) who with an auto load of ladies was passing through and who announced himself as "a physician of Niagara Falls for the last twenty years," informed us that we "ought to be horsewhipped," but refused to state for what offense.

Well, by invitation of five of the chiefs we are located on the grounds of the council house, in the center of the reservation, which is about three by four miles, and contains about three hundred and sixty souls. How many of these we will be able to win for Christ I know not, but we are all trying to carefully sow the seed and are hopeful.

Sincerely yours,

A. M. CHASE.

SAINT CLAIR, MICHIGAN.

*Editors Herald:* We are living in momentous times. The rapid changes taking place indicate that a crisis is at hand, and that the curtain will soon be rung down on the last dispensation of times. To the superficial observer these everyday occurrences are no indication of anything out of the ordinary; but their significance lies in the fact that what appears as an ordinary event of little or no consequence is often a literal fulfillment of prophecy.

Satan, knowing his time is limited, is redoubling his forces for evil, and is growing fiercer, and more determined to accomplish his purposes. Peace is leaving the earth. Hearts are crushed, and homes are made desolate. The masses and classes are growing farther and farther apart.

Strikes are seen on every hand. Nations keep sleepless watch, hand on hilt, while they cry, "Peace, peace." Thousands are being drawn into the world's whirlpool of gayety; the people are going pleasure mad. Vice has a thousand alluring forms and is growing bolder every day, flaunting itself on every corner. No retreat is safe from its unholy intrusion, and seclusion is no longer free from its invasion. Seventy-eight thousand children are victims of that terrible scourge called hookworm. Infantile paralysis is baffling the physicians and claiming its share of victims. God has warned his people to "stand in holy places" and come out of the world in order to escape the terrible judgments thereof.

The "hastening time" is here, as well as the "perilous times" of which we have been told. It is by faithfulness and diligence that we secure protection from the scourges and calamities that are to come. "What manner of persons ought ye to be in all holy conversation and godliness."—2 Peter 3: 11.

MRS. A. MCKENZIE.

### Extracts from Letters.

Writing with reference to the Missouri Valley reunion, Brother Edward Rannie says: "The preaching was of a high order, very spiritual; it was meat in due season, encouraging our own people and giving the many visitors from the city an opportunity to do some thinking. Elder Reuben Taylor and wife, and a friend, Miss Lulu Bear Shield, Lamanites, of Oklahoma, accompanying Elder Hubert Case, attracted considerable attention. Brother Taylor spoke about fifteen minutes each day, telling something of interest concerning the religious life of the Indians. They have a tradition of a severe famine among them, which lasted four years, brought on them by the Great Spirit because of their wickedness. They promised their great prophet that if he would ask the Great Spirit to stop the famine they would repent and do wickedly no more. In Helaman 4: 1-25, Book of Mormon, we have an account of a very similar occurrence. Another tradition recites that a Messiah came among them and gathered the little children and their parents together and told them they must not scold or whip their children. He said the Indians never whip or scold their children. One hundred dollars was raised for the Scandinavian mission. The spiritual gifts were manifest at a number of meetings in prophecy and tongues. Fifteen entered into covenant with their Lord by baptism. The public treated us nicely and the sentiment was unanimous to have the reunion there in 1914. The matter is in the hands of a committee to fix time and place. We will close by adding a good word for Missouri Valley; it has no licensed saloon."

Elder M. A. McConley writes from Honolulu stating that one Hiotaro Tsuji, a young Japanese, is on his way to Lamoni to attend Graceland College. This young brother has been active in the Sunday school for years, and has practically grown up in the work. It is stated that in his confirmation he was promised that, if faithful, he would be among the first to preach the gospel to his own people. With reference to the work in Honolulu, Brother McConley says: "Our work this year has been hindered somewhat by having to confine ourselves to Honolulu, when we just had things going nicely on one of the other islands. But we are hoping that the time of our release from this place draweth nigh. For about five months now we have been burdened with caring for this branch, and of necessity it curtails our outside work. Have had our gospel tent going three nights a week, though, for some time, and as a result baptized four last Saturday, and more to follow. Last night we started in a new location with a good attendance and we are hoping that some will have receptive hearts."

Mattie Hughes, Rhodes, Iowa: "The reunion held here August 15 to 24 was considered by many to be the best ever held in the Des Moines District. Not the largest in attendance, perhaps, but the best in that sweet peace and joy of the Spirit which only Saints of God can understand and appreciate. The prayer meetings were especially uplifting and inspiring. The auxiliary work, under the direction of J. A. Gunsolley, inspired the workers with greater zeal and a determination for better efforts. The preaching was of the highest order, being so plain that a child might understand, yet accompanied by a power that carried conviction to the thoughtful mind, being devoid of any criticism upon the faith of others, yet standing out in bold relief as the one great unchangeable plan of salvation and redemption. It was decided by a majority vote to hold the reunion here again next year, to begin August 29. C. J. Parker, one of our district missionaries, organized the young people into a society to be known as the Des Moines District Doers. One

feature of their work will be to boost for the next reunion and district convention. The Lord was pleased to speak to us one morning in prayer service, through J. W. Wight, by the gift of tongues in admonition and warning. Among other things he said he was pleased with the gathering together of his people. There were only two baptized, but we think there were a number who believed the angel's message, and whose hearts were touched; but like Felix of old they are saying, Go thy way for this time, when I have a more convenient season I will call for thee."

John Harris, Chicago, Illinois: "The note in the HERALD of August 27 calling attention to the expressions of various individuals in Christian publications with regard to the name *saint*, is of interest. Along with the progressive minds of writers and editors, we began to enroll the presidents of the universities, all saying that the name *saint* for God's people is correct. Some years ago, my child said that the teacher in the public school in Chicago told the children there were no saints in the world. It was a blow at our children, they being the only ones at the school called Saints. We told the child to go and tell the teacher that if there were no saints in the world, then they were all sinners. We can safely say, brethren, stand to your guns. These men or others will next be admitting the proper name of the church."

Edward F. Adamson, Lower Lake, California: "Our Irvington, California, reunion was one of the most spiritual meetings I ever had the pleasure of attending. One new and very nice feature connected with the reunion was the kindergarten tent for the purpose of amusing and instructing the many dear little 'blossoms of the church.' I will say here that it was a decided success, and is to be a permanent adjunct of future reunions. It has been suggested that swings and hammocks be added to this new feature. Our heavenly Father recognized his people though his handmaidens, Sisters Weldon and Terry. Peace and harmony prevailed during the reunion."

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## News from Branches

### Toronto, Canada.

During the past nine years, events have been following each other in rapid succession in our branch, each one eclipsing all former efforts. Almost yearly the Saints have taken pleasure in recognizing the splendid leadership of Bishop Evans, by tendering banquets and presents, but the growth of good will and the stress of the work here inspired bigger ideas of recognition.

In response to this feeling, the Saints assembled at the church and, after bringing Brother and Sister Evans to the meeting, the doors were thrown open, planks laid, and Brother Harry Young drove a brand new touring car into the vestibule of the church. After a few moments of inspection the Saints were seated in the basement, while Brother and Sister Evans were called to the platform, where the branch president made the presentation speech, Brother Evans replying in his usual, brilliant style. Sister Evans made no reply. She is not a speech-maker, except at a bazaar, social, or sewing bee, and when she gets through we usually have to hang around to help count the proceeds. She is a money maker. After the presentation, a number of speeches were made by the brethren and sisters present, also by several warm friends of the bishop, who are not members.

Several thought the gift was made too soon after the big expense of the reunion, but Brother Alexander Gray and Charles Dudley, who were in charge of raising the money,

had gone to only a part of the members, and a few not of the church, when the full amount to pay for the car was raised, many of the Saints not being reached at all. The car being paid for, the branch obligated itself to build a garage and bear the cost of the upkeep of the car.

The immense growth of our branch through the Theater services has so increased the demands made on Brother Evans that the Saints felt something must be done to make it possible for him to answer the many calls. The urgent need of a car was apparent. While it will afford him and Sister Evans a great deal of pleasure, it will enable them to accomplish more than they otherwise could do.

As the hot weather is passing, the Saints are beginning to look forward to the theater services, and we hope for a big season.

Your brother,

A. F. McLEAN.

88 FENN AVENUE.

## Miscellaneous Department

### Conference Minutes.

**UTAH.**—District convened at Ogden, August 23 and 24, 1913, Peter Anderson, J. C. Chrestensen, and C. A. Smurthwaite presiding. Attendance being small, a resolution prevailed that all Saints present be entitled to voice and vote. Ministerial reports: J. C. Chrestensen, J. E. Vanderwood, George M. Jamison. Financial report of J. E. Vanderwood, acting as agent in collecting tithes and offerings, showed receipts of \$45.50 for the month; report approved. The district rules were amended, requiring reports, spiritual and statistical, to be sent to the secretary fourteen days prior to each regular conference. A resolution was passed, requesting the Bishop's agent, G. J. S. Abels to furnish this conference with a report of funds on hand at last report and all receipts and expenditures since that time. His report showed a balance on hand of \$88.82, including the \$45.50 previously reported as collected by Brother Vanderwood. Salt Lake City was made choice of for holding next conference in February, as per rules of district. Notice was given that at next conference a resolution would be offered to eliminate entirely section 6 of district rules. Preaching was by Peter Anderson and W. H. Kelley. J. E. Vanderwood, secretary pro tem.

**WESTERN MAINE.**—Conference convened with the Little Deer Isle Branch, August 30, 1913, at 2 p. m., Paul M. Hanson and R. W. Farrell presiding. Statistical reports were read from Mountainville, Stonington, and Little Deer Isle. Ministerial reports were read from G. H. Knowlton, J. F. Sheehy, W. P. Eaton, J. C. Foss; verbal report from H. H. Billings. Bishop's agent, H. R. Eaton, reported: Amount on hand, \$162.18; receipts, \$254.04; expenditures, \$181.25. This report, together with that of the auditing committee, was approved. District treasurer, Pearl F. Billings, reported: Amount on hand, \$3.37, receipts, \$3.85. Report was audited and found correct. Secretary's bill ordered paid. Motion prevailed that the next conference be held at Mountainville, November 15 and 16, 1913, time and character of the meetings being left with the presidency. Preaching was by J. C. Foss, R. W. Farrell, P. M. Hanson, and J. F. Sheehy. W. A. Small, secretary.

**ALABAMA.**—District met in conference with the Pleasant Hill Branch, August 9, 1913, J. R. Harper, W. S. McPherson, and F. M. Slover presiding. Bishop's agent reported: On hand, \$97.65; receipts, \$330.80; expenditures, \$403.00; report audited and found correct. Treasurer reported: On hand, \$1.85. Ministers reporting: F. M. Slover, Swen Swenson, I. M. Smith, Hale W. Smith, A. E. Warr, J. G. Vickery, W. S. McPherson, J. R. Harper, A. A. Weaver, J. J. Hawkins, G. O. Sellers, D. E. Sellers, G. E. Wiggins, W. H. Drake, H. H. Wiggins, J. W. Baldwin, L. G. Sellers, and B. C. Barlow. Branches reporting: Pleasant Hill, Flat Rock, Lone Star, showing a net gain of three in the district. The following officers elected: A. A. Weaver, president; J. R. Harper, vice president; G. W. Miniard, secretary, with power to choose his assistant; H. H. Wiggins, treasurer; E. C. Shelley, historian;

present bishop's agent sustained. A. A. Weaver, F. M. Slover, and G. W. Miniard were appointed as a committee to appoint a district chorister. Adjourned to meet with the Flat Rock Branch, November 8 and 9, 1913. G. W. Miniard, secretary, McKenzie, Alabama.

### Conference Notices.

Northern Michigan District will meet at Boyne City, October 11 and 12. Secretaries please send reports early. J. F. Curtis, minister in charge, is expected to be present. C. N. Burtch, secretary.

Central Michigan district conference will be held at Coleman, Michigan, October 18 and 19. Branch reports should be in the hands of district secretary, Sister Elsie Janson, Rose City, Michigan, not later than October 1. George W. Burt, president; Elsie Janson, secretary.

Far West District will convene with the German Branch, four miles north of Stewartsville, October 11 and 12. Brethren coming from Saint Joseph are asked to purchase tickets to Stewartsville, as this point is convenient for automobiles and carriages, on the morning of October 11, so as to be present at the 10 o'clock session. J. W. Rushton will be present, also E. L. Kelley, if he can arrange his work. T. T. Hinderks, president; Charles P. Faul, secretary.

Western New York District will meet at Keener's Hall, Connecticut and Fifteenth streets, Buffalo, New York, October 4 at 2.30 p. m., to continue over the 5th. Officers will please have reports in the hands of the secretary not later than October 1. Take Hoyt or Grant Street car to hall. Lila B. Schofield, secretary.

Central Illinois District will convene at Pana, Illinois, October 4 and 5. Walter Daykin, secretary.

Gallands Grove District will convene at Gallands Grove, Iowa, October 18 and 19, at which time the fiftieth anniversary of the organization of the district will be celebrated with appropriate exercises. President Elbert A. Smith will be present and give his first address to the young people on the evening of the 17th, on the subject, "Three keys to power." Heman C. Smith, church historian, will be present and give one or more historical lectures. The business session of the conference will be held the 18th at 9 a. m., preaching at 11. Short talks or reminiscences at 2.30 p. m., preaching at 7.30. On the 19th, social service at 9.30 a. m., preaching at 11, 2.30 and 7.30 p. m. The district tent will be erected in the church yard where dinner and supper will be served. Visitors coming by train will be met at Dow City and Dunlap. Music for the conference will be in charge of James Pearsall. A. H. Rudd, secretary.

Northeastern Nebraska District convenes at Blair, Nebraska, October 11, at 9 a. m., for prayer service; organization at 10. J. A. Gillen expects to be present. We urge that all come who can. Address all communications and reports to Anna Hicks, secretary, 2914 North Twenty-fifth Street, Omaha, Nebraska.

Florida District will convene at Alafloa church, Dixonville, Alabama, nine miles south of Brewton, Alabama, at 10.30 a. m., October 11. The reunion will follow October 13. We are expecting a good representation of the missionary force, as well as others, and we anticipate a good conference. Let all come who can. Send reports to the undersigned at as early date as possible. E. N. McCall, secretary, Dixonville, Alabama.

### Convention Notices.

Southern Wisconsin district Sunday school association will convene September 26, at 2.30 p. m., at Madison, Wisconsin. Expect an interesting program Friday evening. Hope to see all schools represented, and a large attendance. E. W. Dutton, superintendent, Milton Junction, Wisconsin; Charles C. Hoague, jr., secretary, Janesville, Wisconsin, route 7, box 62.

Southern Wisconsin Religio and Sunday school associations will convene jointly at Madison, September 26, at 2.30 p. m. Send reports as early as convenient to district secretaries. Expect J. F. Curtis and Daniel Macgregor. Roy R. Farber, president; Sylvia Dennis, secretary.

Northern Michigan district Sunday school and Religio will convene at Boyne City, October 10, Religio business at 9.30

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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a. m., Sunday school at 1.30 p. m. C. N. Burtch and A. E. Starks, presidency.

Eastern Iowa district Sunday school convention will be held at Fulton, Iowa, October 3, 1913, beginning at 10.30 a. m. Trains will be met for convention and conference up to Saturday noon, at Maquoketa, Iowa. Anyone coming after that time should notify John Heide, Fulton, Iowa. C. G. Dykes, superintendent.

Nauvoo District Sunday school will meet at Fort Madison, Iowa, October 10, at 9.30 a. m. for prayer meeting, business at 10. Mrs. John Laubscher, secretary.

Notice, Far West Priests.

At the conference of the Far West, Missouri, District the German Stewartsville Branch October 11 and 12, a meeting will be held with a view to reorganizing the fifteenth quorum of priests. By order of priests' meeting held at the late Stewartsville Reunion. D. H. Schmidt, Stewartsville, Missouri.

Notice to Salt Lake Members.

The Salt Lake Branch record shows the following names of persons whom we have lost track of. We publish the list in order that they may have an opportunity to correspond with the undersigned in the event any of them, or their friends, may see the same.

Eliza Q. Jeffs Brown, Joseph Mark Jeffs, Annie C. Larson Bridge, Carl Emil Anderson, Virtue Cliff Edgington Squires, Isabel Grieves, Susan A. Shepherd, Sanford Cochran, Kanie Mary Marriott, Nancy J. Honn Picker Jerome, Mary Claudis Honn, Charles Morris Honn, Elizabeth Anna Oatman, Bertha May Oatman, Burton Ross Oatman, Grace Lucena Oatman, Sarah Ione Parsons, Edward Henry Picker, Ethel Pettitt Rhyner, Valborg M. Nelson, Ebenzer S. Marshall, Bertha M. Pierce, Irvin C. Pierce, Barbera J. Howe, Francis C. Pierce, Anna M. Erickson, John H. W. Argall, John A. Hall, Mercy Gill, Emily A. Wright, Mary E. Canning, Clodia Williams, Ellen Thomas, Annie Simpson, Emma Tremanie, Emoline Edgington Openshaw, Emma M. Scott, Johanna C. Carlsen, Paul C. Ludwigwest, Andrew Peterson, Marionne Jensen, Johanna Tegan, Olivius P. Christensen, Milta M. Christensen, Charlotte Hawks Ogleshy, Henry G. Cox, Jens H. Petersen, Anna H. Uunn, Frederick D. Riggs, Betty H. Henderson, Hyrum Davis, Alice P. Carlow, Marie N. Lundquist, Lucy A. Young, Nannie L. Weston, Benjamin Blake, Emma Blake, Mary Ann Armstrong, Jennie Armstrong Anderson, Emma Mariah Larsen, John Holmberg, Clara Wan Devore, Christina Mary Larson Johnson, William J. Smith, Selma Mary Olson, Nancy Davis, Mary A. Lewis, Katie L. Wilson, Charles Browning, Emily J. Wilson Hultz, Virtue Cliff Wetzel, Jessie

F. Armstrong Weight, Eva L. Gill, Charlotte Pack, Robert J. Armstrong, Morris Ward, Alvin Paul Jeffs, Jacob Ellsworth Jeffs, Mary Mitchell.

K. H. ROGERS, Assistant Secretary.

SALT LAKE CITY, UTAH, 797 South Ninth East.

Died.

SCHRUNK.—Thomas F. Schrunk, husband of the late sister Lucy Schrunk, who died October 24, 1911, was born at Uniontown, Pennsylvania, August 14, 1840; died August 26, 1913, at Colfax Sanitarium. He was married to Lucy Hammond in 1869. There survive him two sons, John, of Atkinson, Nebraska; Francis, of Osterdock, Iowa; and five daughters, Mrs. Mary Mosier, Mrs. Ella Mosier, Mrs. Dora Wildermuth, Miss Inez Schrunk, all of Osterdock, Iowa, Mrs. Pauline Elledge, of Colesburg, Iowa, and eighteen grandchildren. During the Civil War he served in the Fifteenth Regiment Iowa Volunteer Infantry, marched with Sherman to the sea, was in grand parade at Washington, District of Columbia, at close of the war. He was favorable to the church and made the elders welcome at his home, and assisted them financially. The deserving needy found in him a helpful friend, he assisting them in a way that they could help themselves—the most consistent form of charity. He added an honorable family to the community, noted for integrity and virtue. The funeral services were held at Bethel chapel (between Osterdock and Colesburg, Iowa,) Sunday, August 31, at 2 p. m., Elder James McKiernan, of Farmington, Iowa, in charge. The interment was in the cemetery near the chapel.

DAWSON.—Lew Wallace, only child of Charles W. and Adeane Dawson, passed away, sweetly and peacefully, at Dahinda, Illinois, September 5, 1913, after a week's illness, of cholera infantum, aged 10 months, 7 days. Funeral services were held at Saints' church in Dahinda, Sunday morning, September 7, in charge of O. E. Sade, of Joy, Illinois, assisted by Charles Holmes.

FRANKLIN.—At Lamoni, Iowa, September 1, 1913, Brother William Franklin, on his eighty-first birthday. He was born in Madrid, New York, in 1832, was baptized in 1841, removed to Michigan same year. In 1860 he married Margaret Farel, in Wisconsin. She died in 1873 and he lived with his daughters until 1902, when he came to the Saints' Home, Lamoni. One son, Edwin, lives at Green Bay. Brother Franklin joined the Reorganized Church in 1862 and was steadfast. Funeral in charge of John Smith, sermon by H. A. Stebbins.

NUCKLES.—George J. Nuckles was born near Kingston, Missouri, July 12, 1884, died by drowning at Radcliffe, Alberta, July 20, 1913. He was baptized at Martins Creek, Arkansas, September 20, 1896. He leaves mother, four brothers, one sister, and a host of friends, his father, two sisters, and one brother having preceded him.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, SEPTEMBER 24, 1913

NUMBER 39

## Editorial

### SUPERSTITION.

WERE EARLY LATTER DAY SAINTS MORE SUPERSTITIOUS THAN OTHER PEOPLE?

A great many writers have charged that early members of the Latter Day Saint Church were superstitious. This criticism has been directed particularly against the leading men and their associates and ancestors. The stories of their superstition remain unproven and we believe them to be grossly exaggerated. But granting, for the passing moment, for argument's sake, that they were to a slight degree superstitious in some matters, certain inquiries naturally arise: Were they any different in that particular from the common mass of humanity at that time? Could the Lord have found men to do his work who were entirely free from superstition? Is the work of religious leaders and reformers generally rejected because the element of superstition may have had a place in their ancestry or even in their personal make up?

Some time ago we reviewed in the SAINTS' HERALD the peculiar case of the family of John Wesley, and showed, by reference to Southey's History, how Wesley's parents and brothers and sisters were believers in evil spirits and on occasions sat up nights watching for them and were rewarded by hearing remarkable noises and seeing manifestations of evil spirits that resembled rabbits and other animals. (HERALD, January 29, 1913.) Yet that fact is not generally set forth as an argument against the excellent work done by John Wesley.

In *The Life and Letters of Luther*, by Preserved Smith, Ph. D., we find the following interesting statement concerning Luther:

As he was coming back to the university on July 2, he was overtaken at Stottenheim, near Erfurt, by a terrible thunderstorm, and, in a fright, vowed to Saint Anna to be a monk. If it may seem strange that a young man of twenty-two should be panic-stricken by a clap of thunder, it should be remembered that the miner's son regarded such phenomena as frequently occasioned by the direct interposition of the Devil.

If it were a matter of history that the prime mover

in the organization of the Latter Day Saint Church had been frightened into "getting religion," as the term goes, in such a way, because of a superstitious fear of thunder, a shout of derision would go up, the echoes of which would never die away. In the history from which we have just quoted, it is set forth that Martin Luther's parents were extremely superstitious and that he himself believed in all kinds of supernatural beings that inhabited the hills and valleys surrounding the scenes of his boyhood. Yet these things are not generally cited against the work done by Martin Luther.

It is probable that in those days it would have been exceedingly difficult to have secured men and women enough to organize a church who were entirely free from some forms of superstition.

Dare we flatter ourselves that it is very much better to-day?

The following is taken from an article by H. Ad-dington Bruce, in the *Outlook* of August 26, 1911.

Three or four years ago—to be exact, on July 15, 1907—there was issued by the University of California a document which, it is to be feared, has not enjoyed a wide circulation, but which makes exceedingly interesting and not unimportant reading. It is a report by Mr. Fletcher B. Dresslar detailing the results of what may be called a census of superstitions.

On the attitude described above helpful light is thrown by Mr. Dresslar's census of superstitions. His object was to gain an idea of how far education has really succeeded in stamping out superstitious beliefs and practices, and for this reason he limited his investigation to normal school students, as persons subjected to strong educational influences. Nearly nine hundred young men and women were examined by him, his plan being to ask them, when in the classroom, and without previous notification, to write on separate slips of paper all the superstitions they knew, and to indicate on the margin their belief or disbelief in each. They were told that, if they could not honestly deny belief in any given superstition, yet would be overstating the case if they declared full belief in it, they might indicate their position by the words "partial belief." In order to eliminate the influence of "suggestion," they were allowed no communication with one another while filling out the slips.

According to Mr. Dresslar, the students entered earnestly into the spirit of his inquiry, and tried to make their responses as truthful as possible. Altogether they handed to him 7,176 slips, each inscribed with a superstition and an opinion regarding it. Of these, 3,951 were expressions of disbelief, 2,132 of partial belief, and 1,093 of full belief. Now, as Mr.

Dresslar points out in his report, "partial belief" means belief. "It is an indefinite and conditional belief, to be sure, but it may be as persistent and as thoroughly superstitious as 'full belief.'" Accordingly, out of the 7,176 expressions of opinion, 3,215, or 44.9 per cent, were expressions of belief in some superstition. These figures, of course, do not give the exact proportion of superstitious persons among the students interrogated. But, to quote Mr. Dresslar's conclusion, with which as a result of personal investigation I wholly agree, "because of the almost universal tendency of the human mind to sparingly acknowledge its own weaknesses and shortcomings, it is safe to say that we have here an underestimation, rather than an exaggeration, of belief in superstition."

If it be true that forty-four per cent and possibly fifty per cent, or more, of normal-school students are superstitious to-day, it is perhaps asking too much to ask us to believe that the "general run" of people were free from such things one hundred years ago. So why seize upon one or two unsupported stories of superstition connected with names of early Latter Day Saints and exaggerate mole hills until they become mountains?

But Mr. Bruce's article becomes more interesting as it proceeds. We quote further:

There is, however, this possible objection to the validity of his findings; that, although the men and women he examined were people of education, they were still too young to be taken as proper standards for estimating education's corrective influence on superstitions. For, while many of them were twenty-six, twenty-seven and twenty-eight years old, the average age was but nineteen.

To settle this point, I undertook a census of my own not long ago, limiting it strictly to a group of men of maturity and the highest education. In fact, I confined it to members of the teaching staff of Harvard University—professors, instructors, and assistants. Here, if anywhere, I felt that trustworthy data could be obtained, for the atmosphere of Harvard is admittedly not favorable to the maintenance of superstition. If, I theorized, any appreciable degree of superstitious belief is to be found among these university educators—men rigorously trained in the use of their reasoning powers—no doubt can remain as to the universality of superstition in all ranks of society.

The result surprised, even startled me, and was abundantly confirmatory of Mr. Dresslar's census. I had expected to find perhaps ten or fifteen per cent of the men whom I questioned—mostly connected with the departments of history, philosophy, and psychology—acknowledging some measure of superstitious faith. Actually, only 26.6 per cent, after earnest introspection, could truthfully profess that, so far as they were aware, they were absolutely free from superstition. The remaining 73.4 per cent, while in no case admitting "full belief," confessed that in their daily life they had little habits and customs indicating that, whether consciously or subconsciously, they were under superstition's influence. Nor is it without significance that, of this 73.4 per cent, a large proportion at first denied, sometimes with indignation, that they were in the slightest degree superstitious; their denials weakening only after close questioning had led them to look into the matter more carefully. One is reminded of Mr. Dresslar's remark about the tendency of the human mind to conceal its weaknesses and shortcomings.

It must come to our readers as a matter of some

surprise that only about twenty-six per cent of the professors in Harvard University should be found free from superstition. And if a possible seventy-four per cent of the professors and instructors and assistants in that renowned university of higher education are still to a degree under the thralldom of superstition, what may we assume to be the general condition among the mass of the people to-day? Or looking backward, what may we assume the condition to have been one hundred years ago? Why a few members of the Latter Day Saint Church of that period should be selected to be held up as a horrible example of superstition under the condition suggested passes our comprehension.

And again, the thought comes to us, Are these numerous clergymen and others who have written books against the church superior in this particular to the professors, instructors, and assistants in Harvard University? When they accuse early Latter Day Saints of being superstitious it is probably simply another instance of the pot calling the kettle black. It would be extremely interesting to know how many of these men, in the long list from Howe and Braden, to Kinny and Shook, hide in their inmost souls superstitious fears which they would not dare to confess to the public. We say it would be interesting, but probably it will never be known. But unless we are to assume they are much superior to the professors in Harvard University, we may assume that at least seventy-five per cent of them are quite as bad as the individuals whom they have so glibly branded in their books as being superstitious. It is probably another instance where they might well remove the beam from their own eyes before attempting to extract the mote from the eye of another.

ELBERT A. SMITH.

#### A WORD OF CAUTION TO THE MINISTRY.

The Presidency have become aware of instances where the usefulness of a minister has been greatly lessened and in some instances almost destroyed by indiscretions, one of which we feel disposed to caution the ministry against. It is not, we all know, the most serious of the many indiscretions we might name, but it is one which far too often gives offense and offers opportunity to retard the progress of the work. We refer to indiscretion of language, and more particularly the telling of stories of doubtful propriety. No one will for an instant claim the right of a minister to tell either in private or public, an obscene story, especially where both sexes are present; in fact, a minister should never tell an obscene story or listen to one when he can help it. Yet some indulge occasionally in telling so-called humorous stories which, while not obscene in themselves, have the suggestion of obscenity in them, the obscenity

sometimes being very thinly veiled, and the humor consisting of this suggestive element. This is wrong, and does much harm. It is, as a matter of fact, wrong for anyone to tell such stories, all Saints should be above it, but it is far more serious for one holding the priesthood to be guilty of such indiscretion.

"Be ye clean that bear the vessels of the Lord," applies to language as well as deeds and person. Ministers and church officers should be especially careful to give no offense in language by violating any of the proprieties of decency, even in a suggestive way. The Saints have a right to expect that men of the priesthood shall be exemplary; and where indiscretions in language are urged against any of the ministry it can not well be argued in extenuation by the offending officer that others do so, or that some of the Saints among whom he has labored are careless as to the demands of cleanliness.

Therefore let all the priesthood be once more admonished, "Be ye clean," in language as well as person. And furthermore, as a suggestion: Never try to be "funny." Let your humor bubble up spontaneously when proper, but avoid humor which is strained or forced, or at the expense of others; and above all, shun *levity*.

Yours fraternally,  
FREDERICK M. SMITH.

#### CUTS FOR PUBLICITY WORK.

Elders and others who have an opportunity to get into newspapers or magazines with articles on the history and doctrine of the church may now secure some excellent cuts from the Bureau of Publicity to assist them in this work.

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We have the following: 1. Joseph Smith, the Martyr. 2. President Joseph Smith. 3. President Frederick M. Smith. 4. The Hill Cumorah; place of finding plates indicated by an arrow. 5. Home of Joseph Smith; room where the second vision was received indicated by cross. 6. Kirtland Temple. 7. Carthage Jail, where Joseph Smith was assassinated.

All requests for these cuts should be addressed to the Bureau of Publicity, Herald Publishing House, Lamoni, Iowa.

You can never really pray God to save the world without getting busy at the work yourself.—Selected.

#### NOTES AND COMMENTS.

**THE ONE WHO CAME OUT.**—It will be remembered that some time ago, in an editorial, we mentioned the fact that Brother S. W. L. Scott had replied to Bruce Kinney's work, *Mormonism, the Islam of America*, in Coldwater, Michigan. It was stated at the time that only one member of the church society that was engaged in the study of Mr. Kinney's work braved the opposition and attended Brother Scott's reply. We are now in receipt of a letter from Brother Scott stating that this lady and her husband and two boys are now members of the church. This news should certainly encourage our people in their efforts to reply to misrepresentation. Even though our efforts may be defeated along many lines, and the opposition may hedge itself about and deny us a hearing, if we are persistent, even though we gain the ears of only a few, our success will be greater than we imagine. The experience of this one sister who dared to come out and hear, should be a solemn warning to all those who prefer to remain in their present state of ignorance. Brother Scott's letter follows:

Twelve members have been recently added to the Coldwater Branch by baptism. Brother Starr Corless baptized four in July and your correspondent has baptized eight in the last two weeks. One of the number, Mr. Editor, risked the opposition of the missionary society when we replied to Bruce Kinney's work, and was referred to in your editorial, as the *only one* who believed there were two sides to every question, the *only one* of the society who attended. The result is, she, her husband and two boys, twelve and fourteen years, are members of the church, being baptized August 31, September 7. The Methodist Episcopal people are angry. The pastor characterized the Saints as "Mormons," "deceivers," "frauds," "hypocrites," "impostors," last Sunday, we learn. "Why do the heathen (Gentiles) rage, and the people imagine a vain thing?" All goes well.

**THE MODERN THEATER.**—The General Conference on April 9, 1912, after full discussion, passed the following resolution relative to theater attendance by the Saints:

Resolved, That the practice of theater going should be discouraged and that members of the church should be urged to avoid the practice as detrimental to spirituality.

The church is not alone in its estimate of the influence of the theater, as is evidenced by the following paragraphs, the first from the *Outlook* for September 13, the second from *Collier's* for September 20.

For a long time many of the plays put on the stage in some of the leading theaters approached, step by step, the line of indecency, and have now boldly crossed it, until the contemporary play has made the early ballet plays of a generation ago seem the divisions of a rustic community.

Inexpressiveness is the cardinal fault of our theater. The typical "popular" play of to-day not only fails to represent American life, but does not even mimic it successfully. At most it offers a patchy travesty of the paltriest phases of

our national character; a sort of hodgepodge of incoherent Cohanism shot through with the strains of "The Star-Spangled Banner."

*Collier's* further characterizes the American theater as, "a dollar-in-the-slot machine without conscience or real intelligence." That the leading theaters of the country should be thus discussed by these influential magazines is significant, not only of the tendency toward sensationalism and immorality among these leading theaters, but also of the utter depravity of many of the cheaper institutions and the unclean and undesirable tendencies of others. The Saints will do well to consider the counsel of the church in the matter of theater going.

**GRACELAND WELL KNOWN.**—On the occasion of the opening of Graceland College for the present year the *Decatur County (Iowa) Journal* for September 11, says:

Graceland College at Lamoni will open for the fall term to-day. Graceland is adopting the plan of other institutions of learning in opening the school year on Thursday. This makes it possible to get all preliminary work over and have regular work and studies started on the next Monday. S. A. Burgess, of Saint Louis, has been elected president of the Lamoni college and is now at the head of that well known school. Former acting president, J. A. Gunsolley, will have charge of the commercial department. The teachers are most capable. The enrollment will be good.

**EVEN SO.**—Commenting on Acts 23, the *Word of Truth*, representing the Church of Christ, commonly known as non-progressive Christian, says:

The apostles were rapidly teaching and convincing the people, and many of even the Sadducees were embracing the gospel; hence it was to save the "sect" that this action against the apostles was taken. Even to-day, to save some "sect" men will do all in their power to prevent the preaching of the true gospel of Christ, and when they find that they can not prevent the preaching, they will do what they can to keep the people from hearing the preaching.

Judging from the activity and success of the latter-day evangel, and from the actions of the Church of Christ people, and others of like disposition, one should not find it difficult to determine who in our day represent "sect" and who the "true gospel."

**OLDER ONES, TOO.**—Commenting on a recent law in Connecticut providing that no marriage shall take place in the State until after notice of five days has been given, the *Deseret Evening News* for August 9 says:

This seems a sound and sensible provision. Had it been in force here a number of years back, it might have saved some very rash and foolish young persons from steps they afterwards regretted, to say nothing of sparing the feelings of humiliated, oftentimes heartbroken parents.

It might have saved some "very rash and foolish" older ones, too.

**PASSING OF C. H. JONES.**—Elder Charles H. Jones passed away at his home in Harrison County, Missouri, about fourteen miles southwest of Lamoni, the night of September 19. Brother Jones had been in failing health for some time, though had grown stronger again. His late illness was of only a few days' duration. He was ordained a seventy at Amboy, Illinois, in April, 1863. Elder Jones was a man of activity and was known throughout the church as a man of great faith, untiring zeal, and unusual fervency of spirit. He came to the vicinity of Lamoni in the first days of the settlement of the Saints there. His passing hushes a voice heard long and often, both in defense of the truth and in testimony of its divinity.

## Hymns and Poems

### Selected and Original

#### Auld Lang Syne.

It singeth low in every heart,  
We hear it each and all—  
A song of those who answer not,  
For ever we may call;  
They throng the silence of the breast,  
We see them as of yore—  
The kind, the brave, the true, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up,  
When these have laid it down;  
They brightened all the joys of life,  
They softened every frown;  
But, oh, 'tis good to think of them,  
When we are troubled sore!  
Thanks be to God that such have been,  
Although they are no more!

More homelike seems the vast unknown,  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare;  
They can not be where God is not,  
On any sea or shore;  
Whate'er betides, thy love abides,  
Our God, for evermore.

—John W. Chadwick.

#### The Bond.

BY CHARLOTTE BECKER.

You say he understands men's hearts,  
Sees past each mask of pride or scorn  
Into the need for sympathy—  
Know you of what his sight was born?

Of days so filled with sacrifice,  
So dowered with grief and pain and care,—  
His eyes must read in other eyes  
The fellow-knowledge written there.

Nobody knows what he can do until he tries.—Backbone.

## Original Articles

### BAPTISM.

#### SOME BAPTISMS FROM HEAVEN; OTHERS OF MEN.

"The baptism of John, was it from heaven or of men?"—Mark 11: 30.

The above question was asked by the Savior. The language indicates that there are two distinct kinds of baptism; one from heaven, the other from men.

#### THE DIFFERENCE BETWEEN THE TWO.

The answer is simple: A baptism "from heaven" is a baptism which God has authorized, and of which he approves. A baptism "from men" has neither the authority nor approbation of the Lord.

A baptism which is "from heaven" will remit sins. Peter said: "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins."—Acts 2: 38.

A baptism which is "from heaven" inducts us into the kingdom of God, the true church of Christ on earth: "As many of you as have been baptized into Christ have put on Christ."—Galatians 3: 27.

A baptism which is "from men" will not remit sins, nor induct us into the church of Christ.

A baptism which is "from heaven" is of more value to us than silver or gold; a baptism which is "from men" is of no value to anyone.

#### IS YOUR OWN BAPTISM "FROM HEAVEN" OR "OF MEN"?

Reader, which of these two baptisms do you prefer? Without careful thought, this question appears absurd and useless. But is it? If we answer according to the manner in which multitudes of people treat the subject of baptism, candor compels us to reply: "No, indeed; the question is not only important, but necessary."

Let us see. How many persons take time to ask themselves the following questions: "What signs of distinction has a baptism which is 'from heaven'?" "Do these signs enable us to distinguish a baptism which has the approbation of God from one which has not?" "Has my own baptism the approbation of the Lord?" "Is it 'from heaven,' or 'of men'?"

#### HOW TO ANSWER TO YOUR OWN SATISFACTION.

Beloved, we are prepared to help you answer each of these questions for yourselves, and to your own satisfaction. God has given us a definition of baptism in the Holy Scriptures. No baptism has either the authority or approbation of the Lord, unless it fulfills all the conditions mentioned in the New Testament. To the Scriptures, then, let us appeal, and we shall learn that it is necessary for us to observe the following conditions, if we wish a baptism which is "from heaven," viz:

1. The only mode of baptism taught in the Scriptures is immersion.

2. Baptism should be administered for remission of sins.

3. The only subjects of baptism are persons who are old enough to hear, believe, and obey the principles of the gospel of Christ.

4. Baptism should be administered by a man who has authority from God.

Let us examine these four propositions in their order: First, then,

#### WITH RESPECT TO MODE OF BAPTISM.

The Catholic Church, and most of the Protestant churches, make a practice of sprinkling for baptism. Of whom did they obtain authority for this practice? Certainly not from the Holy Scriptures. Sprinkling, therefore, has neither the authority of Christ, nor of his inspired apostles and prophets. On the contrary, the teaching and practice of Jesus Christ and his apostles clearly indicate that immersion, and immersion only, has the approbation of God.

In order to prove this, it is only necessary to inquire, (1) "Where did Jesus and his apostles administer the ordinance of baptism?" (2) "What is the meaning of the words and expressions which Christ and his apostles used to define baptism?"

#### WHERE BAPTISM WAS ADMINISTERED.

And there went out to him all the land of Judea, and all they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins.—Mark 1: 5.

And it came to pass in those days that Jesus came from Nazareth, of Galilee, and was baptized of John in Jordan.—Mark 1: 9.

And he commanded the chariot to stand still: and they went down both into the water both Philip and the eunuch, and he baptized him.—Acts 8: 38.

And John also was baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized.—John 3: 23.

And were all baptized unto Moses in the cloud and in the sea.—1 Corinthians 10: 2.

From the above accounts, we learn that the inspired apostles and prophets administered baptism "in the River Jordan," "in the sea," and where there was "much water."

It is worth while to notice also, in this connection, that the apostles never administered baptism in a house, not even when the baptism occurred at midnight!

The proof: "And he took them the same hour of the night (midnight, verse 25) and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his own house," etc. (Acts 16: 33, 34.) In order to baptize the jailer and his friends, it was necessary for Paul to take them out of the house; for we are told, after the baptism, "he brought them into his own house."

If Paul had practiced sprinkling for baptism, as all Catholic priests and the larger number of Prot-

estant ministers do to-day, he certainly would not have taken the jailer and his family out of their comfortable home at midnight in order to baptize them!

If Philip had practiced sprinkling for baptism, would he have required the eunuch, an eminent official of Queen Candace, of the Ethiopians, to leave his fine chariot and descend with him into the water?

#### MODE OF BAPTISM DEFINED.

The words used by our Savior and his apostles, both in the English translation and in the original Greek, to define "baptism" mean "to immerse."

In the English translation we read:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Romans 6: 3, 5.

Buried with him in baptism.—Colossians 2: 12.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.—John 3: 5.

Baptism a "birth," a "burial," a "planting" in water; but it would be improper to speak of the sprinkling of a small quantity of water on the head of an individual, as a "birth" of water; a "burial," a "planting" in water; therefore, when Jesus and his apostles used these expressions to define baptism, they meant immersion.

#### FALSE CHARGES AGAINST THE SAVIOR.

Please compare the teachings of the word of God above cited with the assertion of James Cardinal Gibbons, in his work, Faith of Our Fathers, page 317, as follows: "As our Savior nowhere gives any special form of administering the sacrament (baptism), the church exercises her discretion in adopting the mode most convenient."

Our Lord nowhere gives any special form of administering the sacrament (baptism). What a charge to prefer against our Savior! He commanded his apostles to baptize, but neglected to tell them *how!* Reader, could you believe such a charge as this, against the wisest teacher the world ever had, even without investigation?

#### GREEK WORD "BAPTIZO" MEANS "IMMERSE."

The Greek word which has been translated *baptize*, and which the Savior used when he commanded his apostles to baptize, and which his apostles used in speaking of baptism, is *baptizo*. *Baptizo* means to immerse, as the following quotations prove:

He that dippeth (*baptizo*) his hand with me in the dish.—Matthew 26: 23.

It is one of the twelve that dippeth (*baptizo*) with me in the dish.—Mark 14: 20.

He it is to whom I shall give a sop when I have dipped (*baptizo*) it. And when he had dipped (*baptizo*) the sop, he gave it to Judas Iscariot.—John 13: 26.

The Greek word which means to *sprinkle* is *rhan*. The Savior and his apostles never used this word in speaking of baptism.

The use of the word *rhan* is shown in the following quotations:

He sprinkled (*rhan*) with blood both the tabernacle, . . . —Hebrews 9: 21.

He took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled (*rhan*) both the book and all the people.—Hebrews 9: 19.

There is the same difference in meaning, as the Scriptures above cited indicate, between the Greek words *baptizo* and *rhan*, that there is between the Spanish words *sumergir* and *rociar*.

Neither *baptizo* in Greek, nor *sumergir* in Spanish means to *sprinkle*; neither *rhan* in Greek, nor *rociar* in Spanish means to immerse. Therefore, Jesus and his apostles never used the word *rhan* with respect to baptism, but always *baptizo*. This proves that baptism is immersion.

#### MODE OF BAPTISM CHANGED.

The Monks of Cressey, A. D. 754, inquired:

"Is it lawful, in case of necessity occasioned by sickness, to baptize an infant by pouring water on its head, from a cup or the hands?" To which Pope Stephen Third replied: "Such a baptism, performed in such a case, shall be accounted valid." —Apud. Labbei Concilia, Tom. 6, p. 650.

In speaking of the foregoing Basnage says:

This is accounted the first law against immersion. The pontiff, however, did not dispense with immersion, except in case of extreme necessity. This law, therefore, did not change the mode of dipping, in public baptism; and it was not until the legislature in a council at Ravenna, in the year 1311, declared immersion and pouring indifferent.—Monumenta, vol. 1, Robinson's History of Baptism, chapter 33.

#### ABOVE HISTORY CONFIRMED BY CARDINAL GIBBONS.

The history of the change of the mode of baptism from immersion to sprinkling, above cited, is confirmed by James Cardinal Gibbons as follows:

For several centuries after the establishment of Christianity, baptism was *usually* conferred by immersion. But since the twelfth century, the practice of baptizing by sprinkling has prevailed in the Catholic Church, because this mode is attended with less inconvenience than baptism by immersion.—Faith of Our Fathers, p. 317.

Thus the Catholic Church changed the mode of baptism established by Jesus Christ and his inspired apostles and prophets, in order to serve the convenience of men! Then was fulfilled the prophecy of Isaiah: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed the ordinance*, broken the everlasting covenant" (Isaiah 24: 5). See also Acts 20: 28, 30; 2 Timothy 4: 3, 4.

#### AUTHORITY OF SERVANTS TO PARDON SINS.

"Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are re-

tained."—John 20: 23. Marvelous power conferred by the Savior on his apostles! Gracious promise made to mankind! But *how* is this power exercised? And *how* is the promise realized?

#### PROTESTANTISM CONFESSES IGNORANCE; CATHOLICISM ERRS.

To the above questions, Protestantism has no answer. Protestant ministers do not pretend to possess power or authority to forgive sins. To them this great and last commission of Christ, making it possible that repentance and remission of sins should be preached in his name among all nations (Luke 24: 47), has no meaning.

Catholicism misunderstands the authority and misuses the power which this commission conferred on the apostles of Christ, as we shall prove.

#### TO WHOM SHALL THE SINNER CONFESS?

James Cardinal Gibbons says:

The power of forgiving sins, on the part of God's minister, involves the obligation of confessing them on the part of the sinner. And how will the priest know his sins unless they are confessed?—Faith of Our Fathers, p. 394.

According to the teachings of Catholicism, there is no pardon of sins without confession to a priest. But the Bible teaches that we should confess *all* our sins to God, and such sins to men as have injured or concerned them. "As I live, saith the Lord, every knee shall bow to me, and every tongue *shall confess to God*."—Romans 14: 11.

If we sin against a brother or a sister, we should confess to him or her, and not to the priest:

Confess your faults *one to another*.—James 3: 16.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5: 23, 24.

No intervention of a priest here; neither is there a commandment in the New Testament to confess to a priest!

#### CARDINAL GIBBONS ANSWERED.

James Cardinal Gibbons asks: "Was Jesus Christ to appear in person to every sinful soul, . . . and say, Thy sins are forgiven thee?—Faith of Our Fathers, p. 389.

No, indeed; neither do the Scriptures teach that any man has authority to say: "Thy sins are forgiven thee." To convey this information to the pardoned sinner is not the privilege of the true servant of Christ, nor the duty of the Savior. This work devolves upon the Holy Spirit:

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—John 16: 7.

But the anointing which ye have received of him abideth in

you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.—1 John 2: 27.

After obeying the principles of the gospel of Jesus Christ, thus becoming members of the true church of God, all persons are entitled to receive and enjoy the Holy Spirit. (See John 3: 5; Acts 2: 38, 39; Romans 8: 16, etc.)

This Spirit teaches us "all things." How much better to obtain knowledge for ourselves by the gift and power of God's Spirit that our sins are pardoned, than to depend upon the word of some man!

#### MANNER BY WHICH SERVANTS PARDON SINS.

The only way by which the servants of God can pardon sin is by executing the law of pardon faithfully.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself; . . . and hath committed to us the word of reconciliation.—2 Corinthians 5: 18, 19.

The servant of God having fully executed the "word of reconciliation," the sinner obtains pardon from God; and, further, knowledge that his sins are pardoned, not from man, but by the testimony of the Holy Spirit to him, as already shown.

#### JESUS CHRIST OUR ONLY MEDIATOR.

The attempt of Catholic priests to act as mediators "between God and man" was foreseen and prohibited by the Apostle Paul in the following language: "For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Timothy 2: 5.

Then, can not the servants of God pardon sins? Yes; but *only* by executing the law of pardon.

#### LAW OF PARDON.

How did John the Baptist pardon sins? "John did baptize in the wilderness, and preach the baptism of repentance *for remission of sins*."—Mark 1: 4.

How did the Apostle Peter pardon sins? "Repent and be baptized everyone of you, in the name of Jesus Christ *for the remission of sins*."—Acts 2: 38.

How did Ananias pardon sins? "And now why tarriest thou? Arise and be baptized, and *wash away thy sins*."—Acts 22: 16.

For this reason Jesus said: "He that believeth and *is baptized shall be saved*."—Mark 16: 16.

Again: "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

On the contrary: "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 30. That is, their sins were not pardoned, but "retained," because they refused to believe in Christ, repent of

their sins, and be baptized by John, "a man sent of God." (John 1: 6.)

#### MUST ADMINISTER BAPTISM.

From the scriptures above cited, it is clear that the apostles of Christ did not attempt to remit sins, except by administering the ordinance of baptism. The Bible nowhere mentions any other method by which one man has power or authority to pardon the sins of others!

#### ERROR OF THE CONFSSIONAL.

A failure to recognize this important fact has plunged the Catholic Church into the error and darkness of the confessional. She has thus caused thousands of her priests to nullify the blood of Christ, by substituting the work of the confessional for the precious blood shed on Calvary!

#### IMPORTANT FACT FORGOTTEN.

All this has she done by forgetting that baptism is the way which leads to the cross; the ordinance which brings the blood of Christ within the reach of every sinner, and enables him to apply it for himself, both with respect to sins he has committed in the past, and those which he may commit in the future, without farther aid from a servant of God.

You do not believe this? Then it is only necessary to remember that the word of God does not contradict itself, and the truth of the proposition will manifest itself at once.

Under the caption, "What is the law of pardon," we proved that baptism is "for remission of sins." But the Scriptures teach also that the blood of Christ "cleanseth us from all sin," (1 John 1: 7; Ephesians 1: 7.)

Is there a contradiction here? Not if we remember that the blood of Christ only applies to those who "walk in the light," and who, therefore, "have fellowship one with another." (1 John 1: 7.)

Jesus explains the meaning of the expression, "walk in the light," as follows: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.) To "walk in the light," we must keep Christ's commandments. He commanded baptism, and said: "He that believeth and is baptized shall be saved" (Mark 16: 16). But we can not "be saved" without the application of the blood of Christ. So belief and baptism must apply the cleansing blood of the Savior.

The blood of a man only circulates through his own body. It never flows through the veins and arteries of the body of some other man. So with the blood of Christ; it only flows through his own body, the church (Ephesians 1: 23; Colossians 1: 18, 24). It only affects the members of that body, who "have fellowship one with another" (1 John 1: 7).

Until we become members of Christ's body, his blood can not reach us. We are inducted into the Church of Christ and become a part of his body by baptism: "As many of you as have been baptized into Christ have put on Christ" (Galatians 3: 27).

#### SUBJECTS TO HEAR, BELIEVE, AND REPENT.

Go ye therefore, and *teach* all nations, baptizing them.—Matthew 28: 19.

He that *believeth* and is baptized shall be saved.—Mark 16: 16.

Then they that gladly received his word were baptized.—Acts 2: 41.

But when they *believed* Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both *men* and *women*.—Acts 8: 12.

And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou *believest* with all thine heart, thou mayest.—Acts 8: 36, 37.

And many of the Corinthians *hearing believed*, and were baptized.—Acts 18: 8.

Then Peter said unto them, *Repent*, and be baptized every one of you.—Acts 2: 38.

The Scriptures above quoted clearly teach that it is necessary for all persons to hear and believe the gospel, and repent of their sins, before baptism.

Infants are not capable of hearing and believing the gospel, and they have no need of repentance.

The Bible nowhere mentions the baptism of an infant; on the contrary, baptism is "for remission of sins," as already shown; and as "sin is transgression of the law," (1 John 3: 4), it is not possible for infants to sin. Therefore, they are not subjects of baptism.

#### CATECHISMS VERSUS CHRIST.

But the Roman Catholic Church baptizes infants to wash away "original sin." I quote from Roman Catholic Catechism, pages 37, 69, by Doctor James Butler, as follows:

What is original sin?

A. The sin which we inherit from our forefathers; and in which we were conceived and born children of wrath. What is baptism? A. A sacrament which cleanses from original sin, makes us Christians, and children of God, and heirs to the kingdom of heaven.

Many of the Protestant churches teach the same error. See Articles of Religion of the Church of England, article 9; also Presbyterian Confession of Faith, chapter 6, articles 1, 3; Methodist Discipline, article 532, etc.

According to the teachings of the catechisms and disciplines above cited, infants are "children of wrath"; according to the teachings of Christ, they are children of "the kingdom of heaven." Reader, which do you prefer to believe?

Here are some of the teachings of Christ with respect to the purity of infants, and the position which they hold in the kingdom of heaven:

Verily I say unto you, Except ye be converted, and become

as little children, ye shall not enter into the kingdom of heaven.—Matthew 18:3.

But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.—Matthew 19:14.

#### LITTLE CHILDREN REDEEMED.

Modern revelation, given through the Prophet Joseph Smith, agrees with the teachings of the Savior above cited, as follows:

Behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten.—Doctrine and Covenants 28:13.

But little children are holy, being sanctified through the atonement of Jesus Christ.—Doctrine and Covenants 74:3.

Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sins; yea, teach parents that they must repent and be baptized . . . and they shall be saved with their little children, and their little children need no repentance, neither baptism.—Moroni 8:11.

#### REPENTANCE.

The necessity of personal repentance, and the character of it is sufficiently explained by the following scriptures:

Except ye repent, ye shall all likewise perish.—Luke 13:3.  
I am not come to call the righteous, but sinners to repentance.—Matthew 9:13.

But I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.—Luke 15:7.

But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.—Acts 26:20.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right, he shall surely live.—Ezekiel 33:14-16.

#### SHORTEST AND BEST DEFINITION.

The shortest and best definition of repentance was given by the Lord through the Prophet Joseph Smith as follows: "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them."—Doctrine and Covenants 58:9.

#### AUTHORITY FROM GOD.

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28:19.

And he commanded them to be baptized in the name of the Lord.—Acts 10:48.

When they heard this they were baptized in the name of the Lord Jesus.—Acts 19:5.

What does it mean to baptize IN THE NAME OF THE LORD JESUS? What did Jesus mean when he commanded his apostles to baptize IN THE NAME of the Father, and of the Son, and of the Holy Ghost?

What do we mean when we speak of a certain man acting in the name of another? Do we not mean that the former acts by the authority of the latter?

Then to baptize in the name of the Father, and of the Son, and of the Holy Ghost, must mean to baptize by the authority of the Father, and of the Son, and of the Holy Ghost.

But the investigator asks: "Do not the ministers of all the churches baptize in the name of the Father, and of the Son, and of the Holy Ghost?"

#### FORMULA OF WORDS.

They all repeat this formula of words in baptizing. But the recital of this formula does not prove that God has really authorized them to preach the gospel and administer in the ordinances of his church.

#### CONTRADICTORY DOCTRINES—NOT AUTHORIZED.

On the contrary, the teachings and practice of the various churches are contradictory. Is it possible that God has authorized men to teach doctrines and practice ordinances which contradict each other?

To illustrate: The Catholic Church sprinkles water on the heads of infants and adults for baptism; the Church of England, and many other Protestant churches do the same thing. The Christian Church, established by Alexander Campbell, immerses adults, only; for the remission of sins; the Baptist Church immerses adults because their sins have already been remitted; the German Baptist Brethren immerse in water three times; and they all profess to administer the ordinance of baptism "in the name of the Father, and of the Son, and of the Holy Ghost."

#### A DIVINE RULE.

But who can believe that God is the author of all this contradiction in teaching and practice?

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8:20.

For he whom God hath sent speaketh the words of God.—John 3:34.

Teaching them to observe all things whatsoever I have commanded you.—Matthew 28:20.

If the teaching and practice of a minister do not agree with the teachings of the Holy Scriptures, God has not authorized him to preach the gospel or administer the ordinances thereof.

#### MINISTERS LACKING AUTHORITY CONDEMNED.

In the day of judgment, many ministers will try to justify themselves by saying: "Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works?" (Matthew 7:22.)

Who were these ministers? They claimed to have authority to represent Christ, for they pretended to act "in the name of the Lord." But had God called them to preach the gospel of his Son, and administer the ordinances of his church? Certainly not;

for the Lord said to them: "I never knew you: Depart from me, ye that work iniquity" (Matthew 7: 23).

Before accepting the teachings, or receiving the ordinances of the house of God at the hands of any minister, we ought to satisfy ourselves that he has been properly authorized, according to the Scriptures, to preach the gospel of Christ, and administer the ordinances thereof.

#### CHOSEN BY REVELATION.

All true ministers of Jesus Christ must be chosen by revelation, through a prophet of God, as the following scriptures teach:

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.—Matthew 9: 38.

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.—1 Corinthians 7: 17.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4.

What honor? The honor of the priesthood in the church. Men must receive the priesthood to-day in the same manner that Aaron received it. There has been no change. There never will be.

Jesus Christ, the same yesterday, to-day and for ever.—Hebrews 13: 8.

For I am the Lord, I change not.—Malachi 3: 6.

Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

The priesthood was conferred on Aaron by revelation from God. "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. (Exodus 28: 1.)

This account, together with the statement of the Apostle Paul, in Hebrews 5: 4, fixes the manner by which all men must receive the priesthood to-day, viz, by revelation through a prophet of God.

This mode of selecting men to represent Christ, and preach the gospel, was the common practice in the primitive church.

Now there were in the church that was at Antioch, certain prophets and teachers. . . . As they ministered to the Lord and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 1, 2.

#### PROTESTANTISM HAS NO PROPHETS.

"Now there were in the church which was at Antioch certain prophets and teachers." But where are, the "prophets" to-day? Protestantism is founded "On the Bible and the Bible alone." Protestants do not profess to be directed in their work by a prophet of God.

#### POPE NOT INSPIRED.

Cardinal Gibbons does not pretend that the Catholic Church has access to God by revelation. He says: The apostles were endowed with the gift of inspiration, and

we accept their writings as the revealed word of God. No Catholic, on the contrary, claims that the pope is inspired, or endowed with divine revelation, properly so called.—Faith of Our Fathers, p. 146.

Not a single official of the Catholic Church, from the pope to the most obscure priest, has been appointed to represent Christ and preach the gospel according to the divine rule, viz; "No man taketh this honor unto himself but he that is called of God as was Aaron." (Hebrews 5: 4.)

#### WHERE SHALL WE LOOK?

Where shall we look to find the true ministry of Jesus Christ to-day; men who are "called of God as was Aaron"? We must seek for the true church of Christ, a church that has inspired apostles and prophets, as the Scriptures teach:

And God hath set some in the church, first apostles, secondarily prophets.—1 Corinthians 12: 28.

And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4: 11, 13.

#### BAPTISM FROM HEAVEN.

Reader, the Reorganized Church of Jesus Christ of Latter Day Saints has all the officers that the New Testament mentions, including inspired apostles and prophets. Its ministry are appointed by revelation. It teaches the doctrine that Christ and his first apostles taught, and it practices the same ordinances. People who "obey from the heart that form of doctrine," (Romans 6: 17), receive the Holy Spirit and its "manifestations" as the Scriptures teach (see 1 Corinthians 12: 1-13; John 14: 21; John 16: 13, 15, etc.).

In this church:

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.—Doctrine and Covenants 17: 21.

W. S. PENDER.

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#### THE VIRTUES OF PRINTER'S INK.

NUMBER XXI.—"METHODS AND TACTICS" SERIES.

We wish to lay down a few rules to govern those who have an opportunity to use the columns of a friendly newspaper, or who would otherwise blossom into print. In doing so, however, we first call attention to the fact that, to warrant success, we must have a thoroughgoing faith and confidence in the cause or object we advocate; our claims will be mere

boasting unless we can show forth the merits of that which we proclaim.

A certain ingenuous character has said, "I love a rooster for two things: For the crow that is in him; and for the spurs to back up his crow with!" Therefore, when you start out to flash the torchlight of publicity in the eyes of your townsmen, be sure it will also reveal to them whatsoever you lack of those attributes that are to characterize the true children of God. Having cleaned your individual doorsteps you are ready to rally around the one, whoever he may be, who is to represent you ministerially in this campaign.

You are thinking of getting out some handbills and obtaining a "little write up" in the local news sheet. Here there is a wide difference of procedure between the city paper and the country paper; the same rules will not apply to both, although we may learn valuable points from each.

The editor of the large city daily is often more liberal, more approachable, than his country cousin, who depends on the advertisements of his local merchants to keep him in bread and meat, and who must therefore be cautious in religion and politics. The country editor will often strain a point, however, when matter is offered him that will help fill his columns and lessen his make up cost. He will condescend to insert a cut of the right kind and will add a few lines of print to it. If presented properly, he will display the matter to some advantage, if you contract to take a certain number of copies (which you should mark strongly with red or blue crayon and distribute in the neighborhood where you will campaign, or send to parties who will be interested); placing the order for handbills with him, under the same plan, is economical and advantageous to both parties.

On the other hand, the city editors are not in the least susceptible to such overtures. They desire information regarding your *special* efforts and speakers, and will send reporter and camera man to pick up anything that will really interest their readers, as you see by Elder Richard Baldwin's picture from Cleveland's best daily, *The Plain Dealer*. They prefer pictures to cuts, and snappy items, notes, or facts, rather than write ups; they prefer to wield the blue pencil themselves. This reminds me of a time when I bought a boy a sandwich. He surprised me by picking out the wedge of ham and throwing away the biscuit in which it came. I would have thrown out the pork and eaten the biscuit. So bear this in mind when taking up your lines to the "city ed," that just the part you think of such importance he is likely to slur over, and something you never dreamed of will stare you in the face the next morning when you scan the news.

I remember a case in point where our men were in debate with some of the Utah elders; our report went into such detail that the only mention we got from the weary editor was a few lines headed in black type: "Rival Mormons continue their wrangle," which would not invite anyone to investigate. This teaches the value of brevity and pointedness, both of which are impossible without a central object.

In thanking an editor one time for his valuable mention, and expressing the hope that we might enjoy the same privilege again, he answered, "*Do something* to deserve it, and you shall." That's the point; do something to deserve it! It is not sufficient to claim (as I did quickly) that *that* was the mission of our work, but it must be something more than ordinary; if you ask him what he means he will say, "Some new stunt," and let you figure it out yourself.

That is why at some of these big revival meetings the interested pastors don overalls and get their pictures taken building the great three-ring tabernacle, and how the picture somehow gets into print! I have seen the same kind of advertising done by a ladies' aid—carrying bricks and mortar for their husbands when building a church!

Now a word or two about handbills; these should never contain *everything* you know about the work, so that the essential features of the announcement are minimized, nor should it be too curt and abrupt. If possible, use a good, attractive cut, and a strong line or two of the *subject*, the *place*, the *time*. If these are right the public may be depended upon to scratch for the rest, as chickens do for small grain. Use a fair quality of paper, for you would be surprised to know the influence the grade of paper and the ink upon it exerts on the mind of the one who reads and weighs your plea.

Whatever kind of literature you use, do not throw it around promiscuously. Let it be gotten up worthily enough to be handed in personally to the householder, asking permission to leave it, and extending the invitation; here is the greatest field of usefulness to Sunday school and Religion workers, for many a chat occurs that opens up into an acquaintance and eventually brings pupils to your departments.

About "cuts" a general term intended to cover all classes of commonly used illustrations in print: You may obtain them made from your photographs for from a dollar upward. The most familiar style is the reproduction from the family album and means nothing to the stranger you are after, for it might be either Doctor Bunyan or the originator of Sliver's Shivver Pills for Shivvery People or even somebody running for sheriff (or running away from him). Take your people out to some pretty place

and hold service, get a good snapshot of the event, or of a rally or picnic crowd, then get a cut made from your print and it will teach people to know you. Even our elders can increase their "ad-tract-iveness" by getting a few characteristic poses snapped off at a postcard photographer's (these are often more effective than the higher priced work) and have a cut made from the best of them. You will find them better than the usual solitary picture.

One thing that I count of prime importance is the sinking of personal identity and personal views to the enhancement of the great cause or object which our aim should be to prosper; then we will endeavor to simplify rather than attempt a display of over-much learning. Boil down the message, fan out the chaff, offer the meat of the kernel only—such is the secret of true advertising. Just as children dislike long lessons, so the children of the world abhor the tangle and complications involved in the study of the names and cognomen of such a work as that which claims us. We sometimes read a notice of this kind:

"Mr. Jack Robinson wishes to state that the Jack Robinson who was fined for chicken stealing was not Jack Robinson of this city, but another gentleman of the same name"—which doesn't clear the matter to us, however much it may comfort the wounded pride of J. Robinson.

I believe a great deal of our energy is being mis-directed in trying to straighten out these tangles of church names and polity when we would be doing greater service in presenting the plan of salvation in all its primal importance,—all else must be secondary. I am persuaded that when we eventually win our way through, it will be under the more comprehensive term of The Reorganized Church, rather than the unwieldy title we now carry, a mark to draw the rancor of every prejudiced or ignorant mind, however much we reverence the name ourselves.

The publicity we need is to let intelligent people know that the purpose of God's revelation of himself to mankind through the Christ, and the work of redemption he instituted then is reorganized in this day; we shall present the needs of the church and every man worthy the name will press into it; we can prove the facts of its progress and the beautiful plans of Zion now under way—for that is what Christ taught, to heal, to comfort, to instruct, to bless, to sacrifice, to help the other, with compassion and meekness, but with strength. This the church will be doing—is doing—without it, all your publicity is wasted energy, but every good deed, every action taken as a branch where you stand together for the good of mankind, for principle, for love of country, or for the benefit of your race, will go

forth as a sweet savor of your name; and then when you *do* use a little printer's ink folks will rise up and say, "I guess I'll go because I know it'll be good."

EARNEST WEBBE.

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### LITTLE THINGS THAT COUNT.

To-day we are facing a condition that perhaps has never before confronted the church. It is true we have many advantages, and of course it is to be understood that we have opportunities that have never before been granted mankind; but the matter that is especially worthy our attention at this time concerns some of the little things that are so frequently overlooked.

Cicero pointed out two errors that were prevalent in his time: One was that people jumped too readily at conclusions, the other that many wasted time over obscure and trifling subjects. What was true of his time is also quite true to-day.

Now, while we are opposed to squandering useful and profitable time over trifling things, we do not wish to convey the idea that we would have you pass lightly over the little things, because in reality the little things in life are the ones that count. We would recommend, however, that the Christ precept and example be observed, and that all examine carefully his teaching and life to see how marvelously the little, commonplace things went to make up his character and the framing of his ethics.

The writer was once asked by a certain brother, "When are the leaders of the church going to do something for the redeeming of Zion?"

We made reply by asking, "What are you doing, brother, to hasten the day of the redemption of Zion?"

There are two things to be noticed here: First, this brother had been jumping at conclusions, in that he supposed that all that was necessary was to have the Presidency and Bishopric issue an edict in the matter and that this would set the machinery in motion, and that automatically Zion would be cleansed, purified, and redeemed; second, he wasted altogether too much time contemplating trifling things, and by so doing forgot that "I" have a part to act in this great drama; that "I" have a service to render; and that after all is said and done, the redemption of Zion depends upon "me" as much as it does on the President or Bishop of the church.

But I hear some one say, "The little I am able to do will not help to any extent, therefore I may as well fold my hands and await the action of others. I am willing to live in Zion, but the church must redeem it; I can not."

Then we would say, Such an one can not live in Zion. Remember the little things are the things

that count, and if we all do the little we are able to do, it would be a matter of but a short time until Zion in all her splendor and beauty would arise and shine.

Some one says, "I would pay tithes if I had anything to tithe, but I can only care for myself, therefore it is quite impossible for me to pay tithes."

It was the voice of inspiration that said, Gather my Saints together unto me, that have made covenant with me by sacrifice. Have you made sacrifice to aid the Lord in his work? Have you denied yourself, that you might the better serve the church? Have you crucified yourself, that you might live wholly unto God? If you have not done all this you are not prepared to dwell in Zion.

Now permit me to give you a few simple figures. The church has an indebtedness, and it must be met. I am a part of the church and so are you. Are we going to do *our* duty and meet our just and honorable obligations?

"Yes," says one, "but I'm too poor to assist in this matter."

Let us see. I want to assist the church, but I have no income; how shall I do it? I will make a sacrifice to do so, and that sacrifice will be to deny myself one meal each week. We will estimate the cost of that meal at fifteen cents, and that ought to be small enough. There are fifty-two weeks in the year, therefore if I lay by each week fifteen cents at the end of the year I will have saved for the church fund seven dollars and eighty cents.

Now, suppose each member of the church would do this. Have you stopped to think what it would mean? If you have not, just remember that there are about sixty-eight thousand members in the church, so we must multiply seven dollars and eighty cents by 68,000 and it will give us a total of \$484,400. This in itself would be quite a lift to the church, in addition to the other funds. Now another example: Let those who are accustomed to eating meat just go without meat one meal in each week and they can save equally as much and the sacrifice will be so small it is not worth mentioning.

A sister well known to the writer decided to save her pennies for a Christmas offering after the year was partly gone, so she dropped them in a little bank, sitting on the pantry shelf. The result was one dollar and thirty cents for a Christmas offering. Suppose now each member of the church would do this; it would mean a total of \$88,400, towards the church fund in one year.

Now, if after all had paid their tithes and offerings, these simple methods of saving or sacrifice, as the case may be, were observed, it would not be long until the church would be out of debt, the land of Zion would be redeemed by purchase; and by this

process the heart would also be purified, that we might become Zion in very deed, the pure in heart, the redeemed of the Lord.

J. E. VANDERWOOD.

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### OUR SPIRITUAL BODIES.

At times there come to our minds subjects which puzzle us, and give us much food for thought and study. The one which has caused me to write this little article is: "What will our bodies be like when we are raised from the dead?"

I have been looking up references, and found many which have given me considerable light on the resurrection. First, I find in 1 Corinthians 15: 50, where flesh and blood can not inherit the kingdom of heaven. Yet in Job we find him saying: "In my flesh shall I see God." Again in Leviticus 17: 14, we see where blood is the life of all flesh. Then we will say we are to have our bodies and the life-giving power will be the Spirit of God, which quickeneth the body, (John 6: 63).

The condition of our bodies, then, will be according to how much of God's Spirit we are worthy of. If we have been slow to respond, have neglected to avail ourselves of the fullness of the Spirit, and to keep it in working order, then the highest of heavenly glories, celestial, will not shine forth in our bodies; they will have to take on a lesser glory.

Take, for instance, our earthly bodies; if we neglect to keep the blood (life) in order, and have a free circulation, how soon the body becomes dull and sickly, and the mind not capable of the duties demanded of it. On the other hand, when our blood is healthy, and courses through our veins freely, how beautiful our bodies are, and how bright our minds. So it will be (to my mind) with our spiritual bodies. With God's Spirit as the life-giving power, God is able to raise up our bones, bone to bone (Ezekiel 37: 7), and to cause his Spirit to enter the bodies he has raised, just as he was able to create a body for our spirit in the beginning.

We are placed here like an unhatched egg. God has given us these earthly bodies to cover the life within. He has placed in the body a mind which compels us to grow; also a conscience to direct us between right and wrong, if we will listen to it. Then when we come to the point in life where we are not satisfied and want to become a child of God, we thus become impregnated with the Spirit of God, which will grow within us if we live for it. As the egg, before it is hatched, must be kept at certain temperature and mothered a certain length of time to come forth in the life for which it has been in preparation; even so we, to come to the perfection of our Lord and shine in the glory of God, must be carefully watched over and fathered by God, living

in a nearness with him. If we are obedient until such time as he has set to bring us forth out of our earthly shells, he will give us a body fitted to the spirit we have striven to attain. Let us all strive to share the celestial glory. HAZEL M. PAAR.

## Of General Interest

### IMPORTANT ARCHÆOLOGICAL DISCOVERIES.

Under the caption, "The most sensational archæological discovery since the excavation of Pompeii," *Current Opinion* for June discusses recent finds in the ancient Babylonian country. These discoveries are of interest to Bible students, since they seem to be confirmatory of the ancient Hebrew record. We quote:

All over the world archæologists have been amazed by the report laid before the French Academy of Inscriptions last month to the effect that the original Biblical Tower of Babel has at last been unearthed. The Abbe Henri de Genouillac, sent out by French scientists to examine the Babylonian excavations now uncovering the secrets of Nebuchadnezzar and his court, laid bare the remains of the primeval city of Kiss, one of the earliest capitals of Babylonia, much more ancient than Babylon itself. In the middle of the great courtyard of the palace were the ruins of an immensely high tower named "The Temple of the Foundation of Heaven and Earth and sacred to the National god Zamama." Statues and vases in the ruins go back as far as twenty-one hundred years before Christ.

This sensation caps the climax of the series of excavations among the Babylonian ruins which have proceeded, mainly under German auspices, for some years—hitherto with indifferent results. At last the untiring industry and patience of the archæologists on the ground are well rewarded. For example, the excavations at Assur, halfway between Nineveh and Bagdad, are bringing to light the completeness of an ancient civilization which must modify all notions of the Assyrian people. . . .

One of the most important discoveries arising from the explorations that have been organized was that of an extensive library. This was unearthed in the palace of Assur-bani-pal at Nineveh, and it contains thousands of tablets. The name of Assur-bani-pal is inscribed upon most of them, though it is probable that, directly, the presence of such a fine collection is due to the foresight of Esar-haddon. References to old copies have led to the truth that these tablets bear inscriptions taken from former and older specimens, and duplicate copies have been discovered in Babylonia. It is apparent that the object of the library was to act as a preventive to the custom of sending their youth to be educated at Babylonia, where a risk was certain of their imbibing prejudices and assimilating dangerous political ideas. Tablets containing learning on the subjects of old languages such as the Akkadian and Sumirian, textbooks on mathematics, tablets of square and cube roots, lists of birds, plants, and animals, and geographical works point to the educative influence for which the collection was intended. But in richer and far more numerous quantities were the tablets of poetic and mythological literature.

Among these discoveries was that of a number of poetic

legends relating to the career of the great Chaldean hero, Gizdhubar. The eleventh tablet of this series contains an account of the deluge, and striking similarities to the Hebrew version occur. Here the flood is ordained as a punishment for evil-doing, while the name of the builder of the ark is Samas-Napisti (interpreted "the living sun"). The mountain of Nizir is the landingplace, while the duration of the rain is seven days. The differences which occur point to the fact that the different versions were taken from one older and common legend and colored with local facts and landmarks. . . .

From the standpoint of archæology proper, the great discoveries of the Germans are the fruits of their labor among the ruins of Babylon, on the left bank of the Euphrates, seventy miles south of Bagdad. Nebuchadnezzar's palace in the Kasr or fortress—so named by the local Arabs because of the massive walls which have always projected well on the surface—have yielded the most amazing evidence of the high state of the building arts in that remote age. The entire foundations of the palace were brought to light by Doctor Koldewey's staff. These foundations are made of square burned bricks, each of which bears on its surface or lower face the name and title of the great king. The several hundred chambers of the palace are small, but one of them, much larger than the rest, had on one of its sides a low platform of bricks. This is supposed to have been the throne room. Upon the platform the throne of the king may have stood. So thorough was Doctor Koldewey in his excavations that he removed the bricks of the walls and the paving of the throne room. . . .

Although the world has been taught that the arch was of Roman origin, the excavations here bring to light evidence that the architectural device was familiar to the Babylonians nearly five thousand years before Christ. A striking instance in point was the discovery of a great arch sewer beneath the city called Fara. The arch of this sewer was perfect and symmetrical. The bricks used in its construction were plano-convex, resembling in shape and size a small loaf of bread. They were burned to a dark red. The plano-convex bricks appear to have been the first employed. The labors at this place were temporarily suspended because of the eagerness of the German archæologists to get to work upon the site of Babylon proper. Here the number of bricks is so extraordinarily large that a city of ten thousand people has been built out of material baked in kilns thousands of years before our era began. The courtyards of the houses of an Aryan population of large size and even an irrigating dam across the Euphrates have been reared out of the bricks baked for Nebuchadnezzar, and still the supply seems inexhaustible. The general appearance of the site of the ancient city is thus described:

"The ruins of Babylon consist of three large and several small mounds. Surrounding them is a ridge of dirt, reaching in places to a considerable height, and representing the city walls. Herodotus says the walls were 335 feet high and 85 feet wide. Other writers claim that they were from 42 to 56 miles in circuit; that they were surrounded with 250 towers, and pierced with 100 gateways with gates of bronze. Though the Germans have attempted to trace the walls throughout their extent, they have but partly succeeded, yet it seems that the ancient writers were fairly accurate in their descriptions.

"Of the three larger mounds, Babil, the one to the north, still retains its ancient name. Square in shape it rises to a height of over 100 feet. Specially here have the Arabs long been digging for bricks. The Germans have paid little attention to this mound, except to examine the walls which the

Arabs have uncovered. Doctor Koldewey believes that an ancient structure, which gave rise to the Biblical story of the Tower of Babel, stood there. At the base the Arab diggers have revealed the huge arches of passageways leading through the mound, and they have led some scholars to believe that they supported the famous hanging gardens of Babylon. It is supposed that the overhanging foliage of the several terraces had the appearance of being suspended in the air."

## Mothers' Home Column

EDITED BY CHRISTIANA SALTARDS.

### The Blessing of Sleep.

"God bless the man who first invented sleep!  
So Sancho Panza said, and so say I."

Thus runs an old poem in merry vein, while one in more reverent strain receives the blessing of sleep as one of the provisions of God which reveal his surpassing kindness and wisdom:

"His dew drops mutely on the hill,  
His cloud above it saileth still,  
Though on the slope men sow and reap,  
More softly than the dew is shed,  
Or cloud is floated overhead,  
'He giveth his beloved sleep.'

"Of all the thoughts of God that are  
Borne inward into souls afar,  
Along the Psalmist's music deep,  
Now tell me if that any is,  
For gift or grace, surpassing this—  
'He giveth his beloved sleep?'"

Night, dark and quiet, except where man alters conditions, is given of the Lord for rest and recuperation of the physical powers. The day for busy labors; the night for rest and physical repair; this is the order of nature for all animals having a well-developed nervous system. Not only must the brain have this rest, but the whole body must also have a share in it.

One who has watched beside a sick bed with intense anxiety knows the sense of relief that comes when it is perceived that the ministrations of health-giving sleep are at work. How often the direction of the physician is, "If he sleeps, do not awaken him for food or medicine; sleep will do more to build him up."

And one who has lost sleep for a long period knows the sick sensation of the body's longing for sleep, the boon we so often fail to appreciate and to use to the upbuilding of our physical strength.

### "Tired Nature's Sweet Restorer."

An accepted author on hygiene says: "The loss of sleep is one of the most common causes of ill health. The muscles, the nerves, the brain in particular, are all in full activity when we are awake. Repair goes on every moment, whether we are awake or asleep. During the waking hours, however, the waste of the tissues exceeds the repair, while during sleep the repair exceeds the waste. . . . During sleep the vital organs rest because they are worked at their lowest rate. The eye, the ear, the brain, and the nerves are rested by darkness, silence, and unconsciousness. The tired muscles thus regain their vigor and the exhausted brain is refreshed."

### The Hours Set Apart for Sleep.

"Take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained."

In connection with this counsel of the Lord we give that of a man of the medical profession: "The midnight lamp of the student should be thrown out of the window. Better work can be done in one hour in the morning than in two late at night. Students need much sleep. They do not need the morning nap, however, as much as they need the sleep that comes before midnight. 'Early to bed and early to rise' is a good motto for the student as well as for the farmer. Plenty of sleep is one of nature's laws that must not be broken. The night should not be turned into day, nor day into night, in order to please our fancy. He who persists in breaking nature's laws will pay a severe penalty; he will lose that which is more precious than gold,—a healthy body.

"Lay aside your books, go to bed early, have fresh air in the room, and lie down to quiet and restful sleep. Awake with the rising sun, and while the brain is refreshed, impress it with the teachings of the books."

### How Long Shall We Sleep?

"The amount of sleep necessary depends upon our occupation and temperament. . . . Eight hours of sound sleep for a grown man or woman, and more for children, is about the average amount required. Children naturally need more sleep because their bodies need more rest during the period of growth. Hence the infant sleeps most of the time, if well and properly cared for.

"Little children should always be put to bed early and allowed to sleep in the morning until they awake of themselves. During hot weather the active child should be undressed, bathed, and put to bed in the middle of the day for a good nap."

To use Burbank's expression, the integrity of the nervous system, which he regards as one of the child's priceless treasures, is thus preserved.

The sleepy child, who ought to be in bed or who has been awakened before he has finished his sleep, is cross because his nerves have not been sufficiently rested; and yet it is sometimes remarked, as if a matter of slight importance, "Oh, there is nothing the matter; he is only cross because he is sleepy."

In our modern life, where so many things are askew, one of the wrong conditions prevalent is the neglect to take sleep in the hours set apart by our Maker for the resting of our bodies. One of the worst forms of robbery is the shortening of the hours of sleep in childhood and youth.

### Nervous Breakdowns.

Doctor Bolton says: "In the average home little attention is given to the amount of sleep of the children and the conditions under which it is taken. Without doubt a large percentage of the cases of nervous breakdowns reported among high-school pupils can be traced to irregular, inadequate, and unrefreshing sleep."

This author furnishes a table showing the desirable number of hours of sleep suited to the different ages of childhood and youth. This table is approved by a noted authority on child study and on nervous diseases.

Age	Hours of sleep per night
5—6	13½
6—7	13
7—8	12½
8—9	12
9—10	11½
11—12	11
13—14	10
14—15	9½
15—17	9
17—19	8½

The infant in arms is quite likely to get its proper amount of sleep. Much as the little being is loved, the average family is pleased to have him sleep much of the time during that period when he is still wholly dependent upon others. The danger of his sleeping hours being cut short begins when he begins to take care of himself. Perhaps his sleeping hours are most seriously encroached upon after he has reached school age, when he becomes old enough to be considered eligible to the various forms of entertainment given at night.

Should those having children compare the table given above with the hours of sleep had by their children, it will probably reveal the fact that, in the majority of cases, far less sleep is had than is required for the preservation of health.

### Where Are the Children?

A man there was in the years long gone by, whose first question as he crossed the threshold of his home often was, "Where are the children?" It is a question on the lips of many a father and mother whose children engage their most earnest thought.

It is a serious question in these times when so many attractions surround the young, attractions which are often questionable in the results they leave. Where are the children at night, in those hours when they should be preparing for restful sleep?

In your appreciation of the benefits to be derived from the freedom of play, do you let the children run free in the hours of darkness? Can it not be arranged that they may have sufficient recreation in the hours of day? Are your growing boys and girls often out late at night at the picture shows? Do the things they see there do them enough good to atone for the loss of the sleep nature, if heeded, demands for them?

Would not much of the evil, known especially in the cities, disappear, were it possible to induce humanity to use rightfully the hours set apart for sleep? Night is being turned into most hideous day by the multitudes who pervert the ways of nature and nature's God.

As your children grow up, why permit them to acquire the habit of going out at night? Taking all things into consideration, is there a better place for the average child in the evening hours than his home? Two young burglars, one sixteen, the other eighteen, were seized a few nights since in a private residence. How early did those boys begin to spend their evenings away from home? It has been observed of late that many of the criminals of the large cities are young men, little more than boys. Why do parents permit their children to acquire the habit of running at large amid the dangers of city attractions and temptations? They may not be able to control the youth of sixteen, but can they not guide him in the formation of his habits when he is six?

One of the best habits for little children is that of spending the evening at home and of retiring early. This habit will cling long to the one who forms it, for nature will assist by dictating to him when he needs sleep.

### Joy Riding at Night.

One of our large western cities has found it necessary to pass an ordinance designed to do away with joy riding by boys and girls under twenty-one years of age. One of the daily papers of that city says: "If parents of girls and boys under twenty-one years old do not safeguard them by prohibiting them from participation in wild joy rides, the city will."

The ordinance introduced into the council of this city to prohibit joy riding by boys and girls at night comes as the result of several motor car episodes which have ended in sorrow to young women. One of these, a young girl of sixteen, sustained a fractured skull by jumping from a speeding car to avoid the insults of a youth of twenty. The girl was one of a party whose ages ranged from fifteen to twenty-one.

This was an innocent young girl who had never before known the experience of being out on the city streets at night in such company. She deceived her parents and went to a dance hall, afterwards accepting the invitation of young acquaintances to ride home in the car. Though admitting the mistake of their daughter, her parents are thankful that she prized her honor above her physical safety when she leaped, it might have been, to her death.

But this was a girl who had been reared a home girl. There are multitudes of pure little girls growing up to go in ways of shame because they are not kept from the contamination of the city streets at night. There are multitudes of good little boys who are growing into hardened, immoral men from the same cause.

Commenting upon the experience of the girl injured in her night joy ride, one of the city papers asks: "In view of these incidents, isn't it the duty of parents to ask themselves some questions, to put themselves through a searching examination? Are they giving the attention to their boys and girls that they should? Are they seeing that their children are being fitted to meet the experiences and temptations of the world? Are they providing the proper instruction to their growing sons and daughters? And are they maintaining the comradeship and bringing the unconscious influence to bear that do so much toward establishing ideals of duty for young men and women?"

We add the question, Are they keeping their children from the streets at night and forming in them the habit of taking rest in the hours set apart for sleep, in the early hours of night?

### Prayer Union.

SUBJECT FOR THE FIRST THURSDAY IN OCTOBER.

The church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. Pray that each member may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or sister as his own. Also that greater power may be had in the healing of the sick.

Lesson, Moroni 7: 29. Memory Verse, James 4: 11.

### REQUESTS FOR PRAYERS.

Mrs. George H. Spurling, of Islesford, Maine, has a bad trouble in her head and asks for our prayers in her behalf. She also asks prayers for her sister, Mrs. Frances E. Spurling, who is suffering with cancer of the lung. These afflicted sisters desire the restoration of their health, but ask it in submission to God's will.

The pathway to success is in serving humanity. By no other means is it possible, and this truth is so plain and patent that even very simple folk recognize it.—The Fra.

## Letter Department

### "Jots by the Wayside."

Since writing you we have been climbing the Ozarks. Emerging in a measure from their fastnesses, we are now in Barry County, Missouri, domiciled with our worthy brother, W. S. Hankins, president of the Travers Branch.

This county is the almost extreme southwest corner of the Zion State. It would seem from the topography of the country that this county, embracing eight hundred and ten square miles, sits nearly astride the Ozark Range. There is a great diversity in its surface; rolling prairie, with fields of grain and a fairly good corn crop, considering the drouthy season, then the "flat woods," with narrow valleys, hedged in with somber, oak clad hills, severed by silvery streams, small farms dotting the whole, which are as fruitful as they are picturesque.

Those who may have in their mind's eye towering peaks and frightful chasms because of the name "Ozark Mountains," would be disappointed when searching for such. Yet there are some scenic wonders in the Ozarks. There are no wet marshes or lagoons to poison the air; but free, open, fresh, running streams, cool and refreshing, fed by everlasting springs, furnish the best of water in abundance the year around.

However, it is not our desire so much to describe these mighty hills, so green and refreshing and in striking contrast to the almost burnt up fields of Kansas and Oklahoma, as it is to give a word of counsel and advice to our brethren in this district. In the light of the experience of the last few weeks, we wish to sound a note of warning to all whom it may concern. As your district president, I would be derelict in duty should I be blind to the abuses or deaf to the necessities of the district.

There are ministers preaching in the district of whom we know but little or nothing, who may or may not be members of the district, who, from their activities, are not, nor do they seem to care, to be amenable to branch or district authority, and who are preaching in a haphazard, slipshod manner that is very undesirable indeed. We greatly desire and expect that brethren so preaching shall be in harmony with branch and district authority; otherwise they have no right to preach or officiate within the district.

The admonition given from time to time for all ministers to labor as much as possible in the district does not mean that there should not be order and system in their work. There must be consultation with the branch presidents, and harmony with such authority; also with district authority; that we may be in touch and receive promptly your reports, that we may report promptly to the minister in charge and the First Presidency all labor done in the field.

Again, the church does not send men out to preach politics, or their opinions from any political viewpoint, but to preach the gospel; yet there are a few men who seemingly are relying upon the ballot box to bring in the great millennial reign. This course, in our opinion, will lead many into the swamps of ruin and despair. Politics is not a factor in the angel's message; neither indeed can be. In the great magna charta,—the Sermon on the Mount,—there is not a word indicating that the function of the state is to support the church; but, to the contrary, the function of the church is to support the state.

Another source of unrest to the Saints are the unwise statements reflecting upon the Bishop in handling tithes and offerings; thus restricting, in a measure, the tithes and offerings that should and would otherwise be gathered. From this same source, also, we have a deploring of the church debt in pessimistic language that is very discouraging.

We hope all such unwise statements will cease. The Lord has said such statements in the fields are displeasing to him. At the General Conference and before the general authorities is the proper place to present such things, and especially so in the light of the revelation that the Bishop's rendering of the law should be acceded to, unless there is flagrant wrong.

We are pleased to know that the effort is being made to liquidate the church debt. We hope every branch in our district will heartily respond. We are making the effort to have our quota assessed proportionately among the branches, and we believe our members will gladly comply.

What are the debts resting on our institutions to-day compared to the worth of souls and to the great good that has been accomplished? Again, are these debts anything compared to the resources of the church as a whole? By hearty cooperation they can and will be paid, and no burden need be imposed on anyone. Think of it, Saints, five cents per capita per week in one year would wipe out our entire debt. One picture show sacrificed per week, or some other thing as frivolous—any eliminating from the lusts of the eye, ear, or appetite, and the five cents would be saved and the church be put out of debt and souls made happy.

The plan of paying the debt was adopted by the committee appointed at the late General Conference after careful and mature deliberation, and we believe it must commend itself to all the Saints. And although the drouth is on, the barrel of meal will not give out nor the cruse of oil grow less.

T. W. CHATBURN.

GRAHAMDALE, MANITOBA.

*Editors Herald:* If there be any Latter Day Saint brother of the Reorganization who is lonely and without a fixed home, my invitation is, Come, share with me. I have a homestead here which is of the finest soil; plenty of wood, and pure, sparkling water. I have a neat little cabin.

All openings in the timber are full of wild berries; there is game just at my door, and fish for the catching, near by. The meadows are hard to beat. There are some few good government quarters vacant yet, but they will not last long. The influx here is great.

I am situated five miles from Deerfield, on the railroad, to the east, but only three miles to a new railroad on the north, with a prospective town, and within the one hundred mile rate to Winnipeg to the south.

My intention is, when I have gained title to the above mentioned holdings, should God in his goodness spare me, to transfer same to the Lord's service, feeling that I am unable to serve him in any other way.

Your brother,  
W. M. YOUNG.

BIRMINGHAM, ENGLAND, September 5, 1913.

*Editors Herald:* Inclosed please find copy of letter written by one of the members of the Seventh Quorum of Elders. If you can give it place in the pages of the HERALD I feel sure it will be read with interest, not only in this land, but on your side of the "deep pond." The brother is known in the States, also in Canada, and I feel sure some would like to hear of his activity, and a little of what is being done here.

Thanking you kindly for past consideration and kindness in publishing articles which have been sent from this mission, I am,

Yours in bonds and for progress,  
J. E. MEREDITH.

CORBALS, GLASGOW, July 31, 1913.

J. E. MEREDITH, President Seventh Quorum of Elders.

*Dear Brother;* Greeting: Your circular letter reached me here in Glasgow 29th inst. You will realize from reading of

letter, I am away from home. Just to inform you why I am in this city: I am sent here by my employer to do work for the firm from Wales.

Your letter I read with deep interest. Such a spirit of love and comfort seems to uplift the soul. You ask, Are we using our talents well and wisely to forward the Lord's work? In answer to that, dear brother, I can truly say yes, to the best of my ability. I am using that talent which the Lord has seen fit to bestow upon such a weak instrument as I, your humble brother.

I herewith feel it my bounden duty to inform you, dear brother, of the labor I am performing while being in this city. I could not hold my peace or the very stones would cry out against me, it is such a glorious work. I am preaching every Sunday evening in Cathedral Square. I assure you this is a battle ground; this is the place to try one, of what he is made.

I meet with much opposition. I really have to defend the church from all sides. Our beloved Martyr's character was attacked, so I soon defended it and put the enemy to flight. After finishing my discourse the enemy attacked me from all sides, but with the help of the Spirit their fortress falls to the ground. Baptism is a very stiff pill for them to get past their throat. But I am making friends. After I had addressed them on baptism they seemed to get quite in a rage; the best weapon, I find, is a calm spirit; they really can not understand me keeping so calm. But let me say, dear brother, it requires great faith and courage. But it is doing more to win the people over to my side. After they had tried to hound me down a young man stepped up to defend me. This young man had been one of my strong opponents on the Glasgow Green. He said, "Friends, it is no use you trying to hound him down; his proof is too strong for you to overthrow." He said, "I tried, but failed. His scripture proof is too powerful, you can not overthrow him." Thanks for his appearing, he did me a deal of good. There was one lady asked me for a Book of Mormon last Sunday evening, so I am loaning her mine.

This is just a brief outline of what I am doing. You see, brother, I am not sleeping—can't sleep in this work. If they knock me down, why, I will just rise again, just as fresh. I may be here till the end of August. This is my third visit to this city. When I am at home, why the people are just glad to see me return. I am willing to sow, brother; they who come after may reap.

Just a word in reference to conference. I must admit that it is a disappointment to me not to be present with you in quorum meeting. I really have been isolated from you for a long time. My faith and prayers are with you, dear brother, and the quorum assembled. May peace and love be your portion. Greet all the quorum for me. I need all their faith and prayers to help me fight the battle in this city.

May the dear Lord impart unto you wisdom and light and understanding to feed and direct the quorum.

Your brother in the gospel love,

J. T. NORTON.

LUTHER, MONTANA, September 5, 1913.

*Editors Herald:* I feel my weakness very much, being in an isolated condition, but am hoping if it be the Lord's will that it will not be so always. How I long to meet with the Saints and hear the gospel preached again.

The Lord has prospered us in this part of the country by giving us good crops.

My husband has been suffering for quite a while with some kind of breaking-out on his hands. We thought at one

time that it was going into blood poison, which is very bad in this country.

My husband is not a member of the church, but I am hoping and praying that he will be some day. How lonely it is to be in an isolated condition and not even your husband a member.

I close with good wishes for all of the Saints,  
As ever in gospel bonds,

ROSE WILSON.

MANSFIELD, WASHINGTON, September 5, 1913.

*Editors Herald:* On reading in the *Ensign* of the efforts made by some and letters written to encourage others to help cancel the church debt, I decided to fall in line also. So I request just a little room in company with those who are willing to do their part in this work, so necessary to be done and yet so easy to accomplish if all who can will lend a helping hand.

At present I am many miles away from my home branch, and will send my offering direct to Bishop Kelley, hoping that many others who are absent from branches will do likewise. Our heavenly Father gives to or makes it possible for us to obtain all that we have. How easily he could withhold some of those blessings; and we could live on just the same.

The Lord has said this is a day of sacrifice. I often think that we as Saints care too much for those things that please the eye and gratify the palate, and we purchase many things that we could as well do without. Soon they have gone to decay, and we are no richer, no happier, no better for having had them. I feel that we must learn to care less for worldly things and more for the things of God, else we may fall by the way as did many of the Nephites of old. Which will it be? May the Lord help us to think seriously and act wisely.

I feel glad in my heart that the move has been made by some to get our church out of debt. Let us push to keep the ball rolling, until from the Bishop comes the welcome news, Out of debt. My home address is Joy, Illinois.

CARRIE HOLMES.

## News from Missions

### Eastern Oklahoma.

A few happenings in this mission field may be of interest. The first thing of note this year was a debate between Brother Willie Peacock and W. C. Austin of the Free Will Baptist faith. The debate began on July 13, continuing four days. W. C. Austin affirmed that the Bible taught that all the wicked who went to hell would for ever remain there. Brother Peacock affirmed that the Book of Mormon was of divine origin, and worthy the respect of all Christian people.

W. C. Austin, in his first affirmative speech, began with the Greek word *gehenna*, and tried to interpret it to mean *hell*, a lake of fire and eternal punishment, and then referred to Matthew 5: 22, 29; 10: 28, 29; 25: 41.

In answer Brother Peacock showed that the wrong application had been made; that the word *gehenna*, translated *hell*, was rendered from the Hebrew which is translated the Valley of Hinnon, situated southwest of Jerusalem. In this place were cast all manner of filth, carcasses of dead beasts, and the unburied bodies of criminals, and a continual fire was kept up to consume the filth, etc. Brother Peacock further showed that *hell* spoken of in the New Testament symbolizes death and utter destruction, but in no place signifies a place of eternal torment.

This evidence was taken from Wilson's *Emphatic Diaglott*, page 18, alphabetical appendix. When W. C. Austin saw

that this argument so completely refuted his claims he arose to a point of order and asked to have the Diaglott ruled out of the debate. What telling effect it has to capture a man's own weapon and turn it on him!

W. C. Austin referred to Revelation 14:10, 11 to show the final destiny of the wicked, and that hell constituted a lake of fire and brimstone. Brother Peacock showed that these scriptural citations referred to God's disapproval of the wicked, bringing forth the evidence from 2 Thessalonians 1:9 that this destruction is from the presence of God and the glory of his power, etc.

Brother Peacock set forth in his evidences with reference to the divine origin of the Book of Mormon the testimony of the eleven witnesses; that the Book of Mormon was a record of God's dealings with the people of the Western Hemisphere, and was hence in agreement with the Bible fact that God had made of one blood all nations, and that he was no respecter of persons; that the book came forth in fulfillment of the Scriptures, both Old and New Testament; that the book was connected with and a part of the marvelous work which was to come forth in the last days.

W. C. Austin in reply only offered a small amount of criticism to the effect that the Book of Mormon came from the Solomon Spalding Romance, and that it taught that Jesus Christ was born at Jerusalem, while the Bible showed that he was born at Bethlehem. Brother Peacock showed that the word *at* was a preposition, meaning *near by*, as *at* the sea, not *in* the sea, *at* the grave, not *in* the grave. He showed further that the same statement is made in 2 Kings 14:20, where we read that a certain king was buried at Jerusalem in the city of David, which city was Bethlehem, Luke 2:4.

This debate was a grand victory for the truth, and much good was done. Willie Peacock is a young man, was only ordained about three years ago. He will make an able defender of the gospel if he will live a faithful life and search the Scriptures and all good books.

We have had several profitable meetings this year. I will mention one particularly, which was held at Fanshaw. We had a very busy day: Sunday school at 10 a. m., preaching at 11, baptizing at 2 p. m., sacrament and prayer meeting at 3, and preaching again at 8. When the day's work was over I retired to rest feeling almost worn out. As I was breathing a prayer a beautiful light appeared in the room and I heard a voice say, "Lift up your head, for your redemption draweth nigh." I can not express my joy at that moment. My weariness all vanished and I felt repaid a thousand times for all the labor I had done in the gospel work.

May the Lord bless us all, enabling us to soon build up Zion and make ready for our Savior to come, and then peace, happiness and eternal life will be ours to enjoy.

Your brother in the gospel work,  
E. A. ERWIN.

### Hawaii.

We write to inform your readers of the progress of the work in these islands, for we are really progressing, even though it is slowly.

In the absence of Elder Waller, Elder Barrett and I have been compelled to confine our labors to Honolulu for some months past, taking care of the Honolulu Branch and doing what additional missionary work we could. Since the early part of July we have been holding tent meetings, and have generally had fair crowds and a good interest. On August 23, four people were baptized. Others from that neighborhood are very much interested and we believe will follow soon. We are having good help from our two young brothers,

James Puuohau and Charles Lee, (priests), and also from the Sunday-school workers under the leadership of Brother Isaac Harbottle, district superintendent.

On September 21 we are going to hold a Sunday school convention. We plan to have a big time, of which we will probably write later. On August 31 a new Sunday school was organized in Palama, which promises to be a good one. The work among the Chinese children and the Japanese is being kept up and we hope the seed that is being sown will eventually take root.

On August 23 Hiataro Tsuji, one of our Japanese brothers, left on the *S. S. Sierra*, en route for Graceland College. This will be the first pupil from here, and we hope his stay in Lamoni will be for his good and a boost to the work here, especially among his own nationality.

On July 12 we had our annual Sunday school picnic at Kapiolani Park, five schools taking part. We had a special car for the children. After dinner we served ice cream of our own make, in cornucopias, disposing of two hundred and fifty. There was more harmony between the different schools than at our previous picnics, and all entered into the sports of the day in the proper spirit.

On July 24 the Honolulu Religio gave a farewell social for Sister Barrett, who was leaving on the 26th for Denver. A large crowd attended and the spirit of fellowship was manifest. The Saints gave the departing sister several gifts as tokens of their appreciation of her work during the two years she has been here. On the 26th a large crowd of Saints were at the wharf and Sister Barrett was loaded down with "leis" (flower wreaths). As the boat swung out into the channel we wondered when our time would come to return to the home land. We are now on our fourth year here, and are living in hopes. But be the time near or distant, we hope to leave behind a record of duty faithfully performed, and some fruits to show for our labors.

Sister McConley has but recently returned from a short vacation to the Island of Hawaii, where she visited the Volcano Kiluea. We like "batching," but were glad to have her back.

With best wishes to all the Saints everywhere, and with faith strong in the final triumph of this work,

In gospel bonds,

M. A. McCONLEY.

HONOLULU, TERRITORY OF HAWAII, 1863 H Miki Lane.

### Nova Scotia.

On June 5, in company with my next door neighbor and fellow missionary, Brother E. A. Stone, I started for this mission field to begin the year's work among strange faces and in strange places. The good Saints at Kirtland gave us a happy surprise and a little purse ere leaving them for the year.

I stopped off at Niagara Falls and attended the conference; an excellent conference, too. We performed our part of the work with pleasure. Brother Stone spared no pains to show us the many places and sights of interest, and made my all too short stay very pleasant. We were very pleasantly and cheerfully domiciled with Brother and Sister Spriggle.

By the big-heartedness of Brother A. P. Crooker, a traveling salesman from Toledo, Ohio, we were proffered and accepted the rare privilege of a Pullman sleeper from Buffalo to Boston, which we very much enjoyed, it being our first ride in such quarters, and perhaps the last unless like fortune smiles on us again.

At Boston I was prevailed upon to remain over Sunday and deliver the Children's Day address. Some of the brethren

ren in attendance from Attleboro insisted that I go there and preach in the evening, which I did, with pleasure. The Saints at Boston and Attleboro, also at Niagara and Buffalo, gave evidence of their true discipleship by aiding the missionary in a more substantial way than with the empty phrase, "Success to you."

From Boston we went by steamer to Stonington, Maine, where I met Brother Greene and family, who were reviewing the old home scenes prior to his long trip to Jerusalem. On Sunday evening we were greeted with a large congregation of Saints and friends, with whom we had labored so pleasantly the previous year. It is good to meet kindred spirits in the gospel.

June 27 found me in King George's land, at River Philip. The conference of the district convened June 28. This conference was said by some to be the best they ever attended. Here I met Brother H. L. Rushfelt, of Independence, Missouri, eager and anxious to get to work. This is Brother Rushfelt's first year in the mission field. He is earnest and industrious, not letting many moments go idly by. With these characteristics, seasoned with wisdom, which time and experience will bring, we see no reason why he should not make good.

We held about two weeks' tent meetings at River Philip, and at times had good crowds and attention; but the nights were so cold that people would not attend. We kept the tent up while we went to Williamsdale and held some very successful meetings, hoping all the time the weather would warm up so we could take the tent into some new fields, but up to September we have had very little summer temperature. It seemed strange to get news from the States of how people were suffering from the heat while we were sleeping comfortably under three comforters.

While at Williamsdale we baptized Mr. and Mrs. Clark, excellent people, and who we feel certain will be a credit to the church. Although seventy-five years of age, Mr. Clark's mind is as clear and he is as physically active as one at half that age. We found some good Saints there. We were kindly cared for by Brother and Sister Leander Johnson, with pleasant visits and other considerations and from Brother and Sister Hazen Johnson, John Johnson, Sister Taylor, and Brother and Sister Clark. We held some good meetings in a union church five miles from Williamsdale, with favorable comments on our efforts. I am of the opinion good can be done there.

We held some street meetings in Amherst, but cool and damp nights, city band, Salvation Army, and a drunken constable stood in the way of making the effort all we wished for. Brother and Sister Boyd Johnson are the only Saints there, and the enjoyment we lacked in street meetings was supplied in a week's visit with these good people. They are calculated to make the name Latter Day Saint honorable in Amherst.

From Amherst we went to River Herbert, a new opening, and held forth in a schoolhouse so small, but interested congregations. Mr. and Sister Pushton live there, and did all they could to make our stay pleasant. We hope to see Mr. Pushton in the church ere long.

I did not get to attend a reunion this year, feeling that my work was more needed here than at a reunion. To me this was quite a sacrifice, but I felt better in making the sacrifice rather than having the hungry Saints sacrifice the spiritual food I might be able to give them. For the Lord has blessed me abundantly with light and liberty in all my work here.

At present we are holding some excellent meetings in the church here, and the Saints are supporting us royally. This

is the place of many happy experiences in bygone days. Brother and Sister Burton opened the work here thirty years ago. They freely secured the home of Mr. and Mrs. Halley, who made them and all the elders a good home ever afterwards. Mrs. Halley still lives; she is ninety-four years old, and nearly all her talk is of those days when Brother and Sister Burton made their home with them. Whenever she mentions this name tears flow down her aged face. The old picture she holds of Brother Burton is as dear to her, she says, as a real brother. Strange to say, notwithstanding the love she has for those early elders and for the church, she has never obeyed the gospel. But surely her reward will be great.

Old Brother Dimick is very low, and his passing is looked for any time. He has been a faithful soldier for many years. He is tenderly cared for by his two daughters. What few words he is able to mutter are about the church and his happy experiences of past years in the service of the Lord. Holmes J. Davison, A. H. Parsons, and Frank Sheehy are mentioned among the early elders here.

To-morrow I take my leave of Nova Scotia. I will take boat at Yarmouth for Boston, and on to Western Maine to labor the remainder of the conference year among the ever enchanting views of the rock-bound coast. As the time nears, those clams, scallops, fish, and lobsters seem to loom up before me in epicurean ferocity.

As I find myself to-day in the extreme East, laboring in the vineyard of the Lord, I can not help but take a retrospect and note the many changes this life brings to us, and how a few years will put land, seas, and continents between us. I look back a few years to dear old Ohio, where I found myself laboring with Brethren Griffiths and Miller, now in Australia, with Brethren Greene, Koehler and Jenkins, now in Jerusalem, V. M. Goodrich, now in California, E. E. Long, now in Alberta, Canada. The many changes that may take place in our lives before we shall all meet again are wisely kept from our vision. May God abundantly bless all his servants in whatever nation or clime they may be.

In closing, I wish to say that I have been busy while in Nova Scotia, and can see where some good has been done, and I leave with a degree of satisfaction. I found the same opportunity for work here as elsewhere, and enjoyed it.

Peace be with all Israel.

F. J. EBELING.

SOUTH RAWDON, NOVA SCOTIA, September 2, 1913.

### Southern Missouri.

I wish to again tell of the ups and downs of our work here in southern Missouri. To date, this conference year has been fraught with good works for us. I have baptized thirty-five and still have calls to come and preach.

Our little reunion at Ava, Missouri, was a builder to the Saints. Those who missed this gathering have missed a good feast of that manna that cometh from above. This was not a feast of the rich and grand, but a feast on the rich and grand blessings that our Master has promised to his Saints in latter days, that refreshing from the presence of the Lord. It was good to be there, and mingle with those whose hearts and pocketbooks are in this work. Brother Ammon White was with us in conference and reunion. We were made glad through his association.

Some people would much rather have their heart in the work than their pocketbook. That kind of a man generally says, "Let the good work go on." And so he does just "let the good work go on," without any effort on his part.

I suppose one reason I have written these last few lines is because I have been selected to collect tithing in this dis-

tract. Brother G. A. Davis of Thayer, Missouri, will be our new agent, with Brother J. F. Cunningham and myself as collectors. If we do not hear from you it will not be our fault. Brother "Johnny" is a preacher and Brother George is another preacher; you will know who I am without any "red tape" here.

This has been a great year for this district in the way of gathering dear souls into the kingdom, and still the way is bright before us. We had the bad fortune to have our tent burned a short time ago, in Sister Pout's barn. Lightning struck the barn.

A good rain fell here last night, and the "big red apple" looks "fine and dandy." Peaches and apples are going to waste all over this country. Light corn and hay crops for this year.

May Zion arise and shine.

Yours in bonds,

WEST PLAINS, MISSOURI, Route 1.

J. T. DAVIS.

## Miscellaneous Department

### Conference Minutes.

**NORTHERN CALIFORNIA.**—Convended at Irvington, August 18, at 10.30 a. m., F. M. Sheehy, J. M. Terry, and C. A. Parkin presiding. Resolution adopted providing that in the future all ministers' reports should close the last of the month previous to convening of conference. Minister in charge and district president were authorized to appoint a standing auditing committee of three members, one to serve one, one two, and one three years. Reunion committee was instructed to act in conjunction with minister in charge and district president in arranging for the time of future reunions. The following were elected the reunion committee: J. M. Terry, Guy Young, H. D. Simpson, John Driver, and Bert Cook. C. W. Deuel and Sister D. Montgomery were appointed a committee to raise money and purchase a tent for missionary work. Resolution was adopted placing the nominating of reunion committee with the minister in charge and district presidency; rule to take effect next reunion. The committee on report blanks was continued, with instructions to obtain criticisms on present form and to produce another blank for approval next conference. The kindergarten work received indorsement and was referred to Sunday school convention for suggestions to reunion committee for better equipment. Conference adjourned to meet with San Jose Branch, time left to president of mission and district presidency, John A. Lawn, secretary.

**WEST VIRGINIA.**—District met with the Mount Zion Branch, August 30 and 31, J. C. McConnaughy, Joseph Biggs, and B. Beall presiding. Branches reported: Clarksburg, Mount Zion, Van Vaortis, Cabin Run, and Fairview. Ministers reported: J. C. McConnaughy, F. L. Shinn, W. E. Rush, B. Beall, and T. Givens. Report of bishop's agent accepted as audited. Officers elected: J. C. McConnaughy, president; J. Biggs, and B. Beall, associates; F. L. Shinn, secretary; B. E. Wadsworth, treasurer. Resolutions of condolence and respect for our beloved departed Sister Mary Beall adopted. Clarksburg was selected as place for next conference, last Saturday and Sunday in August, 1914. Preaching by Joseph Biggs, F. L. Shinn, L. A. Serig, and J. C. McConnaughy. Conference was said by all to be of an uplifting nature. A spirit of peace, harmony, and unity prevailed throughout. F. L. Shinn, secretary.

**NORTHEASTERN MISSOURI.**—District convended at Oak Ridge Schoolhouse, August 16 and 17, F. T. Mussell in charge. Branches reporting: Bevier, Higbee, and Menefee. Ministers reporting: D. E. Tucker, F. T. Mussell, W. B. Richards, F. O. Pritchett, W. C. Chapman, W. Kelso, J. Fassnacht, E. E. Thomas, Ivor Surridge, B. S. Tanner, and C. Edmunds. Bishop's agent reported: On hand, \$186.93; receipts, \$418.77; expenditures, \$420.70. Treasurer reported. Reports were audited and found correct. F. T. Mussell was elected president, C. W. Miller, vice president; and W. C. Chapman secretary and treasurer. Time and place of next conference left with district officers. W. C. Chapman, secretary.

## The Bishopric.

### AGENTS' NOTICE.

*To the Saints of Saskatchewan District; Greeting:* I desire to stir up this district, by way of remembrance, if to the discharge of their duty along the lines of what some term the temporal law. There is an old saying that a word to the wise is sufficient. I hope that in this case I may write the word that will strike the right key. I have been appointed bishop's agent for this district, and feel it my duty to address you in that connection.

That the law of tithing is a part of God's law I do not hesitate to testify, and can further say I know that it is a part of God's law. We can not keep the whole of God's law without keeping the law of tithing.

Doctrine and Covenants 64: 5 says he that is tithed shall not be burned; and while this does not necessarily mean that if you pay one-tenth you shall escape the judgments of God, it does mean that you will suffer loss if you do not observe this law. For instance, we read that he that believeth and is baptized shall be saved. Would baptism save without belief? No. Neither would the paying of tithing save if one did not do it in the right spirit; or with a desire to humbly keep the law of God.

God says this is a day of sacrifice and a day of the tithing of his people. What sacrifice are we making for the advancement of truth?

I expect if I can to visit every branch in the district some time before spring, and have a talk with the Saints as to the observance of this very important part of God's law. But in the meantime I would like to be kept busy writing receipts for tithing.

I have perhaps said enough for this time. I trust that these suggestions may help bring to us blessings from God through obedience to his law. Praying and working for the advancement of God's kingdom on earth, I am

Your coworker,

DISLEY, SASKATCHEWAN.

J. DOBSON.

*To the Saints of the Portland District:* No doubt you all heard of the commendable act had at last General Conference to raise money to pay off the church debt. Our apportionment is \$450, which is about \$2 per member. In addition to this we have about \$150 each month to raise to supply the elders' families. Saints, let us rally to the front and meet our share of the burden by October 5.

In sending your money, give full name and amount, and state whether you give it as tithing or offering.

Yours in bonds,

L. STOVER, Bishop's Agent.

### Conference Notices.

Clinton District will meet at Dedrick, Missouri, October 11 and 12. We earnestly desire a full attendance of the priesthood of the district. W. S. Macrae, president.

Nauvoo district will convene at Fort Madison, Iowa, October 11 and 12. Let the priesthood report promptly. The district tent will be put up for sale during conference. Charles E. Harpe.

Eastern Michigan District will convene at Saints' church, Detroit, October 25, at 10 a. m. Dedication of Detroit church on the morning of the 26th is expected. J. F. Curtis, minister in charge, has promised to be with us. Elders and priests should send reports not later than October 20 to Elder William M. Grice, care Arthur Allen, 1151 Fourth Avenue, Detroit, Michigan. Branch reports and credentials should be mailed by October 20, to F. O. Benedict, care of Arthur Allen, same address. Michigan Quorum of Elders will meet during conference. Meals will be served in basement of church, six meals for a dollar, or twenty cents per meal. Committee will supply sleeping quarters. Church is on Fourth Avenue, near Holden Avenue. Take any Hamilton car, get off at Holden Avenue, turn to the right, go two blocks east of Fourth, Arthur Allen, president.

Pittsburg District will convene at Fayette City, Pennsylvania, October 25 and 26. This conference will be devoted to educational work only. Those desiring to go may take the Charloi Street car every half hour from Pittsburg. For further information apply to John Raisbeck, secretary, 136 Boggs Avenue, Pittsburg, Pennsylvania.

Chatham District will convene at Bothwell, Ontario, September 27 and 28. The Zone Branch are making preparations for a good turnout and we trust that each branch will be represented. David Snobelen, president, Anthony R. Hewitt, secretary.

Spring River District will meet October 10, 11, and 12, at Vera, Oklahoma. The 10th will be occupied by the auxiliaries in institute work. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Nauvoo District will convene at Fort Madison, Iowa, October 11, at 10 a. m. Saturday evening will be devoted to a discussion of spiritual and numerical growth of branches, duties of pastor and members, visiting by branch officers, conducting of music in the branch, duties of branch officers, bishops, etc. W. H. Thomas, secretary.

Fremont, Iowa, District will convene with the Thurman Branch, October 18, at 11 a. m. Joint Sunday school and Religio convention will be held just previous. Matter of reunion for 1914, time, etc., may be brought up at this conference. We hope for a full attendance. T. A. Hougas, president.

New York District will meet October 4 and 5 in Keeners' Hall, Connecticut Street near Fifteenth Street, Buffalo, New York. Business session will be held Saturday at 2.30 p. m. Have reports in the hands of the secretary not later than September 30. A. E. Stone, president; Lila Schofield, secretary.

### Convention Notices.

Little Sioux District will meet in convention October 2, at Sioux City, Iowa, at 8 p. m. Please all make an extra effort to attend. Annie Stuart, secretary.

Northeastern Nebraska Sunday school and Religio will meet at Blair, Nebraska, October 10. An earnest appeal is made for everyone to attend. Programs will be forwarded later. H. A. Scott, Mrs. G. Kirkpatrick, presidents; Mrs. M. A. Peterson, Alice Cary Schwartz, secretaries.

Kentucky and Tennessee Sunday school will convene at Swindle Schoolhouse, near Mansfield, Tennessee, October 3, 7 p. m. Send reports as early as possible to Pearl Shupe, Paris, Tennessee. Louise A. Wall, superintendent.

Central Michigan Sunday school will meet at Coleman, Michigan, October 17, at 2 p. m. Cora Janson.

Clinton Sunday school will meet at Veve chapel October 10 at 10 a. m. A good delegation is desired. Zora Lowe, secretary.

Clinton District Religio will meet on the afternoon of October 10, at Veve chapel, near Dedrick, Missouri. Send credentials in due time. Lida Budd, Eldorado Springs, Missouri.

Eastern Iowa Sunday school will meet at Fulton, Iowa, October 3, at 10.30 a. m. Trains will be met at Maquoketa, on Friday. Officers are to be elected and a good attendance is desired. Cora E. Weir, secretary.

### Change of Date.

Time of conventions of Kirtland District is changed from October 10, 11, and 12, to October 17, 18, and 19. Martin Ahlstrom.

### Died.

THOMAS.—Nancy Green was born March 18, 1842, died September 5, 1913. She married Harrison Thomas December 25, 1859. To them were born four children, a son and three daughters. One daughter, Sister Lizzie Walters, of Eldorado Springs, Missouri, survives her. Funeral sermon by George Jenkins, interment in Vergil City, (Missouri,) Cemetery.

BARNETT.—Gladys Bernice Barnett was born at Hamilton, Iowa, September 19, 1905; passed away at Independence Sanitarium, September 8, 1913. She leaves father, mother, seven sisters and five brothers. She bore patiently her illness of three weeks. Services at the home near Blythedale, Missouri,

conducted by J. F. Garver. Interment in Rose Hill Cemetery, Lamoni, Iowa.

CARTER.—John Carter died May 12, 1913, aged 68 years, 2 months and 3 days. He was born at Athens, Ohio. He married Almira R. Clark, April 18, 1867. He is survived by two sisters, one brother, companion, two sons, and one daughter. Funeral services in charge of J. F. Mintun, prayer by Reverend W. E. Wolfington, G. A. R. in charge at grave.

ROWAN.—Harriet Tyson was born July 10, 1825, in Ontario, died September 1, near Cook, Nebraska. She married James Rowan near Nauvoo, Illinois, in November, 1845. She was baptized by C. H. Porter, October 25, 1890, at Elmwood, Nebraska. Of nine children, three daughters and one son survive her, also has one sister. Burial at Elmwood, Nebraska; funeral from the Christian church; sermon by James Huff, assisted by the Christian and Methodist ministers.

CRANDALL.—Charlie M., beloved son of Brother and Sister A. B. Crandall, was born April 24, 1876, at Panama, Iowa, died in the Ockner Hospital, at Durango, Colo., August 13, 1913. He was baptized by H. O. Smith, at Gallands Grove, Iowa, June 14, 1891, confirmed by W. A. Carroll, H. O. Smith, and E. Salsbury. The remains were taken to Flora Vista, New Mexico, the home of his parents, for burial. A large attendance at the funeral evidenced the respect in which he was held. Father, mother, four brothers and a host of relatives and friends mourn his departure. Sermon by Reverend Box, assisted by Reverend Bundy, of the Methodist church, closing remarks by Peter Adamson, of Fruitland, New Mexico.

PETT.—At his home in Crawford County, Iowa, September 11, 1913, Elder John Pett. He was born in Eddington, England, September 27, 1824. Was a member of Reorganized Church for fifty years. His dying words were: "The Lord is my shepherd." He ever maintained his faith in the gospel, doing all he could for the cause he loved. A good man has fallen "asleep in Jesus" to await the morn of the first resurrection. He leaves six sons, four daughters, and several grandchildren. The funeral service at Gallands Grove church was largely attended. Sermon by J. F. McDowell, assisted by Charles Derry.

BRANTWAIT.—William Brantwait, son of Edward and Frances Brantwait, was born July 26, 1871, in Jones County, Iowa, departed this life August 19, 1913, at his home near Vinton, Ohio, after an illness of about three weeks of malaria and typhoid fever. He married Mary V. Wood, May, 24, 1898, at Lamoni, Iowa. He united with the Reorganized Church at the age of fourteen years. He was a consistent believer in the faith, and died firm in the hope of a glorious resurrection. Besides his grief-stricken companion he leaves an aged father and seven sisters to mourn, and wait for the great reunion that will come in a world where parting is unknown and sorrow never comes. He will be sadly missed. He was an honest, industrious man, a good neighbor, a kind and loving husband. He met life's trials and joys fairly and unflinchingly. He often remarked that if his work on earth was done, that the Lord would take him; if not he would leave him here. He is at rest with the pure in heart. The last sad rites were held August 21, near his home, in the Latter Day Saint church, conducted by A. B. Kirkendall; interment in Mount Tabor Cemetery.

SEELEY.—Andrew J. Seeley was born March 10, 1835, at Rockland, New York, died September 16, 1913, at Kingston, Missouri. He was baptized September 2, 1871, at Mirable, Missouri, by Ruel Frost, ordained an elder, November 20, 1874. He leaves wife, two sons, and two grandchildren. Funeral sermon by E. L. Henson. A good man has gone to his rest.

BEALL.—Mary Jane Fox was born May 2, 1852, at Mount Morris, Pennsylvania, died August 20, 1913. She married Barnett Beall, December 11, 1873. She was baptized March 11, 1895, by Gomer T. Griffiths. She has lived an exemplary life, always bearing a faithful testimony of the restored gospel. She leaves husband, two sons, Charles M. and Raymond E., and one daughter, Lura M. Rinehart. Interment in Mount Carmel Cemetery; F. L. Shinn in charge; sermon by Joseph Biggs.

KELLEY.—At the home of his daughter, Mrs. J. E. Benson, Davenport, Iowa, September 12, 1913, of cancer, Thomas

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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Kelley, aged 69 years, 6 months. He was born at Peoria, Illinois. He served in Company H, Sixteenth United States Infantry during the Civil War, was wounded at the battle of Lookout Mountain, so obtained an honorable discharge. He married Ruth Freeman, October 13, 1896, who died some years ago. He was baptized February 2, 1908, at Kewanee, Illinois, by Amos Berve. He leaves two daughters and their immediate families. Funeral at the home of Mrs. J. E. Benson, sermon by L. G. Holloway, C. G. Dykes in charge; burial in Oakdale Cemetery, Davenport, Iowa.

WILLIAMS.—Charles E. Williams was born February 7, 1867, at Kirksville, Illinois, and died August 3, 1913, at Vancouver, Washington, as a result of an accident which oc-

curred July 27, 1913, while returning from church. He was baptized by James Caffall, March 20, 1892, at Meadow Grove, Nebraska. He was ordained a deacon in August, 1898. He was faithful to duty. He leaves a wife and six children. He moved west in 1909. In 1904 and 1905 he was a drayman at Lamoni, Iowa.

BARKER.—At Rolfe, Iowa, September 13, 1913, Delphine Barker, wife of Alexander Barker, died of dropsy. She was born near South Bend, Indiana, March 11, 1849; was baptized and confirmed by J. W. Wight, January 21, 1881. Her life was such as to win the confidence and love of all who knew her. A husband and daughter are left to feel the loss of one dearly loved. Funeral service at the home, September 16, conducted by Robert Fish and Edward Rannje.

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# THE SAINTS' HERALD

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



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

VOLUME 60

LAMONI, IOWA, OCTOBER 1, 1913

NUMBER 40

## Editorial

### THE "MORMON MENACE."

In public lectures by the clergy and in newspaper and magazine articles occasional reference is made to the "Mormon Menace."

If the grave reverend gentlemen and the industrious quill drivers who use this startling phrase were content to apply it to that segment of the Latter Day Saint Church which has come to be best known by the title "Mormon," and by whom the title is tacitly accepted, the matter would be no concern of ours, more than of other good citizens.

But the note of warning is sounded in reference to that which we term the "great latter-day work" from its very inception, first taking organic form in April, 1830, and is made to apply to and include all that the latter-day restoration stands for, not excepting the Reorganized Church, which Reverend Nutting strangely enough thinks worse in some ways than Utah Mormonism.

We may as well confess at the very beginning that the work which we represent is and ever has been a menace, as we shall presently show. But it is a menace of quite a different nature from that which it is represented to be by these agitated clergymen and verbose space fillers.

What are the institutions, principles, or men that are menaced (i. e., threatened with harm,) by that which is termed "Mormonism," as it is correctly represented in the Reorganized Church, and in the doctrinal and ethical teaching of the Latter Day Saint Church from 1830 to 1844?

The work which we represent is identical with that work which in the days of the apostles was nicknamed "Christianity," at that time a term of reproach, just as "Mormonism" is to-day.

"Mormonism," so-called, is considered a menace to-day, and is a menace; Christianity was considered a menace then, and justly so. But again the query suggests itself, A menace to what?

When Paul came to Ephesus all those who worshiped false gods were filled with consternation. "There arose no small stir about that way." Deme-

trius, a silversmith, who made silver shrines for Diana, called all his fellow craftsmen together, and fluently and with vehemence pointed out the character of this great "menace" that hung over them, saying:

Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people, saying that there be no gods, which are made with hands.

The uproar spread throughout the entire city, and when one of the disciples would have made a defense the people shouted with one voice for two hours, "Great is Diana of the Ephesians," and sought to do violence to the advocates of this new "menace."

The great latter-day message, like that of old, is a menace to false gods, false doctrines, and abominable creeds. And those who feel that their craft, by which they gain their livelihood, is in danger, are most loud in its denunciation, and by their perpetual racket confuse the minds of the people, and even on occasion, like those of old, attempt violence.

The statement made early in the history of this work, and based on divine inspiration, that the creeds of the day were wrong and abominable in the sight of God raised a storm of protest that has not subsided. The clergy shout, "Great is Diana," or sentiments of similar import.

That charge against the creeds no doubt seemed severe, and still seems severe, but was it not true? That is a question that our opponents usually evade, as did those who met Paul's attack upon false gods.

In those early days predestination, infant damnation, and similar doctrines were dominant in the creeds. To say that they were wrong is to state the matter mildly. Even yet the blighting effect of such teachings is apparent.

In her book, *Half a Man*, Mary White Ovington says: "A theological library connected with a Calvinistic church, when recently catalogued, disclosed two long shelves of books upon hell and two slim volumes upon heaven."

"Mormonism," so-called, is a menace to all false conceptions of God, the eternal judgment, the future of man, and the justice of Jehovah, and to all faulty

creeds. It menaces all human institutions that pose as divine. This menace may not manifest itself in direct or ill-natured attack, but comes by way of comparison.

An affirmative presentation of truth is the most deadly menace to error, even though the error may not be mentioned.

"Mormonism," so-called, is a menace to the saloon.

Our largest church following is found in the Independence Stake. A certain Kansas City paper some years ago remarked that if all people were like the Latter Day Saints of Independence the saloon keepers would starve to death. Let us hope, however, that they would seek some legitimate employment in preference to death by starvation.

During the Missouri election of 1910 on the liquor question Independence was one of the few towns of equal size that went dry. The *Kansas City Times*, November 17, declared:

Independence went "dry" by a vote of 207. That vote is explained by the stand taken by the Reorganized Church of Latter Day Saints, whose members, including five hundred voters, declared for the abolition of the saloon.

Other large communities composed in great part of members of various other denominations, some of whom talk a great deal about the "Mormon Menace," went wet. The contrast shows what institutions need to fear the Latter Day Saint Church whenever and wherever its members are present in sufficient numbers to be able to deliver a telling blow through their right of franchise.

When the church was in power in Kirtland, in 1837, the High Council adopted a resolution discountenancing the sale of liquors in Kirtland.

When the church was in power in Far West, Missouri in 1838, the First Presidency, High Council, and Bishopric passed a resolution declaring that a stop should be put to the sale of liquors in Far West. At the same time the church in general assembly unanimously voted to not support stores that handled spirituous liquors.

When Josiah Quincy visited Nauvoo, Illinois, in 1844, he reported his observations in his book, *Figures of the Past*, and among other things noteworthy he declared that no spirituous liquors were tolerated in Nauvoo.

This consistent action of the church is based on the divine law given to the church:

Avoid the use of tobacco and be not addicted to strong drink in any form.—*Doctrine and Covenants* 119: 3.

Inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father.—*Doctrine and Covenants* 86: 1.

Mormonism, so-called, is a menace to the brothel, the house of assignation, and all shameless traffic in sex, under whatever disguise presented.

The standard books of the church say:

There shall not any man among you have save it be one wife; and concubines he shall have none.—*Book of Mormon*.

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out.—*Doctrine and Covenants*.

Declarations found in the Bible are of similar import, and the three books thus agreeing morally constitute a three-fold cord that is not easily broken, to borrow an expression from our reverend Senior Editor.

Such teaching plainly set forth in the books, taught by the general ministry, and carried by the visiting officers into the homes of Latter Day Saints everywhere, tend to render these homes proof against encroachments of the emissaries of vice, so far as admonition, education, and instruction can accomplish such a work. The ounce of prevention thus administered is of proverbial value.

Nor are our people individually slow to attack organized evil in its present terrible forms. A Latter Day Saint woman was perhaps as influential as any living private citizen in forcing the legislature of the great State of California to take a positive stand for the suppression of the social evil.

"Mormonism," so-called (as to-day represented in the Reorganized Church, and formerly in the church from 1830 to 1844) is a menace to all forms of *evil*. It is a menace to *ignorance* and *superstition*. It is a menace to *false doctrines* and *faulty creeds*. It is a menace to *man made churches*.

It is *not* a menace to any revealed *truth*. It is *not* a menace to the *home*. It is *not* a menace to the *school*. It is *not* a menace to the *state*. It is *not* a menace to *virtue, honesty, industry*. It is *not* a menace to any *good* principle, institution, or person.

ELBERT A. SMITH.

#### GRACELAND COLLEGE DAY.

OCTOBER 5 IS THE TIME FOR THIS SPECIAL BENEVOLENT EDUCATIONAL WORK.

Next in importance to the missionary work of the church stands the proper education and training of the youth of the church. The one can not be successful without the other in building up and establishing Christ's work. Already we have a school which is inferior to none in advanced instruction with high moral culture. It is also upon commendable lines of approved criticism; free toleration of thought and speech and good spiritual stimulus to the student under nonsectarian influences. This is Graceland College, located at Lamoni, Iowa, in the interest of which the College Day has been set apart.

This institution, although of but few years' growth, and without the help of special endowment, is already

recognized in many parts of the country through the good accomplished by its graduate workers reflecting its educational, moral, and uplifting influences. All friends of advanced education and true development of the young will certainly be pleased with the excellent work of Graceland, and since its special and important helps are largely to the burdened, toiling, and laboring classes, everyone should at once feel it a special duty to arrange to give the struggling institution a good, material uplift.

Graceland College Day, directed, fixed, and established by resolution and action of the annual conference of the church, and by this direction held out by its officers everywhere as a special benevolent work of the highest good to the body, through the education and training of the young who so much need its work, should not fail to receive the hearty approval and liberal help of every friend and member of the body. This is the only day in the year given to the gathering in of a fund to help our educational work, and all should feel a pride in making the day a success. The college is just now entering upon the work of this year and needs every cent that can be gathered upon this day to help meet the demands of the college upkeep and general running expenses for the year. We should have thirty thousand helpers upon this special day. Will the reader of this be one of them and also awaken an interest in his neighbors and friends, so they may also prove helpers in the good work?

We trust that the presidents of branches everywhere will take special interest in this work; it is a part of the Lord's work, and his servants should be upon the watch tower and call the attention of his people to the needs of his work. Also every bishop and bishop's agent in all the world should be a ready helper and promoter in this work, both before and upon the day of gathering.

We are aware of the claim made by some that this fund should be paid from the church treasury, the tithes and offering fund, and to this we have never offered objection; but the body in General Conference a few years ago decided that the fund for running expenses be raised by special offerings for that purpose, and it is not in the interest of the work nor wisdom that we refuse to abide by the majority decision. Let us abide the rules until they are changed. This is in harmony with faith, wisdom, and true discipleship.

What is needed in every department of the Lord's work are officers, stewards in charge who will steadfastly push forward his cause,—give their first and best efforts to advancing the cause of Christ. "Seek ye first to build up the kingdom of God." Doing this we have his promise that "all these things shall be added."

With men and women of faith leading, and pressing forward in every department of the work, the establishment of the cause of truth will soon be accomplished; the young of the church will be saved and made helpful workers with him. But we are in the midst of a great conflict and must bravely battle for the victory. Be forward in every good work, as the apostle urged.

In such a struggle it absolutely requires that we properly train and direct the young soldiers, so they may occupy as the aged heroes pass, and so work with the Lord, in the preparation of the church, the Bride, for his coming. How many can we depend upon in these emergencies when help is needed?

The answer we shall receive, or should, by the first Sabbath in November; and as in the past, with the Lord's help, we feel that the good of the college may be safely trusted in the hands of the Saints.

In making your reports, please do so addressing the President of the College, S. A. Burgess, Lamoni, Iowa, or the undersigned, Box 125, Independence, Missouri.

Trusting that we may acquit ourselves as laborers in the interest of the Master's house, and that his blessing may follow, I am,

Hopefully in the truth,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, September 22, 1913.

#### NOTES AND COMMENTS.

HEBREW INSTITUTION.—Students of the Zionistic movement will be interested in the following from *The Truth* for August 26, published in Jerusalem:

The Hebrew Gymnasium of Jaffa has this year borne its first fruits. Nineteen boys and five young girls have finished the course at this unique institution—the only one in the entire world where all the lessons, from the four rules of arithmetic up to physics and chemistry,—from the first idea of things up to psychology, every subject is taught in Hebrew. We understand that these young people, having gained their baccalaureate, will go to Constantinople to continue their studies at the Ottoman Faculties.

RETURN OF JEWS.—From the organization of the church in 1830 it has been the understanding and teaching of the latter-day movement that the scriptural prophecies relative to the return of the Jews to Palestine were to be interpreted literally; in fact this—Israel restored—was to be one of the evidences of the genuineness of our claim of direct divine authority. The church has never ceased, in the face of opposition indifferent to bitter, to hold to this conviction. Even yet it is urged by some that the Jews are not returning, that they will never return, that they do not care to return. The following from *The Christian Herald* for September 17, is only one of the many instances daily occurring, to the strength of our interpretation and to the vindication of our

testimony with reference to present-day revelation and the direct divine call.

One can not read even the meager cabled outlines of the proceedings of the Zionist Congress at Vienna without being impressed with the conviction that we are living in history-making times. Seven thousand delegates from almost every country, including America, and representing one hundred and twenty thousand members of the widespread Zionist organization, give a measurable idea of the growth of a movement which, a few years ago, was derived even by the Jews themselves. Although the Zionists have a full treasury, they are willing to make progress slowly along conservative lines, trusting to future developments to open the way to more ambitious projects. Indeed, Max Nordau, who has been regarded as one of the leaders of Zionism, has accused the present chiefs of the movement of abandoning the policy of Doctor Herzl, the founder, who proclaimed the one great aim and object to be the reestablishment of the Jews in their ancient home land. That this is the hope and prayer of every true member of the race we can readily believe, but it may still be far from realization. Meanwhile, such projects as the establishment of a Jewish university in Palestine and the promotion of colonization there on a large scale are to be pushed vigorously.

**THE COUNTRY CHURCH.**—The present state of efficiency of the country church has been a matter of considerable discussion of late, in religious circles. Two men especially interested in this question, Reverend Charles Otis Gill, and Ex-Forester Gifford Pinchot, have taken up its study, beginning with two typical rural counties, one in Vermont and one in New York State. In their investigations they acquired information regarding the church-going habits of the people of these two counties at the beginning and end, respectively, of a twenty-year period, together with comparative statements of income and expenditures, the educational equipment of ministers, the relation of existing churches to density of population, and other data relating to the general problem. They found that while in the twenty years

Church expenditures in the two counties, expressed in dollars, indicated a gain, when expressed in purchasing power they showed a loss. While membership was making a trifling gain, church attendance was suffering an alarming reduction. In a word, the vitality and power of the country church in these two counties is in decline.

These gentlemen are of the opinion that the situation calls for the adoption of a new program of social service.

**KAISER ABSTAINER.**—In 1835 the church adopted formally what had previously been accepted as a revelation, "showing forth the order and will of God" to be that "inasmuch as any man drinketh wine or strong drink among you, behold it is not good." Public opinion at the time was not in harmony with the sentiment of this "word of wisdom." Since then the medical fraternity and many others have learned that spirituous liquors are harmful.

In this connection the following, from the *Kansas City Times* for August 25, will be read with interest:

The German Emperor, one of the world's leading advocates of efficiency, has become a total abstainer. He has given up drinking because medical data and his own experience convinced him that even moderate drinking impaired efficiency. That is the modern trend. Athletes aren't allowed to drink while they are in training. It puts them out of condition. Big corporations are beginning to insist that their employees leave liquor alone. Everywhere the weight of opinion is against drinking—moderate drinking—on the ground that it makes the drinker less efficient mentally and is apt to undermine his health. How strong this opinion is becoming is indicated by its latest distinguished convert in Germany, the land of moderate drinking.

### EDITORIAL SELECTION.

KEEP IT BEFORE THE PEOPLE.

Keep it before the people—

That the earth was made for man!  
That flowers were strown,  
And fruits were grown,  
To bless and never to ban;  
That sun and rain,  
And corn and grain,  
Are yours and mine, my brother!—  
Free gifts from heaven,  
And freely given,  
To one as well as another!

Keep it before the people—

That man is the image of God!  
His limbs or soul  
Ye may never control  
With shackle, or shame or rod!  
We may not be sold,  
For silver or gold:  
Neither you nor I, my brother!  
For Freedom was given,  
By God from heaven,  
To one as well as another!

Keep it before the people—

That famine, and crime, and woe,  
For ever abide  
Still side by side,  
With luxury's dazzling show;  
That Lazarus crawls  
From Dives' halls,  
And starves at his gate, my brother!—  
Yet life was given  
By God from heaven,  
To one as well as another!

Keep it before the people—

That the laborer claims his meed:  
The right of soil,  
And the right to toil,  
From spur and bridle freed;  
The right to bear,  
And the right to share,  
With you and me, my brother!  
Whatever is given  
By God from heaven,  
To one as well as another!

—Augustine Luggan in the *Public*, for June 13, 1913.

## Original Articles

### OUR PRESENT CONDITION.

*This article was written some time ago to be read at a convention held in Evergreen Chapel, near Lamoni, Iowa. In a somewhat revised form it is presented here for the benefit of HERALD readers.—EDITORS.*

Awake! ye Saints of God, awake!  
 Call on the Lord in mighty prayer,  
 That he will Zion's bondage break,  
 And bring to naught the fowler's snare.  
 —Saints' Harp, Number 713.

Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.—Romans 13: 11, 12.

In order to properly comprehend our present conditions as a people, it will be necessary to take a brief review of the history of the church from the beginning, noting the circumstances under which its rise took place, and some of the influences that have been operating to hinder its progress in spirituality, and, if possible, to prevent its full development. These influences have been operating all along the line, to a certain extent, and are now strenuously working to circumvent the purpose of God in establishing the latter-day work. It is therefore our duty to look the fact squarely in the face, that we may be able, wisely and intelligently, to meet the exigencies and emergencies springing out of the conditions that have hitherto attended the development of the work in which we are engaged.

According to the revelations, the commandments of the latter days were given in order that the servants of the Lord "might have power to lay the foundation of this church, and bring it forth out of obscurity, and out of darkness." The Scriptures make it very clear that at the time this great event took place, namely, the coming forth and restoration of the gospel, the people, as a whole, were in a condition of deep sleep, of darkness, and spiritual obscurity. This is fully and conclusively shown by the statements which follow, and which are understood to have direct reference to that event.

In Isaiah 29: 9, 10 Inspired Translation, we read:

For, behold, all ye that do iniquity, stay yourselves, and wonder; for ye shall cry out, and cry; yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink. For, behold, the Lord hath poured out upon you the spirit of deep sleep. For, behold, ye have closed your eyes, and ye have rejected the prophets and your rulers; and the seers hath he covered because of your iniquities.

#### SAINTS SLUMBER.

Let us not flatter ourselves, however, that this sleepy, slumbering condition is to be referred entirely to the people of the world. According to the

teachings of the Savior, the people of the kingdom are to be found in a condition of somnolence in the days just prior to the coming of the Son of Man. Listen to what he says on the subject:

And then, at that day, before the Son of Man comes, the kingdom of heaven [yes, the kingdom of heaven, not the kingdoms of the world] shall be likened unto ten virgins, who took their lamps, and went forth to meet the Bridegroom. And five of them were wise and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. —Matthew 25: 1-4, Inspired Translation.

Now notice carefully this last expression, for it does not say, While the Bridegroom tarried, the foolish virgins slumbered and slept, but the language is, "While the Bridegroom tarried, they all slumbered and slept," both the foolish and the wise. We claim that the kingdom has been given to us, that we are the church and the kingdom of God, and that we are living in the times referred to in the text just quoted. Therefore, if the claim be a valid one, these words of the Savior must apply to us.

And why should we expect it to be otherwise? Does not history continually repeat itself? If the church established by Christ and the apostles nineteen centuries ago was for years in a condition of sleep and needed to be awakened, it is not probable that we, too, shall pass through a like experience? That the church in the days of the apostles was in a condition of sleep is clearly indicated in the language quoted from Romans 13 at the beginning of this paper. The apostle says: "Knowing the time, that now it is high time to awake out of sleep." It would be highly improper to use such language with reference to a people who were already wide awake. We speak of awakening those who are asleep but not those who are already awake; hence the apostle must have considered the church to have been asleep at the time in which he wrote the foregoing words.

Again, we not only admit, but we fully imply that we are not altogether awake, when we sing, as we often do, the hymn beginning, "Awake! ye Saints of God, awake!" Do we mean what we say when we sing these words? If not, we do what is manifestly improper. It is just as bad to sing a falsehood as to speak a falsehood. A stranger listening to such a song could not in reason think anything else but that those engaged in the singing considered the Saints of God to be asleep and that they needed to be awakened.

Oh, what inconsistent creatures we are! For is it not quite within the bounds of probability that the one singing these words most loudly would be the first to resent the implied imputation, were the sentiment expressed to be taken seriously? But in my

judgment the hymn is a most beautiful one, and it is as true as it is beautiful. It ought to be sung often, and sung with the Spirit and the understanding also; and if it were so sung it would have a strong tendency to fulfill its own exhortation. It would then have a tendency to rouse the Saints from the sleepy condition in which they are vegetating and to inspire them with a truer sense of what the gospel demands of them.

#### A DEGREE OF LIGHT.

It is not to be said that the Saints have not, to any degree, been aroused to a sense of the blindness and darkness that prevails in the religious world. Were it not for the degree of light that many of them have received they would not have been moved upon to accept the gospel at the great cost and worldly disadvantage that it has been to them. Compared with the rest of the religious world, the degree of light they have received is very great; but compared with the dazzling brightness that lies beyond and still before us, it is very small indeed.

It is to be regretted that we too often find a disposition to rest satisfied with the general degree of light already received by the church; and so, in such quarters, when there is an attempt made to rouse the Saints to the possibilities of the greater light, there is manifest an irritation at being disturbed from moving quietly and reposefully along in the time sanctified groove. These, after having been partly awakened, have begun to doze again and the effort to fully arouse them is met with disfavor and resistance, and make one think of the paraphrase found in some of the old school readers, upon the words of Solomon concerning the condition of the slothful man.

"Tis the voice of the sluggard, I hear him complain,  
You've waked me too soon, I must slumber again."

Or in the wise man's own words, "Yet a little sleep, a little slumber, a little folding of the hands to sleep."

It would suit such people amazingly well if all agitation for advancement along the line could be at once and for ever put down, for they dislike exceedingly anything that disturbs the even flow of the old traditions. They love their own repose and slumberous conditions so well that they make haste to shift all responsibility for the on-carrying of the various departments of the work upon the shoulders of others.

#### OPPOSING POWER.

It is now time to inquire into the producing cause of the torpor and drowsiness that is to prevail in the kingdom before the time of the end, and to ascertain whether the lethargy and insensibility is natural or has been induced by artificial means. We have already read from Isaiah that the Lord had for cer-

tain reasons poured out the spirit of deep sleep upon the people addressed. But the Lord usually works by means and even employs his enemies, or rather permits them, to bring about the results that flow from resistance to the truth.

On the temporal and physical plane the weary body under normal conditions is refreshed, rested, and recuperated by natural sleep taken during the proper hours. But in the time of sickness and disease artificial means are often resorted to in order to induce the needed quiet and repose. Surgeons frequently administer anæsthetics, and in later years practice hypnotism in order to produce insensibility to pain during serious and difficult surgical operations. The light-fingered fraternity also employ these agencies to make the robbing of their proposed victims more feasible by the loss of consciousness.

There is in the world a power opposed to God and his truth, a power that is seeking to rob mankind of its dearest and most precious possession, namely, its liberty and free agency, and responsibility for its own actions. This power has composed a sleeping draught and placed it in the hands of an institution after his own heart, and of which he is the foundation. The power referred to is the Devil, and the institution is the mother of abominations. The institution is spoken of in the Scriptures under the figure of a woman in whose hand is a golden cup, the contents of which have been administered to all the nations of the earth, with the effect of making them drunk and insensible to the higher and better wisdom. According to the Scriptures this drunken sleep is universal, and it is plain that even the Saints of God have not escaped its soporific influence.

#### DECEITFULNESS OF RICHES.

It is quite a common peculiarity of the effect of intoxication by spirituous liquors that a man is made to feel himself immensely rich while under its influence, no matter how poverty-stricken he may be in reality. So, too, in a spiritual sense, is the effect when the church partakes of the wine of the cup in the hand of the mother of abominations. It was so in the case of the church at Laodicea, of whom it is said:

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.  
—Revelation 3: 17, 18.

The Adversary of the truth would, if possible, keep the church of to-day in the same condition in which he succeeded in placing the Laodicean church. He would persuade the Saints that material gain is god-

liness, that evidences of outward prosperity are to be received as proofs of the favor of God. We are especially warned against this in the Book of Mormon. Speaking of the day in which we live, it is said:

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; and thus the Devil cheateth their souls, and leadeth them away carefully down to hell.—2 Nephi 12: 18.

"Woe be unto him that crieth, All is well."—2 Nephi 12: 21, 22.

The people of this day are carried away with the love of gain, and are drunken with the spirit of money getting. It is the day of great combinations to get gain and power in the religious, political, social, and business world. The air is rife with this spirit, the atmosphere is saturated with it. It is in accordance with the course of this world, it follows the leading of the prince of the power of the air, and is the spirit that now worketh in the children of disobedience. It is the spirit of the god of this world, which blinds the minds of men, lest the light of the glorious gospel of Christ should shine into them. It is the spirit of mammon, it is a spirit that is indirectly opposed to the Spirit of God, and to its manner of working. It is the spirit that in days past prevented the Saints from attaining to the greater light, and it is successfully getting in its work among them now, because it induces them to have more faith in money and in the possession of earthly riches than they have in God and in his truth.

It affected Edward Partridge, the first Bishop of the church, with "unbelief and blindness of heart." It rendered the Saints disobedient to the celestial law which requires that they should "impart of their substance as becometh Saints, to the poor and afflicted among them," and it made them say, "We will not go up unto Zion, and we will keep our moneys." The minds of the Saints were darkened because of their unbelief, and because they treated these things lightly; and this vanity and unbelief brought the whole church under condemnation. Men keep their moneys and riches, because they trust in them; because they trust in them more than they do in the truth of God. If they did not trust in them they would not keep them, but would do with them as the law of the Lord requires. The result of trying to serve God and mammon at one and the same time is always darkness and blindness of mind. It is impossible to receive the knowledge of God under such conditions. James says that the double-minded man is unstable in all his ways, and that such a man need not think that he shall receive anything from the Lord.

#### PREPARATION AND TRANSITION.

Speaking for myself, I would say that our present condition as a people is one of transition, or more properly, that of preparation for transition. All progress is really but transition, a passing over to new and higher phases of action, life and experience. The kingdom of God is ordained to be an institution of progress, of growth, of development. From the teachings of Jesus we would gather that there are certain well defined stages in the development of the kingdom and in the experiences of his disciples. Speaking of the necessity of making advancement and continuing to receive, he says:

So is the kingdom of God; as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark 4: 21-23, Inspired Translation.

The Apostle Paul seems to have had a similar idea, but with a wider application, when he wrote to the Galatian church the words:

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father.—Galatians 4: 1, 2.

And again in the Hebrew letter he taxes them with failure to make the necessary growth, to pass one of the stages in their development.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—Hebrews 5: 12-14.

It seems to me that we as a church have now reached, or else must sometime in the future reach such a condition as is foreshadowed in these texts. When we need no longer to be under tutors and governors, but having become of full age, by reason of use have our spiritual senses developed so that we may be able, for ourselves, to discern both good and evil without having to run to inquire of others before we make up our minds whether a matter be right or wrong. I very much fear, though, that we are yet too much like the Hebrews in this regard.

One of the most important periods of a young man's or young woman's history is when having graduated from the high school or the college it becomes his or her duty to take up the serious responsibilities of life, and put into actual practice the theories acquired during school days. It is a great and a wonderful transition from the schoolroom to go out and face the hard and stern realities of life. Heretofore the final responsibilities of judgment rested upon

the parents and teachers, but now the day of their own judgment has come, when their own judgment must be the court of last resort in deciding what to do, and what not to do; while though taking counsel of their elders, they must themselves decide the proper course to be pursued and thus act upon their own responsibility in the exercise of their agency.

It would seem that something analogous to this must some time occur in the history of the church. A time will surely come when it will have to act upon its own responsibility, because of having reached that stage when the Saints are able to discern both good and evil, and realize the fulfillment of the promise made in olden time: "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Malachi 3: 18.

Until we have reached that stage in our experience we will not as a body be able to practice our religion. As individuals we may try to do the best we can, but as a body we will have to continue very much as we are now. It will be a very glad time, though, when we will not only preach repentance, but when by our actions as a body we can prove to the world that we actually practice it in the keeping of the commandments of God, relating to everyday life. We should not be in bondage under the elements of the world, dwelling among them, and mixed up in all their affairs, partakers of their sins, and receiving of their plagues.

The development of true discernment is a matter of such surpassing importance that it ought to receive particular attention at our hands. Discernment is the power to see and distinguish differences, the ability to see things as they really are. It is the first and chief element in every act of spiritual judgment. It was the power by which Peter was able to detect the sin of Ananias and Sapphira, passing a righteous judgment upon them when they attempted to serve the Devil in the livery of heaven. It is the development of this quality that will enable the saints to judge the world, as the apostle says in the first Corinthian letter, and as in Revelation so John reports that he saw in a vision the fulfillment of Malachi 3: 18, where those who sat upon thrones were given judgment.

It will be because of this that "the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites, shall be proved by them, and they who are not apostles and prophets shall be known" (Doctrine and Covenants 64: 7).

#### PRESENT TRUTH.

To make the power of discernment effective there must be a general awakening to a knowledge of the law of truth, of present truth. To study the history

of ancient peoples, such as the Israelites and Christians, is a help; but it alone can not put us in possession of present truth. The framers of the American Constitution had the history and constitutions of the ancient republics of Greece and Rome before them who engaged in the work of forming a government for the land of America and its people, and these ancient constitutions were highly suggestive and helpful; but they were not sufficient for the new time and the new Nation of the West. The making of the new constitution required the agency of men thoroughly imbued with the spirit of the new age; men who looked at things as they were in the land of America, and not as they were in southern Europe; men whose eyes were fixed upon the conditions that prevailed in the American Colonies in the last quarter of the eighteenth century, and not upon the conditions that obtained in Greece and Rome thousands of years before; men, who, possessing the inspiration of the times in which they lived, were able to meet the demands upon them; men who produced an instrument of fundamental law which has ever since challenged the admiration of the greatest, the wisest, the best statesmen of the world.

The Master said most truly: "The children of this world are wiser in their generation than the children of light." Let us, however, try to act as wisely as we may. Let us take a leaf out of the book of the fathers of the American Commonwealth. Let us follow the example of Peter, who was not negligent in putting the saints always in remembrance of the exceeding great and precious promises given them, together with the attaching conditions in order that they might be established in the present truth. The present truth is that which is of prime importance to us now. The things which the Lord has spoken to this generation, should receive the first attention of this generation. The revelations of to-day are for to-day, and should be observed to-day. The Lord said to the Seer of the nineteenth century: "This generation shall have my word through you" (Doctrine and Covenants 4: 3). Yes, this generation; but what about the church? Listen, then, ye members of the church:

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good.—Doctrine and Covenants 19: 2.

And again he says: "Search these commandments, for they are true and faithful, and the prophecies

and promises which are in them shall all be fulfilled." —Doctrine and Covenants 1: 7.

#### STUDY PRESENT-DAY REVELATIONS.

And now, in view of these things, what should we do if we were as wise as the children of this world, the authors of the fundamental law of this country? Would we not search these commandments? Would we not teach one another the words of wisdom that are in them, that the powers of darkness might be dispersed before us, by giving heed to them?

What would you think of the young man who desires to make of himself a useful public servant of this country, and, in order to qualify himself for it, would enter earnestly upon the study of law, but instead of taking up the laws and the statutes of this Government would give all, or nearly all, of his time to the study of the laws of England and of ancient Rome, paying little or no attention to the laws of his own nation and time? It is true that a knowledge of the laws of the peoples mentioned should be had because of their relationship to the laws of our own land, but if that were all the knowledge of law he possessed, what kind of success would he obtain in the practice of law in this country? The wiser course to pursue would be to give his first and chief attention to the laws of his own country, using his knowledge of the institutions of these older nations as sidelights to explain the origin and source of many of the general principles that underlie American law.

The foregoing illustrates what seems to me the wiser course to pursue in the study of divine law. It indicates that we should give first place to the study of the revelations of our own time, calling upon the holy prophets of old to prove the words given to the Prophet of the latter days, as Sidney Rigdon was instructed to do (Doctrine and Covenants 34: 5).

The revelations in the Book of Covenants should be the base and foundation of our study, and the Bible and Book of Mormon used as collateral evidences and proofs in their support. As a result of the course we have pursued we are still moving in the twilight. We are so fearful of the teachings of the revelations of the latter days that the Doctrine and Covenants is virtually a sealed book to many of our people. We are so fearful and unbelieving as to be in danger of suffering the fate of such people disclosed in the Bible.

These are some of the evidences that indicate that we need a good shaking up to awaken us out of our sleep, and we will get it, too, some of these days, unless we waken up soon. It would be well for us if we had sufficient discernment to say as the apostle said of his day:

Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

One great reason why the study of the Book of Doctrine and Covenants is of leading importance is that by it we learn how to organize for practical righteousness. Neither the Bible nor the Book of Mormon tell us how this may be done. They tell us of the theory and principles of righteousness, but the machinery by which it is to be put into actual operation is not described. We may study these books, the Bible and Book of Mormon, until doomsday, but unless we have something more, we shall never be able to give the world a practical exemplification of a saved people. We have this "something more" in the Book of Doctrine and Covenants. It is true, however, that the Bible and Book of Mormon tell us how the Holy Spirit may be received, by which we may be able to receive instruction as to how we may put the religion of Jesus Christ into actual practice as the business of our lives, but the instruction of the Holy Spirit on this head is not given in those books. It is given, however, in the Doctrine and Covenants. How long are we going to rest satisfied in being Christians in theory merely? Yet, that is all we will ever be until we take up the study and put in practice the things set forth in the revelations in the Doctrine and Covenants.

We seem to be very much in the condition of the Israelites when they reached the borders of the promised land. Having sent a body of twelve spies to explore the land, ten of them returned with the disheartening report that there were giants in the way. We, like them, have come to the borderland of a grand inheritance, and like them we hesitate to enter in and occupy. Theirs was a material inheritance, ours is a spiritual inheritance, consisting of great treasures of wisdom and knowledge, to which the necessary material things are to be added.

DUNCAN CAMPBELL.

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#### NECESSITY OF DOCTRINE.

In Second John we find the statement that "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." So we understand that we must abide in the doctrine of Christ.

The statement of Christ was positive and conclusive when he said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If any way would do, as we find taught in religious circles to-day, God

would not have sent his Son to mankind to teach and preach doctrine. Matthew tells us that the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. As laws govern our earthly kingdoms, so doctrine—law—governs the spiritual kingdom. The kingdom is likened to a sheepfold (John 10). Jesus said, "He that . . . climbeth up some other way, the same is a thief and a robber."

If we examine all the different theories of the various sects that promise entrance into the sheepfold, we will find many doctrines, but not the doctrine of Christ. Too much emphasis can not be placed on this statement, "*The doctrine of Christ,*" for upon it hinges the true salvation of man, according to the plan of the ages instituted by God. Jesus truly said, "Whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

If you believe in a man, especially one like the Christ, who taught doctrine as a means of salvation, you will of necessity have to believe in his teaching, and this is what he meant. Not only must men believe that he is the Messiah, but they must obey his doctrine as well. When Jesus sent his disciples out to preach, he told them to teach men "to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matthew 28: 20). What were his disciples to teach, if not doctrine?

John tells us (2 John), "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed." Paul, in writing to Titus, tells us to speak the things which "become sound doctrine." In 2 Timothy we read that the time will come, when they will not "endure sound doctrine." That this scripture is being fulfilled in our day is evidenced by various ministers who make the statement that they dare not preach what they believe; and by the fact that it is a common thing to read of leading ministers being tried for heresy because they refuse to be tied down by creedism.

Doctrine is the fundamental principle of religion, and if we partake of sound doctrine we are building on the solid rock, the sure foundation, Jesus Christ being the chief corner stone. If we work on a farm, in order to secure results we must work in harmony with the laws of nature, observing seedtime and harvest; sowing in proper season, and harvesting in proper season. We can not sow in harvest time, nor expect a harvest in seedtime. Everything must be done in harmony with God's immutable laws, to obtain results. So it is with the spiritual kingdom, we must subscribe to the doctrine of Christ, which fact we find to be in harmony with all law.

Christ was a living example of obedience to the

law. When he came to John for baptism, John did not feel worthy to perform this doctrinal ordinance for one so exalted as the Christ; but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." What do these words mean, "*to fulfill all righteousness*"? Do they mean to go ahead and do what we think is right? Or to do what Christ taught us, and to abide by his doctrine? Why did Christ make the sacrifice that he did, and teach the principles of religion that he did, if it is not necessary to subscribe to these things today?

In conclusion, we will state the words of Jesus, "Ye are my friends, if ye do whatsoever I command you" (John 15: 14).

H. A. HINTZ.

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### FAITH.

(Paper read by Brother A. E. Jackson at the Mutual Improvement Class, Priestley Road, Birmingham, England.)

Faith is defined:

Trust or confidence in any person; belief in the statement of another; belief in the truth of revealed religion; confidence and trust in God, the living reception by the heart of the truth as it is in Christ; that which is believed; any system of religious belief, especially the religion one considers true, —*the faith*:—fidelity to promises; honesty; word of honor pledged.

The definition with which we, as a people, are most concerned is "the system of religious belief, especially the religion one considers true," that is, "*the faith.*" We do not need any argument to convince us that our religion is "*the faith,*" and it is this knowledge of the truth that makes us so confident in asserting it, and so ready to "take up the cudgels," so to speak, on its behalf.

Evidences are not wanting to show that by faith many things can be accomplished; but I submit that with most of us it is necessary for works and deeds to be continually accomplished for faith to be maintained. How many are there of us, who would blindly go on trusting and believing implicitly and in perfect faith without some evidence that the subject of our faithfulness was not a myth, and was, in reality, something more than a common, everyday belief?

We know, do we not, that our "*faith*" is *the* one and only faith? We have proven it in a variety of ways, some, of course, to a much greater extent than others; but one need not be a member of the church very long before evidences of the truth and genuineness of the work become apparent.

First of all, then, we are faithful to the work because we are convinced that it is true, and we continue so far as we possibly can to push forward because we have the knowledge that our efforts are appreciated, and that if we persevere and have faith

in God we shall eventually reap our reward, which is eternal life.

Faith in God's work, too, is another essential. I must confess that at one time I was rather skeptical as to many of the miracles performed by Christ; but since I have been one among you and have had opportunities of study and discussion, I am convinced that these things are possible and are really everyday occurrences. I contend, however, that without faith in God and his works, no amount of anointing with oil, and no amount of prayer would relieve one's pain and heal any sick person.

In James 5: 14, 15 we find this language:

Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Now we have in our midst a splendid example of faith in the president of this branch, our Brother Walton, who, as all present are aware, has just risen from a bed of sickness and pain. Faith in God, faith in his work, and his power to do what he has promised to do has brought him through a trying ordeal; one that at the thought of which many a younger man would shudder; and we all hope, I am sure, that by a continuation of that faith and by obedience to the teachings and doctrines of Jesus Christ, he will be brought to a certain measure of his usual health and strength.

It is also necessary to have faith in one another. What is more displeasing in the sight of God than to find his disciples losing confidence or faith one with another, especially in those whom he has called to act as guides up the rocky and narrow way?

Let us all, then, by our actions, and especially in our everyday life, set an example to those by whom we are surrounded, and by this means sow in their hearts the seed which can develop and bear abundant fruit.

I often think of that beautiful hymn, "Oh, for a faith that will not shrink," etc., and if I am not encroaching too much on the time of the class, I ask your permission to read it:

Oh, for a faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty and woe.

That will not murmur nor complain  
Beneath the chastening rod;  
But in the hour of grief and pain  
Can lean upon its God;

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt.

A faith that keeps the narrow way  
Till life's last spark is fled;  
And with a pure and heavenly ray  
Lights up the dying bed.

Lord give me such a faith as this,  
And then, whate'er may come,  
I taste e'en now the hallow'd bliss  
Of an eternal home.

Do you know, I think that hymn is simply grand; the sentiment running all through is beautiful, and I have had it humming in my head all the week. I should just like to ask, in closing, who on hearing such things read or sung can doubt, or be unfaithful to their God, or intolant of their fellow creatures.

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### CHARITY AND JEALOUSY.

In the twelfth chapter of 1 Corinthians the Apostle Paul addresses the Corinthian brethren, and speaks to them concerning spiritual gifts. The whole chapter is devoted to those things that are necessary to make up the body of Christ (or the church). In the last verse he says, "Covet earnestly the best gifts and yet show I unto you a more excellent way."

We find in the next chapter the more excellent way, and he goes on to say, "Though I speak with the tongues of men and angels and have not charity, I become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy, and understand all mystery and all knowledge, and though I have all faith so that I could remove mountains and have not charity I am nothing; and though I bestow all my goods to feed the poor and give my body to be burned and have not charity, it profiteth me nothing."

Then he tells us what charity is, and what it will and will not do. But I think this is often misunderstood, or the wrong meaning is put to it. How often we hear it said that charity is the pure love of God, shed abroad in an individual's heart; and, as such is the case, when I see my brother or sister doing that which is wrong, or has a tendency to lead to wrong; if I have charity, I will go to that brother or sister and tell him or her of it in a brotherly way. If he or she confess and repent of the wrong I should not boast of having told them of it.

I believe that charity will not covet anything that another man has or do anything to take away that which belongs to another, in any shape or form, for Paul says, charity seeketh not her own (or that which does not belong to her).

Charity is not easily provoked. But in no place does he say that charity can not be provoked. If we have charity we will bear probably for a long while and try in every way to overcome, and endure

for a time. We must understand that we are human, and because a brother or a sister may become provoked at the actions of some others, or his own actions, does not always prove that he or she has not charity.

Again, charity thinketh no evil. How often we hear this quoted in this way. When a brother may see that which tends to evil in another and goes to him in a kind way to tell him of it, how often the reply is, Charity thinketh no evil. Can we say, and say it honestly, that if we have charity we will not be able to see evil, or evil influences at work? No, if that were true, we would have to charge the Christ with not having charity, for we remember how he spoke to a class of people and told them that they were of their father, the Devil, and that they did the works of the Devil. Also God himself said upon at least one occasion in regard to the children of Israel, that their hearts were evil continually.

Now I think charity can see evil, but it will not contrive evil against a brother or sister or anyone. Charity will never fail to strive to do that which is right at all times and in all circumstances.

Again, how often it is said that jealousy is of the Devil? Now is all jealousy of him? I think not. In the first place, there is never an effect without a cause; and, if right, though he may have his weaknesses, one becomes jealous, as some may term it, of his brother when he sees him doing wrong; and he has love for that brother and he may see the affection that he once had for the work and for him being quietly but surely drawn away.

Does it show the jealousy that is within him to be of Satan, or does it show that it is a godly jealousy when he goes in a quiet, kind way and tells him of it? In the eleventh chapter of 2 Corinthians and second verse, Paul told the saints he was jealous of them with godly jealousy. Why? Because they had been espoused to one husband, that he might be able to present them a chaste virgin to Christ; but he feared lest by any means, as the serpent beguiled Eve through his subtlety, they might become corrupted from the simplicity of Christ.

Again, in Exodus, twentieth chapter and fifth verse, the Lord says, For I the Lord thy God am a jealous God. Did not the children of Israel do wrong when they made a golden calf and said, This be the God that brought us out of the land of Egypt, and worshiped it? Was God not in the right, or did he not have a right to be jealous when he saw those whom he loved and for whom he did such great things, doing wrong?

Then let us strive to do that which is right at all times, and seek for wisdom and understanding that we may be able to understand each other. By so doing we will draw nearer to God, and he will draw

near unto us, and we will be able to enjoy more of his Spirit, which will help us to follow after charity.  
W. D. BANNISTER.

## Of General Interest

### THE ZIONISTIC MOVEMENT.

The following, from the pen of Doctor Max Nordau, author, and a recognized leader of the Zionistic movement, is interesting as an authoritative brief history of Zionism, and as a recital of the present sufferings of the Jews in Europe. It also brings to our attention anew the fact of an organized effort to restore scattered Israel to their native land. We quote from the *Boston American* for August 31.

VIENNA, August 30.—In a few days now the Eleventh Congress of Zionists will take place here. For internal and external reasons the gathering may claim particular interest. At this time of day it is no longer necessary, I imagine, to explain to newspaper readers what Zionism is and at what it aims.

It is now generally known that Zionism is the latter-day form of the old Jewish yearning for Palestine, which has never ceased burning in the hearts of Jews since their expulsion from the country of their fathers.

Former generations of the Jewish people trusted for their return to the lost ancient home to the strength of the promises of their prophets, and they hoped at the hour to be fixed by the Almighty the Messiah would appear, and by a miracle would restore the dispersed people to the Holy Land.

The Jews of to-day envisage the problem differently. They desire to return to Palestine, not because of the promises of the prophets, but because they realize that in this return is their sole means of overcoming the persecution to which they are everywhere liable, and to preserve the Judaism which they are determined not to relinquish.

Nor do they any longer rely upon the Messiah to guide them back to the land of their fathers. They strive to reach this goal by their own efforts: By emigrating to Palestine, by purchasing there as much land as they can obtain, by founding colonies, by tilling the soil, by planting woods, by building towns or town quarters, by setting up there banks, schools and scientific laboratories—in short, by creating all those works of culture which any civilized immigrant needs if he is to feel in comfort in his new surroundings.

#### RETAIN CULTURE OF OCCIDENT.

For it has to be borne in mind that the Jews who migrate to Palestine are not wishful of transforming themselves there into Asiatics. They desire to remain a people of Occidental culture. They do not intend to descend to a lower level of civilization.

I may also take it as understood that Zionism is not the ideal of all Jews. It is the ideal only of those Jews who feel themselves to be a distinct people, who are proud of their nationality, and desire to maintain it—who wish to continue its three thousand years' history and to accomplish its earthly destiny.

Other Jews, to whom Judaism does not connote nationality, but only a religion, hold aloof from Zionism. They do not desire a return to Palestine. They desire to stay in the countries of which they are citizens, and to assimilate themselves to the peoples in the midst of whom they are living. They have coined the sentence, "Our Zion is Washington."

## ORGANIZATION ENCIRCLES GLOBE.

The Zionist movement has created for itself an organization which actually encircles the whole globe. At its head is placed a committee of five members, the seat of which is at present in Berlin. The congress is the parliamentary representation of the Zionist Jews.

The voters comprise every adherent of the Zionist movement who for at least two consecutive years—the year of the congress and the preceding one—has paid to the executive committee the annual party contribution called the shekel, which in America is twenty-five cents. Each two hundred shekel payers elect one delegate. The delegates to the congress this year will represent about one hundred thousand voters and will comprise some five hundred members.

The first Zionist congress was conceived by the creator of the modern Zionist movement, Doctor Theodor Herzl, who was born in 1860 and passed away in 1904.

## TWO TENDENCIES IN ZIONISM.

Let me explain in a few words the meaning of the party contest at the tenth congress, which resulted in the election of the present executive committee. From the beginning of the movement there have been noticeable two tendencies in Zionism. One, of which Herzl was the embodiment, aimed at obtaining from the Ottoman Government political rights in Palestine by means of a formal treaty in order to organize an immigration en masse of Jews into Palestine, who, on their arrival in the country, should become at once the dominant race, should form the majority of the inhabitants and enjoy an administrative autonomy guaranteed by law. This tendency came to be known as "political Zionism." It may be described also as "the Zionism of all or nothing."

The partisans of the other tendency looked for nothing from the Turkish Government, and desired to engage without delay in the colonization by Jews of the country, even without having first obtained any special political rights for the colonizers. This tendency in Zionism claims for itself the name of "practical Zionism."

"Political" and "practical" Zionists waged an internecine contest which at times developed into a fierce struggle.

The "practical" Zionists retorted upon the "political" fellows that the world wanted to see facts and was not concerned in hearing words. One single Jew, they declared, successfully tilling the soil in Palestine, had more real value than a hundred fine speeches delivered in Europe and America.

## RUPTURE NARROWLY AVOIDED.

The Zionists of western Europe were for the most part "political." The "practical" Zionists were recruited for the greater part from Russia and North America, where the vast majority of the Zionists are of Russian origin. Up to his last moment Herzl would not hear of so-called "practical" Zionism.

But he by no means neglected for this sort of work the larger interests of the movement. Following in Herzl's footsteps, he endeavored to establish relations with the Turkish Government and with other cabinets in Europe. The "practical" Zionists did not judge Mr. Wolffsohn's semi-advances as satisfactory, while for his political endeavors they had nothing but sneers.

The Turkish Revolution of 1908 was wind for the sails of "practical" Zionism. The congress of 1909 expressly abandoned Herzl's charter ideas. It decided to relinquish all appeals to foreign powers for help in the present and guarantee of protection in the future.

But, as events turned out, the new conditions which arose in Turkey proved, in fact, little favorable to Zionism. The government exhibited toward it a by no means kindly dispo-

sition, and, indeed, placed many obstacles in the way of Jewish immigration and of land purchased by Jews. For this the "practical" Zionists, with scant justice, made the leader of the movement responsible.

Mr. Wolffsohn, weary of the exhausting struggle, resigned his office at congress of 1911, and the majority of "political" Zionists who supported him permitted the minority of "practical" Zionists to undertake the leadership of the movement.

But yet there remain some opponents, although very small in number, who propose to ask Professor Warburg and his colleagues on the executive committee to explain what they have achieved since 1911, and in what measure Zionism has become, under their control, more prosperous than under the leadership of Mr. Wolffsohn.

The report of the executive committee upon their two years' activity, and the criticism to which it will be subjected on the part of their opponents will form the most important subject which will occupy the congress.

## EUROPE NO EAR FOR SUFFERINGS.

There is little doubt that the leaders will also have to meet a further question. In what measure, they will be asked, have they brought the Jewish people nearer to its national resurrection in Palestine? It is not easy to see how they will be able to answer satisfactorily the criticism implied in this question.

Many delegates to the congress will certainly feel a burning desire to raise the question of the diabolical persecutions under which six millions of our people groan in Russia, and by which they are slowly perishing, to brand the infamous violation of law committed by so-called Russian justice against Beilis—that unhappy Kief Jew whom the Russian authorities, in spite of their being convicted of his absolute innocence, have kept in prison for the last two years, because they are determined to impute to Beilis at all costs his having committed a murder for ritual purposes, and thus stigmatize the whole of the Jewish people with a charge that would be intolerable if it were not unutterably stupid.

The congress, too, will doubtless wish to protest against the outlawing of two hundred and fifty thousand Jews by the Roumanians, who themselves at present appeal to the sympathies of Europe in behalf of their own national rights. It is probable, however, that the Congress will resist the natural desire to vent these Jewish grievances and will stifle complaint concerning the torments inflicted on Israel.

For what would be the use of talking about these matters? The congress has no power to compel Russia and Rumania to humanity and justice, and Europe to-day is utterly callous, turning a deaf ear to every invocation of her conscience. She has looked on with indifference at the blood-curdling atrocities in the Balkans. She will assuredly feel no more interest for the less dramatic and less acute though no less real sufferings of the Jews.

## EDUCATIONAL SOURCES CLOSED.

One of the most important subjects on the agenda of the congress has reference to one phase of Jewish persecution. The Russian Government systematically pursues the plan of shutting out Jews from all instruction and means of culture, doing its best to push them down into the night of darkest ignorance.

To its grammar schools and universities it admits Jews only in such small numbers and on such humiliating conditions as amount practically to their total exclusion from these institutions. Jewish youths and maidens, thirsting for knowledge, are forced to study abroad. But now anti-Semitism is at work in Germany to close the German universities, too, to the Jews.

This is effected in a particularly hypocritical manner. The

German authorities refrain from declaring with a brutal frankness which would still have some manliness about it: "We do not admit Russian Jews to our universities." Instead, they pharisaically declare: "Russians are accepted by us only if they have been inscribed already for two half-year terms at a Russian university." Jews, of course, can not comply with this condition. For it is just because they are not permitted to be registered at any university in their own country that they migrate to foreign lands and are compelled to knock at the doors of German universities. If they could be registered at home they would stay at home.

The Swiss faculties, next to the German, are the ones that are most frequented by Russian Jews, are preparing to imitate the noble German example. Jewish youths from Russia thus see themselves driven back from all sources of higher study accessible to them.

Yet, they will not perish with thirst. The idea has been advanced of founding a Jewish university in Palestine. The project is assuredly inspiring. It will be discussed at the congress and presumably adopted in principle. But there seems little probability of its realization in a near future. The establishing of a Jewish university, which can adequately meet the requirements for which it is to be founded, will need an endowment of millions of dollars. Zionism does not possess them.

To be sure, there are not lacking Jewish millionaires who could, if they chose, subscribe the necessary money. Perhaps the national conscience of these wealthy men, which has been so still until now, will be aroused by the present emergency.

So far as practical work is concerned, it is possible that the Vienna Congress will not accomplish much. But it will present a survey of the actual position of the Zionist movement. It will show to the world how the Zionistic idea, the idea of a regeneration of the Jewish people under national conditions and of the creation on a ground of cultural values in Palestine, is a living force in that portion of the Jewish people which is its healthiest and its noblest.

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#### THINKS COLUMBUS WAS A JEW.

Declaring his conclusions to be the result of his latest researches among original documents, the Spanish historian, Enrique Arribas y Turull, has in Paris a brochure intended to prove that Christopher Columbus was a Jew.

Arribas says that Columbus was born at Pontevedra, and not in any of the eighteen Italian towns formerly disputing the honor of being his birthplace. Eighteen documents dated 1413 to 1528 establish Columbus as a native of Pontevedra, and the great discoverer merely posed as a Genoese from policy. In his mother's family, the Fronteresas, the men's names are Abraham, Eleazar, Jacob, and Benjamin. His mother's first name was Suzanne, then only used by the Hebrews.

Columbus was intimate with Doctor Levy, the benefactor of Luis Santanges, and other well-known Jews. His literary style is extremely Jewish, constantly citing the Old Testament. Arribas contends that if Columbus had been known as a Jew the church would have opposed him and prevented his discoveries. The historian believes that perhaps the

great sailor was prompted by religious motives, his incentive toward discovery being the desire to find the promised land for which his race have been waiting.—*Christian Word and Evangelist.*

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#### THE MYSTERY OF HEAVEN.

The imagination can not go far ahead of experience; it can travel simply along routes only faintly marked by adventurous explorers, but it always needs a starting point, and it can not project paths into wholly unknown regions. The word *unimaginable* suggests the limitation of the creative, pictorial faculty which has made progress possible and is the open door through which, as Doctor Bushnell said, God finds access to men. It is significant that all attempts to describe heaven end in a luminous vagueness, while hell and purgatory have been not only suggested but pictured with terrifying and convincing power. Dante walks the awful paths of hell with commanding authority; he not only sees and understands, but he describes and interprets, the world of punishment with compelling power. And in the world of purification, though less dramatic and realistic, he is not less at home; he knows whence flow the tears of purgatory. But when the gates of paradise open to his unaccustomed feet, the sight is too dazzling; he can not see for the unfamiliar brightness; he speaks as one in a half-remembered dream. His vision has traveled far beyond his experience. Sin he knows, and remorse and pain and tears he understands, but he can not grasp the bliss of heaven; he walks with faltering step in "worlds not realized."

The Milton of *Paradise Lost* is a greater poet than the Milton of *Paradise Regained*; and the Bible, the most concrete and definite of books in dealing with the deep things of God and with the mysteries of man's life, in the infrequent references to heaven takes refuge in a symbolism which the western reader often mistakes for pictorial imagery, and is rather hindered than helped by what he reads. In literature the great sinner is far more powerfully drawn than the great saint, and the most pathetic and appealing figures in the drama and in fiction are the men and women who, by breaking the law, have set in motion the tremendous tragic forces. The great artist finds his imagination reinforced and energized by experience when he deals with Satan, with Agamemnon, with Faust, with Richard III; but his skill falters when he tries to paint a Saint John or a Galahad. Sin we know, and all the tragic consequences that follow it in inevitable companionship; but the peace which flows from perfect purity, the radiance that shines, as the old painters saw, from the faces of the sinless, the bliss that waits for those

who stand at home in the presence of God like happy children, lie beyond our experience; and, try as we may, we can not give them form or body. When we try, we become irreverent and take refuge in a kind of sentimental materialism, or the heaven we picture is a golden cloud on the edge of the horizon or a shining dome hanging unsupported in midair.

The world of punishment and of purification we know, but the world of bliss we not only do not know, but it can not be revealed to us; that is the reason why the longings of the heart are not met, and the cry of the soul for power to realize the surroundings of those who have gone on into the next stage of life is not answered: we are not told because we could not understand. A description of the heavenly life by one who was in the heart of it would come to us in an unknown tongue; nothing in our experience would interpret it to us. It does not lie even in the power of the heavenly Father to make these mysteries plain to us, as it does not lie in our power to make clear to the little children we love the principles of philosophy, the more abstract truths of science, the revelations of ripe Christian experience.

We can know the direction of the paths which lead us to that highest plane of living which we call heaven, but we can not see the paths; we can know elements out of which the heavenly happiness is compounded, but we can not visualize the conditions in which that happiness is shared; we can neither give power and shape to the spirits of those who have departed, nor dimensions and body to the things which surround them. All the reports of these things which credulous people are asked to believe are crude, materialistic, or so vague that they have only the substance of a dream.

Heaven is beyond our power of imagination, not because it is unreal, but because it is a higher reality not yet grasped by the mind. All life predicts it; punishment and purification foretell and affirm it; but it waits on our fuller experience to reveal it. Mr. Beecher has somewhere said that knowledge is given us in this life, not to satisfy intellectual curiosity, but to aid in the development of character; and heaven, which rests immovable on character both divine and human, comes at the end of a process not of thinking, but of living; that is what makes it more real than the things we know, more substantial and enduring than the things we paint and carve and describe. When the scientist begins to experiment with a short circuit of wire, he may dream of the time when messages will travel under great seas along thousands of miles of cable; he can not foresee the hour when they will fly through the air itself. That vision will come only when he has mastered the resources of the wire and his experi-

ence has given his imagination a new vantage ground for further flight.—*Outlook, July 26, 1913.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### The Folly of Barbara.

Barbara was the last person you would have expected to fail, had you known her. Bright-eyed, merry-hearted, strong and quick, she flitted about from morning till night in the little house that was home to her husband and three babies, for whom she would cheerfully have laid down her life at a moment's notice.

She rose one morning with the dawn, for it was her wash day. By nine o'clock her clothes, snowy white, must be on the line. By ten her kitchen, her porches, and even the little board walk that led to the garden must be freshly scrubbed with brush and soap and generously applied energy. The day would be hot; the clothes would dry quickly; before dinner they must be dampened. Dinner must be on time, for she must not keep Nick waiting when he came in from the factory. She would iron in the afternoon, and supper would be waiting again when the little family group gathered at the close of the day.

The program was carried out. Barbara began her day's work with snatches of song upon her lips, with cheery words of greeting to Nick as he came and went about his work; but one might have observed, had he been thoughtful for Barbara, that as the day wore on she worked for long periods in silence. She was growing tired, and Barbara, noted in her circle of acquaintance for her vivacity, was tired, indeed, when she was not ready with song, with laughter, or innocent jest.

But, as I said in the beginning, Barbara was the last one they expected to fail. So no one noticed that she was tired, not even her sister who visited her in the evening and with whom Barbara strolled a block or so when she went home.

When she went back to the house, the tired mother sat down to wait for the coming of her husband. The children were in bed. When she undressed the baby she had noticed a loose button on his shoe. She fastened it while she sat waiting. Then she heard a step that sounded like the familiar one for which she waited. The merry impulse to make Nick laugh, to which she so often yielded, came over her and she sat up primly with a pair of spectacles adjusted to her eyes; as if she were an old lady reading her paper. Barbara's bright eyes had given no sign of needing artificial aid for some time to come, and the little act was only one of the many innocently funny things with which she often surprised those who knew her.

When Nick came in a little later, Barbara sat in the rocking-chair with her back to him, demurely quiet it seemed. When he passed to the front where he could look into her face, she was gazing at the paper through the glasses, roguishly donned, but with eyes that nevermore would look either in love or in mischief upon him. Beside her on the table was the shoe of the child for whom her busy hands would never again do service.

The kind neighbors came in to do what was needed. "There was not a spoonful of dirt in the house," one of them said. No, but there was a child refusing to be comforted because his mother was not, and a husband groaning out the desolation of his heart because she was gone from his home.

Was it not folly in Barbara to do in one day the work of two? In memory, she is always associated with a scrupulously clean home, with merry good nature, and with voluntary over-

work. Long ago she went away, and I wonder if she might not have been many years with those she left, had she used discretion in her work; had she worked in moderation and not to excess.

### Another Woman's Mistake.

Another woman, whose work was sedentary, found herself with a half holiday on her hands. Her husband had gone on a journey and had taken with him one of the children. She was left with the other two and with a small intermission from her usual work.

It was in the days of rag carpets, and this particular woman had been looking at one of her carpets and thinking it needed washing. When she found herself with a half day at her disposal and with her family diminished in size, which would somewhat lessen the ordinary work of the household, she determined to wash the carpet herself.

We pass over the details of the task. Those who have had the experience know what it means. It is sufficient to say that when the struggle was over, and she climbed the stairs to change her dress, she was alarmed by the sensation she experienced. It seemed that her tired heart must stop beating, and, frightened with the thought of what the results would be to those who needed her care, she resolved to conserve her strength more wisely in the future, should she escape this time.

She did not entirely escape, for her weakened system rendered her susceptible to cold, and a week's sickness from tonsillitis and the payment of a doctor's bill for attendance followed in the wake of her mistake. It would have been less expensive to hire help in the work she had undertaken alone.

It does not pay to work beyond our strength.

### A Piece of Good Advice.

An elderly woman was once visiting in a home where she observed a younger woman preparing to iron on the afternoon of the day on which she had washed.

"Do you make a practice of washing and ironing on the same day?" she asked.

"Not always, but quite frequently we do," was the younger woman's reply. And she added, "It does not hurt me."

"You may not feel it now," said the older woman, "but you may feel the effects in later years. One piece of heavy work is sufficient for one day."

The advice is good now, as it was when spoken. One piece of heavy work is enough for one day in addition to the lighter tasks of the household that must be done daily.

### Whose Work Is It?

There was once a poor young doctor. He had made the mistake that others have often made of getting married before he had an established practice. He had a delicate wife, a pale, gentle woman, and a little child under two years of age.

The doctor sought out a little village where no physician was established. He put out his shingle there, and there he also put out his wife's washing; that is, he put it out on the line, not being financially able to put it out to be washed.

And this man, who knew his delicate wife ought not to be exposed to the cold of winter in putting out the family washing, took it upon himself to do that task, which is trying even to the strong and robust. He brought upon himself the ridicule of ignorant men who considered washing as peculiarly the work of women, a burden not so much as to be touched by the fingers of men. Well-to-do men who hired their household washing done ridiculed, and men who loafed all day in saloons while their wives washed alone at home ridiculed.

In better communities, we have seen men of higher type helping their wives with the heavy part of the washing and have felt to respect them for their willingness to assume that part of the household work which taxes the muscular strength of some woman too heavily.

No man should be ashamed to assist in the work of the household when necessary and when his circumstances permit. He should be ashamed to permit his wife to work beyond her strength, if it is in his power to relieve her.

### A Picture.

It is night. The kitchen is brightly lighted and the window shade is lowered. One has but to turn his head to see a man who stands high in the ranks of this church, with tea towel in hand, wiping the supper dishes for his tired wife.

And this man "who stands high" rises several degrees higher in the esteem of the one who sees the suggestive picture.

### The Washwoman's Dinner.

"We are going to have a good dinner to-day, son," said the man of the house as he bent to kiss his child's forehead before leaving for the office. When the child looked up smiling, but inquiringly, the father explained, "I see the washwoman coming up the walk, and your mother always has a good dinner on washday."

The mother in the pantry smiled to herself as she thought she would rather have it said of her that she prepared a good dinner for the washwoman who did her work than to have it said that she gave elaborate entertainment in social affairs to those who could give again in return.

It is pleasant and proper to entertain friends in a social way if we can; it is only fair and square treatment to give the washwoman a good, substantial meal on the day when she serves in the kitchen.

### The Baby on Washday.

The *Ladies' Home Journal* for October has a suggestive picture lesson for young mothers. It shows the Wrong Baby creeping about on the dusty floor, picking up buttons and other small objects which he may find lying about, pulling over furniture, burning himself, eating from the same dish with the cat, and in danger from drafts of cold as doors are opened and closed.

It also shows the Right Baby in his clean baby-pen, out of all harm and learning to walk by taking hold of the railing that incloses him. The pen is elevated on legs or wheels, so that no drafts from a cold floor may be felt, and, in summer, it may be taken to the lawn without danger from the dampness of the ground.

The baby-pen can be folded when not in use, and so does not need to occupy room when the baby is not in it.

Once in our experience, we knew a baby who swallowed a small open safety-pin which lodged in his throat and was there for weeks. It occasionally turned in such a position as to prick the baby's throat and, on such occasions, threw him into spasms. Then a doctor was sent for who had to come several miles. The pin was finally discovered and dislodged, and the baby is a man grown tall.

The doctor's bill would have paid for a baby-pen, but such an invention had not then been thought of. Now they are in use and are very helpful in keeping the baby from harm when the mother is so busy that she can not watch him.

### The Prayer Union.

SUBJECT FOR THE SECOND THURSDAY IN OCTOBER.

**Parents' Day.** For the families of each other. For growth in spirituality and a greater sense of parental responsibility. For the conversion of kindred outside of the church. Prayers for the sick and afflicted.

Lesson, Galatians 6: 7-10. Memory Verse, Hebrews 12: 9.

#### REQUESTS FOR PRAYERS.

Sister Blanch A. Campbell, of Mount Vernon, Washington, writes:

"*Dear Brothers and Sisters:* I want to ask an interest in your prayers that, if it is God's will, he will heal me. Please remember me in your prayers. I hope all the Saints will live up to God's word. Please remember my husband also in your prayers. I surely shall remember the Saints in my prayers. May God bless them one and all."

This sister has recently undergone an operation from which she desires complete recovery.

*Editors Herald:* I desire an interest in the prayers of God's children in behalf of Mrs. Alice Brannon, who is afflicted with cataracts on both of her eyes. I met her a week ago and she asked me to write for her; so let all who desire set apart the first Sunday of October and fast at the morning meal and pray that, if it is the Lord's will, her eyesight may be fully restored.

She took comfort in reading the Bible, but it has been a long time since she has been able to read any. If Brother George Robley sees this, he will remember Sister Brannon. She lived at Excelsior, but now resides in Titusville.

MRS. ALEX MELLON. —

The day named by this sister, who asks that it be observed with fasting and prayer for the afflicted one, will have passed before this appears, but any who feel disposed to respond may do so at some other time of their own choosing, feeling assured that the Lord will be pleased with the sympathy and love which prompt them to uphold the afflicted who call upon him for relief.

*Dear Saints:* I ask the prayers of the Prayer Union in behalf of Mrs. M. E. Pearson, that she may be healed of a lump on her throat. If it be God's will, may she be healed. She is not one of our faith, but a devout Christian and a dear friend of mine. We are all God's children, so let us pray for one another.

If some who are able will send her some tracts and letters they would greatly comfort her. She has lost her husband and lives alone. Her days and hours are very lonely for her.

Your sister in Christ,

ONAWA, IOWA.

MRS. FRANK KEARNES.

The Hurry of the times affects us so

In this swift-rushing hour, we crowd, and press,  
And thrust each other backward as we go,

And do not pause to lay sufficient stress  
Upon that good, strong, true word, "earnestness."

In our impetuous haste, could we but know

Its full, deep meaning, its vast import, oh!

Then might we grasp the secret of success.

—Ella Wheeler Wilcox.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—M. A. Kelley.

## Letter Department

SCHOOLCRAFT, MICHIGAN, September 9, 1913.

*Editors Herald:* I have been thinking for some time past of a dear sister (the only one of the church I ever met) who came to my home about eight years ago when we lived in Kalamazoo. Her husband, Brother Granger, and she were going to some point west of Kalamazoo (I do not remember the name of the place), and were obliged to stay in Kalamazoo until morning to get a train west, so they came and stayed with us. They were living in Coldwater, Michigan, at that time, and I have thought of writing there, but do not know their address, and, too, they may have gone from there.

Can you give me the address of this sister? I feel it would be such a comfort to hear from her, as I am one of the isolated—not one of our faith near and my husband not a believer in the restored gospel, but a good man. I am praying that God may show him the truth as he has so many, in his own good time. I know by my own experience that God does work in a mysterious way his wonders to perform and I try to be patient, waiting for this to be done.

I ask an interest in your prayers for us as a family and especially for my dear husband that the light may come to him in a way that he can not but believe.

Praying that the true faith may continue to spread and make honest hearts rejoice, I am,

Your sister in the one faith,

MRS. LIBBIE CHIDESTER JOHNSON.

Route 40.

MARION, MICHIGAN, September 6, 1913.

*Editors Herald:* I can not express the love and joy and peace that come to the Saints after they embrace the true gospel of Christ. It grows brighter, sweeter, and grander every day. If it were not for the shepherd of this branch I would not have been in this glorious gospel cause.

We have been having good and grand meetings the last few months. It makes my heart rejoice to see the love that is manifested by different ones who are enlisted in this work.

I would that I had always been faithful, but Satan overpowered my mind and I was an exile, wandering alone, fighting the best I could. I believed the gospel faith and never could deny it. Sin was on every hand, and Satan was trying to ruin the young Saints. Pray that I may come up higher in grace and the knowledge of the truth. I would to God that I could do or say something helpful to those who may be cast down, or who are undergoing trials.

When husband and I were undergoing a severe trial the good shepherd came to our rescue, and with love and kindness won our confidence. It seemed as though we were lost and forgotten, and without hope in God, but things came about in God's own time. I was in darkness almost eighteen years, and tempted of Satan.

There were times through these years when God came with words of comfort and cheer. We are rejoicing in the goodness of the Lord. I feel that I could lay down my life if need be for this work of Christ and the Saints, especially for the sisters who have the care of their little ones and who endure many of the trials of life.

With love to all, I am your sister,

MRS. MYRTA B. WALTER.

CHICAGO, ILLINOIS, September 8, 1913.

*Editors Herald:* We are thankful that so many of the Saints who in the past were negligent in their duties to Christ are coming to a full realization of the fact that they must not stand still in this great work, but must move on and put forth every possible effort to do the Lord's will, if

they would be brought to the judgment bar of Christ in a condition that is pleasing to him who created all.

A greater interest has been shown in all branches of the work recently than for some time past, especially in prayer services. It is certainly a pleasing sight to those in charge here, and to those few who were in the past regular in attendance, to see the Saints coming to prayer meeting by threes and fours, and each and everyone apparently with a good desire in his heart.

Sunday night Brother Curtis was the speaker, and the people outside the building seemed to be just as interested as those inside. The sermon was just the style for an outsider, especially one seeking the true church of God.

C. L. WAINWRIGHT.

### Extracts from Letters.

Writing with reference to the Stewartville, Missouri, reunion, Robert M. Elvin, of the press committee, says: "The prayer services were earnest and peaceful, uplifting in their manifestations, confirming the promises of the past and directing in the duties and responsibilities of the membership. The voice of the Spirit unto the Saints was that in seeking physical blessings they had not displeased the Lord, but that the present necessity is a revival, a spiritual revival, and a faithful discharge of every obligation and duty, and that none should fear under existing conditions to freely and liberally sustain the church, that the truth of the gospel might go to many who are now in the bondage of darkness. A motion was adopted that the committee be authorized to pay tithing on the money in the hands of the reunion treasurer. The afternoons of the 1914 reunion were granted the auxiliaries of the church, with the exception of Sundays and children's day."

From a letter signed "Reporter," written from Wray, Colorado, we quote: "The reunion and conference of the Eastern Colorado District closed last evening. Saints and friends are breaking camp and separating, with a feeling of profit for time well spent. The attendance was up to expectation, there being in addition to Saints many neighbors and friends present. Walter Curtis was ordained a priest and Frank M. Burreis a deacon, both residing near Holyoke, Colorado. The matter of organizing a branch near that place was left to the missionary in charge and district president. Conference adjourned to meet in Denver the first Saturday in March, 1914."

President Joseph Smith sends from Independence, Missouri, a personal letter from Sister M. A. Cooper, Ashmoor, Montana, from which we quote: "We think of you very often along with other home folks, for of course we can't get over thinking of Independence as home, though we are making homes here. We are seventy miles south of the Canada line, in direct view of the Sweet Grass Hills. West of us sixty miles are the Rockies, and about one hundred and fifty miles southeast are the High Wood Mountains. The old Fort Benton Trail crosses the country about a mile south of our claims; Brother Clapp has told us many times of his travels over this old road; it is already a thing of the past, fences and plowing, and golden grain obliterating it. John Erickson, a son of Brother Olaf Erickson, of Independence, and a Mr. Rhoades have opened a very nice store on the claim joining mine, which makes it very convenient for us; it is our post office also. Altogether we are enjoying our life on the Montana prairie very much; we feel that the Lord has blessed us greatly, and we are looking forward with pleasure to the time when we will be able to help some with his work. For the present we are trying to live as becometh his Saints. Brother Price is

working at his trade in Great Falls; his wife is staying on the claim. Ruth and I take turns staying with her at night; she is brave enough, but her health is quite poor. We enjoy and appreciate the church papers more than ever. We wish many times on Sundays that we could hear the choir sing our beautiful hymns and listen to some brother giving us God's message; but we feel God's Spirit is near us, though we are far away from loved ones. I have not seen any of Brother M. B. Williams's family since June; we are not many miles apart, but we have no horses except a pony Ruth rides."

Writing of the Western Oklahoma reunion, Delsie Bly says: "The excellent sermons were enjoyed by all. The prayer meetings were characterized by a goodly degree of the Spirit and were a source of spiritual strength to all. The gift of prophecy was manifested a number of times. Eighteen were baptized, the most of them being adults. One session was devoted to Sunday school work and one to a literary entertainment. About one hundred and fifty were camped on the grounds during the meetings and we think the general verdict was that this reunion was as good, or even better than the one held last year. It was decided to hold a reunion next year, the time and place to be left to the district officers."

## News from Missions

### Independence Stake.

The annual summer reunions of the Reorganized Latter Day Saints of the Independence Stake, or district, are to be resumed. The stake conference in session at the Stone Church Saturday afternoon so decided and appointed a committee of seven members to arrange the time, the place, and other details.

Such annual reunions were held many years ago at Washington Park, before it was converted into a cemetery. Later they were held at Hawthorne Station in the grove now occupied by the residence of Doctor Philip Kanoky and others, and later still on the Blue Ridge near Saint Clair Park. It has been several years since a stake reunion was held.

A report of the statistical secretary showed that the Saints have a membership of 5,000 in the stake, of whom 2,500 are in Independence. The stake includes the churches of that faith in Kansas City. Nineteen congregations were represented in the reports.

It was the sense of the stake conference that the Independence Branch be placed under a presidency of its own, instead of being simply under the presidency of the stake. A petition to that effect will be presented to the General Conference at its session in that city next April.—*Jackson Examiner*.

### South Sea Islands.

[The following appears here by courtesy of the First Presidency.—J. F. G.]

AMANU, TUAMOTU.

PRESIDENT F. M. SMITH,  
INDEPENDENCE, MISSOURI.

Dear Brother Smith: I write to inform the Presidency of the death of my husband. Two weeks ago yesterday we laid his body away to rest beneath the coconut palms on this far-away island of Amanu.

We came to Hao, an island a short distance from here, to attend the April conference. Charles seemed in his usual health during the conference, but right after he contracted a dry, hacking cough, during a long rainy spell, which, though troublesome, we little thought would cause his death. We remained in Hao a month, coming here the last of May.

Though we tried with all the remedies at our disposal to

break up his cough, it still remained with him. June 1, though feeble, he attended church and preached his last sermon; he sat down while preaching, and because of his hoarseness one of the native elders repeated the sermon after him in a louder voice. The next day he began spitting blood, which he kept up at intervals of three or four hours until Wednesday evening when the hemorrhages stopped; but he continued to grow weaker and weaker, until just two weeks from the time he preached his last sermon, when he died, June 15.

We were the only white people upon the island, and though the native Saints were kind and did all they could, it was terrible. We were over five hundred miles from medical assistance of any kind, except for the homeopathic remedies we had with us. Whether or not the results would have been different had we been in Tahiti, will never be known. Doctors' skill availed nothing in Turatahi's illness.

During his illness, after the delirium of the fever that accompanied the hemorrhages passed off, he talked but very little, and the last few days could only say yes or no. He was not at all alarmed at the thought of dying. He said he was not afraid to die. When I asked him if he cared because he was away off here on this distant island, he replied, "It makes no difference to me." One morning he awoke and said, "Why don't you go to sleep, too?" I replied that I wanted to take care of my husband. After an interval he again spoke up, saying, "If I should die, tell father I have been thinking of him. I have been thinking about him and my work altogether, and more about him lately. Tell Myron (Fisher) I remember him, too. Tell Brother May that I am thankful to him for all his favors in keeping me informed about everything. Tell him I don't expect to die, but if I should—" He talked but very little afterwards. He said once while we were in Hao, "I think, sometimes, that I will never live to go back to America."

With anguish of heart, but outwardly hopeful, have I watched the inroads of that dreadful paralysis, realizing that the time was very near when he would be entirely helpless. And for that reason I can not but feel that in spite of the loneliness of separation, that the Lord has dealt in mercy with us. He spared him just as long as he could be of use to his fellow men, and then that he might not feel the burden of uselessness, the Lord took him. In all his affliction, and even during this last sickness, he suffered no pain, for which I feel very thankful.

He never regretted coming back to the mission. Many times he said, "I am glad we were sent back here, for I can do a little good here, but in America I could do nothing." Though physically unfit to endure the hardships of these islands, going about from island to island, yet he insisted on going.

The last long trip from Niau to Hao was exceptionally severe; we were thirteen days with strong head winds and rain most of the time, with the sea washing over the ship. The exposure, seasickness, and irregular food were enough for a well man to endure. He never complained, but it was always, "Cheer up, wife; we will get there sometime." Surely his zeal in endeavoring to work under affliction will be accounted unto him for righteousness by the Lord. The natives often marveled at him, saying, "If our bodies were afflicted like yours, we would stay in bed all the time; we would not try to do anything. How energetic are the foreigners!" But it is all over; he has gone to meet our little Turatahi, and I alone am left.

I know not how long it will be before I can communicate with the other missionaries, or send word to America. I shall have to await a vessel. Brother Smith, would it be too much to ask you to write a short letter to be published in the

*Oremetua* expressive of appreciation for the kindness shown us by the Amanu Branch during Charles's illness, death, and burial, making special mention of the four brethren (not by name) who left their work and burned coral rock and made lime with which they made a cement case for the casket, and a cement wall around the grave, and a cement top? It took them several days to do it, and it was all freely donated. I have expressed to them my gratitude, but I know a word of acknowledgment from the Presidency would greatly please them, and I would appreciate it too as a favor.

I shall feel better satisfied when I have to leave this island to know that his grave is fixed so that it may be identified for years to come, and it may be that it will withstand a tidal wave.

I have still with me a young native elder and his wife, who have been with us since the April conference. They will stay with me until I have an opportunity to get to Tahiti. From there I will write to Charlie's father. If he wants me to go to Kirtland and take care of them I will do so; if not, I would like to remain here in the mission for a time at least, and continue in the work. I could not, of course, go around from island to island, but I would like to stay at the mission house in Tahiti and work until some work we have under consideration is completed, ready to be printed. But when I shall have an opportunity to advise with the other missionaries, whatever seems best for me to do I will do.

I trust that your father is able to enjoy the beautiful June season in America. Remember me to them and also to your wife.

ALBERTA M. LAKE.

TAHITI, August 23, 1913.

*Dear Brother Smith:* Since writing this letter I have been waiting for an opportunity to come to Tahiti; arrived here two days ago.

While waiting upon the island of Takume I received the American mail, among which was your letter of inquiry to Charles concerning the ordination of Brother May to the office of seventy. Will say in reply that the letter empowering him to thus ordain was received and the matter submitted to Brother May, but Brother May desires to wait for evidence to himself of the divinity of the call, and thus the matter is pending.

You also ask if he had any suggestions to make relative to getting some one in line to take Brother May's place when the time should come for him to return to America. I think he made his suggestions in his report to the Presidency; at any rate it was his thought that a man and wife should be appointed at the conference just passed. But now, it would greatly embarrass the work here to have Brother May leave next year, even should a new one be sent right away. Who would attend to the printing? Brother Hinman [Savage] speaks the language readily, but is not so capable as Brother May in writing. And yet Brother May has worked hard and really needs a rest; his wife, too, would be greatly disappointed not to return to America next conference year. Since returning to Tahiti we have talked the matter over. He (Brother May) seems to think Brother Barmore and wife are just the ones to be sent here. He also said he would be willing to stay another year if required, although he would like a rest.

Do not think I am making the suggestions you asked of Charles. When you read of Charles's death, the needs of the mission as they now appear will of course receive your consideration. We are all interested in the best good of the work here in this mission, and it is because of that that I have ventured to say anything at all in regard to the missionaries to be sent or retained.

Hoping that you may be directed in all your church duties,  
I remain,  
Yours truly,

ALBERTA LAKE.

## News from Branches

### Boise, Idaho.

It has seemed to be the prevailing idea with us all in the past, that the branch could do very little without the assistance of a missionary. If this were true (which we have reason now to know is not) we seemed doomed to do little indeed.

Ever since General Conference we have looked daily, almost, for some one of the missionary force, and even longer ago than that. We have been unfortunate in that respect.

It has been about a year now since we hoped so much from the coming of Elder Alvin Knisley, knowing something of his ability; but it was not to be, as only a few days after their arrival his companion was taken ill, and after standing faithfully at her bedside for almost four months, doing all that mortal could do, he took her dead body home to Independence for burial.

How pitiful the spectacle, and how the hearts of the Saints bled to see this young father, husband, and friend, with his little boy, have to leave under such circumstances, when we had just learned to feel safe in his counsel and admire his discourses. Whether he ever returns to us or not, he still lives in the hearts of the best people here who learned to know him. Moreover, let me add, that we hardly thought it within a human being—the patient care, the loving, ungrudging service he rendered his wife in his fight with sickness and finally death.

Our branch is not very large, but it is very much alive; and if present efforts continue it will be larger before long. There has never been so great a missionary spirit manifested among the members, as well as the officers, as at the present time; and consequently there are many more who are investigating.

With a very few exceptions, all are at work. So great has been the demand for the Book of Mormon that besides taking orders for two or three, nearly all the Saints have their loans out. The branch decided to send for a dozen to put in the library, as branch property, to loan to investigators.

We have recently substituted a round table for the usual Sunday evening sermon, and find it a great success, as the people, who are proving good workers, and two children), and our last meeting there were more nonmembers than members present, and after a two-hour session all seemed loath to dismiss.

A very bright young couple from the Utah Church were present and presented the question as to what is the difference between the "Mormon" and "Reorganized" churches. Needless to say, we were very glad to answer their query. We have a hard time here to convince people that we are "not just the same" as the Utah Church, and this incident afforded us a splendid opportunity for enlightening some of our neighbors along that line.

Five have been baptized the past summer (three grown people, who are making good workers, and two children), and several more have intimated that they are almost ready. One lady requested baptism last Sunday, but it was thought best that she first inform herself a little more on some points of doctrine. As she expects soon to go to Portland, Oregon, that branch will probably enjoy performing the ordinance for her.

Another hopeful sign we note is that some who have seem-

ingly not given much thought to the law of tithing are waking up to their duty in a financial way. It certainly seems a shame that our church should be burdened with such a heavy debt, because the Saints, many of them, will not do their duty. But don't you think the priesthood is somewhat to blame for this? It seems to me they overestimate the tenderness of the feeling of the Saints for their pocketbooks. Of course we should not want them to beg, as some of the churches do; but while some go to the extreme one way, don't we go just as far the other? At any rate, the law of tithing should be taught, just the same as any other of God's laws. Perhaps other branches have heard more of it than we have. If I remember correctly, we have had one sermon on tithing since the work began here, about six or seven years ago.

The one dollar a month suggestion is certainly a good one, and we intend to advocate it in our branch. Poor, indeed, must be the Saint who could not help in that way—poor in money or poor in the spirit of sacrifice. If every Saint in the church would do what is simply their duty in a financial way, what a blessing the Lord would pour out upon the church, as well as each individual.

Box 412.

LULA M. JACKSON.

### Los Angeles, California.

Much of an encouraging nature is noted in general conditions. The work is moving steadily on, with a good, fair attendance; the house is frequently full. One of the best indexes is supposed to be the prayer meetings, and our attendance at these meetings has increased by gradual, steady growth to about fifty. Preaching services are well attended. The spiritual power is increasing in a very gratifying manner, corresponding to the better observance of the financial laws under the administration of Brother Frederick Adam, who is now able to give greater attention to that arm of the work since Brother Goodrich came and relieved him from the duties of presiding over the branch.

The mission at Long Beach is progressing; six children were blessed last Sunday, their parents being nonmembers, but looking toward the kingdom. The attendance at Sunday school is about twenty, and at preaching services twenty-two to twenty-five, due largely to the untiring efforts of Sister Packard, at whose home the services are held.

Some very remarkable results have attended the ministrations to the sick; in the case of Sister Howland, who is now attending church again after a siege of several months during which time she was unable to leave the house or even come downstairs; also in the case of the infant daughter of Sister Addie McWhorter, thirteen months old, who was taken with whooping cough; not yielding to administration and home remedies or to the care of physicians, this malady developed into dropsy, and was declared by three doctors to be beyond their skill. They refused to come any more, saying it was a useless expense to the family. After a night in prayer Brother Goodrich was sent for, under whose administration the power of the diseases was broken and the child went to sleep, and recovery began. The husband said, "God sent Brother Goodrich as a special messenger to heal the baby." The facts are covered by the written testimony of Sister McWhorter.

Ringling's great circus has come and gone. As a result of the teaching of Brother and Sister Clark, valued professionals with the circus for a good many years, a new member of the church was added while here, Charles McKinney, who was baptized and confirmed at the church Sunday afternoon, the good influence being enjoyed by all present.

Some interesting Lamanite developments are expected in the near future.

R. T. COOPER.

## Miscellaneous Department

### Conference Minutes.

**MOBILE.**—Met in conference at Theodore, Alabama, September 13, F. M. Slover and Oscar Tillman presiding. Officers reported. Branches reported: Theodore 150, Three Rivers 162, Bay Minette 351, Bluff Creek 151. Ministers reported: Swen Swenson, F. M. Slover, C. L. Snow, W. L. Booker, A. E. Warr, F. P. Scarliff, R. M. King, G. W. Sherman, A. G. Miller, G. T. Chute, Frank Stiner, Oscar Tillman, C. R. Mizelle, James Faulk, T. W. Smith, E. E. Miller, Lester Miller, J. C. Yocum, David Tillman, B. J. Booker, and Lester Smith. Bishop's agent reported: On hand \$253.27; receipts \$52.50; expenditures \$185.55. Treasurer reported: Receipts \$7.13, expenditures \$7.03. Reports audited and found correct. Preaching by F. M. Slover and Swen Swenson. Adjourned to meet on Saturday before the full moon in March, 1914. Edna Cochran, clerk.

**INDEPENDENCE STAKE.**—Convened at Independence, Missouri, September 10, 1913, minister in charge and stake presidency presiding. Reports were read from the stake presidency, bishopric, secretary, librarian, and board of auditors. Nineteen branches reported, with membership as follows: Independence, 2,580; Second Independence, 331; First Kansas City, 385; Second Kansas City, 190; Fourth Kansas City, 86; Bennington Heights, 73; Malvern Hill, 33; Argentine, 75; Armstrong, 284; Chelsea Park, 156; Quindaro, 72; Lees Summit, 85; Holden, 457; Post Oak, 104; Knobnoster, 255; Warrensburg, 139; Lexington, 50; Mount Washington, 49; Grandview, 78; gain, 167. Bishop reported receipts, regular funds, \$7,992.02, on special church debt, \$748.70; regular expenditures, \$9,668.58; to Bishop Kelley on debt, \$400. Secretary's report showed 536 held the priesthood, under the following offices: Presidency 2, patriarchs 2, apostles 3, physician 1, bishops 4, high priests 29, seventies 41, elders 143, priests 152, teachers 92, deacons 68. Quorums reporting were the First and Second Quorums of Elders; First and Seventh Quorums of Priests; First, Fourth, and Knobnoster Quorums of Teachers; and miscellaneous officers. W. R. Dexter and William Dishman were ordained to the office of elder. The following was adopted: "Be it resolved, that this conference petition the General Conference, beginning April 6, 1914, to amend the Rules of Order and Debate, page 105, section 170, second and third lines, as follows: In the place of the words, 'Branch in the city of the stake, or seat of organization,' substitute the word 'Stake' so that the resolution as amended shall read as follows: 'The duties of the Stake Presidency are to preside over the stake; have immediate charge and oversight of the general spiritual work of the stake,' etc." Stake Sunday School Association reported. A recommendation of the stake presidency was adopted providing for the organization of a branch at Walnut Park, Independence. It was resolved to hold a reunion in 1914, and a committee was elected, composed of G. E. Harrington, J. W. Rushton, L. H. Haas, Ammon White, J. A. Tanner, A. H. Parsons, W. H. Garrett, and was authorized to make all arrangements. The committee was requested to make ample provision for recreation. Holden was selected as place of next conference. Elders J. W. Rushton and R. M. Elvin preached Sunday morning and evening respectively. G. E. Harrington, president; L. H. Haas, secretary.

**LITTLE SIOUX.**—Met at Pisgah, Iowa, June 7, district presidency and J. W. Wight, Alma Booker, and W. A. Smith in charge. District laborers were optimistic in regard to conditions in the district. Ministerial reports from twenty-two priesthood members showed 185 sermons, 147 times in charge, 27 official visits, 546 other services attended or participated in, 9 baptisms, 15 confirmations, 1 ordination, 2 children blessed, 263 sick administrations. Statistical reports from the twelve branches of the district showed a membership of 2,016, including 1 patriarch, 1 member High Council, 4 high priests, 2 seventy, 44 elders, 26 priests, 32 teachers, 19 deacons, 34 baptisms, 7 deaths, 2 marriages, 1 ordination. Bishop's agent reported (February to June), total receipts, \$1,276.48; paid elders' families and for aid, \$622; remitted to Bishop E. L. Kelley, \$375. Spiritual condition of branches reported fairly good to excellent. Sioux City was chosen as place for next conference, October 4 and 5. Charles Crabb, of Little Sioux Branch, and Everett Gamet, of Mondamin Branch, were ordained elders. Officers elected: Sidney Pitt, sr., president, S. B. Kibler and J. W. Lane, associates; James

D. Stuart, secretary; W. R. Adams, member library board; A. M. Fyrando, bishop's agent. District tent was placed in charge of district presidency and minister in charge, \$16.32 being raised for operating expenses. Speakers were J. W. Wight, Charles Derry, Alma Booker, W. A. Smith, James D. Stuart, secretary.

### Convention Minutes.

**MOBILE.**—Sunday school and Religio met at Theodore, Alabama, September 12. Schools reporting: Three Rivers, Bluff Creek, Escatawpa, Bay Minette, Bayou Cosotte, and Gulfport. Mobile school was enrolled. Treasurer reported: Receipts \$2.33; expenditures \$1.30. Neither of the two Religio locals of the district reported. Adjourned to meet on Friday before district conference in March, 1914, for an all day session. Edna Cochran, secretary.

### First Presidency.

#### NOTICE OF APPOINTMENT.

By mutual agreement between the First Presidency, the Presiding Bishop, and the minister in charge, Brother Earl F. Hall is appointed to labor in the Des Moines District during the balance of the conference year.

ELBERT A. SMITH,

For the First Presidency.

### The Bishopric.

#### APPOINTMENT OF AGENT.

*Saints and Friends of the District of Eastern Colorado:* Please take notice that upon the recommendation of the district conference at Wray, Colorado, September 6 and 7, Arthur H. Mills, 358 Emerson Street, Denver, Colorado, has been duly appointed bishop's agent in and for said district, in place of C. E. Everett, resigned, and also acting agent, Sister C. E. Everett, duly resigned.

We take pleasure in appointing Brother Mills to this office, according to the recommendation of the district. Brother Mills is a good accountant, and strictly businesslike in his methods, and will make a good and safe agent. We specially recommend him to the Saints and friends of the Colorado District, and trust that all will be ready to help him along with his work.

We also tender the special thanks of the Bishopric to Brother and Sister Everett for their continuous and faithful work in the office of agent for the past number of years. Hope and trust the Lord will bless them in their efforts in other lines of his work.

Please remember the address of Brother Arthur H. Mills, 358 Emerson Street, Denver, Colorado, and each and every one resolve to perform his or her faithful labors in connection with the agent, so that there may be plenty and to spare in the district after its legitimate work has been fully performed.

Trusting that the Lord will remember and bless his own workers everywhere, I am in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, September 25, 1913.

#### AGENTS' NOTICE.

Did you know the church wants to pay off indebtedness to the amount of \$75,000, and that each district is requested to pay its portion? We have \$350 to remit before the holidays. I have checked the books and find we have \$1.50 a member to pay; you can double this amount if it pleases yourself. If you will send your remittance to the undersigned, as has been requested, when practicable, it will greatly relieve the work of the Bishop; otherwise send direct and the amount will be credited to the district. Tithing may be sent at the same time.

The summer is ended, the reckoning time is now, and the storehouse needs your help. Let each make a good effort to be square with his Creator and Benefactor.

W. W. FORDHAM, *Bishop's Agent.*

SPOKANE, WASHINGTON, 5238 Haven Street.

### Pastoral.

*To the Saints of the Far West District:* Having been appointed to labor among you, I take this means of communicating with you, that we may cooperate in reaching the people, laboring together with God according to the will and appointment of God and the church. I shall not, therefore,

attempt to labor nor feel independent of you in my labors. I acknowledge my dependence, not only on the Lord but on you for your faith, prayers, and some financial and personal assistance in prosecuting the work.

I shall be among you at times. I can not depend wholly and entirely on the strangers and foreigners. We need to bear one another's burdens, who are "members one of another," and so fulfill the law of Christ. If we do not fulfill the law of Christ among ourselves, we can not demonstrate it to others, or extend it among others.

The speed of the work depends on the speed of the body. The entire organization should act upon its environment. We must think together and act together, keeping step, keeping time, keeping tune; be of one heart and one mind in executing all the provisions and specifications of the law. We are, or should be, all equally interested in prosecuting the work. "Let him that is warned, warn his neighbor," or see that his neighbor is warned.

If I can cooperate with you or you with me in your locality to reach the people, it will be pleasing to the Lord. If nothing can be done in your immediate vicinity, or if you are sufficient without me there, any assistance that you can render, it may be by team or auto or otherwise, to extend the work beyond your immediate neighborhood will be of avail. Sometimes little things near at hand, rather than great things afar off, are the needs. God only asks and I only ask of you to do what you can; you expect this of me, I expect it of you. You naturally make a demand upon me to *do something*. I make it upon you.

When the year closes, what shall be your report of what you have *done*? What shall mine be? If the missionaries give you no chance to assist in missionary work by their inaction or staying at home, your report written or unwritten, will be small. If they receive no assistance, and have no cooperation from you in any way, theirs will be small. There is an interdependence of all departments and workers in this work. God says, If you are not one you are not mine. Our success will be in proportion to our coordination, or unity of effort and action.

I shall endeavor to not find fault with you whether you give or withhold your assistance. Be your own judges of what you can do or are willing to do. I am giving you a chance to participate in the work as the law gives it to you, and to sacrifice for it, that laboring together, we may accomplish good; that participating in the sacrifices we may share the reward. We may have the joy of work and the joy of rest when the work is done.

Especially do we ask the priesthood to cooperate with us at such time and in such ways as they may devise and be able. We will meet the demands as we are able, if communicated personally or by letter to "ye missionary."

Hoping that we may become better acquainted in the gospel and that our association together may be pleasant and profitable, and that patience and forbearance in the trial and difficulty that is inevitably a part of the conflict may characterize us to the approval of our heavenly Father, I am,

Your brother and fellow servant,

M. F. GOWELL.

INDEPENDENCE, MISSOURI, 726 South Grand Avenue.

*To Spring River District Branch Presidents; Dear Brethren:* The time has fully come for us to move up higher in having our work more completely systematized and more in order. Who knows how soon the Master may come, and how happy for us if he finds us intelligently working.

The First Presidency has urged and is still urging better reports from district presidents. It is possible for these officers to report properly only with the cooperation and promptness of branch presidents in reporting at the several conferences of said district. Our quarterly conference will convene at Vera, Oklahoma, October 11.

We earnestly desire to be able to send to the First Presidency from this conference a full report, and the real condition of the district. Will you please help us with a prompt report of your branch? A cold statistical report is not sufficient; with that we want to know the spiritual condition, that we may be able, if necessary, to assist you with missionary or local help.

Are all your members attending services? If not, give the cause, if you know it. Are all your members in good spiritual condition? If not, why? Are the lesser officers of the branch aiding you as the law provides? If not, give cause, if you know. Are all holding priesthood active, or are they

inclined to shirk their duty, and responsibility imposed? Are your meetings regular? Do you have priesthood and council meetings? How often? Are your officers in harmony with you in branch work? Finally, what is your greatest need to aid you to success? Do you need help?

Will you kindly aid us in this matter? Advise with your secretary to-day. Get up your report, have it approved, and sent to me at once at Vera, Oklahoma, or to Mollie Davis, Pittsburg, Kansas, 115 West Jefferson, and thus assist us in keeping the First Presidency in good humor.

Yours in bonds,

T. W. CHATBURN, *District President.*

## Quorum Notices.

### TWELFTH QUORUM OF PRIESTS.

There will be a meeting at Fayette City, Pennsylvania, October 26, at 7 p. m. A president is to be elected and important business transacted. Please send your reports at once, to J. A. Jaques, president, Louis A. Serig, secretary, 4028 Eoff Street, Wheeling, West Virginia.

### MICHIGAN AND INDIANA PRIESTS.

There will be a meeting of the Southern Quorum of Priests at Coleman, October 18. W. E. Harder, president; George E. Burt, secretary, Beaverton, Michigan.

## Conference Notices.

Little Sioux district will convene at Sioux City, Iowa, October 3, at 9 a. m., for prayer service, continuing over Sunday. James D. Stuart, clerk.

Central Oklahoma District will meet at Terlton, Oklahoma, October 5 to 7. C. T. Sheppard, secretary.

London, Ontario, District will convene at Stratford, October 11 and 12. Those who have not yet sent in reports are requested to do so at once. R. C. Longhurst, president.

Lamoni Stake will meet at Oland church, seven miles southwest of Lamoni, October 19, prayer at 9 a. m., business at 10, to continue over Sunday. Conveyance from Lamoni furnished all visiting Saints. John Smith, president.

## Convention Notices.

Florida district Sunday school will meet at Alafloa Church, near Dixonville, Alabama, nine miles south of Brewton, Alabama, at 2.30 p. m., October 10. Please get reports to me in time for convention. As this will be the opening service of the reunion meetings we hope that each school of the district will be represented. J. S. McCall, secretary.

London district Religio will meet in Stratford, October 10, at 10 a. m. Secretaries will please send reports and credentials the first week in October to George Tomlinson, jr., Box 357, Saint Marys, Ontario. George C. Tomlinson.

## Reunion Notices.

Florida district reunion will convene at Alafloa, near Dixonville, Alabama, nine miles south of Brewton, Alabama, October 13, at 10 a. m., to close the 19th. We expect of the missionary force, William M. Aylor, F. M. Slover, I. M. Smith, Swen Swenson, H. W. Smith, A. E. Warr, C. L. Snow, and A. Miller, with a number of the local brethren. There will be several tents on the ground to rent. These will be furnished with bed, wash stand, mirror, etc. It will be necessary for those expecting to tent to bring bed clothing. Price of tent thus furnished will be \$2. We wish to encourage the plan of each caring for himself, but for the benefit of those who can not conveniently do so will conduct a dining hall, meals fifteen cents. For further information write or wire the undersigned at Dixonville, Alabama, via Brewton, Alabama. Those coming by rail to Milton, Florida, will be met by James Barnes, Botts, Florida; at Pollard, Alabama, by John McArthur, Palmore, Florida; at Brewton, Alabama, by T. J. Barnes, Dixonville, Alabama. Kindly write these brethren in time, stating what train to meet. We trust and pray that we may have a good reunion, and that the real reunion spirit will become more firmly fixed in our midst, and that we in the South may be so encouraged that we will keep at it until our reunion is a real success. E. N. McCall, Dixonville, Alabama, secretary.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.  
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Notice to Isolated Saints.

I have been receiving many letters from home department members bearing testimony of the benefit the writers are receiving through this department. These letters have been a source of great encouragement to me. I know there are a great number of Saints who are isolated or who are unable to attend the Religio locals who might be receiving and enjoying the same benefit that many others are to-day.  
 The Religio is studying the Doctrine and Covenants, a book given to the church through the kindness of our heavenly Father. We would like to have the name of every Saint enrolled with some Religio society or with the home department. If space would permit I would give you more information regarding the department and its work.  
 I would appreciate it so much if every Saint (nonmembers

are also welcomed), who is not attending the regular meetings of the Religio in the locality in which they reside would send me their names and addresses and name of district in which they live. I will write and give you detailed information. I realize that this means a great amount of tiresome work on the typewriter, but when I know that in this way I may be able to do some little good for the advancement of the work of God I feel fully repaid for the time and energy devoted to the work.  
 I trust that many may feel an interest in the work and send me their names. I am desirous of doing all in my power that each one may receive and enjoy the assistance that many to-day are obtaining through the home department of the Religio.  
 Your sister,  
 MRS. EVA HOLSWORTH.  
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

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## Editorial

### INSPIRED VERSION CRITICIZED.

From persons of sound biblical learning and candor, we have nothing to fear; but from all bigots and illiberal critics we expect the same coarse treatment which has fallen to the lot of every translator from Jerome's time till the present day.—Alexander Campbell.

It is to be deplored that so many, many men and institutions can not lay aside the bitterness of their prejudice when dealing with the teachings of the latter-day evangel and approach them in a fair-minded, Christian spirit. The golden rule seems to have been struck out of the Testament by a large proportion of the opposition to give place for a revised version of the old adage, to read, All is fair in love and war—on "Mormonism."

In writing with reference to the Inspired Version, one of the corresponding editors of the *Octographic Review*, for September 23, a leading representative sheet of the Church of Christ—non-progressive Christian—repeatedly applies the term *infidel* to the Saints. None know better than does this corresponding editor and his brotherhood, the tenacity with which our elders hold to the Bible as a sacred record. The brand *infidel* is sought to be stamped upon us, not because this editor does not know that we hold the King James Translation as sacred and as authoritative, so far as correctly translated, but because he wishes to play upon the prejudices of his constituency and others, and thus to detract from the strength of our position with regard to the Holy Scriptures and our interpretation thereof.

### CRITICISM IN ILL GRACE.

A criticism of this kind, especially in this spirit, comes with ill grace from this source. We remember that the Christian people, both factions, publish and market the Living Oracles. This is a translation of the New Testament "from the original Greek by Doctors George Campbell, James McKnight, and Philip Doddridge, with preface, various emendations, and an appendix by Alexander Campbell." The brethren of Mr. Campbell, therefore, are committed

to this translation and to the preface, emendations, and appendix.

It is interesting to note a few things said by Mr. Campbell in this preface and appendix. Before doing so, however, we quote the introductory paragraphs from the *Review*:

One of the objections which the enemies of the Bible have against it is what they call the "contradictions" in it. The Mormons are chief among those who try to show that there are contradictions in the Bible. They say these contradictions show that the book has not been properly translated, and that God favored the world by giving to Joseph Smith a better translation.

Many of these so-called "contradictions" are not contradictions in any sense. Others are founded on discrepancies in figures, chiefly in the books of Chronicles and Kings. A brother who has recently had a discussion with a Mormon has sent us a few of these so-called "contradictions," wishing our explanation of them. Let us notice them and see what there is in them.

### CAMPBELL ON KING JAMES.

We note that the Saints are taken to task because they have held that there are errors in the King James Translation. For this, together with the fact that they testify that God favored the world by giving a better translation, they are classed as enemies of the Bible. We shall have occasion to revert to this criticism. Alexander Campbell in his preface says:

Although the English tongue may have changed less during the last two hundred years than it ever did in the same lapse of time before, yet the changes which have taken place since the reign of James I do now render a new translation necessary. . . .

In the preceding remarks it has been taken for granted that the common version was an exact representation of the meaning of the original at the time in which it was made. This, however, is not admitted by any sect in Christendom. All parties are occasionally finding fault. None are willing to abide by it in every sentence. . . .

It is, however, true that the common version was made at a time when religious controversy was at its zenith; and that the tenets of the translators, whether designedly or undesignedly, did, on many occasions, give a wrong turn to words and sentences bearing upon their favorite dogmas. . . .

The most distinguished critics of the Calvinistic school of the last century have concurred in regretting the influence which Beza, and others of the same school, had upon

the popular version. . . . Doctor Campbell, though a dignitary in that side of the house, has not spared Junius and Tremellius, nor the great Beza, in his Preliminary Dissertations and Notes, for their boldness with the original text. He has not only insinuated that these fathers of the Calvinistic Israel did, willfully, and knowingly, interpolate the Scriptures, and torture many passages to favor their system, but he has unequivocally accused and convicted them of the crime. . . .

Beza, and others of the same school, have written and translated as though they considered themselves *correctors* of the too unguarded style of the apostles and evangelists. . . .

The King's translators have frequently erred in attempting to be, what some would call, literally correct. They have not given the meaning in some passages where they have given a literal translation. . . .

#### LIVING ORACLES SUPERIOR.

The edification and comfort of the Christian may be greatly promoted by a minute examination of this version, and a diligent comparison of it with the common one. But some are so wedded to the common version, that the very defects in it have become sacred; and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance, is viewed very much in the light of making "a new Bible," or of "altering and amending the very word of God."

In the appendix by Mr. Campbell we read:

This edition being the ultimatum of our critical labors, in comparing, reviewing, and reconsidering our own disquisitions, as well as those of many others, living and dead; after a full review of the third edition, or Family Testament, while the whole subject was fresh in our recollections, with all the analogies, parallelisms, and peculiarities of the eight authors of the New Testament in full view, exhibits, as we humbly conceive, a correct and perspicuous translation of the Sacred Writings of the New Institution, in a style so modernized, and yet so simple, exact, and faithful to the original, as to render it more intelligible than any version in our language. . . . To vindicate and sustain the fidelity of this version to the original now in its most improved form, and its superior accuracy, we feel ourselves fully competent.

#### STARTLING FACTS.

Reviewing these citations we have the following facts before us. "King James' translators," in giving a literal rendering, failed to give the meaning in some passages. But worse than this, "designedly or undesignedly," they "turn" the Scriptures; they did not hesitate "willfully and knowingly" to "interpolate" even to the point of "torture"; and thus do they vindicate their "favorite dogmas" and bolster up "their systems"; they seem to think themselves "correctors" of the apostles rather than translators of their writings; and, finally, contemporaries of Elder Campbell and, of course, men since, that is, men setting aside the living oracles, are "so wedded" to the King James Version—despite the fact that they are all "occasionally finding fault" with it, not being willing to "abide by it"—that its "very defects" have become sacred to them. In their blind loyalty to this unreliable King James Version they decline to accept the "perspicuity and elegance" of the Living Oracles—that "correct" translation of "superior

accuracy," "more intelligible than any version in our language."

Startling facts these, in connection with the criticism of our friend of the *Review*, when we remember that they are from the viewpoint of the Campbell brotherhood. We might stop here and cry, Unbelievers! Infidels! Despoilers of the Bible of our fathers—the book that we learned to revere at mother's knee! But we leave that to men unfamiliar with the spirit under which Christ performed his work.

#### BLEMISHES AND IMPERFECTIONS.

Many men and institutions recognize in the King James Translation errors, yet they hold the book to be sacred, and to contain a record of God's dealings with man. In these positions there is no inconsistency. He who hurls invective against such stand and those who hold to it is either crassly ignorant, bigotedly narrow, maliciously uncharitable, or grossly hypocritical.

The learned company laboring so long, so arduously, and so conscientiously to give to the world the Revised Version of the new Testament, speaking out of the modesty of their superior scholarship, said of their work, on its completion, and of the King James Version:

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision.

#### INSPIRATION VERSUS SCHOLARSHIP.

Our critics would urge at this juncture that while it may be true that there are errors in the King James and Revised Versions, Joseph Smith claimed to give his rendering by the inspiration of God. And just here is the real cause of attack. Joseph Smith claimed inspiration, and our critics hold that the day of inspiration is past. On the point of inspiration versus scholarship the company on the Revised Version of the New Testament have this to say:

We recognized from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by divine help.

Out of the ripeness of their learning these gentlemen acknowledge their inability through scholarship, alone, to render a thoroughly correct version. Out of the richness of their experience they recognize in their version as well as in the King James Version, "blemishes and imperfections." In men of such scholarship we have confidence; for men of such humble frankness we have respect. They tower

head and shoulders above men satisfied in the completeness of their own work of translation, or men recognizing errors in translation but unwilling to concede the same.

Inspiration, if had, should produce a better version than scholarship. We have never hesitated, we do not now hesitate to place in the hands of any unbiased individual the version given us through Joseph Smith and leave it to stand upon its merits. We can not hope for a favorable verdict from our friend of the *Review*, because at the outset he is diametrically and bitterly opposed to the idea of an Inspired Version. But from those who will conscientiously and unprejudicially compare we shall expect to hear favorably.

We examine the passages to which our friend takes exception, together with his explanations. For the more part he defeats himself, thereby destroying the purpose of his criticism. He starts out to cause the Inspired Version to appear ridiculous; he succeeds only in making himself appear ridiculous.

#### CONTRADICTIONS.

The King James Version quotes Christ as saying, "If I bear witness of myself, my witness is *not* true" (John 5:31); while again the same version quotes him, "Though I bear record of myself, yet my record *is* true." (John 8:14.) Our brother can see no contradiction here.

Verse thirteen of John 8 represents the Pharisees as saying, "Thou bearest record of thyself; thy record is not true." In correcting them, Christ makes reply, as set forth in verse fourteen. If the statement of the Pharisees needed correction, the one accredited to Christ, and which evidently he did not make (John 5:31), needed correction also.

It is urged in the *Review* that when Christ said, as quoted, "If I bear witness of myself, my witness is not true," he meant "of my own self, independent of the Father as in the previous verse"; that when he bore witness of himself "it was not him, of himself, but it was the Father through him." This is a quibble over the term of *himself*. Such interpretation is not correct in the light of the King James, nor is it in harmony with the Living Oracles. We quote from the Oracles:

If I *alone* testify concerning myself, my testimony is not to be regarded; there is another who testifies concerning me; and I know that his testimony of me ought to be regarded.—John 5:31.

Though I testify concerning myself, my testimony ought to be regarded; because I know whence I came and whither I go.—John 8:14.

It is seen, then, that the passages in the Living Oracles, taken together, permit Christ to testify of himself, in which instance it is not the Father

*through him*, but *he, himself*, of himself, in connection with the Father.

Christ said, "I can of mine own self do nothing." Independently of communion with the Father, in that order into which all men come in this world, in which "humiliation his judgment was taken away," Christ could not do anything, nor know anything with reference to the divine mission on which he was sent. He needed to know, and was made to know, by the revelation of the Father, that he was the Son of God. In this sense, without this communion, he could not bear witness of himself. But once receiving for himself that testimony, may he not bear witness of himself—that is, testify to the fact that he is the Son of God, knowing "whence I come and whither I go"? (John 8:14.) And when he does so, will not that witness be true? If true in John 8:14 it should be true in John 5:31, and is true when correctly translated. The Inspired Version gives it: "Though I bear record of myself, yet my record *is* true." (John 8:14.) "Therefore if I bear witness of myself, yet my witness *is* true." (John 5:31.)

In the King James Version we read from the historian, "The men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." (Acts 9:7.) The same version quotes Paul, "And they that were with me saw indeed a light, and were afraid; but they *heard not the voice*." (Acts 22:9.) The writer in the *Review* finds no contradiction here; but in order to harmonize these passages he says:

When it is said they heard the voice, it means that they heard some one speaking, though they did not understand the words; and when it says that they heard not the voice, it simply means that they understood not the words.

While our friend does not have the courage of his convictions, and hence does not cite the authority from which he draws this suggestion, it is evident that he has it from the Living Oracles, which renders Acts 9:7, "The men who traveled with him stood astonished; *hearing* indeed the voice, but seeing no one," and Acts 22:9, "And they that were with me saw the light indeed and were terrified; but they did not *distinctly* hear the voice." Mr. Campbell and his brethren in this "more intelligible" version recognize the contradiction in the King James, and seek to harmonize the passages under examination. We still think that the Inspired is the better, wherein we read in Acts 9:7 and Acts 22:9 "they *heard not* the voice."

No man hath seen God at any time.—1 John 4:12.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel.—Exodus 24:9, 10.

I have seen God face to face.—Genesis 32:30.

In clearing up this scripture the *Review* man says:

When the Book says that no one hath seen God it undoubt-

edly means that no one hath seen him as he is; that is, in all his glory; for the human faculties could not stand it. When it speaks of certain ones as seeing God, it probably means God divested of his great glory. Besides this, it is often said in the Scriptures that a certain thing is done by God when it was done by his agent, "the angel of the Lord." It is said that God created the heavens and the earth, and it is also said that the Word, or Christ, made all things. What one does through an agent he does himself.

So we have it in a nutshell: It *undoubtedly* means that God when seen was not seen as he is. He was *probably* disrobed of a part of his glory; if indeed he were ever seen, for God sometimes acts through an agent. It may, therefore, be found finally that a sort of sleight-of-hand performance was worked on Moses and others—they thought they were with God, were so impressed by the agent, God being a party to the deception. If the matter can not be explained in any or all of these ways, one chance in ten it *may* be explained in some other.

We are not satisfied with the King James, neither do we care to accept the interpretation in the *Review*, hence shall retain the Inspired, which agrees with the King James in Exodus and Genesis and harmonizes the three passages in rendering 1 John 4: 12, "No man hath seen God at any time, *except them who believe.*"

In attempting to harmonize the King James, Genesis 22: 1, "God did tempt Abraham," and James 1: 13, "God can not be tempted with evil, neither tempteth he any man," the contributor to the *Review* says, "The word '*tempt*,' means try." The Inspired Version says, "God did *try* Abraham." Since it is stated that *try* is what is meant and is the correct rendering, we can not understand why the objection is raised when *try* is the term used.

Discussing 2 Kings 8: 26, and 2 Chronicles 21 and 22, where Ahaziah is represented in the King James as being two years older than his father, our friend says:

Many of the so-called "contradictions" in figures in the books of Kings and Chronicles can be explained on the ground that the writers were looking at the events from different standpoints. Some of them, however, are no doubt brought about by the carelessness of copyists. Some of the figures in the original Hebrew are very much alike, and it was an easy matter for the copyists to make an error in the transcribing of figures.

This "so-called" contradiction then, according to the admission of our objector, is real. The manner in which it was brought about is not pertinent to the discussion. Reference to the various ways in which such error might occur only tends to draw our attention from the fact that it has occurred. The Inspired Translation makes the necessary correction.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the

fowls of the air; for it repenteth me that I have made them.—Genesis 6: 6, 7.

God is not a man, that he should lie; neither the son of man that he should repent.—Numbers 23: 19.

Our friend explains these passages thus:

God's blessings and curses promised to man are conditional. If God promises a blessing to man, it is on the condition that he will serve him as he has in the past; and if he pronounces a curse, it is on the condition that he continue in disobedience. If, however, a man turn away from his goodness or wickedness, God will turn, change his sentence, after proper reward or punishment has been given. The word "*repent*" means "*change of mind.*" In the great principles of God's nature he never changes; but in his attitude toward man, he changes because man changes. In his purpose to reward the righteous and punish the wicked God never changes; but he does change his reward or punishment which he has in his mind toward particular nations and individuals. Thus it is true that God repents and that he does not repent.

According to this explanation God repents and he does not repent. That is, he may have a "change of mind," but does not change in principle or nature; the change is in attitude toward man. The dictionary to which we have access defines *repent*, when we read it all: "2. To change the mind, or the course of conduct, *on account of regret or dissatisfaction.*" The change, then, is in the mind or conduct of the individual owing to regret or dissatisfaction over that which he, himself, has done. With the statement that God does not change in principle or nature we heartily agree—he always purposes to reward good and punish evil. That he could so have blundered that he *regretted* having made man, in *dissatisfaction* of that which he had done, we can by no means conceive. The Inspired rendering is:

And it repented Noah, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart. And the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me, for they have sought his life.—Genesis 8: 13-15.

#### INCONSISTENCIES.

The brother mentioned in the *Review* seems to have met difficulties other than contradictions. We do not know how he handled them; but we are inclined to the opinion that if he handled them at all his effort would compare favorably with that which we find in the *Review*. King James, 2 Kings 19: 35, is cited:

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

The only thing offered in explanation of this recital is a quotation of the Revised Version, "And when *men* arose early in the morning, behold they were all dead bodies." This is a covert admission

that the King James is incorrect, and only to be understood in the light of some other version. The Inspired we think to be the better:

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when *they who were left* arose early in the morning, behold, they were all dead corpses.

The debating brother seeks light on Deuteronomy 14: 21:

Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God.

The explanation we find in the *Review* is this:

God did not give this command because things which died were necessarily unhealthy. If other nations had no scruples against eating such things they would be glad to get them, and it was all right to sell such to them.

Under the slogan of Alexander Campbell and his brethren, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," healthful or unhealthful, the dead carcasses of all animals marketable were to be sold whether other nations had scruples or no scruples about eating them. We are not permitted under this slogan to read into the text. Therefore, if anything died of itself, without regard to what it died of, it might be given to the stranger or sold to the alien; nor does the text require that it be explained that the animal had died.

To make God a party to the transfer of dead carcasses, whether the recipient or purchaser knew or did not know the animal had died of itself, is to have him disregard the common regulations of ordinary decency, to say nothing of the laws of sanitation, which he then knew as thoroughly as science knows them now. Furthermore, the principle, if true, permitting God's people to sell because others had no scruples in purchasing, would admit of a traffic in rum, in woman's virtue, in fact, in anything marketable. We hold the Inspired Version to be more in keeping with the attributes of God and to be the kind of instruction he would be more likely to give on this point:

Ye shall not eat of anything that dieth of itself; thou shalt *not* give it unto the stranger that is in thy gates, that he may eat it; or thou mayest *not* sell it unto an alien; for thou art a holy people unto the Lord thy God.—Deuteronomy 14: 21.

The brother seeks information with reference to the hardening of Pharaoh's heart: "See that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go." (Exodus 4: 21.) In explanation we have:

God has never used a good man to do a bad work. He uses a man who has fitted himself for the work, and he then has the right to do with him as he pleases. Pharaoh was a wicked man in the first place, and God raised him to the

throne that he might show his glory. God has a perfect right to harden the hearts of those who harden their own hearts.

We are not informed as to the authority for this explanation. We are inclined to think that the slogan has been changed to read, "Where the Scriptures are silent, we speak." The idea that God uses evil men to do evil work that he may thereby add to his glory is found outside the Scriptures and under the "law of expediency" adopted in the beginning of the movement under Mr. Campbell. The rendering of the Inspired Translation requires no such straining of the Scriptures:

See that thou do all those wonders before Pharaoh, which I have put in thine hand, and I will prosper thee; but *Pharaoh will harden his heart*, and he will not let the people go.—Exodus 4:21.

The evil spirit that troubled Saul was a puzzle to the brother. Samuel 16: 15 is cited: "And Saul's servants said unto him, Behold now, an evil spirit from God, troubleth thee." In explanation we have: "God controls all the realms of the unseen, and can bid evil spirits do his will the same as good ones."

According to this rendering it must have been God who bade the evil spirit suggest to Saul that he smite David with the javelin. (1 Samuel 19: 9, 10.) In this instance, however, God's purpose to add to his glory miscarried. David was unwilling to cooperate, and slipped away, leaving the javelin to strike into the wall.

To what end must one be driven for an explanation when he permits himself to undertake to place God in league with wicked men and devils! The Inspired Version requires no such association: "And Saul's servants said unto him, Behold, now, an evil spirit which is *not of God* troubleth thee." (1 Samuel 16: 15.)

#### IN CONCLUSION.

In closing up his arguments in the *Review* our friend says:

One would not probably have time to notice all the so-called "contradictions." He can notice a few of them and show that they are samples of these "contradictions." The Bible has stood these many centuries, and no Mormon elder now, nor any other infidel, can overthrow it.

So say we. Though we have noticed all the so-called "explanations" in this article, yet we would hardly have space to devote to all that are offered against renderings of the Inspired Version. These few are "samples" of what may be done, not by the average debater, but by the leading lights of the opposition. The Inspired Translation "has stood" these many years, and no contributing editor nor "any other" disputant will be likely to "overthrow" it, especially with such line of attack.

Let it be understood that we hold the Bible as sacred, the King James Translation with others. In finding errors in the King James Translation we do

not attack it. If we indulge in a vein of lightness it is not out of disrespect to the Bible, but is provoked by the folly of men. When we offer the Inspired Translation we are only consistent with the claims of our cause on the point of divine authority restored, and inspiration in latter days. We continue to present the Inspired Translation on its merits. We conclude with the quotation from the appendix of the Living Oracles, already cited:

From persons of sound biblical learning and candor, we have nothing to fear; but from all bigots and illiberal critics we expect the same coarse treatment which has fallen to the lot of every translator from Jerome's time till the present day.—Alexander Campbell.

J. F. GARVER.

## Original Articles

### HISTORY AND DUTIES OF SEVENTIES.

#### "DUTIES OF OFFICERS" SERIES.

The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world.—Doctrine and Covenants 104: 11.

#### HISTORY.

There was a body of men in "the church in the wilderness" (see for name Acts 7: 38) called "the seventy elders of Israel (Exodus 24: 9), who held authority among the tribes subordinate in some degree to Moses, Aaron, and Hur, and the "twelve princes of the tribes of their fathers" (Numbers 1: 16; 7: 2; 1 Chronicles 27: 16, 22.) In other places these are called "Nobles."

These under the jurisdiction of Moses, Aaron, and Hur, along with the judges, other elders and priests, exercised the executive authority of the theocratic or churchly form of tribal and national government established by divine direction.

The record of the specific duties of the seventy in those times, like much of the other history of that age, is obscure or incomplete. But it is evident that Israel kept in some degree or in some modified form that organic and tribal condition when they were free from the domination of other nations until Christ came.

The "helps" as published in the International Bible, page 27, say, under the head Sanhedrin: "Seventy.—This was the great council of the Jews." "This national council remained in existence and authority until the Jews ceased to be a nation." "It consisted of seventy persons designated in the New Testament as 'chief priests,' 'elders,' and 'scribes.'"

"While required to be of mature age, it was not necessary that its members should be the eldest of the people."

In an article of the limit to which this must be confined, it is not possible to treat the subject at

great length; so, passing directly to the church as established by Christ, we see him adopting the same outline of church organization as the one he used in "the wilderness." Twelve apostles in the stead of "twelve princes" or "nobles"; "seventy" in place of "the seventy elders of Israel."

As to the differing functions of these two classes of ministers (twelve and seventy), wherein they were dissimilar or identical in duties the meager history given to us in the New Testament is not very clear, except that the seventy were secondary and subordinate to the apostles.

In Luke 10: 1 we read:

After these things the Lord appointed other seventy also (Revised Version, seventy others) and sent them two and two before his face into every city and place whither he himself would come.

They were to be laborers in the Lord's field and were to pray "the Lord of the harvest that he would send forth laborers into his harvest." Whether the words "*other seventy*" imply that a number of seventy had previously been called and sent out, as some infer, does not affect the case as we now have it before us. But it is clearly implied as a fact by the instruction to pray for more laborers to be sent into the harvest that others were to be called. We may conclude logically that the additional laborers these seventy were to pray for, when sent, would be of coordinate rank or authority, when the prayer was answered.

For the sake of brevity we pass by the names of those whom tradition says were members of this body ministerial that we call a quorum.

We are confronted with the fact that the early writers of the gospel age made little use of titles of rank in distinguishing between ministerial authorities.

They followed out the injunction of the Master, "Be not called Rabbi." "All ye are brethren," etc., in the literal sense. The terms apostle, evangelist, bishop, seventy, elder, presbyter (equivalent to prester of the old French or Norman from which we derive the word *priest*), teacher, and deacon have a place in the record; but no clear line of distinction is drawn as to specific functions or duties.

It would seem that the duties of the seventy being in some points identical with those of the apostle, evangelist, and elder, that in speaking of them they are classed in general with evangelists or elders, possibly sometimes bishops, as that term meant overseer of fold or flock.

That the seventy were fully organized in that time in the same sense and to the same extent as now organized is not supposable. Persecution, apostasy, and martyrdom made such havoc in the ranks of the church of that early day that even the twelve apostles, as a quorum, did not long remain intact. So there is no probability that the quorum contain-

ing the greater number of men would more successfully withstand the encroachments of the same forces of persecution, and long continue to maintain its identity and complete organization.

There is reference in Acts 6, made to a body of ministers under the special or direct supervision of the apostles. Seven men are chosen by divine direction; probably this is an answer to the prayer enjoined, above referred to.

The translators or publishers call these deacons; but be it remembered that these translators or publishers were not inspired, and the term *deacons* does not appear in the text; hence it is a clear assumption on their part to read into it the term "*deacons*" unless there were other scriptures that clearly justified such inference.

In the light of the restored gospel and modern revelation there is but one specific council of seven directly under the supervision of the twelve apostles and that is the seven presidents of seventy. And I believe that the twelve were then "setting the church in order"; and it would seem consistent that the next in order was the seven presidents. Though it is not so stated, it is clearly so implied, by the qualifications and order of their ordination, that they were the seven presidents of that time.

Objection will be urged to this position that a part of their duties were of a temporal nature, to look after the needy.

But when fully considered in the light of the work these men were to do and afterward did perform, and that, too, without any additional ordination, of which we have any record, bold, indeed, would be he who would affirm "they were only deacons." One can readily see that in the partly organized state of the church obtaining at that time it would be necessary for one quorum to perform some of the duties that under a more complete organization would be done by another, or divided among the other quorums.

The church, apostles included, had not at that time awakened to a full realization of the world-wide extent of their mission. Their work as yet was mainly confined to the dwellers in Palestine. Beginning to realize the extent of the work before them by the increasing numbers of disciples, it is no wonder that they sought more laborers and a division of labor.

As the seventy, including these seven, were not yet in the full exercise of their authority, what more natural or wise, for the time being, until a fuller organization was effected and a bishop called and ordained, than for these men as a council to administer for a time in temporal affairs? They were so engaged but for a short time. Stephen surely held

authority and performed work that a modern deacon would not assume.

In the case of Philip, another of the seven, who is called "the evangelist," in Acts 21: 8, it is supposable that he held only the authority of deacon. This is answered by the facts that he healed the sick, did many miracles, baptized the converts at Samaria and the eunuch near Gaza (see Acts 8).

The fact that Philip did not lay on hands with Peter and John argues very little, if anything, against this position; no more than if two apostles of our day would confirm a number of baptized believers with a seventy or elder present and not invite him to take part in the ordinance. This omission would not imply that said seventy or elder had no right to lay on hands; but simply that it was not needful or else it was inexpedient at this time. The most forceful thing to be said against it would be that it is unusual in our time so to do.

The increased interest manifested in the church after the ordination of these men and the account so far as we have it indicates that these seven did much more than deacons' duties and looking after temporal affairs.

In the Book of Mormon the seventy are not named as a part of the church among the Nephites. Probably the reader has been led to wonder at this, as the writer has wondered in the past. But on careful study we learn that the church of that time on this continent was not expected to be a world-evangelizing force; it was only continental in its mission, and its "twelve disciples" not having the same world-wide commission in the direction of church affairs were not authorized to direct the seventy in their labors.

When we come to the latter-day dispensation and a demand for a world-wide evangelization is instituted and a world-wide church is established, it ought to be expected that more explicit direction will be given, clearer outlines of duty shown, and more exact distinctions of authority made known; and this is what did happen. Hence we now have the feet of our faith on surer ground and our minds untrammelled of conjecture, not dependent on tradition nor relying on inference or implication.

The seventy are to act in the name of the Lord, under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations.—Doctrine and Covenants 104: 13.

From the history of the early days of the restored gospel it appears that though the need was recognized no steps except of a preparatory nature were taken for the organization of a seventies quorum, until February 28, 1835, when forty-five were chosen according to visions and revelations to begin the organization of the First Quorum of Seventies. (Church History, vol. 1, p. 549.)

We are informed they met thereafter from time to time as a council to formulate reports of labor done and transact business relating to them as a quorum. In 1836, January 13, they were recognized as a constituent part of a joint assembly or council composed of the First Presidency, presidents of the High Council in Zion, presidents of the High Council in Kirtland, and the Twelve Apostles, and many of the elders of the church (Church History, vol. 2, p. 6.)

At this time some confusion arose in regard to rank or grade of office by reason of a certain high councilor having been ordained a president of seventy. Other high priests were (had been) also ordained presidents of seventy. This was afterward corrected by having these high priests unite with the High Priests' Quorum and others (elders or seventies) ordained in their place (Church History, vol. 2, p. 99).

Seven presidents are provided in the organic structure of the church and seven seventies (Doctrine and Covenants 104: 11, 13, 43).

These seven presidents are to choose other seventy besides the First Seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity require it (Doctrine and Covenants 104: 43). And these seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews (Doctrine and Covenants 104: 43).

It will be seen from the foregoing that a grave responsibility and important duties rest on these seven presidents. In fact, when we consider the nature and scope of their work, it will be noted that there is no other body of men of like number upon whom the missionary arm of the church depends for its strength, more than on these seven. While the church was in its formative stage, only partly organized, it was allowable for the Twelve, conferences and councils to take the initiative and under "the law of necessity," the guidance of the Spirit, or by revelation, select men from among the elders to occupy as seventies. But in so doing, the foregoing quoted history indicates that they bungled the affair. The Lord has placed this duty mainly on the seven presidents, in council with their brethren.

The Reorganized Church in its beginning recognized early the value and necessity of this missionary arm of the church and took measures to develop it as fast as conditions would warrant and the Spirit would indicate. At the General Conference of April 6, 1860, Seven Presidents were chosen; five were ordained at that time, the remaining two were later ordained. Since that time vacancies have been but temporary. The full force and scope of duties and responsibilities seem to have been but imper-

fectly understood until a later time, when the affairs of the church began to assume a more orderly state and a more stable form.

The duties of the Seven Presidents are first the selection of other seventies "from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy." "In making these selections the Presidents of Seventy should confer with the several quorums before so selecting, and be guided by wisdom and the Spirit of revelation, choosing none but men of good repute."—Doctrine and Covenants 120: 10.

In their council, while doing this work, the instructions are:

It is according to the vision that the seven presidents of the seventy shall preside over the whole number of the seventy when assembled in council together; the senior or chosen president of the seven presidents, shall preside over the six other presidents in their councils as presidents of seventy.—Doctrine and Covenants 124: 6.

In selecting seventies these Seven Presidents have sought in the most conscientious and scrupulous manner to observe all the laws and admonitions enjoined and the closest sifting method has been used to see to it that none but men in condition to go, men qualified, and of good repute, are selected.

The process is: "Only when the Spirit prompts do they engage in that work; then only after many prayers for wisdom and the Spirit of revelation to guide. Each has the privilege of suggesting names for consideration if so impressed. Then a list of all elders in the various quorums is canvassed, and if there is any evidence given as the names are gone over, or if by the Spirit intimation is had, or if by personal knowledge of one or more of the presidents a name is suggested, the fact is noted, careful inquiry is made as to fitness, condition, and qualification of the elder, of quorum officers, ministers in charge of fields, and presidents of districts, where such are accessible.

These inquiries, along with answers, are reported back to the presidents when sitting in council together. When for any good reason it is thought best, further consideration of that name for the time is dropped, or set aside at call, or deferred indefinitely.

If all reports are favorable, after the above inquiry, then the presidents, if unanimous, consult with the quorum of seventy to which the name is to be assigned, and the sanction to the selection and assignment sought. If sanction is refused, further inquiry is made on the part of the presidents, and if the objection is valid and not removed the approval of the name is deferred. In case of sanction by the seventy to whom assignment of name is submitted, the name or names are referred to the Quorum of Twelve for their consideration, and the approval of all such as they can sanction. Such names as

they can not sanction are referred back to the Seven Presidents and investigation made by them; if thought advisable consideration is postponed. Names approved are taken by one or more of the Seven Presidents before the quorum of elders, or its officers, to which the men belong, and after consideration there their brethren sanction and recommend. Then the persons named are consulted where practicable and if they consent the names go to the General Conference for its approval and adoption, and on such action, to provide for the ordination.

Some criticism has been made on this method of procedure, on the ground that the persons whose names are under consideration ought to be consulted earlier in the investigation. The Seven Presidents have had this question before them and weighed it carefully, pro and con, and think that they have reason and precedent for thus acting.

Grounds for this criticism disappear when the critic learns that a name is liable to be dropped from consideration at any step of its advancement, for reasons, objections, lack of fitness, debt, lack of condition, not necessarily derogatory to the standing, character, or ability of the individual. Yet, if that person had been consulted and given consent, knew his name was considered and not reported favorably, or dropped from consideration, explanations would be demanded, disappointment felt, discouragement had, hopes blighted, and surmises generated; all of which is avoidable by the method of passing the name up to the last step before consulting the person.

Sometimes the person, for reasons, is not consulted until the recommendation is read before the conference. This is not a new or novel occurrence with other quorums. Nominations by those authorized to nominate are read to conference, and how often the person named has remarked, "I was not consulted," or "this is the first I knew my name was to be presented," etc.

We believe that the few errors recorded and the much success attained in the selecting of seventies by the method pursued proves the wisdom of the plan.

The duties are so important and the responsibilities so great that the presidents have sought to use the utmost care in selecting men for this position. Some idea of the duties of seventies will be gained by a careful reading of the following revelations:

The seventy are to act in the name of the Lord, under the direction [note this word *direction*] of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same in all nations.—Doctrine and Covenants 104: 13.

The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists

should preside, if no member of the twelve or presidency be present.—Doctrine and Covenants 120: 3.

Remember, the words *direction*, and *where no organization exists*, qualify along with the words, "*where the Twelve can not go*," as well as the words "*sent by the Twelve*," and are the conditions under which they become apostolic, and not under the general duties of a seventy.

There is an orderly and consistent gradation of official position in the church and the priesthood, though it happens in some places that the line of demarkation is not clearly drawn; but duties are in some respects similar and jurisdictions overlap or merge into each other. Brotherly humility and charitable construction will prevent any unseemly clash of authority, the lesser giving place to the higher, and the younger to the elder where positions are equal.

The Lord has said,

The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, where no previous organization has been effected.—Doctrine and Covenants 122: 9.

The Seventy is also one of the presiding councils:

Resolved that it is the opinion of this joint council, that the words "presiding councils" in the fourth and seventh paragraphs of section 120 [of the Book of Doctrine and Covenants] refer to the traveling ministry—the twelve and seventy.—Doctrine and Covenants 123: 13.

In case of emergency they act as regulators:

In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

It is stated that the seventy under certain conditions "form a quorum equal in authority to that of the twelve especial witnesses"; but the idea must not be entertained that each seventy is equal in his individual capacity and office to an apostle. The conditions in which this equality exists are in quorum decisions, mainly as follows:

And every decision made by either of these quorums must be by unanimous voice of the same; that is, every member in each quorum must be agreed to its decision, in order to make their decisions of the same power and validity one with the other.—Doctrine and Covenants 104: 11.

There are junction points and tangents along these lines of duty and authority that should have notice; so the Spirit has said:

Whereas other officers of the church, who belong not unto the twelve neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible office in the church.—Doctrine and Covenants 104: 43.

So it appears that one man or office is not himself or itself better or higher than another in the Lord's estimation; but there must be an orderly division of labor as in all large concerns in order that no part of the work be neglected. The value of service and extent of reward depends on faithfulness to duty and not on official position. A faithful deacon is more worthy than a slothful seventy.

The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding.—Doctrine and Covenants 107: 44.

This has been construed by some to imply that seventies have no right to preside, no ability to preside; but this is a strained interpretation and not justified by the instruction given in other revelations, and the advisements of the First Presidency. It is true that it was not intended that they should ever become permanently a presiding body, but as individuals—holding as elders—when conditions demand and the general line of duty is not infringed upon they may preside.

President Joseph Smith, on May 28, 1866, wrote in defining the duties of the Twelve and Seventy:

The Seventy are a body of elders set apart for the work of the ministry as a traveling quorum, working under the more immediate call of the Twelve, to preach the word, build up churches, officiate in the various directions necessary in the spreading the gospel; and all acts that an elder may do by virtue of his office as such elder, a seventy may do. . . . They are under no responsibility of presiding, but when the Spirit so directs, or exigencies require, they may preside by virtue of their right to officiate as elders in the church.—SAINTS' HERALD, vol. 9, pp. 129, 130.

An article on the subject by President Smith was published July 15, 1870, in the SAINTS' HERALD, which reads in part as follows:

It is our belief that the Seventy is a quorum in the church second in importance to that of the High Council at home; and abroad to that of the Twelve. In this case, then, the nature of their office is a compromise between that of an apostle and that of a high priest; and any act, therefore, which may be required of them as *special witnesses* while traveling abroad they may consistently and legitimately do; and while at home any act which is by law made the duty of an high priest they may by privilege perform.—Vol. 17, p. 432.

It must be admitted that where no previous organization exists and no member of the Presidency or Twelve is present, a seventy if present should by right preside (see Doctrine and Covenants 120: 3, last clause).

If Joseph the Martyr is correctly quoted in *Milennial Star*, volume 15, page 727, he said:

The seventies are not called to serve tables, or preside over churches to settle difficulties; but to preach the gospel and build them up and set others who do not belong to these quorums, to preside over them, who are high priests.

From the very necessities of conditions the Sev-

enty in new or destitute fields in building up churches must preside until organization is effected and others are appointed or set to preside; and it appears that a seventy would, if a high priest were at hand, have the right to set such an one to preside. But when in the formative stage, and until conditions are fully ripe for organization and to "set" a high priest to preside, the seventy would be ex officio president.

Thus it appears clear that when exigencies require, a seventy may and should preside. Lack of responsibility does not imply want of ability nor lack of authority, but that it is not mandatory on them to preside except in conditions named above.

That they are not destitute or lacking of ability is evident when we call to mind the number who have been called by the Lord from the ranks of the Seventy to occupy as counselors to Presidency and Bishopric, to Standing High Council, Quorum of Twelve, and High Priests' Quorum.

It is also a strong evidence that the Lord has set the seal of sanction on the work of the Presidents of Seventy and the quorums up to the present time. May they ever so labor as to merit a continuation of that sanction. And when the Saints pray to the Lord, "Send more laborers into the harvest," let them remember also the men on whom rests much of the responsibility of selecting these laborers, that they may be guided in so doing by the Spirit of wisdom and revelation.

JAMES MCKIERNAN,  
of the Seven Presidents of Seventy.

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#### REMINISCENCES OF JOSEPH SMITH.

AS TOLD BY HIS SISTER, CATHERINE SMITH-SALISBURY,  
TO HER GRANDSON, HERBERT S. SALISBURY.

EDITOR'S NOTE.—The following article, written by H. S. Salisbury, of Carthage, Illinois, appeared in the *Lutheran Woman's Work* for July, 1913. This magazine is published monthly for the Woman's Home and Foreign Mission Society, of the Evangelical Lutheran Church General Synod, by the Lutheran Publishing Society, 1424 Arch Street, Philadelphia, Pennsylvania. The article in question appeared in connection with three others on the subject of Mormonism, one entitled, "Mormons in Hancock County, Illinois," by Ada Hilleman Owen; another, "The Government's attitude toward polygamy," by Hans P. Freece; the third, entitled "Menace of Mormonism," by Reverend Paul T. Brockman. The article by Brother Salisbury was later republished in the leading paper of Carthage, Illinois. It is reproduced here for the benefit of those who may be interested in keeping in touch with such articles appearing in the leading journals of other denominations. It was introduced by the following note from the pen of the editor of *Lutheran Woman's Work*.

"Mr. Salisbury, the author of this article, is a respected citizen of Carthage, Illinois, and a graduate of Carthage College, class of 1899. He is an antipolygamist, but his facts have a decidedly Mormon tinge, and the reasons for the persecutions of his people are one-sided. If the article leads to a comprehensive study of the Mormon question, it will have served its purpose."

My mother's father, Mathias Weinmann, was born in the Grand Duchy of Württemberg, Germany. He came to Pennsylvania and married Barbara Evitts, daughter of Henry Evitts, of Franklin County, Pennsylvania. All my mother's people were Lutherans. I graduated from Carthage College, class of '99.

My father's people were all New York and New England "Yankees." My father's mother, Catherine Smith-Salisbury, was a sister of Joseph Smith, founder of the "Mormon" Church, which he named "The Church of Jesus Christ of Latter Day Saints."

My grandmother often spoke of me as her favorite grandson, and on many occasions related to me curious incidents in her brother Joseph's career. As one historian has said,

For a man to claim that he was intrusted with a divine appointment to restore to a Christian nation that which they supposed they already possessed and richly enjoyed, would create bitter antagonism.

The beginning of all religious movements or reformation has been marked by more or less persecution; hence her stories were often of his encounters with mobs or suffering from false arrests or imprisonments.

Joseph Smith was a large man, athletic and fair. His father, Joseph Smith, sr., was six feet two inches, and noted as a wrestler at his home in Topsfield, Massachusetts. Joseph, senior's, father, Captain Asahel Smith, was a captain of Minute Men that marched at the Lexington alarm and helped besiege the British in Boston. Samuel Smith, great-grandfather of Joseph Smith, jr., was a member of the General Court of Massachusetts, and was known as Samuel Smith, Gentleman, before all titles were dropped by the colonies during the Revolution. At that period he was chairman of the Topsfield, Massachusetts, Tea Company, and was representative from Topsfield in the Massachusetts Colonial Congress during the Revolution, and chairman of the Committee of Safety. They were descendants of Robert Smith, English Puritan, who came over with Governor Winthrop in 1630. Samuel Smith's wife was Priscilla Gould.

Joseph Smith's mother was Lucy Mack, daughter of Solomon Mack, who was a member of Captain Israel Putnam's company in the French and Indian War. Solomon Mack was afterwards a soldier in the Revolutionary War, enlisting in 1776, from Gilsun, New Hampshire. He married Lydia Gates, of East Haddam, Connecticut. He was a descendant of John Mack, Scotch Covenanter, who was born in Scotland in 1669, and coming to America to escape religious persecution, founded the noted Connecticut Mack family at Lyme, Connecticut. Several of Joseph Smith's ancestors were soldiers in the Pequot War and King Philip's War. One was burned at the

stake at Canterbury, England, in 1556, by the Catholics, for being a heretic, according to the Zurich letters of the Reformation, and one was a Crusader under Richard Coeur de Lion, and one other, Lieutenant John Gould, of Topsfield, Massachusetts, started the rebellion against the tyrant Andras, in 1686, before the rest of New England was ready, and was tried for treason by the minions of that tyrant, and ultimately released on payment of a fine of twenty pounds.

Considering the fact that Joseph Smith's ancestors had been persecuted for being Protestants, and later on had revolted against the Established Church of Scotland and England, and had covered the seas and fought for their religious and civil liberties in America, it is not surprising that he should go a step further and start a reformation himself. The church was organized at Fayette, Seneca County, New York, Tuesday, April 6, 1830. Catherine Smith-Salisbury was one of the first eight members. Joseph Smith's parents, brother and sisters, and his grandfather, Captain Asahel Smith, became members of the new church, which speedily felt the beginnings of the persecutions that always follow a new religious movement or reformation. To quote my grandmother:

My brother Joseph had occasion to cross some woodland on his way to his father's home. As he jumped over a large log, a man sprang up and struck him with a gun. Joseph knocked him down with his fist and ran on at the top of his speed. About half a mile farther on he was attacked again in the same manner and again knocked the man down and ran on, and was assaulted the third time before he reached home. In striking the last man he dislocated his thumb, but did not notice it until he came in sight of the house and threw himself down in the fence corner to recover his breath. As soon as he was able he arose and came to the house. He was altogether speechless from fright and fatigue.

January 27, 1827, my brother married Emma Hale, a school-teacher, daughter of Isaac Hale, who opposed the marriage on account of difference in religious belief. Blackman, in his history of Susquehanna County, Pennsylvania, says: "Their daughter, Emma Hale, was intelligent, and that she should marry Joseph Smith, jr., the Mormon leader, can only be accounted for by supposing 'he had bewitched her,' as he afterwards bewitched the masses." Emma survived him and remained in Nauvoo after the church was scattered, and married Major Bidamon. Brigham Young invented polygamy after my brother's death and then tried to saddle its authority upon my brother.

We emigrated to Kirtland, Ohio, where my grandfather, Captain Asahel Smith, died in October, 1830. I married your grandfather, Wilkins Jenkins Salisbury, January 8th, 1831. His father, Gideon Salisbury, was a New York soldier in the Revolution. The temple was built and dedicated at Kirtland in 1836. In February, 1832, a mob broke into my brother's house and dragged him from his bed into the wintry air, stripped him, and with an accompaniment of coarse and profane language, scratched, choked and beat him, tarred and feathered him, and left him for dead. He quickly recovered and the next day conducted preaching services as usual.

The church members next migrated to Jackson, Clay and

Caldwell counties, Missouri. In making this move we "jumped from the frying pan into the fire." Most of us were persons of education and refinement, from the best New York and New England families, and were people of progressive ideas and strong antislavery sentiments, while our Missouri neighbors were low, ignorant and vicious to a degree, and were naturally mortal enemies to all persons endowed with New England ideas in regard to the iniquity of negro slavery. Among the New England abolitionists thus precipitated into this pro-slavery territory were members of such noted families as these: Hancock, Grant, Wilcox, Van Buren, Draper, Granger, Wells, Ives, Aldrich, Cleveland, Gates, Redfield, Lake, Rolfe, Lyon, Putnam, Hill, Cutler, etc.

The Missourians began to raid the "Mormon" settlements and towns, insulting the women, murdering the men, burning houses and carrying off cattle and other property. My brother, with other church officers, was arrested again and again on trumped up charges, and was several times given poison while under arrest in the Missouri jails. The partisan governor of Missouri, Darmed, [Dunklin] by false reports sent some of the state militia against us. In Caldwell County, at a place called Harm's [Haun's] Mills, October 30, 1838, an armed mob of Missourians attacked about twenty defenseless families and murdered several men and children in cold blood. One of the vile mob shot a little boy as he lay trembling with fear, and afterwards boasted as how the little fellow, ten years old, kicked and "squealed" in his dying agonies. They shot another nine-year-old boy with a shotgun. He died about three weeks afterward. They shot a woman in the arm, and wounded a seven-year-old boy, and crippled Thomas McBride, a veteran seventy-eight years old, who had served in the Revolution under Gates and Washington; and, as he lay on the ground, a Missourian came up and shot him in the breast, and after the old veteran was dead hacked and mangled his body with a corn knife. While my brother was detained in jail under false charges, the rest of us were driven in a destitute condition through the winter snows to Quincy, Illinois, many dying of exposure on the way. At Quincy the citizens and the state officers pitied our misfortunes and condemned the Missourians as savages.

We next settled at Nauvoo, where we soon had a city of 30,000 inhabitants, founded a university and started building a temple of white stone, to cost \$1,000,000. The city was peculiar for that time, as it was without saloons, my brother having stipulated that it should be a prohibition city. The Nauvoo Legion was organized, and Joseph was commissioned lieutenant-general. My brother, Don C. Smith, was also a high officer of the Legion, and looked very handsome in his blue uniform. It was inspiring to see the Legion in parade with my brothers and the other officers on their charges in command, accompanied by ladies in silks and satins, also mounted. The Legion contained many veterans who had served under the Duke of Wellington at Waterloo.

Joseph visited Governor Carlin at Quincy, and as he started to return was arrested for treason to the State of Missouri under a requisition. He engaged O. H. Browning and Archibald Williams, of Quincy, to defend him, and, after a hearing before Judge Stephen A. Douglas, "the Little Giant," was acquitted and returned to Nauvoo. That afternoon a rumor was circulated that our Missouri enemies had crossed at Warsaw, Illinois, and were coming up the river to attack Nauvoo. The Legion stood guard below the city all night, and our Missouri neighbors would have received the surprise of their life if they had come. My brother, William, was a member of the Illinois Legislature at this time. Your grandfather, W. Jenkins Salisbury, and I removed to Plymouth, on the opposite side of Hancock County from Nauvoo, where

he ran a blacksmith shop, and often received "coon" skins and maple sugar in exchange for work at the anvil. We often visited Nauvoo, where my brother, Joseph, entertained us royally and gave me silk dresses and other valuable presents. He was very hospitable, and naturally kind to everyone and loving to his family, and kept open house to friends and strangers alike. Stephen A. Douglas visited Nauvoo and made a speech commending their thrift and order. A noted wrestler came from the East and asked brother Joseph to try a "fall" with him. Joseph threw him on his back in an instant. He asked leave to try again, and was thrown a second time, when he gave it up. Joseph was kind to all and very democratic in his ways, and would stop on the street to talk with anyone he met, or take off his coat and wrestle on the streets if challenged.

The vote at Nauvoo soon became so large that the church held the balance of power in western Illinois, and as that part of the State was mostly pro-slavery, the same acts and scenes of violence were soon enacted as before in Missouri. False accusations were made and false stories circulated, some of which survive yet. Religious differences arose also, and Joseph began to be arrested on false charges again, and, after giving himself up, on promise of Governor Ford that he would be protected, he was slain at Carthage jail in June, 1844.

Brigham Young assumed leadership and took many members to Utah, among them Hyrum Smith's family. Five hundred of the Nauvoo Legion enlisted and served in the Mexican War. Joseph's family and all the rest of us stayed in Illinois, although Brigham tried hard to get us to go with him. We finally started the Reorganized Church of Jesus Christ of Latter Day Saints, without and opposed to polygamy, and our members are acknowledged everywhere as peaceful, law-abiding citizens. Brigham restored to me \$500 of the Smith estate, and begged me again to come to the Utah Church.

The author has the autograph letter from Brigham Young to his grandmother, in which he tells her he is sending \$500, and asks her to go to Utah. She refused, and replied to Mr. Young in positive and insulting language, as she was very angry at him for claiming that her brother authorized polygamy.

## Of General Interest

### SCIENCE AND LIFE.

There is no disposition on the part of the editorial management of the HERALD to speak disparagingly with regard to the work of scientific men. To these men we owe much. Yet there are some things that science, alone, and as now defined, will never be likely to fathom; one of these is the phenomenon of life. Just how far the men of science are from this solution, after all their research, is indicated by the following, taken from the *Scientific American* for August 2.

The camp of biologists is divided. There are those who hold that the phenomena of life involve a separate principle which does not operate in non-living matter. Another school seeks to interpret all actions or functions of the living organism in terms of the general laws of nature which are known to apply to all matter, living or dead.

To us it appears premature to take any side in this dispute. There is a very wise principle current among scientific men, that the aid of a new hypothesis shall not be invoked, so long as a given set of phenomena can be explained without it. It is therefore clearly the best policy in the investigation of life phenomena, to press forward as far as we can by the application of the methods and principles with which we are familiar in the physical world in general, and to see just how much of the remarkable phenomena presented by living matter we can explain in terms of such general laws, before we attack the question whether, after all has been done in the way indicated, there still remains a certain residuum of facts which can not be accounted for in this way, and for the explanation of which we must postulate some special "vital principle" or whatever we may like to call it. This course is obviously free from any possible objection. It denies nothing. It makes no assertions as to what can or can not be done. It proposes simply to continue work along lines which have proved most fruitful in other directions and which have begun to bear very valuable fruit in the special field of biology also.

The work of Professor Leduc may to some appear to have little bearing upon life phenomena. His adversaries may see in his experiments a mere accidental resemblance to certain appearances observed in the living world. While this criticism may possibly not be altogether unfounded as regards some of his experiments, in the case of others the burden of proof lies heavily upon the critics. And in any case, the work of Leduc will have furnished interesting and important data on physical questions, even if we utterly disregard its possible or probable bearing upon life phenomena.

Upon another page we bring in this issue a review of Professor Leduc's work, *Synthetic Biology*, and some additional data of his researches will be found in this week's issue of the *Scientific American Supplement*. The French savant's investigations relate more particularly to effects observed in the purely physical world, resembling and, in Leduc's opinion, identical with the phenomenon which biologists have termed chemotaxis. This term is employed to designate the property possessed by certain organisms of being attracted or repelled by certain chemical substances introduced into the water in which such organisms are floating freely.

To the naive observer these organisms appear to be guided by some sort of intelligence to seek out certain materials and to shun others. To ascribe intelligence to lowly organisms of this character is in itself a very doubtful proceeding. It becomes still more doubtful when it is shown, as brought out most clearly in Professor Leduc's work, that precisely the same kind of behavior is displayed by purely inorganic substances. Particularly instructive is an experiment described by the French biologist, in which a rod which has been dipped in alcohol is brought to within a fraction of an inch from the surface of water containing a drop of India ink. The vapor of the alcohol comes in contact with the water and causes the India ink to turn away from the point affected. To express matters graphically, it might be said that the India ink "smells" the alcohol, and Leduc suggests that our sense of smell may be based on just this kind of action.

The line of experiment followed by Professor Leduc is one which bears great promise of important further disclosures. We have here a young branch of science, and it is the young branches which grow most actively.

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Christian, it takes men to win men, and it takes Christ-men to win men to Christ. It is the life that counts.—Selected.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### A Voice of Warning to the Young.

*To the Mothers' Home Column:* For some time past I have felt that I would like to give my experience to the readers of the column. Little did I think seven years ago what it meant to be married outside the church. It was only a short time before I was married that I was told there was any danger in marrying out of the church.

I had kept company six months with the man I married, and he seemed about as good as a man could be, looking at him from an outside standpoint. He was a good temperance man, never being known to indulge in strong drink or to frequent dances. He loved his home and was what many would call a Christian, although he made no profession of religion. He seemed to suit me well in so many ways that I married him.

I never knew the Doctrine and Covenants mentioned the subject of marrying out of the church until the elder who was performing the ceremony referred to it. I felt troubled and wondered why he had not told me before; but no one had told me, and my friends thought my marriage was all right.

They sang, "Oh, for a faith that will not shrink, though pressed by every foe," congratulated me, and wished me a happy voyage through life, and my husband took me to his home. I was happy for a time, for my husband made much of me, though he had no use for religion.

When I spoke of getting the church papers, he said he did not see why I wanted to read that stuff, and that it was throwing money away to buy them. I was too far from the church to attend our meetings and felt a great longing for the church literature. Like the Israelites of old, I sat down and wept when I remembered Zion. I felt my condition more keenly than anyone knows. My love for my husband seemed dying. I saved money from my chickens and bought the church papers, and he scolded and said all I thought of was the church and that I had lost all love for him. I loved my religion and felt that it was my only anchor, my only hope.

Brothers and sisters, we can not do our duty to the God we love, and marry a man outside of the church, and who opposes it. He will either draw you from the truth and your usefulness will be lost to the church, or you will love the church and drift apart from your husband. His pleasures will not be yours. You will enjoy the Spirit of the Master and he will not. The things that are meat to your soul will not be to his. These are conditions that often exist in homes where one is a Saint and the other is not.

I was isolated from the church for three years. When the first baby came to our home my heart longed to have him grow up to be a Saint, loyal to God and the cause we love. When he was two years old I began to talk to him of the church, telling him it was the true church which God had built. We moved nearer to the church, within seven miles of it. I often wished to go to meeting; we had three horses and I could easily have gone, but my husband would not let me go. I felt tied down; it seemed that my free agency was taken from me. Sometimes I tried to go by walking part of the way and catching a ride with Saints the remainder, but my health would not permit my doing that. We quarreled, and I insisted upon having my church privileges. Finally my husband consented, though he often says he is sorry he married me at all on account of my devotion to the church.

Don't marry out of the church. I know of four or five persons who have married out of the church who have told me that if free to make the choice they would not do so again.

It may be, in case you marry out of the church, that your partner will come into the church, but, that you may take no risk in this important matter, be sure to seek the divine guidance before taking the step.

Hoping and praying that our young people may be taught the great necessity of treating this question with seriousness,  
Yours for the redemption of Zion,

### A Voice of Encouragement to the Young.

The following comes to us from one who has given cheerfully her own service and that of her beloved companion to the cause of humanity in the name of Christ. Now, lonely and old, she writes from the seclusion of her home, to express her appreciation of the kind attention of a young girl who has done much to brighten days that otherwise would have been dreary:

"Sitting alone, reading the beautiful thoughts presented in the editorial of *Stepping Stones* for September 2, I realized the truthfulness of those thoughts because of an experience which covered seven or eight months of last winter. A young schoolgirl, fourteen years of age, ministered to me much of comfort and companionship, which warmed my heart to continue life's struggles and did much to drive away the feeling of utter loneliness that comes over one who feels himself forgotten by the busy world of work and pleasure.

"This young girl, by her thoughtfulness, endeared herself to my heart. Tenderly thoughtful of a lonely widow, she was sowing seed that, in due time, will return to her fourfold, for so the Lord gives to those who do good.

"She passed my house each morning on her way to school. It mattered not who was with her, what the weather was, or whether she was early or late, she never failed to stop and ask how I was. Always she left a kind word and a cheery good-bye as she tripped off to school. When she was hindered in going to school, how I missed the morning greeting and the pleasant smile! I prized her attention the more and her loyalty was the more beautiful in my eyes because she did those things of her own choice. Only one in my condition can fully appreciate such a blessing."

Thus writes our aged sister, Ella R. Devore, who has been a shut-in for more than a year. In a note accompanying this letter of appreciation, she mentions the kind visits of certain of the sisters who brighten her lonely hours with spiritual conversation and prayer.

May God touch the hearts of his Saints, young and old, that they may be kind and tender toward the aged, that they may do those many small acts of love which perhaps none so fully appreciate as the old, who, having passed through the varied experiences of life's journey, know that love is the greatest thing in the world.

### The Prayer Union.

SUBJECT FOR THE THIRD THURSDAY IN OCTOBER.

Our missions and missionaries in all places, especially remembering the Lamanites, for the fulfillment of the prayers and prophecies of their forefathers. That God will bless the preaching of our missionaries among them. For the Jews in Palestine, and for scattered Israel, that the glad tidings of the gospel may reach them all.

Lesson, 2 Nephi 12: 49-54. Memory verse, Acts 2: 36.

#### REQUESTS FOR PRAYER.

*Dear Sisters:* I would be very thankful if the sisters of the Prayer Union would remember Mrs. Robert Dorothy. She is in a hospital in Ottumwa with typhoid fever. She is my

daughter-in-law. Her home is in Birmingham, Iowa, and I am in Tempe, Arizona. I do so hope the Lord will spare her to her family.  
MRS. MARY DOROTHY.

*Dear Sisters in Christ:* I am sending a request for prayers in behalf of a little niece who is afflicted greatly. She has not walked for four months, except a little on crutches. Her nerves are weak, as she has undergone much suffering. She has had a disease of the foot which has made it necessary to operate three times, taking out some of the bone each time.

She has been with me through most of her affliction, and she is very patient. Her parents do not belong to the church. They are of the Baptist Church. I feel that the Lord will hear our prayers. I feel that he has heard my prayers in her behalf, and I believe he will answer us if we all unite our prayers in her behalf.

I talked to her and she wished me to write and ask the Prayer Union to pray that she may be made well all over and able to walk.  
A sister,

MRS. J. T. SKINNER.

Brother Robert C. Conley writes from Clover Bar, Alberta, saying:

"I wish to send in a request for prayer. I am no officer in the church, but the Lord caused me to come up here to do some preparatory work among the people who never heard of the good work. I wish all who read this to pray diligently that I may have success in doing my simple, pure preparatory work. Please pray for a young sister who is having much temptation, that she may be strengthened."

SACRAMENTO, CALIFORNIA, September 22, 1913.

*Editors Herald:* I have a severe trouble in the calf of my leg, a lump, extremely hard has appeared there and gradually grows larger, preventing the use of my limb very much. I have consulted six different doctors. They do not give the ailment a name. The first refused to treat it, saying there was no cure for it. The second felt there was no use in his taking the case, as he did not understand it. A third, who has had much experience as a specialist in blood diseases, treated me for two months, at the end of which time he told me the lump had increased much in size, and advised me to go to a surgeon.

I did so, and the surgeon said all he could do was to operate, so I paid him off. I went to another surgeon who made an X-ray examination and said he could cure the disease without an operation, but he has thus far failed to do so.

I have been administered to several times, and have felt some better since being administered to at our last reunion. For over a month I have noticed a soft, flabby lump forming on the left side of my neck. Thinking it might be caused by a scattering of the accumulation on my leg, I stopped taking the medicine. The doctor insists on my taking it.

I sincerely ask the prayers of all the Saints who read this. Pray that the swelling in my limb may cease and not further inconvenience me in my household duties. Pray also that I may have my hearing restored, as my deafness is a great hindrance to my enjoyment of church privileges. Oh, it would be such a comfort to regain my hearing! Will the different branches please remember me in their prayer services the first Sunday in October?

Amidst my trials I have much to rejoice over, and I know a great many who read this will rejoice with me. My husband was baptized on July 30, in our new font after the prayer meeting. I thank the many Saints who have so earnestly prayed for him. He seems so happy in the gospel. It surely gives me much to rejoice over.

Your sister in this glorious gospel,  
910½ TWENTY-SECOND STREET. MRS. PAULINE NAPIER.

This request for prayer reaches us too late to permit the Saints to remember the sister in prayer on the day she names. May they not fail to bear her up in their petitions to the Lord at other times.

As we write, a sad, tear-stained face rises before us, the face of a mother who asked us to request the prayers of the Saints for her. She is alone but for the company of a wayward child who has grown beyond her control. She is an earnest, worthy sister, who has seen much trial, the details of which we shall not state. The Lord knows them all, and we but ask that she may be remembered by those who observe the hour set apart for united prayer in behalf of those who suffer from whatever cause it may be.

## Letter Department

### Indian Tradition.

About five years ago Brother William Crumley (since deceased) met an Indian in the mountains and talked with him about the Book of Mormon from time to time, without much apparent result.

Last week without any announcement the Indian walked into the house of Brother Goodrich and wanted to know more about the church. As the result of the conversation the Indian was invited to occupy our pulpit Sunday night, September 13. The Indian is Patrick Miguel, of the Yuma tribe, at Yuma, California. There are about one thousand in the tribe. He was called to Washington recently, and is now in Los Angeles in behalf of his people, trying to get legal help in their contention about what is known as the "Pious Fund," amounting, it is said, to about \$1,500,000, and originating from a bequeathment by a wealthy family, in the early days of California. The fund has been in the hands of trustees and it is claimed that there has never been an accounting by the trustees, who are said to be prominent authorities of the Catholic Church. Chief Miguel is a highly educated Indian and speaks English fluently. By lineal descent he is chief of the tribe.

According to his statement, the main trouble in reaching the Indians is in securing a competent interpreter. The real good interpreters are engaged at good salaried positions, and will not work for nothing for the missionaries. The common interpreters are ignorant and unreliable, and generally degrade the missionaries into political work.

The Indians have a prophecy as far back as tradition reaches, which was given before any white men came to America. This prophecy is in the original dead language. One of the principal words is "*ham-ku-tsan*," indicating that a religion is coming to them, the tenets of which are written on "*mersqueth*," papyrus.

They have a story that Jesus came here and told them of a people across the "pond" (ocean). So they have been looking for the white man with his religion, and to tell the white man their own religion and try to find the missing link.

Indian history is divided into three great periods. The first, in the beginning, when there was only one universal language, which was written, and in the second period the language was developed, changed and become more eloquent, but was still universal. In the third period the Lord came and gave them a new language, and told them they were going to lose their written books. One tribe was so sorry to lose their books that the Lord translated part of one of them into a song, which is still one of their sacred songs. This new language was spoken until the advent of the whites, but there were so many tribes of Indians scattered all over the country that

their language became all changed and they had nothing but a spoken language.

Their prophecy and books were written in books of stone, books of wood, books of metal, copper, silver or gold, they do not know which. Their prophecy says this book is to come back again and be translated, but that it would be in such a language that the Indians would not know the book. He made it positive that these opinions are not the result of his readings of white men's history, but were the real prophecies of his people.

The Indians have ways of testing the white missionaries who come there. First, to see if he will get into politics or mix up religion with business, as they believe a missionary should work for God only. Second, they tell long, weird stories to test the patience and see if the missionary is willing to hear and so prove his interest. Sometimes they have told their sacred stories to missionaries and later found the missionaries lecturing in Los Angeles making money from them. Third, they think they can tell when they shake hands with a man whether he is sincere and really wants to do them good or not. Fourth, the Indians believe that every person carries a little "atmosphere" around him which is exactly like the man inside it, and that the Indians will know if this atmosphere be good or bad.

Our friend related some evidences to show that they were not fooled. He sang one of their sacred songs, and though there were not very many words, explained that some of the words of three syllables were from three of their dead languages, and analyzed would comprise whole sentences, or a chapter of the language which the Lord gave them.

He has never worked with his people in the interest of any church, because he did not want to risk using his influence with a religion which might not prove to be right. He wants the religion for his people to stand on its own merits, and has held himself aloof from all denominations. He voluntarily agreed that if some men from our church would go there he would interpret for us if the visit be made at a time when he were there. He promised to write down the sacred prophecy of the tribe for the HERALD.

Last, but not least, he asked to be baptized, and set the time himself for three p. m. next Sunday.

He gets no money from the tribe, and is working at manual labor in the city to make his expenses while pushing the benefits of the tribe. A voluntary offering was taken for his tribal benefit, amounting to \$12.18.

R. T. COOPER.

LOS ANGELES, CALIFORNIA.

### British Isles Mission President's Address.

The following is the address of Brother W. H. Greenwood, to the recent British Isles mission conference. We reproduce it here as a clear and comprehensive statement of the conditions of the mission.—EDITORS.

*To the Annual Conference of the Ministry and Saints of the British Isles, Held in Manchester, August 2, 3 and 4, 1913:* I have labored since our pleasant conference of 1912 with much hope and satisfaction, realizing the degree of unity that has existed in the mission, together with the strength of your united support of the appointment of the General Conference of 1912. During the past year I have received many testimonies of your confidence, and I must confess that these evidences have gone a long way and assisted me to combat the forces that are always opposed to truth and righteousness.

My labors have been received and acknowledged by the general authorities and also by the General Conference of 1913. It therefore becomes my duty to address you once

again upon the conditions that obtain in our mission. I am pleased to observe that we shall not require color, either bright or drear, to give tone to the condition of things as they now exist, but in looking over the past year of experience and labor, I see much to commend, much to be thankful for, and very much to look forward to.

Do not let the spirit of fear obtain a place in your mind; if this disposition should find lodgment in your mind it *must be overcome*. You have the power to overcome all evil.

It is true that the minds of the Saints in this mission have been clouded in times past, and the progress of the great work has in a great measure been hindered. Now this effect is the result of a cause, and one of the causes of our present condition is migration. This disposition is still in the minds of some of the brethren to-day. I wish I could suggest a real remedy for this evil. Yes, evil. I repeat it, for it has robbed us of some of our finest and most effective workers. It has wasted our branches until we have nothing but the bricks and mortar left. Now, my brethren, I wish to advise one and all who may have this thought in mind that if they are doing anything like "well" to let well alone. Be content to do well.

Now I wish to be rightly understood. I do not say that you can not do better, but just consider what your loss means to the work of the Lord here. You may say, as many have said, "Oh, well; you will not miss one." *Do not be deceived*. The one is missed, and very seriously too. They have been missed, as I have already told you, until nothing but the chapel remained. This, to me, my brethren, is a standing disgrace to both cause and people. They who may leave us to seek a something that is very often never found, on the other hand may lose much that is not possible to regain. You may ask, What about Zion? Yes, yes; I quite understand that Zion is to be built up. And I want us to see that it is built up in the way that the Lord intended.

Now, why not build a city here? Why not have such a spirit of unity and contentment and faith that we could all prepare as Enoch did—then the Lord could come and take everyone of us to the land of Zion if he wished to. The trouble is with our faith. Paul says, "Faith is the substance of things hoped for,"—then let us practice faith with our substance. Faith or substance is the first thing required by the gospel of Jesus. Let us just suppose, or try to suppose, what would happen if each one regarded or considered it his personal duty, first of all, to do his share toward the establishment of Zion; the amount of his confidence or faith would be gauged by the amount of the substance that he would put into the scheme,—why, of course it would. Let us not wait for the Almighty to work the miracle when he has told us time and time again that we could redeem Zion if we would. If you wish to find out how much faith there is in the church, just reckon up the substance; do you wonder why the Savior asked the question, "Shall I find faith on the earth when I come"? Do you think that Bishop Kelley would have to ask for seventy-five thousand dollars to pay our debt if we had the faith that this work demands? I rather think we would find that amount in the hands of the Bishop, ready to send forth the messengers of the gospel world-wide. May the Lord hasten the time of our conversion.

#### ORGANIZATION.

The following list of names was approved by the General Conference and authorities, as my recommendations for the present conference year. They are thirty in number, twenty-eight of whom are self-sustaining, the only two general appointees in the field (full time) are Bishop R. May and the writer. The following objective points have been allotted to the brethren: R. May, London; J. W. Worth, London; John

Judd, Enfield; C. Cousins, Chesterfield; E. Wragg, Clay Cross; John Holmes, Mansfield; Joseph Holmes, Clay Cross; J. W. Leggott, Manchester; H. Greenwood, North Manchester; J. W. Taylor, Wigan; N. J. Weate, Manchester; W. R. Armstrong, Farnworth; S. F. Mather, Stockport; James Schofield, Denton; John Bailey, Eccles; W. H. Chandler, Warrington; J. S. Meredith, Birmingham; A. Kendrick, Birmingham; John Schofield, Birmingham; Joseph Greenwood, Stafford; Thomas Taylor, Leeds; J. Baty, no point; E. J. Trapp, Gloucester; J. G. Jenkins, Porth; T. J. Picton, Neah; John Pughslay, Aberaman; W. Ecclestone, Leicester; T. Adams, Belfast; E. Maloney, Manchester; W. H. Greenwood, British Isles.

These objective points will be maintained throughout the year, or while we have the good weather for our present propaganda in the open air. Personally, I wish all to feel free to write me at any time upon any feature of the work that may interest you, or in which you may require assistance such as I may be able to provide.

#### PREACHING.

Your special attention is called to the pastoral of the British Isles Mission. We wish you to observe the advice and counsel there given, i. e., the gospel of Jesus Christ *must* be our theme, the nearer we adhere to the word the greater support we may expect to receive and realize in our ministry. Again, I repeat, *the word is our message*. Do not allow any power to attract you from your purpose, then the purpose of the Lord must follow, that is, My word shall not return unto me void, but it shall accomplish all that I have designed. Special care should be given to those who believe our message; none should be received into the church by baptism until they fully understand its object and purpose. (See Doctrine and Covenants 17:7.) This is the commandment to the church, and the word of exhortation is, "Keep my commandments."

#### REPORTING.

In reporting your labors, brethren, you are exhorted to be prompt. I am pleased to note that you have, generally speaking, observed this condition. Another feature that I would like you to observe is the remarks column. This column is provided for your benefit, so that you may remark briefly upon the special condition of your field, or upon any point that may be of interest to you. We shall be pleased to observe improvement in this regard.

#### CONFERENCE EXPENSES.

The question of conference expenses is now quite a serious item, and duty demands that some mention be made of the matter. I wish, therefore, to inform you of one very important feature in these annual conferences, that is, that the constitution of our conferences is confined to the ministry, branch, district, and mission.

Whereas the provision for location and board seems to have been provided without distinction, I call your attention to this point in particular, so that in future conference notices we may specify particularly under what conditions visitors will be received and provided for at these conferences. I would advise that visitors other than those provided for by the constitution should come prepared to pay for their board and lodging, unless they are otherwise provided for, such as by special invitation from Saints or friends.

#### FINANCE.

There has been some misunderstanding regarding the finances of the mission for the past year or two. Your attention is hereby called to the fact that we have no rule or

by-law respecting the gathering of moneys. The rules simply provide for the governing of the finance only. The old method of gathering finance was by means of branch collections or subscriptions.

This order was changed by the introduction of the scheme to raise the thousand shillings annually by the late financial secretary, Elder Joseph Dewsnup; but since the retirement of the said brother, this fund has not been as satisfactory as we could wish for. Bishop May has made special appeal during the last few months and you will learn from his report what success has attended his efforts.

I would advise that we consider the matter of finance at the proper time, for the purpose of providing a more reliable income for mission purposes.

#### EVANGELICAL MINISTERS.

In this department of the work there is much to be set in order; in fact, the work of organization is yet to be accomplished in this particular work and calling of these ministers. There are not only the duties of the evangelical minister to be considered, but there is much to be desired in the work of instructing the Saints to a right understanding of the office work of this order. I have conversed with our minister respecting these matters with a view to assisting him to a full and complete discharging of the duties of his office. We agree that there are many difficulties to be overcome, but I believe that the work will move along more speedily when the Lord's provision is carried out through the anticipated ordination of Henry Greenwood to this order, which will be accomplished during the present conference. Brother T. Baty will then have the benefit of his fellow minister's counsel, and thus they will act and move with greater confidence. Brother Baty will deliver a message respecting this subject on Monday morning.

#### ELDERS' QUORUM.

The work in this quorum has been carried along during the past year with increased vigor, by the president of the quorum in particular, but we would like to see a still greater interest manifest in these meetings of the quorum. Of course, I know that we can only meet together once a year; that is, at our annual conference. We should, therefore, strive to make the sessions as interesting as possible. Everyone can take part in this regard if only by attendance at the quorum sessions. This should not be from an entertainment point of view, but for instruction also. Subject matter should be considered that will be helpful to all the elders, presiding or otherwise.

I must again commend the efforts of your president in visiting the several districts for the purpose of holding quorum meetings. I believe the results are encouraging and that we shall reap the benefit of such efforts throughout the mission in the near future. We have young men rising up imbued with the spirit of faith, who will by God's blessing carry this work along to greater heights than we have any conception of. Their growth is so marked, their understanding deep and broad. The love, light, and intelligence of the gospel of Jesus Christ is made manifest to a very marked degree. This force will move the church and the world for good, if they continue faithful to their trust. This quorum belongs to you, my brethren. If you do not benefit by your association with it the fault will be your own.

Let me ask the officers of the quorum to organize their efforts in such a way that they will always have a program before the quorum. If you have not already provided your program for the conference of 1914, let me urge you to do so now. Any assistance that you may require, we, the officers

of the mission, gladly place at your command. We hope to be able to extend unto you some portion of time during the present conference. May God bless your every effort.

#### PRIESTS' QUORUM.

The quorum of priests has been very unfortunate of late years in the loss of their officers, presidents, and secretaries through ordination and death. Personally, I am extremely sorry that this order has obtained, more so because I know of the efforts that have been put forth to keep the organization intact from time to time. Why this condition should obtain in such an important quorum is sometimes perplexing to the mind, but if there is any efficiency in spiritual insight, then I foresee a most important reason why this condition of chaos should exist from the opposite standpoint.

In branch organization, as you know, the priest is a most powerful factor for spiritual growth and development, or should be. Therefore, I see why the opposite power should seek to keep you in this discouraged condition, and also seek to make you disgusted with the efforts made to organize. Now, my brother, these conditions demand that you rise to the occasion and organize your forces. *What are your forces?* Your duty is to visit the Saints, teach (instruct) them to pray. *Prayer then is your force.* Visitation is your opportunity. Prayer will remove mountains of sin, doubt, and unbelief. Prayer will purge the system from sickness and death. Prayer will give life, hope, and cheer to every creature under the sun. You are the agents of prayer, my brethren. In local work you are one of the most important of the spiritual forces. You are the very power that the Devil will try to keep in a condition of disorganization. Can you wonder at the slow progress that some of our people make along spiritual lines? Awake, my brethren; let no power hinder the effort to reorganize your quorum. But quit you like men. Be strong. We will assist you all we can. May God bless you all for his name's sake.

#### BISHOPRIC.

Bishop May will be able to give you the result of his efforts in the work of the bishopric for the past year. I wish to commend his work, and especially his effort to organize the work so that he will have his agents in every branch and district throughout the mission. The thousand shillings subscription will also be reported by the bishop.

In the question of finance lies the success of the work throughout the world, and none the less in the British Isles Mission. If everyone in the mission who could pay tithing would pay we could keep half a dozen men in the field all through the year. If you would give in offering (free will), say two pence or three pence per week, we could accomplish just the same as in the case of tithing, i. e., keep more missionaries in the field, and assist those poor who need our assistance very much.

#### SPIRITUAL CONDITION.

The spiritual condition of the mission is maintained, and in some places there is marked improvement. I have great pleasure to report in this respect that the Stockport Branch is now in a good condition, the trouble having been settled agreeably to all concerned; and I learn further that a few days ago they baptized five souls in that branch. May God bless them and their shepherd, too. Let me ask you to remember our Brother Preston, of the above branch, who is now in the hospital undergoing operations for his head trouble. I visited him on Monday and he desired me to ask for your prayers on his behalf. I can assure you that our Brother Preston needs our prayers.

The Manchester District is in a good spiritual condition; the only things that impede the further progress are the things that are incident to life and its uncertain conditions. The missionary brethren are doing the best they can, as far as they are able, to make known the message and preach the gospel of Jesus Christ.

The Sheffield District is in a fair spiritual condition. The president of the district is much encouraged with the progress made in Sutton-in-Sheffield and Clay Cross, but the Sheffield Branch seems to be at a standstill. The brethren there are doing their best to make headway. I truly believe that they will be successful. Let us pray to that end.

The Birmingham District is only moderate at present. Sickness and death and emigration have invaded their ranks and caused a condition of disorganization to exist; this condition has had a tendency to keep the work at a standstill during the past year. I have an understanding with the president of the district in regard to this condition, and we hope to be able to assist them to a better condition of things ere long.

The London District may be reported as improving. Brother John Judd is responsible for the charge of the Enfield Branch, and I have nothing but commendation for his labors, and also for the spiritual status of the Enfield Branch.

London Branch upon my last visit was accounted as improving. Brother May has the watchcare of this branch; he has plenty to do, and the word *watchcare* is not out of place. He has watched well indeed. I would like to be able to suggest his release from the presidency of the London Branch, but I can not find a suitable man at the present time. The only reason I have for the suggestion of Bishop May's release is that he might be free to devote the whole of his time to the Bishopric. I believe the work demands it.

The work in Wales is in a low condition, and must so remain until wisdom shall teach those who are in residence there that the mind must be single to the work. There are hopes of revival in some parts, and I am constrained to say that if those who have named the name of the Master would do their duty a much brighter day would dawn for Wales.

In Western Wales District Brother J. G. Jenkins has worked to the best of his ability, with the conditions under which he labors. The cause of the present conditions are traced to the lack of unity and confidence in the body generally, and in the brethren in particular. Some have lost their first love, if they ever had it; others have found any excuse they can and fault with everybody and everything for years past, and upon this food they live and thrive until I believe the very name of the work is hateful to them. Notwithstanding these conditions, we are hopeful of success; we may not gather in great numbers, but we shall gather in the honest-hearted souls who will be eternally saved, we trust.

The Eastern Wales District is in charge of E. J. Trapp. The district is rather scattered; Gloucester, Cardiff, Nantyglo, with missions at Lydney and Caerphilly. We have a lively branch at Gloucester, mainly due to the oversight and management of Elder E. J. Trapp. This branch is bright, young, growing. I believe that a great work will yet be done in the old town of Gloucester. Nantyglo is in charge of Elder Alfred Jones. He is earnest and keeps the Saints together well. The branch is in a fair spiritual condition, so far as I could see and judge. Cardiff is almost dead as a branch, but we hope to make an effort to revive the life before long.

Scotland and the southwest of England I have not yet visited personally. Bishop R. May has paid a visit to Exeter and reported a very fair spiritual condition.

Brother James Bunt, of Plymouth, has been visiting and preaching at Exeter some of the time. I hope to visit both

the south of England and also Scotland to see what can be done in these parts.

Brother T. Taylor is in charge of Leeds and Bradford. The Wortley Branch is in a fine spiritual condition, while Bradford is still maintained. I am hoping to supply them with assistance shortly. Brother T. Taylor has done a good work during the past year. He is now president of the Wortley Branch. His officers are active and respond to the call of duty at all times. The work should make headway in this branch, and to this end we pray.

Now, let me conclude, lest I weary you with further details. As a final word let me say that it has been my pleasure to welcome in your name Elder U. W. Greene, who arrived in England on the morning of July 29. We bid him welcome to the British Isles Mission, and trust that our association will be profitable to each other. I have no need to further commend our brother to you, as he is already known by repute to many of you. We pray that God will bless our labors together and that our conference may be enjoyable and prove a blessing to all who take part therein.

May God be pleased to add his blessing is the prayer of your brother and servant for Christ's sake.

#### President Smith Receives Staff.

The following letter is sent by the authorities of the British Isles Mission, with the request that it be published. We gladly give space for this expression of appreciation from our Senior Editor and President, which is suggestive of the mutual confidence and gospel love between him and the Saints in every land.—ASSISTANT EDITOR.

INDEPENDENCE, MISSOURI, January 31, 1913.

ELDER W. H. GREENWOOD,

Manchester, England.

*Dear Sir and Brother:* I am a little late about writing this letter to you, but conditions over which I had no control have occurred to prevent me from giving it that attention that it deserves.

I write in official acknowledgment of the receipt of a staff selected at the conference and sent to me by the hands of Brethren Joseph Luff and John W. Rushton, Brother Luff the custodian of the staff and Brother Rushton joining in the speechmaking.

I assure you that nothing that has occurred in the last few years of my life has brought with it a more charming sense of my association with the membership of the church than has this present of the staff, in token and recognition of our mutual acknowledgment of service to God and the Master in his church; ordained and instituted by him.

Permit me to write to the officers and members of the British Isles Mission in thoughtful appreciation of the motive which caused them to select so valuable and well-timed and well-appointed a token of our fellowship in Christ Jesus our Lord.

I request that you read this letter to the conference when gathered, that the Saints may understand that I not only appreciated the gift, but that I was willing to acknowledge to you and to the other officers the receipt thereof.

With continued wishes for your success as an officer, and the success of your efforts in the interests of the ministry over which you are called to preside.

Yours in bonds,

JOSEPH SMITH,

President of the Church.

LEBANON, OREGON, September 8, 1913.

*Editors Herald:* I am much interested in the letter department. I delight to hear from the Saints in different parts of the world.

Lebanon is a nice little town, but we are very unfortunate in not having a branch here. We are about one hundred miles southeast of Portland. We do not get to see an elder very often, and we know how to sympathize with the isolated Saints.

One of our sisters died September 6, and it seemed impossible to get an elder here to take charge of the funeral. She endured her suffering patiently to the end. Smilingly she said to me, "If it is the Lord's will, I am ready." We do not mourn to have her back in this unfriendly world, but we mourn to think we had to lay such a faithful one away with only a few remarks by one of a church other than our own.

There are a few of us here trying to be faithful. I do hope and pray that the Lord may in his own due time send us some one to strengthen us in courage. We feel so blessed in our weak efforts. We kindly ask the Saints to remember us in their prayers, that some one may be sent here.

Your sister in the one true faith,

L. J. DONACA.

### Extracts from Letters.

Walter W. Smith, in charge of the work at Philadelphia, writes with reference to the success of the work there as follows: "Things are moving nicely in Philadelphia. We are just now enjoying the most ideal weather offered on the face of the globe. Fine, bright days; not too hot nor yet too cool; perfect, blue skies, just as blue as it is possible for the sky to be. We are also enjoying pretty good health, and have lots to do, and see some results of our labors which make us happy. Spirituality is on the increase here, and unity is growing. We have a large number of very fine young men and women, which gives our work elasticity and movement. We have an excellent corps of fine, steady, older men, which gives dignity and steadiness to the work. We have passed the high water mark set by the old church in Philadelphia Branch in 1844, when they reported three hundred and thirty members. We have now three hundred and forty-one, and some twenty Saints in the city who do not belong to the branch. We had a very stormy day last Sunday, and yet in the face of it we had forty nonmembers out in the evening. We often have seventy-five nonmembers out. The Saints divide between the chapel, about a mile away, and the church. We have from one hundred to two hundred Saints at church and from thirty to fifty at the chapel. So we do not look so crowded as we did before opening the chapel. We are getting more and better service—two Sunday schools and two places from which to let the gospel radiate."

Paul Craig, Omaha, Nebraska: "Our branch priesthood are in good working order, and have fine meetings together in their regular weekly priesthood meetings. They are taking up Kleiser's Public Speaking course, and are quite interested. Yesterday our district officers drove altogether one hundred and twenty-two miles in an auto and visited two branches, attended five services and had a very good, rousing time. We visited the Blair and Decatur branches; left about 7 a. m., and returned to Omaha about 10.30 p. m. We made two similar trips to Blair recently."

C. L. Wainwright, Chicago, Illinois: "There are a few here who are investigating the work and from all appearances are well pleased with the teachings. There is hope of bringing them into the fold in the near future."

Mrs. H. C. Pitsenberger and Fred A. Cool, press committee: "Reunion of the Northeastern and Northwestern Kansas districts convened at Riverside Park, Blue Rapids, Kansas, September 13. A spiritual time was enjoyed, and the sociability of the camp ground added much to the success of the reunion. The rite of baptism was administered to five applicants by the local pastor, Elder Joseph Arber. It was voted to hold the next reunion at Topeka."

Floralice Miller, Toronto, Ontario: "The reunion held at Lowbanks was a great success and was enjoyed by all who were privileged to attend. Bishop Evans had been requested by the Saints and the public to preach the Sunday afternoon and evening sermons and great crowds gathered to hear him; many drove for miles to hear 'The Latter Day Saint orator.' The last Sunday over a thousand were present. The Sunday school and Religio workers had the pleasure and benefit of listening to two fine addresses by Elder S. A. Burgess, president of Graceland. Brother Burgess won the love and esteem of Canadian Saints. Nine were baptized, a quantity of literature was distributed, and many questions were answered and differences of doctrine explained to intelligent investigators. It was not only a time of spiritual blessings and social enjoyment to the Saints, but has also proven to be one of the greatest advertisements of the latter-day work throughout the country. Prejudice has been removed and the Saints have won the confidence and esteem of the people. The *Dunville Chronicle* gave all the space we wished. The other local papers also published news of the reunion."

J. L. Parker, Des Moines, Iowa: "The Des Moines district reunion convened August 15, at Rhodes, Iowa. Rhodes being small, our attendance during the day was not large, but at night the country people swelled our attendance considerably. Eight auxiliary sessions were held under the direction of Brother J. A. Gunsolley. Eight prayer services, six round table sessions, and eighteen preaching services made the reunion a success from a spiritual standpoint. One session was held in the interest of Graceland College, which was in charge of Professor J. A. Gunsolley, member of Graceland's faculty. One pleasing feature of the reunion was the organization of the young people of the district into a band called the Des Moines District Doers. They all seemed enthused, and at once commenced to boost for the 1914 reunion. They organized a band of about twenty pieces, with D. J. Williams as their leader. We hope they will provide us with plenty of good music next year. All seemed to enjoy themselves and interest was good, notwithstanding the fact that the attendance was only fair. The preaching was of a high order and the prayer meetings spiritual and uplifting. At the business meeting it was decided to come back to Rhodes next year, and the date was set for August 28."

## News from Missions

### Clinton, Missouri.

So far, this conference year has been varied with joys and sorrows for the writer. Last winter my father met with financial reverses, after which his health failed until July 15, when he passed from this life's changing scenes and uncertainties to a condition wrapped in still more mystery to most of us, but where we hope and have reason to believe he is happier for the change.

Naturally, I felt depressed for a while. I had poor liberty in preaching; but knowing that the best way to overcome sorrow and grief is to displace them with godly activities

which bring joy and thus renew hope, I have been busy in my mission field, and feel quite normal again.

I first went to Rich Hill, Missouri, and then to Pleasanton, Kansas, where I met a family of isolated Saints, named McAlister living about three miles from Pleasanton. I obtained use of a schoolhouse about two miles from their place, where I was told the gospel had never been sounded before, and went to work. We had good attendance, considering the heat and drouth. The little prejudice found there was nearly eradicated, as Brother McAlister said his neighbors quit calling him "Mormon."

I was called upon to make a celebration speech in a grove there July 4, which I did. How glad I was that I was not representing a church that ties the tongues of its preachers for fear they will injure the cause! I was glad I was not teaching for filthy lucre, and was not catering to those who will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears.

For about three weeks I had the congenial companionship of Brother A. T. Higdon and wife, doing tent work. But I am alone again at another new opening, about six miles north of Rockville. I am preaching in the home of Brother and Sister Samuel Deller. I came here September 2, and preached in the front yard until the rains drove us in. Our attendance has varied between fourteen and seventy-five, averaging about thirty-five, with some interest manifested.

I have quite recovered from the discouragement I received in Nova Scotia last year, it being my first year and a hard mission. My health is also fairly good.

Yours in Christ,

O. D. SHIRK.

## News from Branches

### Minot, North Dakota.

As clerk of the Minot Branch I am going to take this opportunity to tell you of the success we have been having this summer. It may be the means of encouraging other small branches who are, as it were, struggling for existence while battling against immeasurable opposition.

Minot has always been a very hard field, and the arduous labor of our minister has seemed to be of little avail; but we are beginning to reap a little of the fruit now. Brethren William Sparling and James C. Page recently held a three-week series of tent meetings in Minot and vicinity, and as a result six were added to our numbers. Several others are investigating.

On September 7 a special baptismal service was held near Logan, North Dakota, and the confirmations and sacrament service were held on the bank of the stream. I never was in a meeting where the Spirit was poured out to a greater degree. The spirit of prophecy was manifested twice through Brother Sparling, and a general good feeling prevailed. A number of nonmembers were present.

Our branch is still very small and scattered, but we hold regular Sunday school and sacrament services and hope to be able to accomplish some good.

Your sister,  
MRS. C. F. GRAHAM.

### Saint Louis, Missouri.

A lady reporter for a Chicago journal has attended a few of our services recently and at our sacrament service stated that she always felt a good spirit when in our midst. Brother Archibald then spoke, under the power of the Spirit; we feel, and related some of the history of our people and how we have been misrepresented. He admonished our friend, for

such she said she was, to be truthful and God would bless her in her labors.

Brother Sparling has been holding tent services in East Saint Louis; Brother Archibald occupied there the evening of September 12. Brother Cooke reported having been doing church work in Brentwood, Missouri.

District conference convenes at Belleville, Illinois, September 27 and 28. Two priesthood meetings were held this month.

Your sister in Christ,

2739 GREER AVENUE.

ELIZABETH PATTERSON.

## Miscellaneous Department

### Conference Minutes.

BRITISH ISLES.—Annual conference met in the East Manchester meetinghouse, at 6.30 p. m., August 2, U. W. Greene, W. H. Greenwood, and Bishop R. May presiding. The 1912 conference minutes were read, corrected, and approved. Mission president and secretary reported. The elders reporting according to rule were: John Schofield, John Judd, E. J. Trapp, J. W. Taylor, Charles Cousins, W. H. Chandler, S. F. Mather, J. E. Meredith, W. R. Armstrong; Brother Bunt reported by letter. Eastern Wales reported by E. J. Trapp, Western Wales by J. G. Jenkins, Sheffield by Charles Cousins, Birmingham by William Ecclestone, Manchester by N. J. Weate. Sixth Quorum of Priests and Manchester district Religion reported. Secretary read copy of letter which had been forwarded to the editor of *The Daily Dispatch* as per order of 1912 conference, stating that there had been no acknowledgment of same. On Sunday at 9 a. m. the Seventh Quorum of Elders held a very profitable meeting. At 10.30 a. m., in Longsight Public Hall, Bishop R. May was the speaker, his theme being the practical teaching of the gospel and its application to our lives. At the 2.30 p. m. prayer service five recently baptized members from Stockport were confirmed. Agreeably to the action of General Conference, Henry Greenwood was approved for ordination to the office of evangelical minister, and W. R. Armstrong for high priest. Nominations by Bishop May of J. W. Taylor and W. R. Armstrong for counselors in the bishopric were approved. These brethren were ordained. At 6.30 p. m. the speaker was U. W. Greene. On August 4 at 9 a. m. the Seventh Quorum of Elders met and transacted important business. At 10.30 a. m. conference resumed its sittings. James Baty addressed the conference in an instructive, interesting, and spiritual talk on the work of the office which he held, showing how it affected him and the people amongst whom he was called to labor. Bishop May addressed the assembly on the work of the bishopric and the duties of the Saints in relation thereto. U. W. Greene addressed the conference, his leading thought being, let every man learn his own duty and act in his own office. Before closing he referred to the anti-Mormon movement in Boston, and how it was effectively met by mailing a personal letter to the clergy of the city. A copy of this letter was read to the conference. Reference was also made to concentration in large cities, the erection of suitable buildings, the college, and summer schools. At the 2.40 p. m. meeting the Bishop's financial report and the auditor's report thereon were approved. Seventh Quorum of Elders reported; to fill the vacancy in the presidency occasioned by the resignation of W. R. Armstrong, J. G. Jenkins was recommended and approved. Bishop May and Thomas Taylor verbally reported missionary labors. Sixth Quorum of Priests reported a reorganization, with Bishop May president, A. T. Trapp and Nephi Dewsnap counselors, H. Sykes secretary and treasurer. Conference sustained W. H. Greenwood, president of the mission; W. R. Armstrong, secretary; J. W. Taylor, assistant secretary; R. May, treasurer; W. R. Armstrong, local historian; the Bishopric; local and general church authorities. Bishopric was requested to furnish all the missionaries through its agent with suitable tracts for private and broadcast distribution. Bishopric was authorized to apply to the late financial secretary for all papers, tracts, documents, and other property belonging to the mission. One thousand shillings fund was informally discussed. Resolutions to provide that British Isles Mission provide a sanatorium for Saints in delicate health was referred to Bishopric. J. A. Judd was reelected auditor for a term of three years. Resolution of appeal to be sent to all

branches in the mission, asking that deficiency in conference expenses, if any, be made up was referred to the bishopric. Since the close of conference our bishop informs us that there is a balance on hand of nearly four pounds after paying all expenses. Arrangements for next mission conference, place of assembly, etc., was left with mission authorities and bishopric. Privilege was granted Bishop May to speak on church debt; informal discussion followed, after which it was unanimously resolved that we accede to the request of the Presiding Bishop and assist so far as able to liquidate indebtedness. At 8, 45 p. m. conference adjourned. At this meeting F. G. Jenkins was ordained counselor to the president of the Seventh Quorum of Elders, Nephi Dewnsup counselor to the president of the Sixth Quorum of Priests. U. W. Greene addressed the conference, making special reference to our contest with the religious world, the origin of our work, and the reason why it is opposed. By resolution the conference placed on record their high appreciation of the manner in which U. W. Greene presided over the assembly, and wished him Godspeed in carrying out the work assigned him. This conference was one of the most spiritual, harmonious, and profitable yet held in the British Isles. W. H. Greenwood, president; W. R. Armstrong, secretary.

### Convention Minutes.

EASTERN COLORADO.—Sunday school met September 5 in the George Bullard Grove, eight and one half miles southeast of Wray, Colorado, F. A. Russell presiding. Denver, Wray, North Willow, and Delta schools were represented. Eight out of nine schools in the district sent reports, but only four sent delegates. Ten dollars was appropriated for district library work and five dollars to the reunion just previously held. Coral E. Willis, secretary pro tem.

### The Bishopric.

#### APPOINTMENT OF AGENT.

*The Saints and Friends of the Southern Missouri District:* Please note that upon the recommendation of the district of Southern Missouri, Brother G. A. Davis, Thayer, Missouri, box 262, has been duly appointed bishop's agent in and for said district in place of Brother Benjamin Pearson, resigned. We recommend Brother Davis to the Saints and friends of the Southern Missouri District and trust that he may be blessed in his labors and be able to travel over the district and meet with every branch and member of the society, fulfilling fully the duty of agent, and appointing special solicitors or helpers whenever needed.

The Bishopric extend special thanks to Brother Benjamin Pearson for his faithful and truly worthy work in the Bishop's office in the capacity of agent in the past, and hope that he will continue to labor in the Master's vineyard whenever and wherever opportunity offers.

We especially request the Saints and friends of the Southern Missouri District that all take an interest in helping along the Master's work. Each one should try to move forward the special work that he has in hand in this life, first the Lord's work as stated by Jesus when he was here. This is prominent and we have the promise that if we do this first, that which we are personally interested in outside of this spiritual work shall be successful. If we can all move as children of faith and diligently lend a helping hand, we shall be able to overcome and receive commendation both here and hereafter. I trust that each one may be blessed of the Lord to fulfill his work and remember the agent, Brother G. A. Davis, Thayer, Missouri.

Confident in the triumph of the truth,  
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, September 27, 1913.

#### AGENT'S NOTICE.

*To the Saints of the Southern Missouri District:* As I have been appointed bishop's agent of this district, I want to reach you with a notice that I am ready to receipt you for your tithes and offerings for the Lord's work. I want to reach all so we can work together for the benefit of the church. I have appointed J. F. Cunningham, J. T. Davis, and J. W. Quinley to assist me in this work, so any who have any tithes can pay to them also, and they will receipt for the same.

Let us as a district put forth greater efforts than we have ever done before. Our missionaries' families are behind

with their allowances, and we do not have the money to pay them. So, dear Saints, let us do our duty, and be awake on this line as well as on other lines of church work. Our duty is not altogether in going to Sunday school and church, it is also to bring our strength and support in a financial department so the gospel can be carried to those who are in darkness, so they can enjoy what you and I are enjoying in this glorious work.

Let those who are interested in this work write the following address in their notebooks, so they will always have it when tithes should be sent in. We hear it said many times, I would send in some tithes if I knew where to send, now you know where and to whom to send, and if you will write it down you will always know,

Yours in the one faith,

G. A. DAVIS.

THAYER, MISSOURI, Box 262.

### Pastoral.

*To the Elders, Priests, Teachers and Deacons of the Saint Louis, Central and Southeastern Illinois Districts; Dear Brethren:* On Sunday, September 28, at Belleville, Illinois, we succeeded in organizing quorums of elders, priests, and teachers. We did not have sufficient time to organize the deacons' quorum, and it is the Presidency's wish that a quorum of deacons shall be organized in the Saint Louis District, and one for the Central and Southeastern Illinois districts, jointly. We shall try to do so as early as practicable; if possible we will attempt it at the next conference; at Saint Louis in December and in the Southeastern Illinois District at the February conference. We should like all the deacons to take notice and make a special effort to be in attendance.

The elders of these three districts will please note that an organization has been effected, and that Brother W. A. Guthrie, of Nebo, Illinois, is president. Granville Trowbridge, Saint Louis, is secretary and treasurer. Brother Trowbridge will publish his address later. But urge all elders in the three districts to send in their names and addresses to either Brother Guthrie or Brother Trowbridge, together with the fee required for registration.

We also shall be pleased to have the priests of these three districts do the same. Brother A. W. Smith is president, his address is, Bank of Commerce Building, Saint Louis, Missouri. The secretary will publish his address later.

The teachers of these three districts are also invited to take note that a quorum organization has been effected and Brother Carlisle is president. The secretary will publish address later.

In a general way we should like to say, the success of the quorum organization depends upon the cooperation of the ministry first, and in the next place upon the energy and ability of the officers.

If possible, periodical meetings should be arranged for by each quorum, at least once a quarter; if practicable every month. If all the quorum can not meet together, then encourage it that each district shall have a meeting, and some good, energetic elder be placed in charge of that section.

Each quorum presidency should arrange a syllabus of subjects for study, consideration, and discussion, and each section of the quorum can study the same matter synchronistically, a brother in each district being selected to introduce the matter in a speech, or essay, or paper.

The annual reunion, to which it is intended all the districts shall be invited, may be used as an opportunity for quorum rally, and special work can be provided.

The main purpose of quorum organization is to provide opportunity for mutual edification and instruction and to produce solidarity in our ministerial work. Matters affecting the polity and legislation of the general church can be initiated and developed in these quorums, and brought before the general body in a way that will be more satisfactory and authoritative than by using the individualistic method.

Through the agency of a lively and up-to-date quorum organization we shall very largely contribute to the expunging of the general reproach we have all more or less had to endure, namely, "We men of the ministry do not agree."

We do hope the brethren of the ministry in these districts will take advantage of the opportunity now opened to them and join the quorums, not only nominally, but get into the spirit of it, and seek to make your quorum an embryo "school of prophets."

INDEPENDENCE, MISSOURI.

Faithfully,  
J. W. RUSHTON.

**Quorum Notices.****ONTARIO ELDERS.**

Ontario Quorum of Elders will meet at the conference at Stratford, Ontario, October 11 and 12. A program has been arranged. Prominent elders will give addresses; papers will be read and questions discussed. We have selected for open discussion the following subject: What a branch president would do in case of his absence: arrange meetings, or leave it to next officers. Matters of importance will be brought out. By-laws to govern the quorum and the work in general will be reviewed. Frank Gray, secretary.

**EASTERN MICHIGAN PRIESTS.**

Seventh Quorum of Priests will meet October 26, time to be announced at conference at Detroit, October 2. Important business, including selection of president. Ray D. Bennett, 78 Milwaukee Avenue East, Detroit, Michigan, secretary.

**LAMONI STAKE PRIESTS.**

Lamoni Stake Quorum of Priests will meet at Oland church, during stake conference October 18 and 19. Subject for discussion: Benefits of quorum membership. J. J. Johnson, secretary.

**CORRECTION.**

Time of meeting of Twelfth Quorum of Priests should be 7 a. m., instead of 7 p. m. Send reports to Louis A. Serig instead of to J. A. Jaques. Louis A. Serig, secretary.

**Conference Notices.**

Western Maine District will convene with the Mountainville Branch, November 16 and 17. F. J. Ebeling, president.

Conferences are to convene for educational rather than business purposes at the following times and places, and for which the following program is suggested: New Hamburg, Pennsylvania, October 18 and 19; Wellston, Ohio, November 1 and 2. Saturday, 10 a. m., Organization and minutes. The Branch in relation to church courts. What should those, not concerned, do when trouble arises between members? Who should affix court penalties? Settling difficulties, (Questions and answers). 2 p. m., economy; The Word of Wisdom and the problems of the dining room; Why should I keep the Word of Wisdom? How I keep it. Why I do not keep it. How should branch members treat the deacon and his work? Behavior in the church. Supporting the church by tithes and offerings, (Questions and answers). Is it our duty to help support the Children's Home, the Sanitarium and the College? Vocal and other music will be rendered between subjects. 7.30 p. m. The aim of the Woman's Auxiliary. Social Purity. Music to be used as during the afternoon to lighten the tedium. Sunday, 7 a. m., Priesthood to meet by divisions, elders, priests, teachers and deacons separately instead of in one body, each section to be presided over by a specialist. 9 a. m., additional summer school institute work. 10.45 a. m., preaching. 2 p. m., social and sacrament service. 4.30 p. m., general priesthood meeting. 7.30 p. m., preaching. R. C. Russell, Minister in General Charge.

Kewanee District will convene at Kewanee, Illinois, November 1 and 2. Send statistical reports to district secretary not later than October 28. Delegates will be elected to next General Conference. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Nodaway District will convene at Guilford, Missouri, October 18 and 19, 10 o'clock a. m. J. W. Rushton will be in attendance. W. B. Torrance, secretary.

Southern Michigan and Northern Indiana District will convene with Clear Lake (Ray, Indiana) Branch, November 1, 10 a. m. Send reports to secretary, R. F. D. 3, Jackson, Michigan, not later than October 27. J. F. Curtis has promised to be present. District officers will be elected. Trains will be met by teams at Ray, Indiana. G. A. Smith, president; W. P. Buckley, secretary.

Southern Indiana District will convene at Saints' church, 973 Twenty-eighth Street, Indianapolis, Indiana, November 8, at 10 a. m. Take Northwestern car and get off at Twenty-seventh Street, walk west to above location. J. R. McClain, president; Edwin Perry, secretary.

**Convention Notices.**

Kirtland district Religio and Sunday school will meet at New Hamburg, Pennsylvania, October 17, at 10.30 a. m. This is the day preceding conference at same place: Mrs. Hattie R. Griffiths of Columbus, Ohio, will have charge of the institute work. John W. Topping, 957 Waldo Road, Cleveland, Ohio, has charge of the program. Write him your suggestions and state what subjects you want taken up in the institute work. C. B. Keck, secretary.

Central Michigan Religio will convene at Coleman, October 17, at 10 a. m. Elsie Janson, secretary.

**Addresses.**

Charles E. Crumley, 427 Church Street, San Bernardino, California.

**Notice of Appointment.**

*To Whom it May Concern:* Roy S. Budd, priest, has by concurrence of Presidency and minister in charge been appointed to labor in Clinton District. We solicit the sympathy and help which Saints and friends can render to our brother in his work. JOHN W. RUSHTON.

**Two-day Meetings.**

At Alpena, October 18 and 19. All bring well filled baskets, and a goodly portion of God's Spirit. C. N. Burtch, secretary.

**Save Time.**

As the Religio *Quarterlies* are now published at the Herald Publishing House, Lamoni, Iowa, it will save time to send all orders direct to the office of publication. To do so will not only save time in the delivery of orders, but extra trouble and expense in accounting and in the forwarding of orders. J. A. GUNSOLLEY, *President*.

**Notice to Lamoni Stake.**

Those not having conveyance from Lamoni to Oland church to attend conventions and conference, October 16 to 19, should notify R. S. Salyards, Lamoni, Iowa. C. I. Carpenter, secretary; John Smith, president.

**Married.**

By Elder John Smith, at Lamoni, Iowa, Brother Hugh A. Hunt and Sister Laura E. Thompson.

**Died.**

CHANDLER.—At South Addison, Maine, September 21, 1913, Mrs. Gurtney R. Chandler, aged 55 years, 8 months, and 2 days, leaving husband, two sons, two daughters. Funeral discourse by J. C. Foss.

POWELL.—Troy Russell Powell was born May 14, 1891, at Mobile, Alabama, died July 27, 1913, at Mobile, Alabama. He was baptized at Theodore, Alabama, February 12, 1911, by G. T. Chute. He was a young man of ability, about whom has been said, "Thy heart is pure and full of love." Funeral sermon by C. L. Snow, in charge of Frank Stiner.

PLUMB.—Elder P. T. Plumb was born April 6, 1881, at Worthington, Minnesota. Died September 16, 1913, at Claber, Washington. He was baptized at Bridger, Montana, in 1896, married Sister Nellie Sparling at Springfield, Missouri, who, with four children, is left to mourn. Brother Plumb was drowned while bathing in the Chehalis River at Claber, Washington. Interment at Centralia, Washington, in charge of S. P. Cox; sermon by William Johnson.

EVANS.—Mrs. Jennett Evans died September 4, 1913, at Boone, Iowa, where she made her home with her daughter, Mrs. Clement Malcor. She was born September 5, 1842, in Merthyr, Tydfil, Wales, with her parents she came to America when six years of age locating in Saint Louis, Missouri. Many will remember her father, John T. Phillips. She married Edward R. Evans, July 16, 1859, who preceded her in

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.  
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death. To this union twelve children were born, five of whom have preceded her, seven being left to mourn the loss of a kind and loving mother. There also remain fifteen grandchildren and four great-grandchildren, two brothers and one sister. Sister Phillips was afflicted with paralysis, and had not been able to walk for the past eight years, and the last year and eight months had not been able to speak, yet she remained faithful to the covenant made with her Master when a child. Funeral sermon by J. R. Evans, Lucas, Iowa; interment was in the Fry Hill Cemetery, by the side of her companion.

**MCCARTY.**—Charles McCarty was born in Estell County, Kentucky, February 14, 1836; died September 26, 1913, at Holden, Missouri. He was baptized by Elder Emsley Curtis, June 2, 1887. He married Sarah Krump, of Boone County, Missouri. To them were born twelve children. Funeral services in Saints' church, in charge of C. E. Hand; sermon by R. O. Self. Brother McCarty has been a resident of Holden about thirty years. A large congregation of friends and neighbors were in attendance. He leaves wife, four sons, four daughters, and several grandchildren; four children had preceded him. Brother McCarty has been a great sufferer for several years.

**PARKER.**—Warrell Parker was born February 15, 1854, near Philadelphia, Pennsylvania, died September 28, 1913, in Tekamah, Nebraska. In 1857 the family moved to Wisconsin. In 1870 he moved to Nebraska. He married Susan West, December 18, 1870. To them were born four children, two sons and two daughters; all died in infancy. He was baptized in June, 1881, by James Caffall. He leaves wife, two brothers and two sisters. Sermon by Joshua Carlile.

**IRWIN.**—Zada Hope, daughter of Aaron and Emma Irwin, born January 16, 1911, was called to the beautiful beyond September 5, 1913. Funeral services were in charge of R. Griffith, a Presbyterian minister, there being no Latter Day Saint elders within reach. Interment in Kippenville Cemetery, Kippenville, Alberta.

**WATKINS.**—John Watkins was born near Blackwood, Monmouthshire, South of Wales, England, July 1, 1823; died September 15, 1913, at the home of his daughter, Mrs. Thomas H. Lewis, at Panama, Illinois. He married Sarah Jeremiah in 1847, whose death occurred thirteen years ago. To this union were born twelve children, four of whom are now living. Brother Watkins is also survived by twenty-six grandchildren and fourteen great-grandchildren. He united with the church in 1847. He emigrated to the United States in 1869. Sermon by John R. Evans.

**CALHOUN.**—Mary J. Calhoun was born July 4, 1830, and died August 31, 1913. She was baptized March 6, 1868, by Thomas Waddell, the first missionary to reach Alabama, sent out by the Reorganization. The sister had lived a life in harmony with her covenant. She is survived by a sister, brother, two daughters, many grandchildren. Funeral services by L. F. West.

**MCCARTHUR.**—Minnie, wife of George McArthur, was born January 9, 1886; died August 26, 1913. She was baptized by I. N. Roberts, July 31, 1902. She was a Saint of whom it has

been said universally: "No tale of evil ever passed her lips; and none was said about her." She was beloved by all who knew her and will be sadly missed by all. She is survived by her husband, one child, father, brothers, and sisters. Funeral services by C. J. Clark.

**JONES.**—In the Lone Rock Branch, Harrison County, Missouri, September 20, 1913, of Bright's disease. Brother Charles E. Jones, aged 80 years, 1 month, and 15 days. In such brief space I can only say that Brother Jones's service for God and his truth among the people is known far and wide among the Saints in the West. He was baptized May 13, 1861, at Marengo, Illinois, by Samuel Powers; was ordained one of the Seventy, April 8, 1863, and preached in many regions. By his devoted life and kindly manner he won many souls for Christ's kingdom. He died lamented by hundreds who gathered at the funeral, not only Saints, but non-members, and by many who could not attend the service. Sister Jones and two sons survive him. He was buried in the cemetery adjoining the Lone Rock Church. Forty Lamoni Saints attended the funeral and the majority of the Evergreen Saints were present. Their choir did the singing. Sermon by H. A. Stebbins, assisted by D. D. Young; prayer at the grave by J. S. Snively.

**PHILLIPS.**—Ann Phillips, widow of Isaac Phillips, died at the home of her son, Benjamin Phillips, Lucas, Iowa, September 16, 1913, aged 81 years. She was the mother of three children and six grandchildren, all survive her save one. She was a woman respected by all who knew her. She remained faithful, and devoted to her faith as a Saint of God to the last. Funeral services at the Saints' chapel, Lucas, Iowa, in charge of J. F. Mintun, assisted by John R. Evans.

**MAYHEW.**—At Lamoni, Iowa, September 12, 1913, Elisha C. Mayhew. He was born in Shelbyville, Indiana, December 25, 1831; heard the gospel and was baptized June 7, 1875, by Columbus Scott; came to Lamoni in 1881. His wife died in 1887. His last illness was brief. He was found by his daughter, Sister Flora Silver, in the sleep of death. A son, three daughters, and six grandchildren survive him. Funeral services in charge of John Smith, assisted by Heman C. Smith; sermon by H. A. Stebbins.

**BOSWELL.**—At Chariton, Iowa, September 15, 1913, Ruth Maud, daughter of Alma and Daisy Boswell, and grandchild of Brother and Sister Joseph Boswell, aged 4 months and 17 days. Another sweet spirit has entered the paradise of God. The parents brought the mortal form to Lamoni for burial, and a short sermon was preached by H. A. Stebbins, assisted by John Smith.

**WILSON.**—Mary Lucile, oldest daughter of Brother and Sister J. D. Wilson, died July 22, 1913, at Salt Lake City, Utah, from typhoid fever. She was born in Salt Lake City, April 17, 1896, and grew up to be a noble young woman of kind and lovable disposition. She was baptized by T. W. Chatburn, March 1, 1908. She died as she had lived, firm in the faith. The funeral services were held in the Saints' new church on Fourth East, between Third and Fourth South, July 25, John Hall being in charge; sermon by G. J. S. Abels, of Ogden. Interment in Mount Olivet Cemetery.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, OCTOBER 15, 1913

NUMBER 42

## Editorial

### THE NEGRO PROBLEM IN AMERICA.

In America we have the negro problem with us constantly. Sometimes it presents itself in mild forms, but again it obtrudes itself upon our notice with horrible details, such as race riots or lynchings and burnings.

Other people come here and are assimilated so that in one or two generations they are practically one with us in speech, sentiment, deportment, and general appearance. Whether or not they are improved in every particular may be a matter worthy of discussion. They at least cease to be foreigners and aliens and become one with us.

The negro, however, is set aside by his color and by the added stigma of recent slavery. He may ardently desire to be "American" in all things, and may be entirely one with us in patriotic sentiment and ambition; his color none the less marks him as different, in a way that, apparently, his white compatriots can not forget or overlook, even if they would.

The negro is the black pearl in the national oyster that can not be assimilated, but must be encysted or it will destroy the oyster. Amalgamation is vehemently rejected, assimilation apparently is impossible, so the negro seems doomed to remain a people within a people; in the Nation, but not of it.

The terrible handicap that this at times puts upon him industrially and intellectually, can probably be fully realized only by those intelligent members of that unfortunate race who have experienced it, though others may to a degree sense it if they approach the subject with a sympathetic and open mind.

Some time ago Mr. William Henry Lewis spoke in Lamoni, and we well remember his dramatic account of the first moment when it dawned upon his mind that he was a negro, a member of a race supposed to be inferior, one that yet bears the apparently ineradicable stamp of servitude. He set himself with fiery zeal to combat with fate, and succeeded so well that in time he became assistant Attorney-

General of the United States, and was even admitted to the National Bar Association; two positions of absolutely unique distinction for one of his race. An effort to oust him from the Bar Association failed, and he declared when in Lamoni that he hoped some day to deliver the annual address before the association, a worthy ambition, truly, but one that would seem destined to remain without consummation.

It was since his appearance in Lamoni on the occasion mentioned that the sweeping order was issued segregating colored clerks and officials in government employ in Washington, District of Columbia, the first instance that we call to mind of Federal approval of race segregation, an order that we will mention a little further on.

The fervent desire of many educated negroes is merely the privilege to go their own way about their own business, unnoticed and unchallenged, common citizens like the rest of us. That would seem to be a simple matter, so common to us that we hardly think of it; but to them it is denied. In the North especially, where he hoped for most opportunity, he is most disappointed in that particular. If he ventures into certain quarters he is an object of staring curiosity; in others he is rudely rebuffed or insulted, perhaps ejected with more or less personal humiliation; while in still others he may be assailed with bricks and stones or even lynched. Even the noted Booker T. Washington was brutally assaulted in New York City by an ignorant butcher some time ago when he came there and was quietly going about matters of his own concern.

In a strange city he may travel a long time before he can find a restaurant where he can appease his hunger; the law may forbid discrimination, the management may admit him, but even then no one may be found who will serve him. Few hotels will provide him with a room when he is weary at night. If he enters a theater, he must seek the gallery. He can not even live where he would, but where he must. He can rent property only in certain districts, or if he rents outside those districts (usually the meanest in the city,) he may be stoned out of the locality. If he is so incredibly fortunate as to secure

employment in a really desirable position in some establishment, his fellow workmen will make it intolerable for him, or the walking delegate will appear and demand his union card.

All this may pass unnoticed by ignorant members of the race (and surely no race was ever more fortunately endowed with almost unquenchable cheerful optimism), but to the sensitive, highly developed, and educated members of the race the situation seems almost unbearable,—not so much that they mourn inability to associate with white people on an equal footing, but because they find themselves hampered and circumscribed and their activities curtailed. They are not yet free to exercise that right to "life, liberty, and pursuit of happiness," which we so glibly term an "inalienable right."

However much one may oppose the free intermingling and social equality of the two races, he can but regret that such a condition exists, and that a whole race must suffer the blighting restrictions of caste. We can agree with one authority on this subject, that it would indeed be "a daring person" who would attempt to answer the question, "What will be the outcome of all the racial controversy?"

Mary White Ovington has made a very critical and enlightening study of the negro in New York City, and has embodied her observations in an excellent book, *Half a Man*.<sup>1</sup> On the question of race segregation she has the following interesting comment:

The majority of white people have heard, in a vague way, that there is a difference of opinion in the negro world; and again, vaguely, that it takes the form of opposition to Doctor Booker T. Washington and industrial training. But the difference of opinion among the negroes is a difference of ideals, and reaches far beyond the controversy of industrial or cultural training, or the question of individual leadership. It is difficult to formulate, inasmuch as few, if any, negroes hold logically to one ideal wholly to the exclusion of the other. They can not be logical and live. But their division into radical and conservative is too important to omit; especially since, as we have seen, there is nothing in their social life to distinguish them from their neighbors; only in their thoughts are they aloof from us—aliens upon whose shoulders is the problem of a race.

How can one explain these two ideals? Roughly, they accept or reject segregation. The first looks upon the black man in America, for many generations at least, as a race apart. Recognizing this, the race must increasingly grow in self-efficiency. It must run its own business, own its banks, its groceries, its restaurants, have its dressmakers, milliners, tailors; it must establish factories where it shall employ only colored men and women; its children shall be brought into the world by colored doctors, taught by colored teachers, buried by colored undertakers. Education, along industrial lines, shall help train the worker to this efficiency, and a proper race pride shall give him the patronage of the negroes about

him. When, as will of course happen in the majority of cases, the negro works for the white man, he must consider himself and his race. He must not go out on strike when the white man strives for higher wages; he is justified, if he is willing to risk a broken head, in filling the place of the striking workman, for he has to look after his own concerns.

The second point of view resists segregation. It believes that the negro should never cease to struggle against being treated as a race apart, that he should demand the privileges of a citizen, free access to all public institutions, full civil and political rights. As a workman, he should have the opportunity of other workmen, his training should be the training of his white neighbor, and in business and the professions he should strive to serve white as well as black. And just as in the battle field he fights in a common cause with his white comrade, so in the struggle for better working class conditions he should stand by the side of the laborer, regardless of race. Believing these things and finding that America fails to meet his demands, he thinks it should be his part to struggle for his ideal vigorously, to protest against discrimination, and never, complacent, to submit to the position of inferiority.

As I have said, few men hold logically to either of these ideals, and as that of acquiescence to present conditions is naturally popular with the whites, who are themselves responsible for discrimination, material success sometimes means a departure from the aggressive to the submissive attitude. However, the whole question of the negro as a wage earner is yet scarcely understood by this small professional and business class. They are in turmoil, in a virile struggle, harsh, bewildering, baffling.

Commenting on the subject of racial discrimination the author just quoted says, "Northern negroes believe this discrimination against the black man to be increasing in New York."

Recent development would indicate that sentiment in favor of strict segregation is growing rapidly, not only locally but generally. Press dispatches from Baltimore, Maryland, report the adoption by the city council of an ordinance entitled, "An ordinance to prevent conflict and ill-feeling between the white and colored races in Baltimore City, and to preserve the public peace and promote the general welfare by making reasonable provision requiring the use of separate blocks for residences by white and colored people, respectively."—*Kansas City Journal*, September 26, 1913.

Commenting on the recent segregation order enforced in the Treasury and Post Office Departments in Washington, District of Columbia, the *Congressionalist and Christian World* for September 18, has this to say, in an editorial headed, "Turning the Negro Back":

During the last few months orders have been issued in the Treasury and Post Office Departments which require white and colored employees to use separate toilet rooms, to be separated in lunchrooms, and most of the colored clerks in the Post Office Department have been gathered from the various bureaus and assembled in the Dead Letter Office, in a room where they are separated from white clerks by a row of lockers placed across the middle of the room. One important colored clerk, whose location can not be changed conveniently, has been screened off, so as to conceal him from

<sup>1</sup>Longmans, Green, and Company, New York.

the public view and from his fellow workers. Two or three others have been assigned to messenger service, although having appointments as clerks. Watchmen are stationed at the doors of the toilet rooms to see that colored clerks use the special ones assigned to them on the eighth floor of the Post Office Department Building. In addition to the humiliation involved in segregation, thousands of dollars are being lost in time spent in going to the eighth floor from other floors of a great building occupying a city square, although toilet rooms heretofore used are near to all. In the Treasury Department the toilet rooms assigned to colored clerks are in a corner of the basement, and in this great building similar loss of time occurs.

Soon after the issuance of these orders in the Treasury Department segregation signs were posted. Following a protest the signs were taken down, but verbal warnings affirm that the order is in force. Segregation in work has been begun in the Bureau of Printing and Engraving. Colored clerks who have been reluctant to submit have been admonished sharply, and a state of alarm has spread among the colored employees of all executive departments. The fear that they may lose their positions has led some of those segregated to seek favor from the administration by declaring that they are pleased with the new plan. They dare not protest, but privately they declare their indignation and disapproval. Southern opposition has deprived colored men of some of the few high appointive positions that have been occupied for many years by members of their race. The post of Register of the Treasury and that of minister to the "black republic" of Hayti are the most noteworthy instances.

Meantime Senators Vardaman, Tillman, Hoke Smith, and other southern members of Congress declare their purpose to force race segregation throughout all branches of the Federal Government. Senator Vardaman proposes to introduce a series of bills in December, the ultimate effect of which would be to expel negroes from all government positions. He says the holding of office is the symbol of sovereignty, and negroes must not exercise sovereignty; and then he quotes Alexander Stephens's declaration that slavery was the natural and normal position of the negro. Two bills have been introduced in Congress to require separate street cars for white and colored people in the District of Columbia.

The action referred to, coming so soon after the beginning of a new administration causes some to profess to see in it political significance, just as formerly negro lynchings were supposed to have a purely sectional significance. But back of it all and under it all are deep racial prejudices that must be taken into account, that know no party affiliations and recognize no geographical lines.

These racial prejudices are not likely to diminish, in fact they have grown much stronger in the North since the days of the Civil War, and in view of their actual existence and prospective continuation, race segregation may become more and more imperative.

We know of only one force in the universe powerful enough to wipe away race distinctions of such a pronounced nature, and that is the power mentioned by Paul, that knows neither bond nor free, Jew nor Gentile, and we might add, black nor white.

But this Nation and this age, though nominally Christian, is certainly far removed from that distant, hoped-for millennium when race distinctions shall

melt entirely away in Christian love and fellowship.

Segregation may be unavoidable at present, but as now even partially enforced it puts a terrible hardship upon the industrious and ambitious colored man, particularly in the North, that robs him of many creature comforts and even threatens his existence. It cuts him off from most of the gainful occupations, leaving only those most undesirable or those which the negro is able to monopolize (such for instance as the work of porter) thus reducing his wage to a very low scale. As a result his standard of living is kept down, and in most instances his wife is compelled to go out of the home and seek employment. This means that the children are neglected. As a result of enforced maternal neglect, overcrowding, and general insanitary surroundings, due to poverty, and quite unavoidable in many instances, in New York City two colored babies in every seven die during the first year of life, the infant mortality among white people in the same localities being less than half that of the colored. So that to the colored man segregation even as at present partially enforced means more than a mere personal affront. It means more than the dreaded and obnoxious brand of inferiority. It means that the struggle for existence is rendered almost intolerable and in many instances unsuccessful.

If the white race is to insist upon segregation it must take up the very evident responsibility resting upon a superior, stronger, and more intelligent race, to help a weaker people under distressing conditions not self-imposed. The Christian professions of this steeple-dotted Nation make the responsibility more apparent.

While we may not wish our white women to marry negroes, or our daughters to meet them as social equals, or our sons to work at the same bench with them, we surely do not wish the race to be starved and stunted and robbed of the very fruits of liberty apparently secured to them by a long, bloody, and costly war.

If we are to insist upon segregation, both social and industrial, we must help them find ways by which that position may become tolerable. Considerations both selfish and unselfish prompt such a sentiment.

Booker T. Washington once said:

When I was a boy I was the champion fighter of our town. I loved to hold the boys down in the ditch and make them yell. When I grew older I found that I could not hold another boy in the ditch without remaining in the ditch myself. Nor can one race hold another in the ditch without staying in the ditch with it.

ELBERT A. SMITH.

## NOTES AND COMMENTS.

**OCTOBER LEAVES.**—Industrial Education in the Philippines is the title of a very interesting article by Professor George N. Briggs, appearing in October number of **AUTUMN LEAVES**. Brother Briggs was formerly engaged in teaching in the Philippines, but at present is connected with the Department of the Interior at Washington, District of Columbia. This article is illustrated with twelve excellent halftones furnished by Brother Briggs. Other interesting articles in this number are a short Graceland College story by Professor R. V. Hopkins, entitled, "He that overcometh"; "Music and its influence in the home," by Mrs. O. H. Riggs; a continuation of the "Tour of England, Ireland, and Europe," by Sister Belle Robinson James (this number describing a visit to Blarney Castle); "The abuse of knowledge," by Elder Robert T. Cooper, of Los Angeles.

**READING MATTER AND COOPERATION.**—We call attention to an announcement appearing from time to time in the advertising columns of the **HERALD**, stating that the Herald Publishing House is prepared to receive subscriptions for any and all kinds of periodicals. Any magazine or paper secured through our publishing department will be the same cost to you that you would pay if ordering of any other agency, and will bring a small profit to our office. Books may also be secured under this same arrangement, at the same cost to you, and with a similar profit to the office. Let us cooperate in this matter.

**IMPORTANT ARTICLE ON SACRAMENT.**—In this issue of the **HERALD** appears the first installment of a very interesting article on the sacrament from the pen of President Frederick M. Smith. This article is in three parts and deals with three phases of the question. The scriptural statement of the origin and first observance of the Lord's supper is taken up first. This is followed by a treatment of the historical development of the doctrine in the Roman Catholic Church and other denominations, together with a very interesting digest of the theory of transubstantiation, consubstantiation, and insubstantiation. Last of all, the subject is treated analytically.

**NEW TRACT.**—The article by Elder E. E. Long entitled, "The failures of Campbellism," and appearing in the **HERALD** during the months of May, June, and July, has been passed upon by the tract committee and will be published in tract form if the demand justifies. This tract would be invaluable in itself as a source of information on the questions involved, and would afford a directory of works of recognized authority published by the Christian peo-

ple themselves. The citations used have been carefully verified with the original sources from which quoted, and are reliable, barring unavoidable errors, typographical, etc. If published, the tract would be bound with a good grade of paper and would comprise about one hundred and fifty pages, regular tract size. The sale of five hundred copies must be assured before publication. The price would be twenty cents each, six for one dollar, postage prepaid. The response from ministry and members should be immediate and favorable. A limited supply will be printed, so if copies are desired they should be secured now. Notify Herald Publishing House at once, stating how many copies you will want, if it be finally determined to publish the tract.

**PROBATION AFTER DEATH.**—In the *Word of Truth* for October 1 we find a discussion of the teachings of Pastor Russell with reference to probation after death. While we do not feel called upon to defend the teaching of Mr. Russell, we do feel that a word touching the general principle under discussion may be permitted. The *Word of Truth* goes so far as to say that if in this life "we slight the opportunity either from carelessness or from ignorance we lose our only probationary grant," contending that when individuals or institutions undertake to lead people to believe that those who do not have an opportunity in this life will have a chance hereafter they are "teaching something the Bible flatly contradicts." The understanding of the *Word of Truth* seems to be that when every knee shall bow and every tongue confess to the glory of God, those ignorant of Christ as well as those neglecting preparation will confess because forced to do so; that is, they will bow in recognition of and in submission to the law of Christ "as they are sent away to everlasting punishment." The suggestion that God would or could add to his glory by such a process of forced confession and wholesale torture outrages every conception of the dignity and greatness of Deity. The idea that because one's lines were laid in heathen lands where he had no opportunity to learn of Christ, he, in his ignorance, must, through no neglect of his own, be forced to recognize divine law in being borne to endless torment is repugnant to the most benighted conception of justice. Such an order would damn the infants of Christian as well as of heathen lands. This is the kind of teaching that has made untold numbers of scoffers and crowded the lines of infidelity from the beginning. How much more humanitarian, to say nothing of how much more in keeping with the great attributes of God as revealed in holy writ, is the interpretation which accords to those who could not learn here an opportunity hereafter.

## Original Articles

### SACRAMENT OF THE LORD'S SUPPER.

---PART I.

BY FREDERICK M. SMITH.

It has been nearly nineteen hundred years since Jesus the Christ called his twelve apostles around him at their last celebration of the Feast of the Passover and officiated in that ordinance which has become known as the Sacrament of the Lord's Supper; and in those nineteen hundred years there has been so much discussion and controversy over the rite that it might well be said the controversy over the eucharist has been continuous. It has engendered much bitter theological discussion and created many schisms. It might appear unfortunate that so much contention has occurred over one of the most solemn and sacred rites of the church, were it not that the long and earnest controversy bespeaks the significance and importance of the ceremony as a part of the church's work and ritual. These discussions have tended to bring out and emphasize the spiritual scope as well as intellectual breadth of this sacrament.

It is significant, furthermore, that scriptural bearings of the sacrament of the Lord's supper are few; that is to say, despite the hundreds of volumes written on the subject in the long controversy, yet in the Bible a few verses serve to cover the entire subject. And it may be well within the design of divinity that this ceremony, so far-reaching and spiritually important in the religious life of the Christian communicants, shall still remain one of the mysteries of godliness. We may be unable to trace its details or to explain the means whereby it operates so wonderfully in the souls of the partakers, but of its efficiency and peace-bringing blessings thousands can bear witness.

In another article we have pointed out the trend of modern thought and the relation of the church to scholarship, emphasizing the duty of the religious teacher to restate the dogmas of the church or the truths of the universal religion in terms of modern thought, that those truths might be properly coordinated with the facts of present-day knowledge. And as one of the great rites of the church in which is stored a wealth of spiritual energy and experience, the Lord's supper needs such restatement from age to age. This to an extent accounts for the long controversy. In fact, as one of the important features of Christianity it could not be expected that it would escape controversy and discussion when every other principle and rite of the Christian religion has been passed under the searchlight of criticism and philosophical and theological analysis.

### SCRIPTURES BEARING ON THE SUBJECT.

Before proceeding further it is well, in order to have the scriptural bearings of the subject well before us, that we reread the portions of the Scriptures in which the rite is presented to us. Matthew's version of the feast and supper is as follows:

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives.—Matthew 26: 17-30.

We quoted the portion referring to the feast of the passover that we might have the full setting of the incident before us. Mark's version is found in the fourteenth chapter, verses 12 to 26:

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my

blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives.

Luke tells the story thus:

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—Luke 22: 7-20.

It has been held by some that the Lord's Supper did not become a sacrament till Paul instituted it as such; but if Paul were the one by whom it was made a sacrament, it is not likely that it would soon enough have so fallen into abuse as to merit the severe reprimand he administered some of the saints for their manner of celebrating it. It may well be assumed that the disciples of Christ, following his implicit command to partake of the sacrament in memory of him (Luke 22: 19), faithfully endeavored to observe the rite regularly. It is not unlikely that the significance of the ceremony and its importance both as a commemorative event and a sacrament were not adequately appreciated by the twelve and their followers because of their proximity to Christ and his times, and as a result the social features of the evening meal may have been then emphasized. The emphasis may have remained upon this part of the ceremony, the spiritual aspects being lost sight of to some extent, until Paul saw the necessity of reinterpreting the ceremony to the saints of his day, emphasizing the spiritual aspects and significance even to the extent of over emphasizing the eschatological bearings. That Paul's teachings and interpretations of the rite had a marked and lasting effect upon the manner of its celebration and the subsequently prevailing opinions as to its meanings and spiritual effect goes almost without saying.

#### RELATION TO THE PASSOVER.

It is noteworthy that Jesus chose as the occasion of the first Lord's supper the day on which the feast of the passover was held by the Jews, and that he broke the bread and passed the cup to his disciples after they had together celebrated the passover. "With desire," said Jesus, "have I desired to eat this passover with you before I suffer." This desire may have comprised more than the wish to be with them at this feast for the last time. The placing of the old feast in such immediate juxtaposition with the new rite was undoubtedly by design. Did he mean to substitute the one for the other? The connection of the new rite with the old is apparent, and that Paul probably believed it meant a substitution of the new for the old is indicated by his expression, "Christ our Passover." (1 Corinthians 5: 7.)

The chief details of the sacrament as Jesus administered it to his disciples are given in Matthew, Luke, and Mark, and agree on the essentials, but to John the accompanying instructions of the Master on this occasion seemed to be of far greater importance, and the sayings of the Master in the upper room are recorded with faithfulness. And it is noteworthy that immediately Judas had left the room (gone to inform the soldiers) Jesus, having completed the passing of the cup and bread, said significantly: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 34, 35). The new rite, then, is in its significance one of love, fraternal as well as divine.

#### HISTORICAL DEVELOPMENT.

It will be advantageous by helping us the more readily to grasp the significance of the eucharist as a feature of the Christian religion, to trace briefly its historical development. We have already discussed to some extent its development in the apostolic times. In what is termed the subapostolic age the "early fathers" were persistent in urging the celebration of the eucharist. It might be well here to quote from the Didache to show the manner of administering the sacrament in those times:

IX. And concerning the Eucharist, after this manner give thanks. First concerning the cup: We thank thee, our Father, for the holy vine of David thy son, which thou madest known to us through Jesus thy Son: to thee be glory for ever. And concerning the broken bread: We thank thee, our Father, for the life and knowledge which thou madest known to us through Jesus thy Son: to thee be glory for ever. As this broken bread was scattered abroad upon the mountains, and, when gathered together, became one, so let the church be gathered together from the ends of the earth into thy kingdom: for thine is the glory of the power through Jesus Christ for ever. But let no one eat or drink of the Eucharist but

those baptized into the name of the Lord: for concerning this the Lord hath said, Give not that which is holy to the dogs.

X. And, after being filled, give thanks after this manner: We thank thee, holy Father, for thy holy name which thou hast made to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known to us through Jesus thy Son: to thee be glory for ever. Thou, O Almighty Savior, didst create all things for thy name's sake, and thou gavest both food and drink to men for their enjoyment, that they might thank thee; but to us thou freely gavest spiritual food and drink and life everlasting through thy Son. Before all things we thank thee that thou art mighty: thine is the glory for ever. Remember, O Lord, thy church, to deliver her from all evil, and to perfect her in thy love; and gather her together from the four winds, sanctified unto thy kingdom which thou didst prepare for her: for thine is the power and the glory for ever. Let grace come and this world pass away. Hosanna to the God of David. If anyone is holy, let him come; if anyone is not holy, let him repent. Maranatha. Amen. But allow the prophets to give thanks in such terms as they wish.

XIV. On the day of the Lord, being assembled together, break bread and give thanks, after confession of your trespasses, that our sacrifice may be pure, and let no one who has a dispute with his companion come with you till they are reconciled, that our sacrifice may not be defiled. For this is the command given by the Lord: "In every place and time offer unto me a pure sacrifice: for I am a great king, and my name is Wonderful among the Gentiles."

Two things are especially worthy of note in this quotation from the *Didache*, viz: close communion is taught, and the sacrament was to be administered each Lord's Day. It is interesting to note further that a set form of thanks is prescribed for those other than the prophets, who are to be allowed "to give thanks in such terms as they wish." It will also be observed that confession was a part of the ceremony, or rather preceded it. The confession was for the purpose of keeping the sacrifice pure; and this would indicate that in the minds of the framers of this form or designators of this manner of administering the sacrament the confession was followed by a purification, hence a forgiveness. Of this point more later.

Justin Martyr (120-165 A. D.) representing the first half of the second century may here be quoted as follows:

And after we have thus (in baptism) bathed the person who has become a believer and adherent, we lead him to the brethren, as they are called, where they are assembled to offer up common prayers earnestly on behalf of themselves and the newly enlightened one and all others everywhere, that it may be vouchsafed to us who have learned the truth to be found also in our conduct good members of the society, and keepers of the commandments, that we may be saved with the eternal salvation. Then when we have done our prayers we greet one another with a kiss. Then there is presented to the president of the brethren a loaf and a cup of water and wine; and he, after taking them, offers up praise and glory to the Father of all things, through the name of the Son and the Holy Ghost; and he gives thanks at length for these favors of God to us. And when he has ended the prayers and the thanksgiving (Eucharist) the whole assistant people

present assent with an "Amen"—a Hebrew word meaning "so be it"; and when the president has given thanks, and the whole people have assented, those who are called deacons (ministers) among us receive a portion of the loaf and wine and water, over which the thanksgiving has been made, to each of those who are present, and they take it away to those who are not.

And this food is called among us Eucharist; and no one is allowed to partake of it unless he believes that what we teach is true, and has been washed in the laver for the remission of sins, and for regeneration, and is living as Christ enjoined. For we do not receive these things as common bread or common drink, but just as Jesus Christ our Savior, by the Word of God made flesh had both flesh and blood for our salvation, so we have been taught that the food over which thanks have been given by the word of prayer which comes from him—that food from which our blood and our flesh are by assimilation nourished—is both the flesh and the blood of that Jesus Christ who was made flesh. For the Apostles delivered in the memoirs compiled by them, which are called Gospels, that this command was given to them—that Jesus took bread.

It will be observed that here again rigid, close communion is taught, as note the words: "And no one is allowed to partake of it unless he believes that what we teach is true, and has been washed in the laver for the remission of sins." And the solemnity of the partaking in those days, and the care they exercised in administering is indicated further by Martyr's instruction that the partaker must be "living as Christ enjoined": and the task of preventing one not so "living as Christ enjoined" was placed upon those who administered the sacrament, for such should not be "allowed to partake."

Irenæus of Lyons near the close of the second century in his writings accentuated the sacrificial idea of the sacrament, while Tertullian, another writer of those times, indicated the dissociation of the Eucharist from the Agape. About this time began to appear in the discussions of the sacrament the magical theory of the rite which later became so conspicuous in eucharistic literature.

As a digest of the idea of the Lord's supper as it prevailed up to this time, we might here with benefit to the reader quote Harnack:

As regards the Lord's supper, the most important point is that its celebration became more and more the central point, not only for the worship of the church, but for its very life as a church. The form of this celebration, the common meal, made it appear to be a fitting expression of the brotherly unity of the community (on the public confession before the meal, see *Didache*, 14, and my notes on the passage). The prayers which it included presented themselves as vehicles for bringing before God, in thanksgiving and intercession, everything that affected the community; and the presentation of the elements for the holy ordinance was naturally extended to the offering of gifts for the poor brethren, who in this way received them from the hand of God himself. In all these respects, however, the holy ordinance appeared as a sacrifice of the community, and indeed, as it was also named *Eucharistia*, a sacrifice of thanksgiving. As an act of sacrifice, all the *termini technici* which the Old Testament applied to sacrifice could be applied to it, and all the wealth of ideas

which the Old Testament connects with sacrifice could be transferred to it. One can not say that anything absolutely foreign was therewith introduced into the ordinance, however doubtful it may be whether in the idea of its founder the meal was thought of as a sacrificial meal. But it must have been of the most wide-reaching significance, that a wealth of ideas was in this way connected with the ordinance, which had nothing whatever in common either with the purpose of the meal as a memorial of Christ's death, or with the mysterious symbols of the body and blood of Christ. The result was that the one transaction obtained a double value. At one time it appeared as the *Prospora* and *Thusia* of the church, as the pure sacrifice which is presented to the great king by Christians scattered over the world, as they offer to him their prayers and place before him again what he has bestowed in order to receive it back with thanks and praise. But there is no reference in this to the mysterious words, that the bread and wine are the body of Christ broken and the blood of Christ shed for the forgiveness of sin. These words, in and of themselves, must have challenged a special consideration. They called forth the recognition in the sacramental action, or rather in the consecrated elements, of a mysterious communication of God, a gift of salvation, and this is the second aspect. But on a purely spiritual conception of the divine gift of salvation, the blessings mediated through the Holy Supper could only be thought of as spiritual (faith, knowledge, or eternal life), and the consecrated elements could only be recognized as the mysterious vehicles of these blessings. There was yet no reflection on the distinction between symbol and vehicle; the symbol was rather regarded as the vehicle, and vice versa. We shall search in vain for any special relation of the partaking of the consecrated elements to the forgiveness of sin. That was made impossible by the whole current notions of sin and forgiveness. That on which value was put was the strengthening of faith and knowledge, as well as the guarantee of eternal life; and a meal in which there was appropriated not merely common bread and wine, but a *Trophe Pneumatike*, seemed to have a bearing upon these. There was as yet little reflection; but there can be no doubt that thought here moved in a region bounded, on the one hand, by the intention of doing justice to the wonderful words of institution which had been handed down, and on the other hand, by the fundamental conviction that spiritual things can only be got by means of the Spirit. There was thus attached to the supper the idea of sacrifice, and of a sacred gift guaranteed by God. The two things were held apart, for there is as yet no trace of that conception according to which the body of Christ represented in the bread is the sacrifice offered by the community. But one feels almost called upon here to construe from the premises the later development of the idea, with due regard to the ancient Hellenic ideas of sacrifice.—History of Dogma, vol. 1, pp. 216-213.

The original conception of the relation of the church to salvation or eternal bliss was altered by this development. According to the older notion the church was the sure communion of salvation and of saints, which rested on the forgiveness of sins mediated by baptism, and excluded everything unholly. . . .

But it also follows that the church must possess a means of repairing any injury upon earth, a means of equal value with baptism, namely, a sacrament of the forgiveness of sins.—History of Dogma, vol. 2, pp. 113, 114.

In the third century religious ceremonial had a rapid development, so rapid and extensive that Harnack found it impossible "within the framework of the History of Dogma" to describe it or "to show

what a radical alteration took place in men's conceptions with regard to it" (History of Dogma, vol. 2, p. 138). But in speaking of Cyprian's advance beyond the ideas of the second century he says:

No less significant is Cyprian's advance as regards the idea of the sacrifice in public worship, and that in three respects. To begin with, Cyprian was the first to associate the specific offering, i. e., the Lord's supper with the specific priesthood. Secondly, he was the first to designate the *passio dominis*, nay, the *sanguis Christi* and the *dominica hostia* as the object of the eucharistic offering. Thirdly, he expressly represented the celebration of the Lord's supper as an incorporation of the congregation and its individual members with Christ and was the first to bear clear testimony as to the special importance attributed to commemoration of the celebrators ("*vivi et defuncti*"), though no other can be ascertained than a specially strong intercession. But this is really the essential effect of the sacrifice of the supper as regards the celebrators; for however much the conceptions about this ceremony might be heightened, and whatever additions might be made to its ritual, forgiveness of sins in the strict sense could not be associated with it. Cyprian's statement that every celebration of the Lord's supper is a repetition or imitation of Christ's sacrifice of himself, and that the ceremony has therefore an expiatory value remains a mere assertion, though the Romish Church still continues to repeat this doctrine to the present day. For the idea that partaking of the Lord's supper cleansed from sin like the mysteries of the Great Mother (*Magna mater*) and Mithras, though naturally suggested by the ceremonial practice, was counteracted by the church principles of penance and by the doctrine of baptism. As a sacrificial rite the supper never became a ceremony equivalent in effect to baptism. But no doubt, as far as the popular conception was concerned, the solemn ritual copied from the ancient mysteries could not but attain an indescribably important significance.—History of Dogma, vol. 2, p. 136.

Despite the fact that the principle of penance as advocated by the early church would tend to destroy the idea that forgiveness of sins was a part or concomitant of the Lord's supper properly administered, yet in the third century and from then on the belief that the rite of the supper was expiatory gained ground. At each celebration of the supper the sacrifice made by Jesus was repeated or imitated. Harnack holds, as seen above, however, that Cyprian's teachings to this effect were mere assertions. By the time of Gregory the Great (550-604 A. D.) Cyprian's ideas were quite predominant,—the priest constantly repeats the sacrifice of Christ, the oblation of his body.

#### DOCTRINE OF TRANSUBSTANTIATION.

As might be expected, the history of the Middle Ages shows a marked tendency to emphasize the form of religion, the rites, ceremonies, and institutions, rather than the foundation truths.

The Christ of history receded into the background, the Christ of ecclesiastical dogma was more and more obtruded. The mystery of the incarnation and death was contemplated less ethically and spiritually, and more sacramentally and sensibly. There upon the high altar, the divine Savior might be seen reincarnate and crucified.—Adamson, The Sacrament of the Lord's Supper, p. 39.

These views held by the people generally, as taught by the priests, finally received the necessary theological indorsement, in order to become established, by Paschasius Radbertus, who declared "without hesitancy that the sacramental body is that which had been born of Mary, and that this is due to a transformation which only leaves the sensuous appearance unchanged." But for all that Radbertus was so dogmatically positive in his assertions concerning the eucharist, contention and discussion continued.

The doctrine of transubstantiation had its opponents as well as protagonists. The conflicts were particularly marked in the eleventh century; and carried over into the twelfth when the beliefs of the church were somewhat uncertain. But in the beginning of the thirteenth century the Fourth Lateran Council (1215) brought an end to the controversy so far as the church was concerned when "the medieval doctrine of the supper was solemnly framed as dogma in the famous confession of faith, which, previous to the Tridentine confession, was the most influential symbol" (Harnack: History of Dogma, vol. 6, p. 53). By this adoption the doctrine of transubstantiation was substantially determined. The action had been forced upon the council by what Harnack calls the "heretical opposition." "This opposition never became silent," says Harnack; "nay, in the circles of church theology itself, there were set forth in later times views of transubstantiation, that literally speaking, had the effect of cancelling it" (Ibid, vol. 6).

Commenting upon this action of the Lateran Council Harnack says:

What is important here is (1) that the doctrine of the Eucharist is immediately attached to the confession of the trinity and incarnation. In this way it is represented even in the symbol as having a most intimate relation to these doctrines, as, indeed, forming with them a unity; i. e., the state of things was now created that was disastrous even for the history of the Reformation: the real presence obtained the same value as the trinity and the two-nature doctrine, so that every one was regarded as an ecclesiastical anarchist who called it in question. This valuation certainly corresponds with the development of the doctrine of the Eucharist, inasmuch as the Eucharist appears as the continuously present, earthly incorporation of the mysteries of the trinity and incarnation, but it robs the gospel of its spiritual character. (2) Transubstantiation was now expressly taught; the words run; "moreover there is one universal church of the faithful, outside of which no one whatever can be saved, in which Jesus Christ is at once priest and sacrifice, whose body and blood are truly (*veraciter*) contained in the sacrifice of the altar under the appearances of bread and wine, the bread being transubstantiated into the body, and the wine into the blood by divine power, so that for the effecting of the mystery of unity (*ad perficiendum mysterium unitatis*) we receive of his what he received of ours (here the conjunction with the Christology is manifest). And this sacrament especially (*hoc utique sacramentum*) no one can

administer but the priest who has been duly ordained according to the church authority (*secundum claves ecclesiae*) which Jesus Christ himself gave to the apostles and their successors." The symbol then immediately continues: "But the sacrament of baptism, which is consecrated in water on invoking the undivided trinity, avails for salvation both to infants and adults, by whomsoever it is duly administered in the forms of the church (*in forma ecclesiae*). And if after receiving baptism any one shall have fallen into sin, he can always be restored (*reparari*) through true penitence."—History of Dogma, vol. 6, pp. 53, 54.

It will be noted that while the action of the council settled the doctrine of transubstantiation, yet the idea of forgiveness of sins as a part of the celebration of the supper was not prominent enough in the minds of the members to take the place of the ordinance of penance, as can be clearly inferred from the closing part of the quotation.

Harnack so succinctly sets out the historical development of the eucharist in the times succeeding the Lateran Council of 1215 that we can not do better than quote here at some length from volume 6, pages 233 to 243, with some ellipses:

In the sacrament of the supper and the doctrine regarding it, the church gave expression to everything that it highly prized—its dogma, its mystical relation to Christ, the fellowship of believers, the priest, the sacrifice, the miraculous power which God had given to his church, the satisfaction of the sensuous impulse in piety, etc., only not the faith which seeks for certainty and to which certainty is given. This appears very plainly from the description of the effects of the Eucharist as a sacrament and as a sacrifice. The sacrament was universally revered as the chiefest sacrament, the sun among the sacraments, etc., because here *res* and *sacramentum* coincide (the matter becomes itself Christ), because the incarnation and the death on the cross are represented as operative in it, or are repeated in it, and because it embraces the past, the present, and the future. Yet the effects, which are summed up under the term nourishment of the spiritual life of the soul, and are detailed as incorporation into Christ, incorporation into the church, communion of the members with each other, forgiveness of venial sins, perseverance in faith, strengthening of human weakness, refreshment, foretaste and fore-celebration of the heavenly blessedness, anticipation of eternal fellowship with God, etc., do not attain to the effect of the sacrament of penance. Just as little is specific importance attached to the Eucharist as a sacrifice; under this term, indeed, personal merit rather is strongly asserted. In the sacrifice of the mass one testifies his obedience to God; like every sacrifice it is a performance which can claim a reward. . . .

The materia of the sacrament is wheaten bread and wine. The appropriateness of these, and, in particular, of this double form, is dealt with very minutely. The very ancient symbolic idea of the many grains which become one bread also reappears in the Schoolmen. The *forma* is the words of consecration, which are spoken in the name of Christ (not in the name of the minister). In connection therewith, Bonaventura explains the "*hoc*" as denoting the bread, Thomas as denoting the accidents of the bread ("*hoc sub his specibus contentum*," i. e., that which is here presented is not bread, but my body). But the *forma* is not only an appeal to God (Bonaventura, Duns) that he will accomplish the transubstantiation, but an

effectual power, as soon as the priest has the intention to work the mystery.

But the difficult question was now this, How is the transubstantiation to be thought of? Here there was, first, a rejection already by the Lombard of the idea of a new creation of the body of Christ, for Christ's body already exists; but, second, the opinion was also rejected by him that Christ makes the bread and wine into his body, so that they become the sacrament, whether by *assumptio* or by consubstantiality; there must be believed in rather a *conversio* of such a kind that the substances of the elements pass into the substances of the body of Christ, while the accidents remain behind without a subject. What happens to the substance of the elements, whether it breaks up and is destroyed, the Lombard declared that he did not know. Alexander of Hales distinctly rejects consubstantiality and destruction, and speaks of a "passing over." But he at once adds that, after the change, the whole Christ is present, inasmuch as the human soul and the deity of Christ always are concomitantly (*per concomitantiam*) where his flesh is. The continuance of the accidents without a subject he pronounced a miracle. Bonaventura attached weight to the *conversio* taking place both as regards the *materia* and the *forma* of the bread (it would otherwise be imperfect); yet we must not understand by the former the *materia prima* (matter as the potency [*potentia*] of all material substances). With regard to the first Eucharist celebration—the treatment of which is the hardest crux of the whole theory—it was universally held, indeed, that Christ partook of himself in eating (as an example, and with a view to the enjoyment of love, not with a view to being perfected), but while Hales thought that Christ partook then already of his glorified body, Bonaventura taught (Thomas following him) that Christ partook of his mortal body, which, however, as Eucharistic was already present "*impassibiliter*" (in impassible form). All of them thought of the parallels in creation and incarnation, and sought to explain the mystery from these. Thomas now submitted to a final treatment the accidents, which, as the subject is wanting to them after the *conversio*, are maintained in existence by God as the first cause (*causa prima*). But at the same time, following Bonaventura, he laid the foundation for an extremely complicated doctrine of the form of all matter, which was afterwards spun out by Duns and the Nominalists. As the bread, that is to say, is changed as regards the material and the form, both changes must be demonstrated in the transubstantiated result. But as the soul of Christ (form) only appears present concomitantly (*per concomitantiam*), the body of Christ must have a form for itself. Thus Thomas is led to the idea of a "form of corporeity" (*forma corporeitatis*), which is identical neither with the soul nor with the outer shape, but appears as the ground of the qualities of the body. Further, in accordance with this, Thomas conceives of the *conversio* as a passing over in the strict sense of the term (no destruction=*annihilatio* of the elements). The miracle is identical with a miracle of creation in so far as the case of both the two states are not united by a common subject (substance); for the continued existence of the accidents is no real bond. Duns pursued this line further, and came to the adoption of a plurality of forms in matter. He required this assumption, as he assailed Saint Thomas with reflections arising from the hypothesis, that the Eucharist was conceivably celebrated during the time when Christ lay in the grave. The Thomist doctrine was not framed to meet this case, as it assumed a *forma substantialis* for the living body. Hence, according to Thomas, only an imperfect transubstantiation would then have taken place—that is, a transubstantiation only into the material of the dead body. Duns himself appealed more confidently

to the divine omnipotence, placed in the foreground the general possibility that God can transform everything (even the material into the spiritual, and vice versa), affirmed the existence of a matter without quality which is capable of everything, and came very close to the view, that in transubstantiation one substance is annihilated and another is introduced. Above all, however, his thesis, that God himself, as if on the ground of a contract, always works the *conversio*, so that the words of consecration only form the occasion, influenced all the Nominalists afterwards. But by a logical process there then followed also upon this view a modification of the way of understanding transubstantiation, in the direction of impanation and consubstantiality. For it became natural to assume, that if the divine working only accompanies the words of the priest (that is, the *forma sacramenti*), it only accompanies, also, the elements (the *materia*; a "moral" conjunction by the free will of Christ). This doctrine was first suggested as possible, and then asserted as possible. But when once the idea of the *conversio* was separated by a logical distinction into two acts—into annihilation, and entrance of the body of Christ into the place of the annihilated subject—the first act could also drop out. The miracle only becomes the greater when substance stands side by side with substance. At the same time the signal was now given for investigations into space in its relation to substance, investigations which, from the time of Scotus onwards, did not continue without fruit for the doctrine of space. Human thought does not advance without receiving a determining impulse from the practical sphere: from the doctrine of God there grew up the doctrines of thought and of will; from the doctrine of the trinity, the doctrine of the kosmos; from the doctrine of the Lord's supper, the doctrine of space. If the question as to the relation of the body of Christ to the elements already led to inquiries into space, still greater was the impulse in that direction as soon as the question arose as to how the eucharistic body is related to the glorified body of Christ in heaven. And again, as the body as a whole appears at the same time in each of the independent particles of the consecrated bread, a space-less presence had necessarily to be taught. This Thomas began to do; but it was only the Nominalists who treated the question as *virtuosi* (especially Occam), though they did not come definitely to the doctrine of the ubiquity of the body of Christ. On the other hand, it was they, especially John of Paris and Occam, who anticipated the Lutheran doctrine of the real presence in the bread. An energetic opponent of the doctrine of transubstantiation was Wyclif (but even he did not get clearly beyond impanation, and if he was incensed by the idolatry that was practiced with the host, yet it was by the grounds of reason [the absurdity of accidents without substance] that he was moved to opposition). By him not a few (but not Huss) were constrained to renounce the monstrous doctrine, and in the fifteenth century the opposition to it is met with not infrequently. Yet it remained the reigning view; the hostility of declared heretics could only be in its favor.

The consequences of the transubstantiation doctrine were manifold, and of radical importance; the following may be mentioned:

- (1) The discontinuance of child communion.
- (2) The augmentation of the dignity of the priests, by whom daily Christ was magically produced and offered up.
- (3) The withholding of the cup. From the time of the Lombard it was a settled belief that the whole Christ is contained in each species, and that meant, too (according to the doctrine developed especially by Thomas), Christ concomitantly (*per concomitantiam*) in his body and soul as well as in his divinity. But that being so, it was permissible, safer

indeed (that the wine might not be spilt, and the sacrament thereby profaned), and, with a view to increasing the dignity of the priest, "*conventiens*," that the layman should receive only in the form of the bread (*sub specie panis*), while the priest drank the cup in the name of all. At Constance this became fixed.

(4) The adoration of the elevated host (elevation is represented as having been already adopted in opposition to Berengar); the procession of the host, and the feast of Corpus Christi (1264. 1311): for the body of Christ is, of course, not present merely at the moment of enjoyment but when once produced by consecration, remains until the accidents are dissolved. Against this idolatry there arose in the fourteenth and fifteenth centuries much opposition, which, however, continued to be lacking in vigor.

It was already pointed out above that as regards the idea of the Eucharist as a sacrifice, the Lombard was still influenced by the old ecclesiastical motive of *recordatio* (remembrance). But from ecclesiastical antiquity there was certainly taken over also the idea of the repetition of the sacrificial death of Christ (Gregory I), and on the basis of the doctrine of transubstantiation this idea now necessarily became firmly established. The Roman Canon of the Mass, which did not originally contain the idea of the bloodless repetition of the death of Christ, and still bears traces to-day of not having contained it, has in its most recent portions the new idea. At the Lateran Council in 1215 the idea is presupposed, and brief note is taken of it, and the Schoolmen, although they do not here give elaborated doctrines, have no other thought than that the priest offers the body of the Lord. The Eucharist as a sacrifice, as it formed the central part of divine service, was for the people much more important than the sacrament. Although, in strict theory, there were connected with it only slender results (see above), yet misdirected piety made this observance entirely its own, and saw in it its real defense in life and in death. The mischief of low masses and masses for souls was as much the consequence of violent importunity on the part of the laity for as many masses as possible, as of priestly self-importance; for in the mass the priest, who is here not a minister but an originator (*autor*), appears in a very real sense as the mediator between God and men, and as priest of the body of Christ (*sacerdos corporis Christi*), his dignity comes most distinctly to view. The mass was assailed as unbiblical by Wyclif. On the part of others also opposition arose in the fourteenth and fifteenth centuries against the low masses and masses for souls, which, however, was directed, as a rule, only against the abuse (*abusus*).

We make this lengthy quotation to show what straits the defenders of the doctrine of transubstantiation were put to to defend their ideas, and the degree of refinement to which the arguments were carried. But we wish to present one more quotation from Harnack on the Lateran Council, when we will pass from this phase of the historical development. In volume 7, pages 47, 48, in chapter on Codification of Medieval Doctrines, he says:

In dealing with the Eucharist (Session XIII) the council was not satisfied with canons, but rose to a decree. . . . In defiance of history it is asserted (c. 1.) that it has always been unanimously confessed by all the fathers that the Godman is present "truly, really, and substantially in this sacrament under the form of things sensible." In spite of imposing language about it, the effect of the sacrament is really restricted to deliverance from daily (venial) sins and protection against

mortal sins (c.2). Then it is said (c.3) the old definition of the sacrament in its entirety being adopted: "it is indeed common to the most holy Eucharist with the other sacraments that it is the symbol of a sacred thing and the visible form of invisible grace; but there is this point of preeminence and distinctiveness found in it, that the other sacraments only have power to sanctify when some one uses them, while in the Eucharist the sacrament is itself the author of sanctity previous to the use." It had always (it was asserted) been the Catholic faith that the God-man is present immediately after consecration, and wholly present, too, under both forms, in his godhead, body and soul; a more precise definition of this is then given—again as describing the faith that had always prevailed in the church: "that by the consecration of bread and wine a conversion takes place of the entire substance of the bread into the substance of the body of Christ our Lord, and of the entire substance of the wine into the substance of his blood. Which conversion is fittingly and properly designated by the Holy Catholic Church transubstantiation.

(To be continued.)



### MY MODEL PREACHER.

The question of preaching the word of the Lord is one over which there is much controversy at the present time. There are hundreds of Christian organizations claiming that they are preaching his pure word and that they are doing his work. We question them here, and will strive to point out to them the conditions under which they would be enabled to preach the word of God and perform the holy ordinances attached thereto.

In the first place we read: "And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Hebrews 5: 4. This verse is short but it goes a very long way. It indicates to us that if God desires us to work in his vineyard we will be called by him in exactly the same way as Aaron was.

"But," we are reminded by these so-called preachers, "we have been called of God and we feel that he does desire us to work in his vineyard." Well, we will put them to the test. In the first place, he that is sent of God will speak the word of God. Are all these so-called preachers of the present time preaching the word of God *in fullness*? We can say *no* with emphasis, because there would not be the controversy that there is, if every man were a "model preacher."

God would not send men out into his fields of labor and instruct them to preach one against another. For instance, if I owned a large business concern in Sydney and sent six travelers out to labor for me, do you not think I would be very inconsistent if I were to inculcate in the minds of these men ideas that would induce them to work one against the other? Would I not be a very poor business man if I did? When Jesus Christ was here among men, he called all his disciples together and instructed them, saying: "Go ye into all the world and preach

the gospel to every creature." I have heard this text many times quoted with the latter part unsaid. Is not this a proof that the men are not preaching the things God would have them preach? They are founded upon the sands of the seashore; when the winds of adversity blow against them, great is their fall.

Now, my "model preacher" is a man who has been called of God as was Aaron, and such being the case, he will speak the words of God with power and much assurance. He will preach precisely only that which was taught by Christ and his apostles when here upon earth. There are many men to-day who are well educated and who are orators in every sense of the term, but what profit is this to them if they are not using their talents in the right direction? My "model preacher" is also a man who is humble, meek, and charitable, not standing before the public gaze for the benefits he is going to receive therefrom, nor for the praise he is undeserving of; but giving God the credit that is due to him, for if we stand up to expound his word and have been called by him, as I have endeavored to show, the Lord will speak through us and in all we will say, "Not my will, but thine be done, O Lord."

To be able to preach the word as God would have us do would necessitate having the gospel plan at our "finger ends," as the saying goes. This requires study, and until we study sufficiently to be able to preach God's word, he will not call us into his vineyard. Hyrum Smith at one time denied that he might be able to preach, but the Lord interceded and informed him of the necessity of study on his part, telling him to investigate into all the truths of the gospel and study to make himself an approved workman. We find that when Hyrum Smith did so, he was soon afterward called to office.

The Lord will bring all things to our remembrance, but this means that we must study and educate ourselves in order to have this pleasing principle brought to bear upon us.

Now I will give a few good qualities that my model preacher would possess: He would be loving, kind, humble in all he says or does, and take as his example the Lord Jesus Christ (for we know that except we be humble it will be impossible for the Lord to speak through us), *unprejudiced in his opinions*, and always willing to give a man a fair hearing. There are many well-known "popular" ministers of to-day who, when one attempts to show them where they are wrong, will not listen. Now this is wrong, and I feel sure that the Lord is displeased with them, for we notice that when Christ was here among men he was always willing to answer questions that were asked of him. My "model preacher" would also have plenty of backbone, or "grit," as it is commonly

called, not afraid of the world and its environments, not afraid of what will be said about him, always ready to speak a word for the Master wherever he may be.

He should be God-fearing and honest, always ready to plant in the minds of the people the desire to love God and serve him continually. He should be prayerful, and being so he will be inspired of God to be a shining light for him, and will be an example to the world as a man who reveres God, a man who trusts God, a man who loves God with all his might, mind, and strength; a man who is always willing to say, Lord I will do what you want me to do. If a man possesses these gifts, he indeed is entitled to be called a "model preacher," because he is a pattern to all the world around him.

Let us each and all strive to possess these qualities, and the Lord will be pleased with us and will in his own due time, if it be his will, call us to labor in his vineyard.

W. H. GREASY.

BALMAIN BRANCH, AUSTRALIA.

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#### HINTS ON CHURCH BEHAVIOR.

In our zeal to interpret, have we left demonstration in the rear? If so, let us make a halt. Lip service alone is an abomination. Jesus said so. To whom much is given from him much is required. We may have been given the key to the Scriptures in these last days, but God did not expect us to abuse it. I am convinced that we have been intrusted with the fullness of the gospel. Shall we be prepared to make a full report? What lack I yet? If we need development on one thing more than another it is, to my mind, church behavior, reverence.

We visit other churches and all agree that something is sadly lacking in the sermons. What is it? *The message and the power!* Was there anything about that service that you admired? Be fair, men. If they are preeminent in anything, acknowledge it! In a little church (maybe more than one) the following instructions hang, and they are complied with to the extent that it is very noticeable.

On our way to church: Be thoughtful and talk little. Speak not of others' faults; you have your own, for which you are about to ask forgiveness.

Arriving at church: Go in; do not hang about the outside; the place is holy.

In church: Engage the mind in humble prayer. Fasten yourself firmly on the service and join in all the responses heartily. God hates vain and idle thoughts.

After church: Leave reverently, not lingering to giggle and gossip and visit in the aisles. It is God's house, even after the benediction is pronounced and the service over.

On your way home: Remember where you have been and what you have been doing—and try to be a better man.

O. R. MILLER.

**WHO THEN MAY BE SAVED?**

Salvation! let the echo fly  
The spacious earth around;  
While all the armies of our God

Conspire to raise the sound,  
Glory, honor, praise, and power,  
Be unto the Lamb for ever.  
Hallelujah! hallelujah!  
Praise ye the Lord.

Salvation is that of which we all stand in need. It is an universal want. It was to make this salvation possible that Christ came to earth. The angel declared, "He shall save his people from their sins," (Matthew 1: 21).

There is no doubt but that it is the will of God that all men should be saved. It remains therefore with man to accept this great salvation (Hebrews 2: 3). "Salvation belongeth unto the Lord" (Psalm 3: 8). He offers it as a gift to man; no man can possibly receive it except as a gift. "The gift of God is eternal life through Jesus Christ our Lord."—Romans 6: 23.

The Psalmist says, "I will rejoice in thy salvation" (Psalm 9: 14). Again, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation."—Psalm 25: 4, 5.

This teaches us that we are to walk in the ways of the Lord and seek a knowledge of his truth. We are to be taught of him. This shows to us the necessity of a church in which God's people can all hold membership, and receive instruction.

The same author says, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27: 1.

Christ says, "I am come a light unto the world, that whosoever believeth on me should not abide in darkness."—John 12: 46. And again, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

Isaiah says,

Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength, and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.—Isaiah 12: 2, 3.

This "water out of the wells of salvation" is free to all. We are invited to partake freely of it. Hear the invitation:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting cove-

nant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people.—Isaiah 55: 1-4.

In talking with the woman of Samaria, Jesus said: said:

If thou knewest the gift of God . . . thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life.—John 4: 10-14.

In Revelation 22: 17 we read:

And the Spirit and the bride (church) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

A more liberal invitation can not be given. The Spirit and the bride (church) both say, Come. And he that heareth is to say, Come. And he that is athirst is to come. And whosoever will, is to take of the water of life freely. The way of salvation, therefore, is open. The invitation is given. It remains for man to accept, or to neglect this great salvation.

We should mark well the testimony of God's prophets, for they are sent to instruct us in the way of life. The Psalmist says:

Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.—Psalm 37: 37-40.

Again, he breaks forth into song, and says:

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders and beauty among all people. . . . Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. . . . For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.—Psalm 96.

Again he says, "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116: 12). He answers his question:

I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints.—Psalm 116: 13-15.

The righteous man can say with Isaiah:

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.—Isaiah 61: 10.

C. H. PORTER.

## Of General Interest

### THE HISTORY WE WANT TO READ.

Peace is the child of war. The present generation is enjoying, throughout the most highly civilized portion of the earth, a period of quiet and peace such as is perhaps unprecedented in the history of the world. Not that all war has ceased—a look at the newspapers is enough to convince us of the contrary—but such wars as have been waged within the last forty years or so have not—in the Western World at least—drawn flame and sword through our very hearths and homes, have not even disturbed industrial and mercantile pursuits in any very distressing measure: The arts of peace have continued comparatively undisturbed.

Thus a generation has sprung up for whom war and military pursuits are of academic rather than of vital interest. But the writing and teaching of history has lagged behind the general spirit of our time. The scholastic historian is often still content to recount for us the catastrophes and intrigues which convulsed the nations in their struggle for light and life. For the truly essential factors of human life—industry, commerce, economic conditions, science and art—these “historians” have at most a passing reference here and there. But, it may be urged, such topics are reserved for specialists, for works on the history of industry, art, science, and so forth. The retort is: Then the history of wars belongs to the specialist in military science. Surely *his* field is more remote from general interests, at the present day, than that of the manufacturer and merchant. If, therefore, the general history written and taught for the benefit of the general public, is to borrow (as it must) from special fields, surely it is more natural that it should select chapters from the history of science, art, and political economy, than from the records of war.

We may compare the wars through which a nation passes in the course of its evolution, to the sicknesses with which an individual battles on his way through life. What would we say of the author who should write the biography of some great man, and content himself with an account of his struggles with the measles, croup, and other ailments which he successfully encountered, until at last the grim enemy won his accustomed victory? Such an account might indeed be of interest to a specialist—to the medical practitioner. To any other person it would appear nauseating. But this is precisely what the average historian does in relating the life history of nations. One would almost think that war was the chief end of human existence.

And there are so many things which we, the reading public in the twentieth century, would like to

know from the historian. When did men begin to mine coal? When and how did money come into general use? How much gold has been in circulation in the several civilized countries of the past, and how have the figures changed, and what are they now? To-day the population of the United States is about ninety-one million souls, that of Germany sixty-five millions, of the British Isles forty-five millions, of France thirty-nine millions. But how did they stand relatively ten, twenty, thirty years ago? Who would say that this is a matter of indifference to the nations concerned?

But above all, let not history be a mere narrative, a collection of pretty stories and romantic adventures—though romance has its place in history—but let us have a sober account of the history of mankind, which is nothing more nor less than a natural phenomenon. Let not history be presented as a series of casually disconnected events, determined by the caprice of favored individuals, but as an orderly sequence of steps in a process of evolution governed by the inexorable laws of nature.—*Scientific American, August 16, 1913.*

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## The Staff

EDITED BY AUDENTIA ANDERSON.

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### Musical Notes.

BY ALBERT N. HOXIE, JR.

"What a few singers this world would have the joy of listening to if God saw fit to deprive them of the talent they naturally possess because sufficient tribute has not been paid to him who bestows all gifts. I know many consecrated souls who would sacrifice much to have the gift of song just for the privilege of rendering this pleasant service unto God. Perhaps in the next era of existence they who have not rendered tribute will find themselves deprived of the privilege of joining with the angelic hosts of singers who continually chant his praises. Use your gifts in the service of God, and you will touch the hidden spring that will usher you into the palace of happiness, within the walls of which the joy of living is found."—Der Spielmann.

One Sunday afternoon in a musical town in the State of Iowa, I listened to a young man sing the solo part of a big oratorio. His splendid efforts thrilled the audience, and he was referred to often as one of the coming singers. I had the pleasure of meeting him some time after the concert, and I was surprised to learn that his original ambition was to become a great pianist. He worked so hard that his fingers became partially paralyzed, and his hopes of attaining to the rank of the artist were despaired of. He started to study vocal, not because he had a good voice, but for the mere sake of having a knowledge of the art of singing in order to teach, music being his one ambition. With study and application his voice developed beyond his fondest expectations, and to-day he has a splendid position in a well-known college and is a soloist of enviable reputation. There are many who surpass us in life who would be virtuosos—great leaders—wonderful performers—if through study and application they would fan the little flame of genius into a living fire. Have you not some talent stored away that you have not dug deep enough to find; and is it not time to look around a bit and get busy in its development? It's hard work, but the recompense is sure.

Announcement of the publication of our yearly outline of study will be found in this issue of the staff. I would appreciate an early response from every choir and chorister in the country. In addition to the book of anthems we are to produce at General Conference the oratorio, "The Holy City," by Gaul, universally known and sung everywhere by choirs and chorus organizations. Choirs of sufficient size to take up the study of this oratorio can obtain copies of same from the writer at fifty cents each, a rate far cheaper than that allowed by any music house in the country, and procurable only at this price because I have contracted for a large quantity, in anticipation of a general demand.

### Philadelphia Choir.

The Philadelphia choir claims ownership of the general chorister, and, as is eminently fitting, intends to assume its proper place as the leading local choir of the church. We have been unselfishly sharing our chorister with the rest of the church, but his return to Philadelphia, July 20, marks an era in our choir history; since that time we have been having music that has carried everything before it, and has brought to the choir repeated and well-earned commendation.

All the singers have been interested in the work and have been organized into an earnest, loyal band of tireless workers, always ready to answer to the call of their leaders, and do something for the cause.

At least three definite results are manifested as an out-

growth of this spirit: On the one hand the pastor has repeatedly told us of the inspiration he and many others received from the singing; on the other, it has served to increase the attendance and the interest of the Saints and their neighbors; and, finally, it has brought an inexpressible amount of pleasure and interest to those in the choir. The Lord has been with us in the work here. We thank him for the fruit our effort has borne, and for the opportunity he has given us to make the effort for him.

From Philadelphia the enthusiasm has spread throughout the district, and the general chorister is now contemplating the formation of a district choir. On the Saturday preceding Labor Day, after incessant toil and rehearsal, for the chorister is an insistent taskmaster, the choir, forty strong, traveled to the district convention at Ells Mills, where they were joined by the local singers and those from Brooklyn. Then ensued a three-day song feast that stands vividly forth as the great feature of the convention, and that notwithstanding the splendid convention session of institute work and preaching services.

As a result of the success achieved there, arrangements have been made to rehearse the several local choirs and then to mass them at the different locals for a general musical convention and service of song.

And so, for us here, the last three months have been a round of work and joy—the joy of service, a joy that more than recompenses us for the work incurred. Every rehearsal has brought an added pleasure. The choir still remembers the rehearsal on board the *Sunrise*, a forty-seven foot auxiliary sloop, and how they steamed down the Delaware through that beautiful, calm, moonlit night, with the message of peace, contentment and joy. The choir still recalls with joy the rehearsal at the newly opened home of the chorister, the most enjoyable, pleasurable rehearsal imaginable. And, best of all, back of it all, the choir remembers the purpose of it all, the good it can accomplish in the work of Christ, the pleasure these songs may bring to others; and they make an extra effort for the cause.

And so we are going to continue our effort, for we claim ownership of the general chorister, and are going to work for our proper place among the choirs of the church.

HERMAN N. SCHWARTZ.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Our Dress.

VANSCOY, SASKATCHEWAN, August 14, 1913.

*Dear Sisters of the Church:* I have read with increasing interest the articles on dress, but I feel as if any appeal from the women of our church to any of the societies of the world would not be met with approval, as we are not popular enough for that. I believe our only hope of bettering conditions among our own church members is in calling their attention more and more to the word of God.

If we who "are called to be saints" can not bring ourselves to apply the law of Christ in our manner and method of dress, how can we expect nonmembers to care about it? This is a matter that has been sadly neglected by our people, simply because we dreaded to make ourselves noticeably different from the prevailing styles. Some of us have said, "Oh, the Lord does not care how we dress, if only we are not proud in our hearts." Some say, "Oh, the Lord does not want us to attract attention by dressing differently from others." Or, "We must not dress too plainly. You know we are allowed to adorn our clothing if it is the work of our own hands."

So we appoint experts at embroidery, or lace making, or other forms of ornamentation, to teach our girls, so they may adorn their own clothing by the work of their own hands. All this looks nice, and therein we find plenty of excuses. Then the sister who has no time or inclination for such work says, "I must be in style as well as the rest." So she searches the catalogues or the bargain counters and find such beautiful waists with allover open embroidery work, so reasonable in price, so much open work, too, that it is scarcely a covering but serves well to show the colored ribbon ties underneath.

The searcher finds, too, any amount of beautifully ornamented lingerie, lace, insertion, embroidery, tucks, ruffles, fluting, etc., and all so cheap that it would never pay one to make it with her own hands. Besides, if she works and earns the money to buy it, is not that the work of her own hands? So reasoning, the command, "Let all thy garments be plain," is lost sight of entirely and only the latter clause, "and their beauty the beauty of the work of thine own hands," is remembered.

So we buy or make the nice, beautiful things and learn to love the things of the world so much that we become the slaves of fashion and think we must dress as others do, no matter how absurd the style.

It is my belief that the Woman's Auxiliary should take up this matter, as it applies mostly to women. The men do come nearer the law in plain dressing, for that is the style; and our missionaries usually avoid the subject for fear of offending the sisters or from a feeling that the subject is beneath their notice.

The older women who have made a study of this subject in the past are not so easily influenced by the foolish styles. The girls say, "Oh, they are only old folks. We don't want to dress as they do." But if all of us, in the past, had studied this question from the standpoint of God's word, and had trained our children to care more for his word than for the style, we would not now be so troubled over the influence of the extreme styles of dress now prevalent.

If the Saints are ever to become the salt of the earth or a light to the world, it will be by a strict adherence to the word of God. The Lord has said to this generation: "And again thou shalt not be proud in thy heart; let thy garments be plain, and their beauty the beauty of the work of thine own hands." He does not say there shall be much beauty, but, "Let the beauty be the beauty of the work of thine own hands," and, "Let all thy garments be plain."

There must be some connection between pride and dress or both would not be included in one sentence. If there be no pride in our hearts we will wish to do as God commands. We all have a love for the beautiful, and I have often wished it were right to adorn our garments; but if clothes that are adorned with unnecessary trimming are plain, then surely garments made without any adornment are plain, too, and I fail to see why God should give a commandment that we could not break.

I heard one sister say, "I don't see anything wrong in trimming our hats with a plain plume, or plain flowers, or a lot of plain ribbon." By the same reasoning there could be nothing wrong in trimming any of our clothes with plain embroidery, or lace, or silk braid, or any other ornamentation.

How is it, sisters? Does the command to dress plainly mean anything at all? If so, what does it mean? Is there any danger of our breaking that command? If so, where is the danger? In what way can we break it? Does it call for a sacrifice on our part, that we may prevent pride from making inroads in our midst? If so, where is the sacrifice?

It looks to me as if teachers should be appointed to teach

our girls to do their own sewing, but teach them to "let all their garments be plain." As our advisory board says, "We do not wish to make a sweeping denouncement of the present styles of dress," for many of the styles are plain, neat, economical and commendable; but does our love for God and his requirements lead us to choose these or do we search for the things that are plain but prettier in our eyes?

Where is the sacrifice we are willing to make in accordance with God's word and thus save a little (perhaps much) to help tide over the financial crisis confronting the church, and the whole world for that matter? How many times we are warned in God's word against pride! How many times does the Book of Mormon record that when the people began to depart from the Lord, they were lifted up in the pride of their hearts unto the wearing of silks and fine apparel! Shall it ever be so said of us?

In the second book of Nephi, chapter twelve, speaking of our own day, we read: "Because of pride . . . their churches have become corrupted; and their churches are lifted up; because of pride they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor because of their fine clothing;" etc. Shall we rob the poor (it may be the families of missionaries or others) because it takes every cent we can possibly spare to dress ourselves, and then we can not dress as we would wish to, and there is nothing left for the church?

Some will say, "Oh, she is only an old woman. You could not expect anything else of her." But, dear sisters, I am referring you to the word of the Lord, and I can bear my testimony to the truth that a belief in plain dressing has been a blessing to me in my younger days; for it kept me from pride and helped me over many a hard place in life, when, with a large family and all the work to do myself, I was able to do the necessary work and find some time to read the church literature while I rested. Otherwise, all my spare time might have been employed in the work of ornamentation; for I loved that kind of work, but gave it up because the Lord said, "Let all thy garments be plain."

EMMA L. ANDERSON.

*Vice President of the Saskatchewan Auxiliary.*

### Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN OCTOBER.

For our Sunday schools, Zion's Religio, and all the auxiliary departments of the church; also for the Prayer Union, that each may help to bring about the exalted condition of purity and righteousness that God demands and expects of his people—the oneness in heart and purpose for which Christ prayed.

REQUESTS FOR PRAYERS.

ERIE BEACH, October 3, 1913.

*To the Prayer Union:* We are writing to ask all the Saints who will to fast on Sunday, October 12, for my wife, Mrs. Daisy Wood, who is in the hospital for the insane at London. She is out of her mind and needs help.

Your brother,

BENJAMIN H. WOOD.

BLenheim, ONTARIO, R. F. D. 3.

OLTON, TEXAS, September 30, 1913.

*Dear Sister in Christ:* I ask the Prayer Union to intercede for a very dear friend, that the Lord may heal her of what she fears is a cancer on her back.

She is the mother of eight children, and her desire is that the good Lord may spare her life to raise her children. She is a strong believer in divine healing, although not a member of our church. She has taken up treatment from Brother

Joseph Luff, and also desires the Prayer Union to ask our heavenly Father, in his infinite mercy, to heal her and make her whole. Yet she says, his will and not hers, be done.

Her name is Mertly Daugherty. May God grant this dear woman's prayer is my wish. Yours in the one faith,

EMMA SCHREIER.

SMEED TERRACE, BAYSWATER, WESTERN AUSTRALIA,

August 23, 1913.

*Dear Sister Salyards:* Reading in the church papers that the Prayer Union has been organized again, we humbly ask that our daughter, aged ten years, who is sorely afflicted with epileptic fits, may be remembered before the throne of grace, that it may be God's will to restore her to health, both of body and mind, as the continued affliction is beginning to affect her mentally.

From time to time the brethren have fasted and prayed in her behalf, but she only received temporary relief. Praying that it may be the Lord's will to grant the blessing,

Yours in bonds,

E. ROBINSON.

HAZAEI, OHIO, September 28, 1913.

*Dear Sisters of the Prayer Union:* Please unite in prayer for my daughter, Carrie E. Henthorn, of Sistersville, West Virginia, that the Lord may deliver her from her sorely tried and afflicted condition.

Your sister,

MARY ANDERSON.

RUSHVILLE, ILLINOIS.

Will the Prayer Union please remember in prayer Metta Morrell, for she is very sick with fever and rheumatism. There are no elders here whom we can get to administer to her, and it is her request that you remember her.

Pray for us all here; for we feel forsaken.

W. J. CURRY.

CARSON CITY, NEVADA, October 1, 1913.

*To the Prayer Union:* I write to ask for the prayers of all the Saints in behalf of my dear mother, Sister Annie Ridler, who is suffering with ulceration of the ear. I do pray that it may be the Lord's will to heal her and restore her to health.

This is the earnest prayer of her daughter,

511 MINNESOTA STREET.

LIZZIE TWADDLE.

We are touched by these sad appeals for sympathy and for our united supplication to Him who holds life and health in his hands to bestow as seemeth him good. May those who read be moved to respond to the call of the afflicted, and may our heavenly Father send his blessings gently down upon his needy children.

## Letter Department

MOUNTAINVILLE, MAINE, September, 1913.

*Editors Herald:* We are glad to be able to truthfully say that we are still in the faith; still actively engaged in the grand and glorious gospel work, and intend, with all the power of body and mind, to continue therein until the Father sees fit to call us hence.

To be sure, we meet many discouragements daily, plenty of trials and obstacles, which often seem impossible to overcome; but, as a Saint, we expect and look for such, and rejoice in the strength we gain when we have met and conquered them. I rejoice that there is an evil power or evil environment with which God's people must come in contact, for only in that way can we become strong and encouraged to continue in the warfare.

The branch at this place is still alive, and we are hopeful

for better results in the future than in the past. Last Sunday, our regular sacrament service, we noticed a better attendance and a better spirit manifested than for a long time. Every Saint in the house partook of the emblems. May we indeed heed the injunction to "come up higher," thus being in a condition where our dear Father can and will work with and through us for the upbuilding of his work and the accomplishing of his holy purposes in the earth.

Our district conference, held with the Little Deer Isle Saints, August 30 and 31, was a success in every way. There was a fair attendance and a fine spirit throughout the services. We had with us of the missionary force, Elders Paul M. Hanson, J. C. Foss, R. W. Farrell, and J. F. Sheehy. We were pleased to see Brother Foss again, after an absence of several years.

Ever praying for the welfare of God's people and the final triumph of Zion, I remain,

Your brother in the conflict,

WALLACE A. SMALL.

HARMON, OKLAHOMA.

*Editors Herald:* We have located near Harmon, Ellis County, Oklahoma, and would like to know if there are any Saints around here. We have just moved here and are not much acquainted. If any of the ministers who see this will call on us we would be very much pleased. I do not know whether there would be any opening for them to preach or not.

Your brother,

G. L. SWEET.

INDEPENDENCE, MISSOURI.

*Editors Herald:* Bishop R. May, of London, England, has submitted for the readers of the HERALD the following letter, showing the disposition of the Saints in that country touching the church debt, and the way they feel toward the work. It is certainly a good reflection of the Spirit of the Master in directing his children of the Manchester Branch.

E. L. KELLEY.

MANCHESTER, ENGLAND, September 16, 1913.

*Dear Brother May:* I herewith inclose a money order for thirty-five shillings, my family subscription toward helping clear off general church indebtedness. There are seven of us, myself, wife, and five children, at five shillings each, which of course amounts to thirty-five shillings. There is no collector appointed in our branch up to this time of writing, for the reason that the branch president was away last Sunday fulfilling his plan appointment. But he will be in his place on Sunday next, all being well, and will then appoint some one.

My reason for not waiting till the appointment of a collector was that having that amount by me it would be wise to get it placed in your possession at once; because not being a moneyed man something might happen between now and then (the appointment of a collector) to cause me to lay that money out in something else. A bird in the hand is worth two in the bush; and with me the church has always first turn.

I have always managed throughout my life to owe no man anything, so far as money is concerned. Anything my family or I are in need of, whether it be in the way of clothing or house furniture, or any other thing, has to stand over till I can pay the money down. I don't say this in the way of boasting; but since the appeal has been made from the church, I feel that I am in debt, for the church debt is my debt, and I hurry up to get out.

I have every confidence in the Bishopric and all in au-

thority, when they are doing that which is right, and believe in my heart that the Bishopric have done a wise thing in purchasing land, etc., before it got out of our reach. I am only sorry I can not help further. However, before the end of the year I will try and forward you another ten shillings to help in cases where some of the Saints are unable to pay the five shillings. We have many good people who are not able to pay their share; but God will bless them just the same when he knows how willingly and cheerfully they would subscribe, if able.

Hoping you and Sister May are well, I am,  
Yours in gospel bonds,

W. MADDOCK.

COUNCIL BLUFFS, IOWA, September 15, 1913.

*Editors Herald:* Reading a HERALD of recent date and seeing so much about the Lord blessing his children, and being reminded how much is in-store for men and women, more especially for those who have entered into covenant relationship with God, I was impressed anew with the fact that all these blessings are promised on conditions.

We find in Doctrine and Covenants 86 that we may receive bodily strength on the conditions laid down therein, and on no other condition is this promise made. Not only are we to receive blessings here, but we will have joy, yes, joy unspeakable, in this life and a far greater hope in the life to come by doing the things our allwise Creator would have us do.

But should we have in view as our prime object the reward at the end of the race? Or, should we not do good and obey because it is just and right that we should do so?

Having had some personal experience along these lines, I can speak from such. How can we as God's children live in violation of his laws and words of wisdom, "seeing he knows best," and then call for his servants, the elders, to lay their hands upon our heads, and ask God to remove what we have brought upon ourselves by not complying with his will and wishes?  
Your unworthy brother,

A. A. GAYLORD.

PARIS, TEXAS, September 15, 1913.

*Editors Herald:* It is with love and best wishes and a hope that all may share in the triumphs of Zion that I write these lines. Though the night is long and dreary and our trials in life are many, we never waver in the hope we have for Zion. The millennial day soon shall dawn, and if faithful to the covenant we have made, our trials and troubles shall be turned into joy and gladness. One sorrow now will be a thousand joys then, and the face now wet with tears and grief, or expressionless in death, shall then bloom with peace and life for ever.

Oh, dear Saints, let each of us prepare for that great day. Let us place ourselves on the altar, that the Lord may use us, that he may hasten the day of our triumph. Let our dress and pride be turned into fasting and prayer. Let us offer unto the Lord an offering in righteousness. Let us send up our petitions, let our voices be heard at our own family altars. Let us be found often in secret chambers. The Lord has said that he could not look on sin with the least degree of allowance; he has also said, Let your garments be plain. How sad, then, if sin and pride are found in our homes.

There is a great work for all. The time is short and the victory not yet won. That we may be glad in that great day when there will be rewards for only the faithful, let us one and all cease not to hold up each other's hands, both day and night, with fasting and prayer, till the battle is fought and the victory won. We have too much invested in this great

latter-day work to let it suffer loss. We hope for eternal life, which the wealth of this world can not purchase. Then let us all be valiant soldiers in the army of the Lord.

This is my prayer in Jesus' name.

Your brother,  
G. M. COX.

COLDWATER, MICHIGAN, September 16, 1913.

*Editors Herald:* I wish to state that the Methodist Episcopal pastor preached a special sermon one week ago Sunday (September 7), based on the "Ananias and Sapphira" text in Acts of the Apostles, and in discoursing he followed it out very accurately. We learned he excoriated the church in such endearing terms as "deception," "fraud," "hypocrites," etc., etc., thus partaking freely of the spirit imbibed by the illustrious characters of his text. The Methodist Episcopalists are agitated because of the loss of some members.

Last Sunday, the city paper for Saturday contained announcements from the Presbyterian source. The theme for the men's class in Sunday school was, "The Mormon menace"; special paper by the pastor, Reverend Donald McCluer, "Joseph Smith, and the Book of Mormon." We had appointments at both dates, and failed to learn of the mysteries. This we know, the war is on. Joseph the Martyr, is a much alive man. "The heathen (Gentiles) rage, and the people imagine a vain thing."

Menace? Yes, we told the people so-called "Mormonism" was a "menace" to nothing but sin,—priestcraft, false doctrine, creedology, and superstition, and when Satan's slaves are to be liberated, his kingdom is moved, and he seeks to bind the "veil," which Enoch saw in his Majesty's possession, the closer over the faces of those to be emancipated from his slavery. But the Lord is working and other fish are nibbling at the bait.

Hopefully yours,  
S. W. L. SCOTT.

WAYNE, NEBRASKA, September 16, 1913.

*Editors Herald:* I thank the HERALD for the kindness in publishing my request for prayer. I will say that I am not without blessing. My health is somewhat improved, and I am still receiving much comfort through the good and Holy Spirit. I have seen in a vision that which causes me to rejoice. I still need prayers.

I appreciate what the Saints have always tried to do for me in the way of sympathy and help. I feel that I have always been encouraged much more than I have been of encouragement to others. I am thankful and do hope the time may come when I can help and lend encouragement equal to what I have received. God fully knows my circumstances and conditions. I do not feel that I am or ever have been fully perfect. I pray that of all the blessings our God gives, he will give us wisdom to see and strength to overcome.

Your brother in the one faith,  
GEORGE ELSON.

HASTINGS, OKLAHOMA, September 17, 1913.

*Editors Herald:* We are the only Saints in this part of the country so far as we know, my stepfather and myself. We hope and pray for an elder to come this way. It has been several years since I heard a sermon, only as I read them in the HERALD. I enjoy reading the HERALD, as my poor old mother did before she died.

I am writing this to ask Brother E. A. Erwin to come and preach her funeral. She wanted him to preach it, so I thought the surest plan to get him was to write to him through the HERALD. My mother was Mrs. H. F. Bussell. E. A. Erwin may write us to the address given and come to Temple, Okla-

homa. We will meet him and care for him as long as he can stay. We would like for him to come by October 15.

We ask all the Saints to pray for us.

Your sister,

ROUTE 3.

MAGGIE BENNETT.

ROCKFORD, ILLINOIS, September 22, 1913.

*Editors Herald:* Have just finished on Sunday another eight-day meeting here, held at private houses.

There is no branch here as yet, but there are now about one dozen members and one dozen "leaners." We organized a Sunday school yesterday with at least twenty-four members. We feel sure that the school will be a success and that in the Lord's due time the "leaners" will all be members, and a branch organized here.

We have had quite a lot of opposition from the pastor of the State Street United Evangelical Church. The editor of the *Register Gazette* has been very good and has published our articles, as well as those of the Reverend Hershey.

Brother J. F. Curtis was with us two nights last week, and gave us two good stirring sermons. Brother J. A. Daer was with me most of the week, and assisted much.

I am feeling good in the work, and have no reason to be discouraged.

Hopefully, trusting ever,

JASPER O. DUTTON.

HOUSTON, TEXAS, September 26, 1913.

*Editors Herald:* In a former letter I stated that we needed an elder to locate here that we might be organized into a branch. Elder N. L. Starks, of Stowell, Texas, saw my letter in the *HERALD*, and after some weeks of meditation concluded to move here and see if he could be of some service to the Master in helping to build up the work here in Houston.

Brother George Leigh and family also moved here to be with the Saints. Brother Leigh is a teacher, and it looks as if God directed both of these brothers to come here.

Brother W. M. Aylor came here about two weeks ago and remained with us over two Sundays. While here he organized us into a branch, with the following officers: N. L. Starks, president; T. J. Jett, priest; George Leigh, teacher; Sheldon Armstrong, deacon and clerk. In harmony with the Spirit, Brethren Jett and Armstrong were ordained to their respective offices, and thus the branch was fully organized, with twenty-nine resident members. A Brother Smith was baptized on the following Sunday, making thirty members.

Brother Smith is the father of Sister Zita Jett, and we believe his declining years will be spent in doing all he can in God's service.

We have Sunday school at 10 o'clock, preaching at 11, and again in the evening, also prayer service on Wednesday evening, at 110 East Ninth Street, Houston Heights. Brother Stark's address is 537 West Nineteenth Street, Houston Heights.

At our district conference, which convened with the Texas Central Branch, July 12, a district Sunday school association was organized, to be known as the Texas Central District Sunday School Association. The officers elected are F. C. Gough, superintendent; A. M. Nunley, assistant superintendent; Sheldon Armstrong, secretary and treasurer; Sister Frances Sherrill, home department superintendent; and Sister Lizzie Mitchell, librarian.

These minutes should have appeared with the conference minutes, but for some reason the conference minutes did not appear in the *HERALD* and thus the delay.

Your brother in Christ,

SHELDON ARMSTRONG.

## News from Missions

### Hawaii.

After an absence of over five months I returned here by the *Sierra* from San Francisco on Monday, September 15. I assumed my business and church duties forthwith, and have been kept busy, as you may realize.

I am pleased to report the church work to be in good condition. Elders McConley and Barrett, with the help of some of the local officers, have kept things moving during my absence. The Honolulu Branch lost two members by death while I was away. There have recently been some baptisms which we expect to be followed by others now interested. So progress is being made.

Yesterday, Sunday, the first Sunday school convention of the Reorganized Church in this mission was held in Honolulu. The convention was a great success, and our Sunday school workers are much encouraged over the prospects. The exercises, which were taken part in by American, Hawaiian, Japanese, and Chinese children, were in charge of Brother R. H. Harbottle, the district superintendent.

I feel that I have been benefited both spiritually and physically by my long stay on the mainland. I remember with pleasure my meeting with the Saints in Washington, District of Columbia, Stirling, Virginia, Brooklyn, Boston, Independence, Missouri, Garden Grove, California, San Jose, San Francisco, and Oakland. As soon as I possibly can I shall fulfill the promises made to some to write them personally, but for the present I trust the assurance I now give them through the medium of the *HERALD* that I am not forgetting them will suffice.

In gospel bonds,

G. J. WALLER.

SEPTEMBER 22, 1913.

### Far West District.

I feel very grateful to our heavenly Father for his long-suffering and love manifested to me. It is surprising how patient and considerate he is toward his unfaithful children. If it were not for the consideration he has for the welfare of his work and people some of us would receive but little inspiration in our work. I, for one, want to grow better, for there is much room for growth in my case, (as with the most of others, I suppose).

Some fields are much easier worked in a missionary way than others. That being the case, we can not very well judge the success of individuals by the reports made on paper. But this we do know, it is very encouraging to read of the success being had in the different fields. We have labored as we could this year, with whatever success or failure time will more perfectly reveal. Have baptized ten so far, with bright prospects for missionary work in the future. I think this fall and winter we can do some preaching in new places.

About the 17th of this month I was called to Kingston to preach the sermon before laying the body of our aged Brother Andrew J. Seeley to rest in the grave. They preferred the "Jots man," to do this work, he, like Brother Seeley, being an aged soldier, not only in the Lord's work but also in his country's service, and a long time special friend of the family; but they could not get him, he being on the firing line, too far away. So I fell into the niche, not to take his place, for I could not possibly do that, but to do the best I could, which I did.

Brother Seeley was seventy-eight years, six months, and six days old. He was in the church for over forty years, a monument of patience and faithfulness, without an enemy, so far as I know. He was highly respected and honored.

He had been ill since March, quitting his workshop at that time, where he had been employed continuously for years, as a wagon maker. He had a cancer on his right hand. He brought his tools home last March, and from that time he steadily failed until death relieved him of his suffering, on September 16.

His dear wife told me that everybody had been so good to them that she wanted me to write something about it, and to make it strong, so you will understand her appreciation. May God bless, cheer and comfort her the rest of her days on earth.

I have now been five years in Far West District. My associations with the Saints in this district have been very pleasant, in the main. I have formed attachments that will be hard to break away from; but that is the lot of the missionary.

May the Lord bless all the followers of the cross, everywhere. With well-wishes to all, I am,

Your brother,

E. L. HENSON.

HARDIN, MISSOURI, September 26, 1913.

## News from Branches

### Los Angeles, California.

Patrick Miguel, the lineal chief of the Yuma Tribe of Indians, was baptized at the church in Los Angeles, Sunday, September 21, by V. M. Goodrich and confirmed the same evening by V. M. Goodrich, Frederick Adam, and R. T. Cooper. The confirmation was quite lengthy, and very comforting and encouraging. Among other things it was said that, if faithful, he should be richly blessed in visions and dreams, and have evidences of the work and its truthfulness and be able to say, "I know it is true"; that he would be called to do a work and be a chosen instrument in the hand of the Lord to minister unto his own people and to others; he should become a polished shaft.

After the confirmation he was presented with an Inspired Translation of the Bible, a Book of Mormon, and Doctrine and Covenants, all in morocco binding, the Religio of the Southern California District being the donor, the presentation being made by Religio District President R. T. Cooper, especial stress being laid on the "plain and precious things" omitted from the King James translation, supplied in the Inspired Version and the covenants to his father, the Book of Mormon. The whole service was very impressive and accompanied by a marked degree of the Holy Spirit.

On the following Tuesday Brother Miguel quite unexpectedly came to Brother Goodrich to relate a vision received on Sunday night, saying that the one thing that had troubled him and over which he had prayed for light was to know about the Inspired Translation. He now feels assured on that point. The vision, in his own hand, follows:

"Up to the time and even after I was baptized I doubted and was greatly troubled over the Inspired Translation of the Bible. However, I trusted that the Lord would show me everything, as I had always trusted him. On the night following my baptism and confirmation I went to bed rather early, contrary to my habit, and it was not long till I went to sleep.

"I saw before me in my dream the Inspired Translation which was presented to me by Brother R. T. Cooper that evening. I saw also alongside of the Inspired Bible (King James) as it is. I saw a hand turning over the leaves of the two books and heard a voice say that the Inspired Book

is correct. The hand, or a finger, pointed out certain places in the Bible where certain passages had been left out; the finger also pointed out to me in the Inspired where those passages left out in the Bible had been supplied. I woke up three times during the night, but each time I went back to sleep the same dream appeared to me. When I woke up the fourth and last time it was daylight.

(Signed), "PATRICK MIGUEL, Los Angeles, California.

"SEPTEMBER 22, 1913." R. T. COOPER, *Correspondent.*

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN MISSOURI**—Conference and reunion convened with the Ava Branch, August 22, continuing ten days. J. T. Davis, J. F. Cunningham, Ammon White, and G. A. Davis presided. Ministry reporting: J. T. Davis, J. F. Cunningham, J. W. Quinly, C. T. Barr, Benjamin Pearson, T. J. Simpson, G. A. Davis, Fred Moser, jr., G. W. Anderson, H. V. Braun, L. M. McFadden, Grant Burgin, J. W. Dubose, F. E. Yale, J. B. Scott, Brother Edwards. Branches reporting: Springfield 210, gain 10; Beaver 107, gain 16; Ava 103, corrected 98, gain 8; West Plains 57, gain 4; Thayer 39, gain 3; Grove Springs 51, gain 3; Woodside 50, loss 1. J. A. Miller and Glen Seley, of Ava Branch, were ordained priest and teacher respectively. C. H. Smith and W. R. Norris, of Woodside Branch, were ordained priest and teacher respectively. Piedmont Branch was disorganized. Organization of branches at Carter and Mills Spring were approved, matter being referred to district president and J. T. Davis, with instructions to organize. Benjamin Pearson reported as treasurer: Receipts since March, \$5; expenses, \$4.03. As Bishop's agent: Receipts, April to August 23, \$149.44; expenditures, \$126.06. Brother Pearson having resigned, G. A. Davis, of Thayer, Missouri, was recommended for bishop's agent. He chose as sub-agents, J. T. Davis, J. F. Cunningham, and J. W. Quinly, which selections were ratified. District officers were sustained. Vote of thanks was extended retiring bishop's agent. Conference adjourned to meet in March, 1914, at Dagonia, Missouri.

**SOUTHERN WISCONSIN**—District convened at Madison, Wisconsin, September 27, E. J. Goodenough in charge. Branches reporting: Madison, Janesville, Buckwheat Ridge, Wheatville, Beloit. Bishop's agent reported; Receipts \$193.76; disbursements \$113. Treasurer reported: Total receipts \$16.75; disbursements \$7.25. Ordination of Arthur Davenport of Wheatville Branch to office of elder was approved. Officers elected: President, E. J. Goodenough; vice president, E. A. Townsend; secretary, Miss Virgie Flint; librarian, Roy Farber. Delegates chosen to General Conference were: E. J. Goodenough, L. O. Wildermuth, A. E. Gratz, B. C. Flint, E. A. Townsend. Virgie Mae Flint, secretary.

### Pastoral.

#### FIRST SEVENTY.

*To the First Seventy; Brethren in Christ:* In counsel together this, the twenty-fourth day of September, 1913, we concluded it advisable to send this epistle to you, without assuming that you had not taken thought along the same lines, but to stir up your pure minds by way of remembrance.

Your calling indicates active and continuous labor in the ministry. It calls from your family, as well as from yourself, a peculiar sacrifice which none can make except by a living faith. 'Tis true that we have met with discouragements by reason of our families not being properly cared for, although in a few instances it has been caused by our brethren of the ministry and their families not being willing to make the sacrifice necessary to live within the provisions made. This has come about for various reasons, all of which it may be necessary for us to correct or to render assistance in correcting, as individuals, as families, and as a quorum; and while doing our part we should let our moderation be known to all.

It is very easy, it seems, to see wherein others have been or are at fault, and we seem to further see that if we were in their position how much better we could do than they are doing. We are assured that the most effective way that the correction of past mistakes may be made is for every man to learn his duty, and to stand in his own office and calling.

Those who have been called to and have taken upon themselves the office of seventy should, so far as health and the conditions of their families will permit, place themselves subject to the requirements of their office; and if it becomes necessary to adjust home conditions, to do so as speedily as possible, so that no failure of the church fulfilling its purpose can be legitimately laid at our doors. Place your families in such a position that they can enjoy church, social, and educational privileges at a minimum cost, and then when placing your name for appointment give information of your needs and just wants, taking your family into your counsel in making your conclusions, and then they will be more willing to be subject to the sacrifice necessary to live within the specified amount.

By standing as a unit in our sacrifices and faithfulness to duty we can more consistently and effectively suggest and assist in outlining the policies that will encourage others to more fully carry out the law of God by which more laborers may be sent into the vineyard and the nations warned; and the families of all may be cared for within the purview of their "just wants" without the necessity of political enforcement of a changed condition. Thus may we prove to the whole world that the gospel has in it all that is necessary, when properly executed in the spirit of love, to redeem from the bondage of sin and Satan, and to bring about a condition by which all will understand how to utilize that which they have as God would have them, not by force, but by reason of the enjoyment that is had by so doing.

The voluntary contributions that come into our possession to satisfy legitimate needs should be used only as would assist in the building up the kingdom of God and to more fully establish his righteousness. In our expenditures we should be ensamples of how that for which we must give account to God should be used.

Your department should always be as "men of God," whether in public or in private, whether at home or abroad. Minimize your desires to legitimate necessities, and eat such things as are set before you in a manner to show you are appreciative of kindness shown. Do not make any unnecessary burden to those whose hospitality you may share.

Do not try to assume pulpit airs, neither be careless of the earnestness and devotion that should be shown in preaching the word. Put self in the background, and ever, in all you say and do, bear witness of the Christ, whose witnesses we are.

Information that any of you can give us for the good of the quorum or any member of it we will receive with gladness, and any assistance we can render any of you we are ready at all times to do, so far as we have ability. We have considered with sympathy and prayerfulness the trials that come to our notice, and we are made glad to know of your deliverance therefrom. Be patient, brethren, and cheerful in your warfare, and gather lessons from all these trying experiences that will better fit you for your peculiar responsibilities; and no matter how great the trial or how dark the day, do not, we beseech of you, do not give up and lay down your spiritual weapons. To yield to these conditions is to acknowledge our own weakness and lack of faith in the grace and strength of God being sufficient for our day; and, besides, this act of yielding would please Satan too well. It is he who endures unto the end that will be saved. Our sincere prayer is that none may fail, but that all may prove the power of God unto salvation.

We greatly need your support and prayers that we may render to the quorum and to each member of it the official and brotherly service that we should.

Your brethren in hope,  
 JAMES MCKIERNAN, *President.*  
 J. F. MINUN, *Secretary.*

FARMINGTON, IOWA, September 24, 1913.

### Convention Notice.

Pittsburg Sunday school will meet in church at Fayette City, Pennsylvania, October 24, at 7.30 p. m. Sister G. I. Griffiths will take the leading part in the convention. The sessions will be devoted to institute and educational work. During the Sunday school hour on Sunday some very interesting special features will be given. Samuel A. Martin, secretary.

Eastern Michigan Sunday school and Religio will meet at Detroit in Saints' church, Fourth Avenue, near Holden, October 24. Prayer service at 9 a. m., followed by business and

institute sessions. Send credentials to me by October 21. Cora M. Anderson, Saint Clair, Michigan.

### First Presidency.

#### NOTICE OF TRANSFER.

Notice is hereby given of the transfer of Elder W. E. Peak from Idaho to the Nodaway District, in which the missionaries in charge concur.

FREDERICK M. SMITH, *Secretary Presidency.*  
 INDEPENDENCE, MISSOURI, October 1, 1913.

### Quorum Notices.

#### SEVENTH QUORUM OF TEACHERS.

Seventh Quorum of Teachers will meet October 26, at the conference at Detroit. There are two counselors to be chosen. W. C. Gault, president; W. G. Campbell, secretary.

### Died.

MORGAN.—At Hite-man, Iowa, September 15, 1913, Brother John Lewis Morgan. Born February 14, 1869, at Brookfield, Ohio; baptized at Bevier, Missouri, May 6, 1879; married Nellie Jones, January 10, 1891; ordained priest in 1899. He leaves wife, five daughters, two sons, other relatives and friends, three children preceded him. Brother Morgan was highly gifted as a composer of vocal and instrumental music. Music of hymns 337 and 347, Saints' Hymnal, indicates the quality of his talent. He wrote other valuable numbers, some of which it is hoped may be available for church use. He was widely known and highly esteemed. Services in Saints' church, Hite-man, Iowa, P. P. Batten in charge; sermon by R. S. Salyards.

BULLARD.—Walter Henry Bullard, son of Brother and Sister W. D. Bullard, was born at Persia, Iowa, December 4, 1877, died at Independence, Missouri, September 26, 1913, after an affliction of several years with tuberculosis. He was baptized by W. E. Peak, June 11, 1887. He married Edith Barto, at Independence, Missouri, September 21, 1905. He is survived by companion, mother, father, brother, and two sisters. Sermon by J. W. Luff, interment in Mound Grove Cemetery.

DUNCAN.—Etta May Duncan was born in Wayne County, Iowa, November 3, 1884; died at Spring Valley, Iowa, October 1, 1913. She united with the church January 16, 1898, died firm in the faith. The funeral was held in Elm Chapel, four miles west of Lineville, Iowa, sermon by M. M. Turpen, to a large congregation of neighbors and friends.

BULLARD.—Jonathan Bullard was born November 7, 1828, at Plum Hollow, Canada; died September 6, 1913, at the home of his son James near Persia, Iowa, after an illness of three weeks. He married Annie Maria Landon, September 17, 1849. They came to Illinois in the same year; in 1858 they moved to Decatur County, Iowa, then to Council Bluffs, in 1862. In the spring of 1868 they came to Shelby County, where he resided until death. To this union were born nine children, five having preceded him. His wife died January 22, 1899. He married Mrs. Elizabeth Ann Niblock in October, 1902. She died May 6, 1908. He united with the Reorganized Church in 1862, was ordained a priest in 1864. He was a faithful and consistent member to the end. He leaves to mourn two brothers, four children, William D., of Independence, Missouri, James H., of Persia, Iowa, Elethe E. Morrow, of Kewanee, Illinois, Sophronia M. Pelton, of Dighton, Kansas. There also survive him twenty-eight grandchildren, nine great-grandchildren, many other relatives and a large circle of friends. Funeral services September 8, 1913, at the Leland's Grove Schoolhouse, in charge of Fred Hansen, sermon by Robert Chambers, of Magnolia, Iowa. Interment in Cass Township Cemetery.

WOODFORD.—Charles Harley Woodford was born in Rushville, Indiana, December 8, 1852. He resided at different times in Watertown, Ohio, Monrovia, Kansas, Waterville, Kansas, and Greenleaf, Kansas. From Greenleaf he moved to Washington, Kansas, where he filled the office of probate judge for three successive terms. He became a member of the church at Washington, under the hands of W. S. Pender, March 27, 1881. He married Bertha V. Allen March 27, 1881. To them was born one son, Leroy, who sur-

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vives him. On June 27, 1888, married Clara Mary Hawkins. To them were born four children, three of whom survive him. He died from a paralytic stroke at Portland, Oregon, September 10, 1913.

**Book Notes.**

Written English, by John Erskine, associate professor of English in Columbia University, and Helen Erskine, has been issued in a new edition, with all the chapters revised and new chapters discussing the composition as a whole and offering exercises for correction.

The Century Company is issuing Algebra, First Course, by Professor W. C. Brenke, of the University of Nebraska, and Miss Edith Long, of the Lincoln, Nebraska, high school faculty. The work is volume one in a new series in correlated mathematics for secondary schools.

Doctor F. S. Chapin, of Smith College, has written a book on Social Evolution, which is intended to give the general reader an elementary survey of the supposed facts and principles involved in the development of human nature out of the raw materials of lower forms of life. The book will be published by The Century Company in the early fall.

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L. F. SILTZ, Agent  
Lamoni, :: Iowa

Supplement to the Saints' Herald, Lamoni, Iowa, October 15, 1913.

# BISHOP'S ANNUAL REPORT

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints  
from January 10, 1912, to January 10, 1913.

## RECEIPTS BY BISHOP.

Aid returned .....	\$ 41.00
Local bishops and agents .....	45,382.83
Bishop's office expense returned .....	.40
Bonheim and Kensington Homes .....	2,351.10
Central Church, Kansas City, account .....	279.21
Children's Home .....	561.85
Christmas Offerings .....	8,561.96
Church buildings .....	1,599.15
College running expense account .....	524.31
Consecrations .....	3,833.36
Elders' expenses returned .....	231.39
Elders' family allowance returned .....	22.82
General expense, refund .....	5.00
G. H. Hilliard, counselor .....	50.00
Interest .....	1,377.21
Kirtland Home .....	780.00
Kirtland Temple Fund .....	57.73
Live stock .....	85.00
Postage .....	.30
Rent and leases .....	9,180.99
Real estate expense .....	5.00
Real estate contracts .....	5,796.32
Real estate .....	4,300.50
<i>Sandhedens Banner</i> .....	.75
Saints' and Liberty Homes .....	11,280.66
Sanitarium .....	1,244.22
Multigraph account .....	21.25
Taxes refund .....	69.08
Tithes and offerings .....	21,404.19
Tracts .....	219.50
Zion's Religio-Literary Society .....	2,174.55
Bills payable, deposits, etc., with church .....	153,918.01
Bills receivable .....	8,160.21
Accounts receivable .....	39,354.69
Total .....	\$322,824.54

## EXPENDITURES BY BISHOP.

Account brought forward last report .....	\$ 436.78
Aid, poor, sick and needy .....	16,016.78
Auditing expense .....	99.00
Bishop's agents .....	3,198.47
Bishop's office expense, rent, postage, light, telephone, wages of help, express, freight, etc. .	4,143.61
Bonheim, church home .....	3,453.94
Church buildings .....	250.00
Central Church, claims taken up .....	4,049.72
Children's Home .....	1,879.62
Christmas Offering return .....	4.00
Graceland College .....	365.00
Elders' expenses .....	12,101.04
Elders' families .....	18,068.89
Exchange .....	20.09
First Presidency's expense .....	1,968.24
Furniture and fixtures .....	81.05
General church expense .....	2,456.39
Hawaiian Island mission work .....	100.00
G. H. Hilliard, counselor .....	100.00
Historian's office expense .....	339.39
Inheritance (elder) .....	260.00
Interest .....	9,336.04
Kensington Home, (old people) .....	843.87
Kirtland Home .....	1,133.47
Kirtland Hotel .....	6.40
Kirtland Temple repairs .....	18.22
Bishop's office library .....	54.10
Church Library .....	50.00
College Library .....	50.00

Presidency's Library .....	123.43
Palestine Mission .....	194.00
Recorder's office expense .....	1,482.04
Rent, refund .....	22.00
Real estate expense and repairs .....	917.15
Real estate improvements .....	1,110.15
Real estate .....	10,663.99
Real estate contracts .....	3,591.49
Saints' and Liberty Homes .....	3,363.33
Sanitarium .....	6,880.84
Secretary's office expense .....	180.99
Steamship agency .....	229.45
Supply Store .....	1,062.17
Multigraphs, general offices and mission department	1,267.16
Taxes paid on real estate .....	1,798.49
Tracts .....	135.96
United Order of Enoch (receipts reported) .....	1,773.57
Utah Mission .....	40.00
Zion's Religio-Literary Society .....	1,651.37
Bills payable .....	141,918.59
Bills receivable, notes, and tithe accounts credited ..	13,937.26
Accounts .....	47,143.79
Total .....	\$320,371.33
On hand .....	\$ 2,453.21

## REPORT OF E. A. BLAKESLEE, COUNSELOR.

### Receipts.

Last report due church .....	\$ 63.90
Tithes, offerings, and consecrations .....	25.00
Total .....	\$ 88.90

### Expenditures.

Paid elders' expenses .....	\$ 5.00
Due church .....	83.90

## ACCOUNTS WITH AGENTS.

### Receipts.

Balance due church last report, \$38,062.18 less differences in balances \$5,690.77 .....	\$ 32,371.41
Received from Bishop .....	3,332.31
Received from other districts and agents .....	5,263.41
Received from tithes, offerings, consecrations and surplus .....	149,727.64
Received miscellaneous .....	7,497.27
Due local bishops and agents .....	1,072.92
Total .....	\$199,254.96

### Expenditures.

Due agents last report, \$913.90, less difference in balance, \$40 .....	\$ 873.90
Paid Bishop .....	44,400.47
Paid elders' families .....	81,234.92
Paid elders' expenses .....	9,062.24
Paid aid, poor and needy .....	10,646.55
Paid other districts and agents .....	5,429.68
Paid miscellaneous .....	12,967.59
In hands of local bishops and agents .....	34,589.61
Total .....	\$199,254.96

## REPORTS OF ELDERS.

### Receipts.

In hands of elders last report, less settled balance and elders not reporting .....	\$ 970.28
Donations from Saints and friends .....	25,159.54
Received from bishops and agents .....	18,812.86
Furnished by elders .....	2,933.83
Total .....	\$ 47,876.51

Expenditures.	
Expenses, traveling, etc.	\$ 46,622.01
In hands of elders	1,254.50
Total	\$ 47,876.51

## STATEMENT AVAILABLE ASSETS.

January 10, 1913.

Cash on hand	\$ 2,453.21
Cash in hands of E. A. Blakeslee, counselor	83.90
Cash and notes in hands of local bishops and agents	34,589.61
Bills receivable	53,051.42
Accounts receivable	65,457.64
Real estate contracts	7,127.17
Real estate	123,607.62
Bonheim inventory	2,386.51
Central Church, Kansas City, Missouri	16,348.72
Central Church, Kansas City, Missouri, furniture	100.00
Children's Home	14,843.68
Children's Home, account due church	347.07
Graceland College	2,990.24
Danish Book of Mormon account	301.56
Derrick	275.00
Furniture and fixtures	2,286.94
Home dam	3,163.93
Independence Planing Mill & Supply Co., stock	2,147.50
Independence Stake assets	617.32
Kensington Home inventory	234.90
Kirtland Home inventory	1,344.55
Kirtland Hotel inventory	846.05
Lamoni Stake assets	3,405.00
Library, Bishop's office	1,445.66
Library, Church	1,388.40
Library, Historian's office	48.83
Library, President's office	563.97
Live stock	542.30
Saints' and Liberty Homes	45,387.54
Sanitarium	54,047.87
Sanitarium account	9,635.77
Multigraphs	1,245.91
Automobile, as former report	700.00
Central Lumber Company, stock	841.00
Supply Store	9,235.75
Society Islands Mission House	620.95
Total	\$463,513.49

## STATEMENT LIABILITIES.

Bills payable	\$169,874.17
Accounts payable	12,560.39
Due agents	1,072.92
Temple Consecration Fund	1,951.70
Zion's Religio-Literary Society	1,939.78
General Sunday School Association	2,089.38
Book of Mormon Translation Fund	8.24
Graceland College	446.46
Total	\$189,943.04
Net assets	273,570.45
Total	\$463,513.49
Net assets January 10, 1913	\$273,570.45
Net assets last report	255,604.38
Net gain	\$ 17,966.07

## SAINTS' AND LIBERTY HOMES.

Receipts and Expenditures by John Smith, treasurer of committee.

## Receipts.

Balance January 1, 1912	\$ 253.44
Grain	1.00
Live stock sales	63.72
Care and board	35.00
Offerings	81.41
Rent	14.00
Pasturage	41.16
E. L. Kelley, Bishop	1,651.00
Total	\$ 2,188.73

## Expenditures.

Groceries	\$ 761.40
Repairs and improvements	573.25
Medical services	21.75

Miscellaneous expense	44.92
Labor	766.66
Grain	9.25
Total	\$ 2,177.23
Balance	\$ 11.50

Receipts and Expenditures by Joseph Roberts, treasurer of committee.

## Receipts.

Live stock sales	\$ 477.21
Pasturage	132.20
Rent	70.00
Board and care	258.46
Collections	35.00
Loan	209.95
Offerings	35.34
Gas pipe, windmill and tank sold	69.20
Contested check	25.00
Account	55.34
E. L. Kelley, Bishop	800.00
Total	\$ 1,667.70

## Expenditures.

Labor	\$ 942.24
Grain and feed	242.15
Groceries	112.22
Harness and implements	118.00
Fuel	103.33
Aid	11.00
Clothing	3.00
Live stock	30.00
Contested check	27.50
Care and board	8.31
Loan	10.00
Medical services	59.95
Total	\$ 1,667.70

## CHILDREN'S HOME ACCOUNT.

## Assets.

Two horses	\$ 360.00
Ten head cattle	300.00
Five head hogs	100.00
Nineteen dozen chickens	63.00
Work harness	40.00
Farm implements	150.00
Hay	125.00
Corn and ensilage	280.00
Lawn mower, swings, child's wagons and sleds	22.00
Provisions	300.00
Reserve clothing	100.00
House furnishings	1,200.00
Cash in hands of treasurer	705.72
Cash in hands of W. P. Robinson	60.03
Real estate, vacant lots	2,500.00
Home place	12,400.00
Bills receivable	100.00
Total	\$ 18,805.75

## Liabilities.

Bills payable	\$ 400.00
Due on real estate	1,100.00
(A. Banta, March 15, 1913)	1,900.00
(Ethel Banta, March 15, 1913)	210.00
Interest	352.07
Due church as per Presiding Bishop	14,843.68
Net worth	\$ 18,805.75

## INDEPENDENCE SANITARIUM.

## Assets.

Office supplies	\$ 59.87
Groceries	336.67
Bills receivable	240.18
Buildings	45,445.35
Medical and surgical	240.44
Cash	36.18
Furniture and fixtures	4,606.48
Live stock	359.50
Real estate	7,599.72
Accounts receivable	4,932.72
Improvements	1,448.39
Total	\$ 65,355.50

Liabilities.

Accounts payable .....	\$ 1,455.84
Due general church .....	9,744.49
Present worth .....	54,155.67
<b>Total .....</b>	<b>\$ 65,355.50</b>
Present worth January 10, 1912 .....	56,847.98
Present worth January 10, 1913 .....	54,155.67
Loss .....	\$ 2,692.31

Loss and Gain Account.

Receipts.

From live stock .....	\$ 174.50
From drugs and dressings .....	81.42
From discounts .....	13.75
From operating room .....	775.00
From private rooms .....	3,993.00
From offerings .....	420.67
From special nursing .....	941.88
From steward's miscellaneous items .....	56.95
From ward room .....	2,936.47
From garden account .....	52.90
From cows .....	118.05
From chickens .....	89.37
From miscellaneous .....	1.47
<b>Total .....</b>	<b>\$ 9,655.43</b>
Net loss .....	2,695.31
<b>Total .....</b>	<b>12,350.74</b>

Expenditures.

Paid for medical and surgical supplies .....	\$ 757.88
Paid for groceries .....	1,200.14
Paid for office supplies .....	81.78
Paid for administrative expense, sundries .....	744.16
Paid for general expense .....	17.35
Paid for repairs .....	169.92
Salaries and wages .....	5,342.60
Paid for equipment of nurses .....	57.19
Paid for fuel .....	880.67
Paid for water .....	239.48
Paid for insurance .....	45.70
Paid for meat .....	344.05
Paid for butter and eggs, dairy products .....	871.14
Paid for tools and implements .....	.75
Special rates .....	1,328.07
Repairs .....	280.02
Furniture .....	133.25
Accounts .....	56.59
<b>Total .....</b>	<b>\$ 12,350.74</b>

BONHEIM AND KENSINGTON HOMES.

Receipts.

Care and board .....	\$ 2,601.90
Expense .....	3.25
Groceries sold .....	2.40
Fuel sold .....	2.00
Offerings .....	3.00
Stove sold .....	10.00
From general church funds .....	1,946.71
Due matron, Bonheim .....	6.58
<b>Total .....</b>	<b>\$ 4,575.84</b>

Expenditures.

Paid expenses .....	\$ 359.57
Paid fuel .....	299.91
Furniture and fixtures .....	402.77
Groceries .....	1,364.18
Improvements .....	569.61
Labor .....	1,068.77
Lights .....	27.45
Refund on offering .....	160.00
Repairs .....	103.55
Supplies .....	220.03
<b>Total .....</b>	<b>\$ 4,575.84</b>

Received and Disbursed by E. L. Kelley, Presiding Bishop.

Unknown. t .....	\$ 1 00	Briggs, George N., and wife,	100 00
A member .....	50	D. C., t. ....	15 00
A sister .....	20 00	Brown, Mollie, Mo., acct. ....	1 00
A sister, Cal. ....	450 00	Brown, Mollie, Mo., o. ....	1 00
A sister, Wash. ....	30 00	Brush Creek Sunday School,	4 04
A sister, Ill. ....	15 00	Ill., D. O. ....	5 00
A sister, Ill., c. ....	20 00	Brooks, Mrs. E. W., Sask.,	2,300 00
A sister, Iowa .....	2 00	t. ....	5 00
A sister, Man. ....	5 00	Brewster, D., acct. ....	2,300 00
A brother and sr. B. C. 1,500.00		Boyd, Mary A., Colo., t. ....	2 00
Allen, W. A., Ida., t. ....	5 00	Brown, Dorothy, Colo., t. ....	8 40
Allen, Blanche, Mo., acct. ....	95 00	Brackenbury, A. J., Mo.,	525 00
Allen, Blanche, Mo., t. ....	12 00	acct. ....	25 00
Allen, Brenetta, Ida., t. ....	5 00	Brown, M. B., and wife,	60 00
Ida., t. ....	4 00	Brackenbury, A. J., t. ....	1 00
Adams, Chas. W., Mo., acct. ....	10 00	Brown, Ed. and wife, Io., t. ....	18 15
Adams, Chas. W., Mo., b. o. ....	18	Brown, H. E., Mo., t. ....	4 10
Ahrens, Rosetta, Mo., t. ....	5 00	Brown, H. E., Mo., o. ....	2 00
Ahrens, Rosetta A., Mo.,	49	Bundy, Lillie R., N. D., t. ....	100 00
b. o. ....	5 00	Brown, Ed., Okla., t. ....	5 00
Ahrens, Lewis, and wife,	5 00	Buttalo Sunday School,	4 20
Mo., t. ....	65	N. Y., b. o. ....	2 00
Albron, Sister Cal., b. o. ....	31 00	Burlingame, Ruth A., K. I.,	5 00
Aid returned .....	300 00	t. ....	20 00
Alabama, Mobile District,	100 00	Burlingame, Ruth A., K. I.,	1 00
Frank Stiner, agent .....	5 00	t. ....	20 00
Amend, Tillie, Cal., o. ....	5 00	Bush, G. W., Mo., acct. ....	10 00
Anderson, Emma, Kans., t. ....	10 00	Button, Mrs. H. A., N. Y.,	10 00
Anderson, L. E., and wife,	10 00	o. ....	20 00
Iowa, o. ....	10 00	Burr, Martin T. R., Alta., t. ....	5 00
Anderson, Charlie, Kans., t. ....	38 00	Butler, George A. P., I. t.	5 00
Anderson, A., and wife,	14 00	Bumton, Arthur G., and	5 00
Kans., t. ....	10 00	wife, Wash., t. ....	5 00
Anderson, Artie, Kans., t. ....	2 08	Butts, Sr. S. D., S. Dak., o. ....	1 00
Andrews, W. Me., t. ....	40 10	Bills payable .....	163,018 21
Anderson, William, Pa., t. ....	80 00	Bills receivable .....	8,180 21
Anderson, William, acct. ....	15 50	California, Northern Dis-	3,200 00
Anker, Lena, Cal., acct. ....	30 00	trict, C. A. Parkin, Bp. ....	500 00
Anthony, Joana, Pa., t. ....	40	California, Southern Dis-	5 00
Anthony, David S., Mex., t. ....	40	trict, Fred Adam, agent .....	5 00
Archer, Mrs. A. W., Tex.,	40	Calvert, Etta, Kans., o. ....	5 00
Arnold, F. M., and wife,	40 00	Calley, Stella, Tex., t. ....	8 00
Texas, t. ....	110 00	Campbell, W. O., Mo., t. ....	4 00
Amend, Mrs. J. H., Cal., t. ....	10 00	Campbell, G. F., Mo., o. ....	50 00
Armstrong, Mrs. Walter,	100 00	Campbell, Jane, Ont., c. ....	11 92
Sask., t. ....	7 00	Campbell, Jane, Ont., o. ....	50 00
Armstrong, Mrs. Walter,	16 00	Campbell, George, Ont., o. ....	11 75
Sask., o. ....	24 00	Cameron Branch, Mo., obla.	2 10
Askins, Sarah, Wis., t. ....	4 00	o. ....	10 00
Atkins, Myrtle, Mo., t. ....	10 00	Carson, C. D., Mo., t. ....	33 00
Atkinson, Frank, and	900 00	Carson, Minta, Mo., t. ....	10 00
wife, Sask., t. ....	20 00	Carson, C. J., Jr., N. Dak.,	50 00
Austin, U. A., Mo., acct. ....	14 00	acct. ....	20 00
Awat, Mrs. F. E., Cal., o. ....	6 00	Carstensen, Peter and	2 00
Babbitt, L. L., Mo., t. ....	10 00	Mary, Kans., t. ....	2 00
Badder, H. J., Mo., acct. ....	15 00	Carstensen, Peter, Kans., t. ....	2 00
Baker, C. W., Mo., acct. ....	2 00	Carns, Amy, Oreg., t. ....	2 00
Baker, C. W., and wife,	10 00	Casey, D. W., and wife,	10 00
Mo., t. ....	6 00	Ill., t. ....	10 00
Baldwin, J. N., Pa., t. ....	10 00	Case, Maude, Mo., acct. ....	50 00
Baldwin, D. M., Ark., t. ....	2 00	Case, Martin M., Nebr., t. ....	270 21
Ballinger, Mrs. S. E.	5 00	Central Church, Kansas	97 05
Mo., t. ....	5 00	City, Mo., acct. ....	2 00
Barnes, Mrs. J. H., Kans., t. ....	7 00	Chapman, Mary G., Nebr., t. ....	0 00
Barnhart, Lucy, Mo., acct. ....	1 00	Cherokee Branch, Io., Swed-	3 50
Barnhart, Lucy, Mo., t. ....	1 00	ish Mission .....	5 00
Barnwell, P., Tex., o. ....	15 00	Chiles, C. N., and wife,	5 00
Bartholomev, George, Jr.,	5 00	Ill., t. ....	5 00
Mo., t. ....	15 00	Chrysler, Mrs. R. Mo., t. ....	8,561 96
Basquin, Emma, La., o. ....	5 00	Christmas Offerings .....	10 00
Baumgartel, Otto, Kan., t. ....	15 00	wife, Mo., t. ....	50 00
Beal, A. M., Mo., acct. ....	150 00	Chrestensen, Ellen, Io., t. ....	561 85
Beebe, Emily, Ill., t. ....	20 00	Church buildings .....	1,590 15
Beebower, W. H., and	55 00	Ciapp, Joseph C., Mo.,	02 25
wife, Okla., t. ....	5 00	acct. ....	40 00
Beebe, Mrs. C. A., Io., t. ....	5 00	Clark, Anna, Mo., o. ....	5 00
Beeman, Emily, Mo., acct. ....	5 00	Clark, Ann, Mo., t. ....	33
Begg, A., Me., t. ....	15 00	Clark, C. F., Ill., f. ....	200 00
Behnke, C. W., Mo., t. ....	25 00	Clark, Mrs. Joseph O., Mo.,	50 00
Benson, B. F., and wife,	2 25	acct. ....	50 00
Idaho, t. ....	3 30	Clark, M. G. and Nellie	50 00
Benton, Mrs. Fred,	4 91	Clevenger, F. R., Okla., t. ....	5 00
Nebr., t. ....	50 00	Cline, Albert, and Emma,	100 00
Benz, Mrs. A. D., Kans., o. ....	55	Mich., s. ....	2 00
Blekan, Sarah, N. Y., o. ....	10 00	Cline, Mrs. A. Mich., t. ....	1 00
Bird, W. H., and E. M.,	380 35	Closson, Margie, Mo., o. ....	55
Mo., t. ....	25 00	Clark, Ardelia M., Mass., o. ....	2 50
Blastow, George W., and	12 90	Coal account .....	034 72
wife, Me., t. ....	2 50	Coats, F. T., Alta., t. ....	32 00
Bliehl, Bertha M., Mo., t. ....	5 45	Cochran, Dr. Athol, Kans.,	50 00
Bledsoe, W. N., Okla., t. ....	150 00	t. ....	1 50
Boise Branch, Idaho, o. ....	2 00	Coddington, Mrs. J. L.,	2 25
Booker estate .....	2 25	Mich., t. ....	15 00
Book of Mormon transla-	3 30	Cole, Mrs. J. C., Ill., acct. ....	
tion fund .....	38 01		
Bootman, Wilhelmina, Mo.,	4 91		
t. ....	50		
Bowman, B. F., Okla., t. ....	2,000 30		
Burt, E. A., Mo., t. ....	2,000 00		
Burton, Mrs. E., Cal., t. ....	6 05		
Bonheim .....	2 50		
Bowman, Lizzie, acct. ....	2 50		
Boswell, J. J., and R. A.,	2 00		
Kans., t. ....	115 00		
Bradshaw, Muttie, Ind., t. ....			
Bradford, Mrs. L. A., Ill.,			
t. ....			
Brolliar, R. A., Ida., t. ....			

Coles, Noredin, Io., t.....	100 00	Epperly, James A., and wife, Ill., t.....	5 00	Harrison, Edith, Ark., t. . .	1 00	Joahnk, C. C., Io., t.....	4 70
Colvin, A. B., Mo., acct.....	20 75	Erwin, E. A., Okla., o.....	55	Harrington, Mrs. J. A., Kans., o.....	55	Johnson, Margaret Bailey, Mich., t.....	5 00
Colley, W. B., Tex., t.....	10 00	Errett, Carrie, Kans., t.....	1 00	Harpe, C. E., Mo., t.....	21 40	Johnson, Minerva, Nebr., t.	5 00
Coak, Laura, Pa. sen., Mo., t.	16 50	Evans, A. J., Ida., t.....	2 50	Harper, Mary, N. Y., t.....	3 00	Johnson, Minerva, Nebr., c	5 00
Cook, D. P., sen., Mo., t.....	5 00	Evans, William J., Mont., o	1 00	Harper, Grace, Ida., t.....	2 00	Johnson, Mary, Mo., t.....	25 00
Cook, Martha J., Ala., o.....	2 00	Expense Bishop's office.....	40	Hartegan, P. B., and wife, Mo., t.....	1 00	Johnson, Bessie, Mo., acct.	84 00
Couser, Jane, Mo., acct.....	100 00	Farmer, Irene B., Kans., t.	1 00	Harper, Frederick, and wife, N. Y., t.....	3 00	Johnson, John, Mont., acct.	25 00
Constance, C. D., Mo., o.....	2 00	Farmer, Btta, Kans., t.....	1 00	Haskins, M. E., Mo., t.....	16 10	Johnson, K. and wife, Mo., acct.....	95 00
Conrad, Mrs. E. A., Minn., t.....	1 10	Fasig, W. C., Kans., t.....	3 50	Haskins, Ray, Kans., t.....	5 00	Johnson, Sister children, Cal., b. o.....	71
Collins, G. R., and wife, Mo., t.....	10 00	Fairclough, Mary J., Mo., t	2 00	Feller, Eva, Ind., t.....	5 00	Johnson, A. M., Cal., b. o.	18
Corbett, William, Nebr., t.....	11 00	Fairbanks, Ray, Kans., t.....	5 00	Ferlis, Mrs. J. A., Minn., t	5 00	Johnson, Mary, Mo., estate	107 00
Coshaw, James O., N. M., t.....	3 00	Ferrill, Miss A. B., t.....	6 20	Ferrill, Miss A. B., t.....	50	Jones, David R., Nev., c 2,000	00
Colorado, Eastern District, C. E. Bverett, agent.....	592 90	Fisk, Mary S., Nebr., acct.	28 00	Finch, S. L., and wife, Pa., t.....	5 00	Jones, Aseneth, Ill., t.....	5 00
Cowan, Alice M., Colo., t.....	50 00	Flinders, R. O., Mo., acct.....	10 00	Finn, Hulda, Mo., t.....	17 80	Jones, J. R., and wife, Nebr., t.....	10 00
Cowley, Robert, and wife, Okla., t.....	42 00	Finn, Hulda, Mo., acct.....	676 66	Fleeger, Ellen, Ind., t.....	4 00	Jolley, Philip, and J. C., Ind., t.....	5 50
Cox, A. J., and C. A., Mo., t.....	12 03	Floyd, Mary J., Mo., acct.....	194 00	Floyd, Mary J., Mo., acct.....	23 48	Jordan, Lovina, Mich., t.....	12 66
Cox, J. N., Tex., t.....	5 00	Forrest, Mrs. S. F., Wash., t.	75 00	Foss, J. C., Mo., t.....	169 07	Jordan, Melissa L., Io., t.....	1 25
Cox, Mrs. J. N., Tex., t.....	5 00	Frances Branch, Sask., oblation.....	6 85	Frances Branch, Sask., oblation.....	6 85	Kirk, W. M., Ill., t.....	25 00
Cox, Mrs. Sidney, Ont., t.....	25	Frederick, J. C., W. Va., t.....	20 00	Frederick, Mrs. J. C., W. Va., t.....	1 00	Kelley, Audencia, Io., t.....	5 00
Cox, Mrs. L. Mich., t.....	38 80	Freel, Iva, Io., t.....	2 70	Freed, William, and wife, Va., t.....	15 00	Kelley, E. L., Mo., o.....	55
Craven, Jennie, Nebr., t.....	5 00	Fry, Robert, Ohio, acct.....	35 00	Garmer, Eliza, Ill., t.....	32 00	Kelley, B. L., Mo., acct., 1,450	00
Craig, Paul N., Mo., t.....	32 00	Galena Branch, Kans., o.....	35 00	Gadde, W. J., Alta., t.....	10 00	Kelley, Jeannette V. Mo., t.	6 00
Crabb, J. C., Alta., t.....	125 79	Gault, Jane, Nev., t.....	50 00	Gallett, M. M., Minn., o.....	1 50	Kelley, James M., Mo., t.....	50 00
Craton, Charles A., Nebr., t.....	175 00	General Sunday School Association.....	300 00	General expense.....	5 00	Kelley, James M., Mo., acct.	800 00
Crick, William, Mo., t.....	400 00	Gerber, Fred J., Mo., o.....	54 00	Gibbs, Mrs. Joseph, Kans., t.....	1 00	Kelley, Margaret, Mo., t.....	10 30
Crick, D. H., Mo., t.....	100 00	Gilbert, Mrs. H. B., Cal., o.....	1 00	Gilbert, J. W., Mo., acct.....	430 58	Kelley, Margaret, Mo., o.....	1 70
Crippen, Mrs. A. R., Io., Swedish Mission.....	1 00	Gilbert, J. W., Mo., t.....	72 12	Gilbert, J. W., Mo., t.....	72 12	Kelley, Viola, Okla., t.....	2 00
Cross, Mollie, Okla., t.....	2 50	Gillispie, Mrs. John, Mo., t.	2 25	Gilliland, Margie Viola, Michigan, acct.....	5 00	Kelley, Clara, Mo., t.....	2 00
Crumley, Charles E., Mo., acct.....	300 00	Gildden, Mrs. Volney, Mich., t.....	1 00	Gildden, Mrs. Volney, Mich., o.....	1 00	Kelso, Hattie E., Ill., t.....	1 00
Culver, C. E., Mo., acct.....	30 00	Glenwood Church, Iowa, acct.....	38 08	Gold, A. E., S. Dak., o.....	3 00	Kelso, N. W., Ill., t.....	1 00
Culver, C. B., Mo., t.....	30 00	Goold, Hugh W., Mo., acct.	64 58	Goold, Hugh W., Mo., acct.	64 58	Kelso, Nellie A., Ill., t.....	1 00
Cunningham, F. Mo., o.....	55	Gowell, M. F. and Lillian, Utah, t.....	26 50	Gooch, A. M., Okla., t.....	50 00	Kesali, M. Matate.....	432 00
Cushman, S. F., Mass., t.....	21 40	Goode, Ella, Mo., acct.....	75 00	Goode, Ella, Mo., acct.....	75 00	Kensington Home.....	144 80
Cushman, Mrs. D. R., Ill., t.	1 00	Gould, George A., Mo., acct.	100 00	Gould, George A., Mo., acct.	100 00	Kennedy, J. E., Texas, t.....	1 00
Curry, W. J., Ill., t.....	5 00	Gouldsmit, C. L., Mo., o.....	12 00	Gouldsmit, C. L., Mo., o.....	12 00	Kennedy, J. E., and wife, Mo., t.....	65 00
Curtis, Myrtle, Kans., t.....	5 00	Graybeal, Mrs. E. V., Mont., o.....	3 50	Graceford College.....	524 31	Kentucky and Tennessee, J. R. McClain, agent.....	305 30
Curtis, Emsley, and Martha, Io., t.....	1,000 00	Graveland, Frances, Mich., t.	21 00	Griffin, Ia., Ky., t.....	2 50	Kepley, W. W., Mo., t.....	2 00
Curtis, J. P., Mo., acct.....	111 60	Griffin, J. T., and Annie L., Ky., t.....	17 50	Griffith, Mary, Ore., t.....	10 00	Ketchum, George R., Mo., t.	25 00
Curtis, Frank, Kans., t.....	55	Grimes, Orressa Matelda, Nebr., t.....	1 50	Grimes, Orressa Matelda, Nebr., t.....	1 50	Kipp, Grace E., Nebr., t.....	5 60
Curtis, J. D., Colo., o.....	55	Graham, David, Mo., t.....	20 00	Graham, David, Mo., t.....	20 00	Kilburn, John, Nebr., t.....	10 00
Curtis, Lillian, Kans., t.....	10 00	Graham, Mrs. W. R., Sask., t.	1 00	Green, Mary R., Mo., t.....	5 00	Kilburn, Violet, Mich., t.....	18 00
Daniels, H. M., Ark., t.....	5 00	Green, Mary R., Mo., t.....	5 00	Gunsolley, J. W., Mo., acct.	10 00	Kilburn, Violet, Mich., o.....	6 00
Dancer, Alice P., Io., t.....	20 00	Gunsolley, J. F., Io., acct.	53 12	Gunsolley, J. F., Io., acct.	53 12	King, Vera, Cal., b. o.....	15
Darles, John, Mo., o.....	300 00	Gurwell, C. A., Mo., acct.	268 01	Hans, John G., and wife, Minn., t.....	20 00	King, Harvey, Cal., b. o.....	11
Davis, Gwanch, Cal., b. o., o.....	02	Hans, John G., and wife, Minn., t.....	20 00	Hansen, John G., and wife, Minn., t.....	20 00	Kinnear, Flora, Ind., t.....	75
Davis, E. V., Cal., b. o., o.....	28	Hain, David and Amelia F., Okla., t.....	65 00	Hain, P. M., Okla., t.....	10 00	Kinney, Inez, Io., o.....	4 00
Davis, D. W., Wash., t.....	11 50	Hain, P. M., Okla., t.....	10 00	Hale, Henry, W. Va., t.....	10 00	Kirland Temple.....	57 73
Davis, George, Kans., t.....	5 00	Hale, Katie L., Nebr., t.....	5 00	Hale, Katie L., Nebr., t.....	5 00	Kirland Home.....	780 00
Davis, A. M., Kans., t.....	6 00	Hall, Mina H., Io., t.....	20 00	Hall, Mina H., Io., t.....	20 00	Krahl, D. J., acct.....	1,550 00
Davis, A. E., Kans., t.....	27 50	Hall, Mina H., Io., acct.....	150 00	Hamil, Margaret E., Colo., t.....	11 00	Krahl, D. J., Texas, det.....	45 52
Davis, A. B., Kans., tks., o.....	1 00	Hamil, Margaret E., Colo., t.....	11 00	Hammond, D. G., W. Va., t.	1 00	Krischowsky, Louis, Ont., o	5 00
Davis, May, Kans., t.....	10 00	Hammond, D. G., W. Va., t.	1 00	Hammond, Julia, Mich., c	5 00	LaChapelle, Mrs. M., S. Dak., o.....	20 00
Davis, Eugene A., Mo., acct.	5 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lake, Mrs. C. H., Mo., t.....	13 00
Davidson, Mrs. T. A., Pa., t.	2 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lamkin, Clarence, and Clara B., Colo., t.....	10 00
Day, Sophia T., Io., o.....	50	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lambert, Mary G., Mo., t.	1 00
DeVore, L., Mo., acct.....	80 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Law of Christ and its Fulfillment (books sold).....	221 30
Dean, W. H., Mo., t.....	1 10	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Landers, John, Nebr., t.....	10 00
Deards, Rose, Nebr., t.....	49 07	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lane, Stella D., Mo., t.....	3 00
De Berry, T. C., Mo., acct.	30 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Laughlin, M. F., S. Dak., o	3 00
Dennis, Ruth K., Ill., t.....	2 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Larson, Mrs. Bingto, Io., Swedish Mission.....	6 00
Dennis, Angeline L., Mo., acct.....	40 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	La Rue, W. E., Mo., t.....	84 88
Dennis, William W., and Mable, Wis., t.....	1 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lawson, Martin, Ida., t.....	20 00
Dexter, Zion's Relief-Society, Colo. trans., t.....	3 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lease, Far West farm, 4,800	00
Denton, Ellic J., Sask., t.....	3 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Leben, Edna L., Ind., t.....	2 00
Derry, Charles, Io., t.....	20 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lester, E. K., Io., t.....	2 50
Deuel, Mrs. G. E., Kans., o.....	5 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lewis, William, Mo., o.....	25
Devore, Rebecca E., c.....	1,400 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lewis, J. P., Okla., t.....	15 00
Dildine, George, and Emma, Mo., t.....	138 20	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Leibold, Mrs. Robert, Mont., t.....	12 00
Dingle, Mrs. O. B., Mo., t.	5 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lindsey, Margaret, Mich., t.	10 00
Dowker, W. H., and wife, Ill., t.....	5 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lindsey, Margaret, Mich., dep.....	221 05
Doty, W. A., Mo., t.....	10 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lipscomb, Mrs. W. J., Mo., t.....	30 00
Downer, Mo., t.....	1 75	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Intlie, Charles, Mo., acct.	7 50
Drucy, Jonas, Nebr., t.....	20 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Live Stock.....	85 00
Durrett, W. J., Texas, t.....	15 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lernerod, William, and Sophia, Mich., o.....	3 00
Dumanag, J. W., Io., t.....	14 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Loar, B. C., and wife, Mo., t.....	20 00
Eastwood, Mrs. A. L., Okla., t.....	3 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Locking, Alma, Mo., t.....	1 00
East Delavan Branch, Wis., oblation.....	14 70	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Locking, W. B., and wife, Mo., t.....	1 25
Eastern Colorado District Religio, trans. f.....	5 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lode, Michael, and Jennett, Wash., t.....	5 00
Edwards, J., and wife, Texas, t.....	10 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Logan, Mrs. H. L., Okla., o	55
Edwards, Evelyn, B. C., t.....	10 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lloyd, J., Texas, t.....	10 00
Edson, C. I., and wife, Wyo., t.....	3 50	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Luff, John, and Amelia, Mo., t.....	38 53
Edwards, Joseph L., o.....	12 30	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lukonbi, Ernest, Mo., t.....	1 25
Eckman, Andrew, Mo., o.....	0 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lundquist, Ellen, Mo., acct.	30 00
Eckman, Andrew, Mo., t.....	0 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lundy, Bessie, Mo., acct.	2 00
Elders' Expense.....	231 30	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lundeau, Ida. H., Mich., t.	5 00
Ellis, Elizabeth, and William D., Wis., t.....	10 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Lund, Fred, and wife, Mo., t.....	5 00
Emsley, Mary M., Nebr., o.....	10 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Madden, Cora M., Mo., t.....	2 00
Emmons, Mrs. A. M., S. Dak., o.....	4 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Madden, Mrs. E. L., Ore., io correct acct.....	10 00
Emmons Publishing House, t.....	123 58	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Madison, Minnie, Mo., t.....	18 00
Epperly, Eli, and wife, Ill., t.....	25 00	Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Madison, Lena, Mo., t.....	30 00
		Hammond, Julia, Mich., c	5 00	Hammond, Julia, Mich., c	5 00	Madison, Minnie, Mo., t.....	10 00

Mahoney, Mrs. M. A., Ida., t. . . . . 40 00  
 Maine, Eastern District, H. R. Eaton, agent . . . . . 150 00  
 Malone, Densil Walter, Minn., b. o. . . . . 50  
 Maloney, W. S., and wife, Kans., t. . . . . 50 00  
 Manitoba, Winnipeg District, W. I. Arnold, agent 450 00  
 Manley, J. W., and Lilly E., Mo., acct. . . . . 15 00  
 Maine, Eastern District, J. A. Koehler, agent. . . . . 100 00  
 Mark, Mrs. F. S. N. Y., t. . . . . 5 00  
 Marsh, Joseph, and Hattie, Nev., t. . . . . 8 00  
 Marth, Mrs. Arthur, Ind., t. 5 00  
 Massachusetts District, M. C. Fisher, bishop . . . . . 1,013 15  
 Mason, Mrs. O. B., Ohio, o. 25 00  
 Matthews, Annie, Mo., s. . . . . 5 00  
 Matthews, Annie, Mo., t. . . . . 28 00  
 May, Roderick, Mo., acct. . 637 80  
 May Grain Company, acct. 700 00  
 May, Nephi, and wife. . . . . 30 00  
 May, Alvin, Mo., t. . . . . 10 00  
 Mefford, Caroline, Io., acct. 75 00  
 Merryman, H. E., Oreg., t. 57 83  
 Merrick, Sister H., N. Y., t. 50  
 Meadows, Jessie, Io., t. . . . . 3 00  
 Messenger, Dr. W. B., Mo., t. . . . . 50 00  
 Michigan, Central District, G. W. Burt, agent . . . . . 1,000 00  
 Michigan, Eastern District, W. F. Smith, agent . . . . . 2,000 00  
 Miller, Ida F., Ark., t. . . . . 15 00  
 Miller, David and Mary, Iowa, o. . . . . 5 00  
 Milner, Mrs. T. B., Okla., t. 2 50  
 Mink, John Mark, Mo., t. . . . . 2 70  
 Minor, M. C. A., Oreg., t. . . . . 20 00  
 Minor, Emma, Mo., t. . . . . 1 00  
 Minden City Sunday School Beginners, Michigan, Jerusalem Mission . . . . . 30  
 Missouri, Clinton District, W. E. Reynolds, agent. 200 00  
 Missouri, Far West District, C. P. Faul, agent . . . . . 500 00  
 Missouri, Independence, Stake, P. B. Elder, bp. . . . . 205 00  
 Missouri, Northeastern District, W. B. Richards, agt. 500 00  
 Missouri, Nodaway District, W. B. Torrance, agent t. 700 00  
 Missouri, Southern District, J. T. Ford, agent . . . . . 300 00  
 Missouri, Saint Louis District, R. Archibald, agt. 400 00  
 Moler, H. E., Mo., t. . . . . 5 00  
 Montana, Thomas Reese, agent . . . . . 1,330 00  
 Mountainville Branch, Mo., oblation . . . . . 12 40  
 Morrison, Elijah, Mo., t. . . . . 100 00  
 Morrison, Sarah . . . . . 3 00  
 Morgan, D. J., Mo., o. . . . . 8 00  
 Morgan, Lery J., and wife, Kans., t. . . . . 4 50  
 Morgan, Anna May, Io., acct. . . . . 50 00  
 Morgan, Mrs. J. W., Mo., acct. . . . . 13 82  
 Moore, G. B., Io., o. . . . . 10 00  
 Mullen, I. M., and wife, B. C., o. . . . . 5 00  
 Mulgrough, C. O., t. . . . . 18 25  
 Muiphy, Martha L., Kans., t. 2 00  
 Myers, Joseph, Mo., t. . . . . 2 00  
 McBride, Chris, and wife, Ont., t. . . . . 10 00  
 McClanahan, Ada, Io., o. . . . . 50 00  
 McCullum, Alex., Io., t. . . . . 5 00  
 McCulley, Nellie I., Oreg., t. 100 00  
 McConnell, Carliss, Ida., t. 30 00  
 McCormick, Elmer E., and Alice C., Mo., t. . . . . 600 00  
 McFadden, L. M., Mo., acct. 112 00  
 McGuier, George A., N. J., o. 1 00  
 McHenry, Mrs. T. W., Nebr., o. . . . . 5 00  
 McKiernan, Alma M., Mich., t. . . . . 2 00  
 McKiernan, James M., Io., t. 28 54  
 McLeod, G. T. Alta., t. . . . . 150 00  
 McMercedith, Mrs. J. B., Eng., t. . . . . 24 35  
 McNellis, Mrs. N., Okla., t. 3 00  
 McVay, C. W., and wife, Mo., t. . . . . 30 00  
 McWilliams, Luetta, Oreg., t. 2 50  
 Nager, Edward, and wife, Fla., acct. . . . . 65 00  
 Nebraska, Northern District, H. S. Lytle, agent . . . . . 50 00  
 Nebraska, Southern District, C. H. Porter, agent . . . . . 250 00  
 Nebraska, Western, and Black-Hills District, Bert B. Hart, agent . . . . . 30 00

Nebraska, Western, and Black Hills District, C. W. Prettymann, agent 277 55  
 Nelson, John D., Mich., o. . . . . 05  
 Nelson, Hulda A., Mich., o. 05  
 Nelson, Alma, Mich., o. . . . . 05  
 Nelson, Joseph, Mich., o. . . . . 05  
 Nelson, John E., Minn., t. 18 00  
 Nelson, William; Pa., t. . . . . 20 00  
 Nelson, Cora, Mo., t. . . . . 2 25  
 Nickelson, Mauda L., Kans., t. . . . . 10 00  
 Nevada, D. R. Jones agent 8 00  
 New York and Philadelphia District, John Zimmerman, bishop . . . . . 3,040 00  
 New York, Western District, F. J. Upsyde, agent . . . . . 850 00  
 Newton, Mrs. C. J., Cal., t. 18 00  
 Newton, William, Mo., o. . . . . 55  
 New Albany Branch, Ind., oblation . . . . . 96  
 Newton, O. W., Mo., acct. . 23 80  
 Newkirk, R. E., Mo., acct. . 2 67  
 Nova Scotia, Lois Johnson, agent . . . . . 65 25  
 North Dakota, J. E. Wildermuth, agent . . . . . 235 00  
 Ode, Frederick, Ida., t. . . . . 1,773 95  
 Oliver, C. F., and wife, Wash., t. . . . . 5 00  
 Oliver, Mrs. Elv., Io., t. . . . . 5 50  
 Olson, Coza, Ill., t. . . . . 30 00  
 Oregon, Eastern District, H. B. Merryman, agent. . . . . 30 00  
 Oregon, Southwestern District, William Smith, agt. 350 00  
 Ontario, R. C. Evans, bp. 4,000 00  
 Oregon, Portland District, L. Stover, agent . . . . . 170 00  
 Osler, Wm., Alta., acct. . . . . 25 00  
 Page, J. C. and Irene, Mo., t. . . . . 16 68  
 Page, J. C., Mo., o. . . . . 25  
 Pahley, Mrs. C. A., Mich., t. . . . . 2 00  
 Palmer, H. A. and Alice A., Kans., t. . . . . 4 32  
 Paulopolous, Stilanias, Mo., c. . . . . 70 00  
 Paulopolous, Stilanias, Mo., t. . . . . 250 00  
 Paulopolous, Stilanias, Mo., o. . . . . 50 00  
 Patterson, Celia, Alta., o. . 2 50  
 Patridge, Mrs. R., Mich., t. 5 00  
 Patrick, J. W., Mo., t. . . . . 1 00  
 Patridge, Mrs. R., Mich., o. 2 00  
 Patridge, Mrs. M., Mich., t. 2 50  
 Pattysom, W. D. C., Mo., t. 5 00  
 Park, J. Lee, and Lulu, Colo., t. . . . . 55 00  
 Payne, Mrs. E. A., Nebr., acct. . . . . 15 00  
 Pickles, Mrs. E. L., Oreg., t. 1 00  
 Pickles, Isabel C., Wis., o. 2 00  
 Pickles, Isabel C., Wis., c. 4 46  
 Pickles, Isabel C., Wis., t. 13 54  
 Pell, H. J., Nebr., t. . . . . 40 00  
 Perry, W. F., Minn., o. . . . . 10 00  
 Perry, S. J., Kans., t. . . . . 1 00  
 Peterson, Fern Barona, Iowa, t. . . . . 1 00  
 Peter, E. E., Mo., t. . . . . 25 00  
 Peterson, Carl Oscar Adolph, Ida., t. . . . . 61 55  
 Peterson, Lillie, Mo., t. . . . . 20 50  
 Peterson, Gus, Ill., t. . . . . 20 25  
 Philippin, P. H., and wife, Oreg., t. . . . . 20 00  
 Phelps, Emma, Mo., t. . . . . 5 00  
 Pickering, W. R., Mo., t. . . . . 2,500 00  
 Pilsenberger, Mrs. H. C., Kans., t. . . . . 2 00  
 Pierce, H. N., Io., t. . . . . 21 81  
 Pleasant, R. P., Wash., t. . . . . 5 00  
 Plain, Christopher, Mo., acct. . . . . 127 00  
 Planch, Claude, Me., t. . . . . 10 00  
 Planch account . . . . . 260 19  
 Potter, S., Mo., t. . . . . 60 00  
 Postage . . . . . 30  
 Post, J. H., and wife, Texas, t. . . . . 34 15  
 Powers, Joel H., Me., t. . . . . 6 50  
 Pratt, Leora and Minnie, Iowa, t. . . . . 4 70  
 Price, James H., Conn., t. 50 00  
 Price, Daisy Belle, Nev., t. 35 00  
 Pronsot, O. W., and wife, Oreg., t. . . . . 10 00  
 Quick, Mrs. W. L., Ill., t. . . . . 4 00  
 Quick, Silas, Ill., t. . . . . 5 00  
 Quick, Ersie, Ill., t. . . . . 50  
 Ralston, Augusta, Colo., o. 5 00  
 Ralston, Nancy J., Mo., t. . . . . 1 00  
 Rankin, O. G., Ariz., t. . . . . 9 60  
 Rankin, Jeff Ariz., t. . . . . 9 60  
 Randolph, LaVern W., Minn., b. o. . . . . 50  
 Ransom, Samuel H., jr., Texas, t. . . . . 60  
 Ransom, Rhodes, Tex., t. . . . . 65

Ransom, Emma E., Tex., o. 5 00  
 Reams, I. C., and Lucy I., Io., o. . . . . 45 00  
 Real estate repairs . . . . . 5 00  
 Redfield, Lenora, Mo., t. . . . . 1 00  
 Redfield, Frank W., Mo., t. 1 00  
 Redfield, Lenora, Mo., dep. 97 35  
 Redfield, E. N., Kans., t. . . . . 50 00  
 Rent . . . . . 2,093 49  
 Reed, Millie, Mo., t. . . . . 50 00  
 Reed, Odiss, Okla., t. . . . . 10 00  
 Reiste, S. M., Io., t. . . . . 95 65  
 Rice, I. O., and wife, Ohio, t. . . . . 7 50  
 Richards, Lillie M., Nebr., t. . . . . 59 13  
 Richards, Lillie M., Nebr., o. . . . . 22 50  
 Rink, Mrs. A. F., Ill., t. . . . . 5 00  
 Richards, E. T., and wife, Mo., t. . . . . 37 00  
 Richenbach, Annie P., Mo., t. 4 35  
 Richardson, Etta, Io., t. . . . . 10 00  
 Richardson, Wayne R., Io., t. 5 00  
 Riggle, Mrs. James E., Ala., t. . . . . 3 00  
 Roach, George and D., Mo., t. . . . . 5 00  
 Roblison, J. A., jr., and wife, Okla., t. . . . . 3 00  
 Robinson, S. B., Mo., t. . . . . 5 60  
 Robinson, Safome, Io., o. . . . . 12 00  
 Roberts, J. V., and Elнора, Ala., t. . . . . 10 00  
 Roberts, J. A., Mo., . . . . . 55  
 Robertson, Mrs. W. H., Ind., t. . . . . 1 50  
 Rockhold, O. L., and wife, Cal., t. . . . . 5 00  
 Rodgers, William G., Io., acct. . . . . 20 00  
 Rodger, Dr. G. W., Io., t. . . . . 30 00  
 Rodger, Zalde M., Mo., t. . . . . 82 50  
 Rogers, O. D., and wife, Ala., t. . . . . 15 25  
 Roell's, Margaret, Class, Mount Zion Sunday School, acct. . . . . 3 00  
 Rogers, Mrs. S. M., Ill., o. 15 00  
 Rogerson, Harriet H., Mass., t. . . . . 20 00  
 Rogers, K. H., Utah, t. . . . . 10 00  
 Rome, Frederick A., Mich., t. . . . . 20 00  
 Ross, R. K. and May, Mo., t. . . . . 50 00  
 Rosson, William, Mo., t. . . . . 5 00  
 Roth, W. C., Mo., t. . . . . 200 00  
 Roth, Anna S., Pa., o. . . . . 2 00  
 Roth, Carrie L., Mich., o. . . . . 11 00  
 Rowley, Mary, Ind., t. . . . . 21 00  
 Rowley, Luin, Ind., t. . . . . 2 00  
 Rubin, J. O., Cal., b. o. . . . . 28  
 Rubin, Herbert, Cal., b. o. . . . . 16  
 Ruppert, Joseph, Cal., t. . . . . 10 00  
 Real estate contracts . . . . . 5,457 22  
 Real estate . . . . . 21,240 13  
 Schrunck, Lucy, Io., dep. 100 00  
 Schrank, Mrs. T. F., Ill., t. (deceased) . . . . . 100 00  
 Schmitt, Katherine, Mo., t. 5 75  
 Schmitt, Wm. K., Tex., b. o. 15  
 Schreier, Marie L., Tex., b. o. . . . . 10  
 Sedoris, O. E., Mo., t. . . . . 20 00  
 Self, R. O., Mo., t. . . . . 52 22  
 Severin, J. C., Kans., t. . . . . 100 00  
 Shaver, Irma, Mo., acct. . . . . 25 00  
 Shaw, Daniel, and wife, Mass., o. . . . . 1 00  
 Sheldon, James O., and Martha B., Mo., t. . . . . 1,000 00  
 Sherman, R., Kans., t. . . . . 5 00  
 Shirk, D. D., Mo., dep. . . . . 100 00  
 Simpson, Peter, Kans., o. 1 00  
 Smith, Alfreda, Kans., o. 1 00  
 Short, June A., Mo., t. . . . . 5 00  
 Shoemaker, W. W., Okla., t. 2 50  
 Shover, J. D., Mo., t. . . . . 24 57  
 Sires, E. D., and wife, Nebr., t. . . . . 3 10  
 Sires, Mrs. N. E., Mo., t. . . . . 2 00  
 Sires, Mrs. N. E., Mo., c. 200 00  
 Skinner, W. O., Mo., t. . . . . 14 13  
 Smith, Herbert J. and wife, Alta., t. . . . . 10 00  
 Smith, Clark, Kans., o. . . . . 10 00  
 Smith, Mrs. B. C., Mo., o. . . . . 55  
 Smith, Mrs. C. R., Mo., o. . . . . 55  
 Smith, Joy, Io., acct. . . . . 7 50  
 Smith, Alvin, Mo., t. . . . . 41 30  
 Smith, Mrs. H. O., Mo., acct. 35 00  
 Smith, Joseph, Mo., t. . . . . 3 17  
 Smith, Hale W., Mo., dep. 540 06  
 Smith, Hale W., acct. . . . . 16 65  
 Smith, E. P., Mo., t. . . . . 67 00  
 Smith, Freda L., Io., acct. . 15 00  
 Smith, John G., Ill., t. . . . . 50 00  
 Smith, M., Mo., t. . . . . 3 86  
 Smith, John, Nev., t. . . . . 50 00  
 Smith, Catherine, Alta., t. 50 00  
 Smith, L. A., Mich., o. . . . . 10 00  
 Sneed, May, Mo., acct. . . . . 63 00

Sneed, May, Mo., t. . . . . 7 00  
 Snider Mrs. J. H., Mo., o. . . . . 55  
 Snow, J. C., Mo., acct. . . . . 60 00  
 Snow, L. R., Mo., acct. . . . . 123 00  
 Snow, L. R., Mo., t. . . . . 13 00  
 South Dakota District, E. D. Willard, agent. . . . . 38 00  
 Soule, George H., Mo., o. . . . . 28 75  
 Spangler, Mrs. D. O., Kans., acct. . . . . 20 00  
 Spurlock, C. J., Mo., t. . . . . 6 50  
 Sprague, Jennie, Nev., t. . . . . 25 50  
 Spicer, B. P., and wife, Texas, t. . . . . 25 00  
 Spicer, C. C., and wife, Texas, t. . . . . 4 00  
 Spicer, J. A. and wife, Texas, t. . . . . 5 00  
 Speece, Mrs. Auntie, Ohio, t. 2 00  
 Steele, W. R., and wife, Mo., o. . . . . 3 00  
 Steele, Mary, Mo., acct. . . . . 110 90  
 Steamship Agency . . . . . 150 35  
 Steevens, Eva, Kans., t. . . . . 1 00  
 Stephenson, Jennie, Kans., t. . . . . 6 00  
 Stewart, L. O., Mo., acct. . . . . 5 00  
 Standefer, W. R., Tex., o. 1 00  
 Standefer, W. R., Tex., t. . . . . 15 25  
 Standefer, Addie, Tex., t. . . . . 2 00  
 Sritt, D. B., Oreg., t. . . . . 65 00  
 Stearns, Lily B., acct. . . . . 1,045 00  
 Stonger, Elizabeth S., Mo., t. . . . . 5 00  
 Stonger, Sarah E., Mo., t. 1 30  
 Stoker, Gertrude E., Mo., t. 2 65  
 Stoker, Gertrude B., Mo., o. 5 00  
 Stoker, Genevieve, Mo., t. . . . . 6 77  
 Sterrett, Hosea B., Mo., t. 3 70  
 Stoker, Mary, Mo., t. . . . . 30  
 Sterrett, Susie, Mo., t. . . . . 55  
 Stowe, G. M., and wife, Mo., t. . . . . 50 00  
 Strickley, Nelson, and Polly, Mich., o. . . . . 10  
 Stonger, P., and S. E., Mo., t. . . . . 25 50  
 Stoddard, Will, and family, Nebr., t. . . . . 11 00  
 St. John, Charles E., Mo., t. . . . . 5 35  
 St. John, A. C., Mo., o. . . . . 3 00  
 Strachan, D. M., Ohio, o. . . . . 4 00  
 Sullivan, Sarah M., Mo., t. 11 00  
 Sumner, Janie, Nebr., t. . . . . 5 00  
 Sumner, Emily, Mo., t. . . . . 1 00  
 Sumner, Lizzie, Mo., t. . . . . 1 00  
 Surridge, Maggie, Mo., dep. 25 36  
 Suspense account . . . . . 1,000 00  
 Supply Store . . . . . 1,000 00  
 Swenson, Swen, and wife, Mo., t. . . . . 40 00  
 Tainter, Mrs. B. S., Mo., t. 50 00  
 Taxes . . . . . 74 08  
 Thompson, H. B., t. . . . . 10 25  
 Thompson, G. P., and wife, Mo., t. . . . . 2 17  
 Thompson, Martha E., Oreg., t. . . . . 10 00  
 Thomas, Julia A., Mo., t. . . . . 5 00  
 Thomas, Alice R., Mo., t. . . . . 1 50  
 Thompson Ruby, Kans., o. . . . . 3 50  
 Thorp, Nancy, Kans., t. . . . . 7 00  
 Tharp, N. J., Wash., o. . . . . 10 00  
 Thorp, E. R., Mo., t. . . . . 10 50  
 Tibbles, Grant, Nebr., t. . . . . 2 50  
 Tibbles, F. W., Nebr., t. . . . . 6 50  
 Tomlinson, J. R., and Mary, Jan, Mo., t. . . . . 50 00  
 Tomlinson, J. R., and Mary Jane, Mo., s. . . . . 5 00  
 Tooze, Mrs. L. A., Oreg., t. 5 00  
 Touchatt, Cora, Mich., t. . . . . 6 00  
 Towle, John J., and wife, Me., t. . . . . 10 00  
 Trachsel, Allen, Kans., t. . . . . 3 75  
 Trachsel, Lizzie, Kans., t. . . . . 23 00  
 Trachsel, Edwin, Kans., t. . . . . 88 76  
 Trachsel, Jacob, Kans., t. 150 00  
 Travis, Lee B., Nebr., t. . . . . 2 88  
 Travis, R. W., Nebr., t. . . . . 2 00  
 Travis, C. J., Nebr., t. . . . . 10 00  
 Trapp, S. L., Cal., t. . . . . 13 00  
 Tryon, Aseneth B., Ill., t. . . . . 15 00  
 Trowbridge, R. B., Mo., acct. . . . . 500 00  
 Tucker, Mrs. J. A., Tex., t. 40 00  
 Tucker, D. E., and Cammie, Mo., t. . . . . 2 00  
 Tucker, Alfred H. and Hannah, Mich., t. . . . . 2 00  
 Turnour, Jennie, Mo., o. . . . . 5 55  
 Tracts . . . . . 10 50  
 Twaddle, Lizzie, Nev., t. . . . . 20 00  
 Ulmer, John and Melvina, Kans., t. . . . . 20 00  
 Ullrich, David, Germany, t. 28 40  
 United Order of Bunch 5,015 54  
 Urch, Edwin, Colo., o. . . . . 5 00  
 Utah District, G. J. S., Abels, agent . . . . . 70 45  
 Utterbach, Annie, Io., t. . . . . 5 00



Kelley, E. L., e.....249 62  
 Kelley, E. L., f.....1,400 09  
 Kelley, W. H., Iowa, e.....245 50  
 Kelley, W. H., Iowa, f.....84 00  
 Kelley, James M., acct., 1,262 75  
 Kelley, James E., acct., 210 00  
 Kelley, James E., f.....96 00  
 Kelley, W. H., Mo., e.....27 00  
 Kelley, T. C., e.....15 00  
 Kelley, W. H., Mo., ex. f. 9 00  
 Kelley, Emelin, sal.....30 00  
 Kelley, W. B., acct.....5 50  
 Kendrick, Ada B., a.....25 00  
 Kemp, James.....240 00  
 Kensington Home.....843 87  
 Kentucky and Tennessee  
 Districts, J. R. McClain,  
 agent.....85 00  
 Kern, Mrs. John, a.....32 50  
 Kuykendall, Glad R., e.....30 00  
 Kennedy, Emma, a.....11 50  
 Kipp, A., f.....25 00  
 Kippe, A., f.....60 00  
 Kirtland Home.....1,133 47  
 Kirtland Hotel.....6 40  
 Kirtland Temple.....18 22  
 Knisley, Alvin, e.....35 00  
 Knisley, Alvin, f.....52 00  
 Knisley, Alvin, ex. f.....52 00  
 Krausdon, Mrs. Johanna,  
 acct.....50 00  
 Koehler, H. A., e.....45 00  
 Krahl, D. J., acct.....1,502 63  
 Kuykendall, Glad R., f., 120 00  
 Krahl, D. J., sal.....1,140 50  
 Lake, C. H., e.....102 50  
 Lake, C. H., f.....127 40  
 LaFerty, Mrs. E. R., a.....27 15  
 LaFerty, R., a.....2 00  
 Lamb, Miss N. R., a.....26 00  
 Larkin, B. S., e.....15 00  
 Lamanika, a.....65 00  
 Landers, David, a.....10 00  
 Landon, Mrs. Clara E., a. 10 00  
 LaRue, W. E., e.....35 00  
 Law of Christ and Its  
 Fulfillment (printing  
 and binding).....401 00  
 Layland, A. J., e.....70 00  
 Lees Summit Sunday  
 School, acct.....5 85  
 Lenon, Mrs. Belle, a.....90 00  
 Lentell, J. R., e.....28 00  
 Lewis, William, ex. f.....40 00  
 Lewis, William, c.....35 00  
 Lewis, Ruth, e.....25 00  
 Library, Bishop's office.....54 10  
 Library, church.....50 00  
 Library, college.....50 00  
 Library, Presidency's office 23 43  
 Long, B. E., e.....43 50  
 Luff, Alma, acct.....15 00  
 Lundy, Bessie, acct.....4 00  
 Lundquist, Ellen, acct.....15 00  
 Lundquist, D. V., acct.....220 70  
 Lytle, H. S., e.....10 00  
 Lytle, Elsie, a.....18 00  
 Madden, New, f.....40 00  
 Madden, S. J., e.....14 00  
 Madden, S. J., f.....137 00  
 Madison, Mrs. A. B., f.....25 00  
 Madison, James, acct.....274 10  
 Madison, Lena, sal.....291 00  
 Massachusetts District, M.  
 C. Fisher, bishop.....33 95  
 Martin, Alice, acct.....57 05  
 Martin, Alice, a.....18 00  
 Massach, Stephen, a.....73 00  
 Mash, Mrs. John, a.....18 75  
 Mash, John, a.....115 03  
 Meador, Mary L., a.....10 00  
 Metcalf, J. W., e.....27 00  
 MeFord, Caroline, acct.....75 00  
 Maloney, R. M., f.....141 00  
 Maloney, R. M., e.....40 00  
 Meeker, Lydia, a.....10 00  
 Miller, O. R., e.....20 00  
 Miller, O. R., e.....92 00  
 Millard, C. N., acct.....33 00  
 Miller, C. Ed., e.....18 50  
 Missouri, Southern District,  
 Benjamin Pearson, agent 45 00  
 Missouri, Independence  
 Stake, R. Bullard, bp. 210 50  
 Manning, W. H., f.....115 00  
 Mannering, W. H., e.....80 75  
 Missouri, St. Louis District,  
 R. Archibald, agent.....2 00  
 May, Roderick, acct.....2,854 97  
 Millard, C. N., acct.....45 00  
 Miller, A. G., e.....25 00  
 Mintun, J. F., e.....20 13  
 Moldrup, Peter, acct.....50 00  
 Moley, H. B., e.....24 35  
 Moler, H. B., f.....45 00  
 Moler, James, e.....15 00  
 Moser, Ella, sal.....153 80  
 Moser, Fred, jr., e.....45 00  
 Moore, Lloyd C., e.....15 00  
 Moore, D. C., a.....15 00  
 Morgan, D. B., f.....100 37  
 Morgan, E. B., e.....217 34  
 Morgan, Anna May, acct. 50 00

Morgan, J. W., e.....133 20  
 Morgan, J. W., f.....113 80  
 Morgan, J. W., acct.....1 50  
 Morgan, J. W., ex. f.....33 63  
 Morgan, Edwin, e.....32 00  
 Mullen, Bri B., a.....15 00  
 Multigraph.....1,267 16  
 Macrae, W. S., e.....30 00  
 Macrae, W. S., ex. f.....125 00  
 McCallum, Emma, acct.....5 00  
 McCarty, Mrs. M., a.....9 00  
 McCarty, Tiny, a.....5 00  
 McCoy, H. A., e.....5 00  
 McConaughy, J. C., e.....27 00  
 McClain, J. R., e.....15 00  
 McClain, J. R., f.....84 00  
 McDowell, W. A., e.....25 00  
 McDowell, W. A., ex. f. 10 00  
 McFadden, L. M., acct. 90 00  
 McFadden, L. M., e.....11 00  
 McFadden, L. M., f.....220 00  
 McGregor, Daniel, e.....30 00  
 McKierans, James, e.....52 34  
 McKindsey, Mrs. Alphene,  
 acct.....40 00  
 McKim, B. L., e.....32 00  
 McKnight, J. W., e.....10 00  
 Nazer, Edward, a.....60 00  
 Newcomb, Mrs. T. A., acct. 63 00  
 Newton, O. W., sal.....616 80  
 Newton, William, e.....178 45  
 Newton, Thomas, acct 30 00  
 Newkirk, R. B., acct.....2 67  
 New York and Pennsylvania  
 District, John Zimmer-  
 mann, bishop.....94 42  
 Norris, Alice, a.....25 00  
 Nunley, J. M., e.....12 00  
 Okerlund, O. W., e.....153 00  
 Okerlund, O. W., f.....342 00  
 Oklahoma, Western District,  
 Hubert Case, agent.....25 00  
 Oslie, William, acct.....25 00  
 Page, B. E., sal.....239 00  
 Page, James C., e.....52 68  
 Palestine Mission, Rees  
 Jenkins, agent.....194 00  
 Parker, J. L., e.....19 50  
 Parker, J. L., ex. f.....30 00  
 Payne, Mrs. E. A., a.....15 00  
 Paxton, J. W., e.....35 00  
 Peak, W. E., acct.....117 85  
 Peak, W. E., f.....448 00  
 Peak, W. E., ex. f.....40 00  
 Peak, W. E., e.....133 75  
 Peak, Ferol S., acct.....15 00  
 Peak, Fern, acct.....30 00  
 Pender, W. S., e.....236 45  
 Pender, W. S., f.....245 98  
 Pender, W. S., ex. f. 10 00  
 Peninger, Cornelius, con-  
 tract.....300 00  
 Peterson, J. W., e.....50 00  
 Peterson, J. W., ex. f. 10 00  
 Peterson, F. A., acct.....12 80  
 Peters, Mrs. A.....28 00  
 Petre, J. F., e.....25 00  
 Petre, J. F., ex. f.....25 00  
 Peters, C. J., e.....26 50  
 Phillips, Frank R., acct. 10 00  
 Phillips, A. B., e.....15 00  
 Phillips, Cuelina, acct.....10 00  
 Pickering, V. P., e.....15 00  
 Pierce, F. J., e.....34 10  
 Pierce, H. N., e.....21 81  
 Plain, Christopher, acct.....29 85  
 Postage.....16 70  
 Postage.....27 65  
 Prettyman, C. W. f.....60 00  
 Prettyman, C. W., e.....10 00  
 Price, Mrs. Maud, a.....17 68  
 Price, Mrs. William, a.....4 00  
 Pritchett, Fred O., e.....41 00  
 Pritchett, Fred O., f.....40 00  
 Pruitt, W. H., a.....20 00  
 Prumo, Mrs. R. W., a.....15 00  
 Puffy, Daisy, a.....8 50  
 Purfurst, A. B., e.....122 85  
 Quick, Lee, f.....74 00  
 Quick, Lee, ex. f.....90 39  
 Randall, E. H., e.....5 00  
 Rannie, E. ex. f.....25 00  
 Rannie, E., e.....42 60  
 Ranney, W. J., a.....72 00  
 Rasmusson, Peter, a.....4 50  
 Ray, Nellie, sal.....54 64  
 Real estate improvements 1,030 64  
 Real estate repairs and  
 expense.....996 60  
 Ream, Frank L., acct.....50 49  
 Redfield, Mrs. L., acct.....75 00  
 Redfield, Mrs. O. A., acct. 31 00  
 Redfield, Forest, acct.....20 00  
 Reiste, S. M., e.....95 65  
 Renfro, B. E., e.....30 00  
 Renfro, B. E., f.....108 00  
 Rent, Utah Mission.....37 00  
 Riley, J. T., f.....30 00  
 Riley, J. T., e.....30 00  
 Riddle, Mrs. A., a.....10 00  
 Rivers, Brother, a.....10 00  
 Rivers, Margaret, a.....64 00  
 Roberts, J. A., f.....189 00

Roberts, J. A., e.....37 50  
 Roberts, I. N., e.....10 00  
 Rodgers, Wm. G., sal.....71 14  
 Rogers, E. L., acct.....15 00  
 Robinson, Saidu, acct.....20 00  
 Rowe, Fred A., acct.....20 00  
 Rogers, Burton, acct.....5 00  
 Rudd, Mrs. Wm., acct.....40 00  
 Runsey, Mrs. E., acct.....40 45  
 Rush, W. R., a.....18 20  
 Rushton, J. W., ex. f. 134 68  
 Rushton, J. W., acct.....7 00  
 Rushton, J. W., f.....590 08  
 Russell, F. A., e.....129 35  
 Russell, F. A., e.....93 05  
 Russell, F. A., e.....80 25  
 Russell, R. C., ex. f. 50 00  
 Russell, F. A., f.....76 00  
 Rushton, W. T., a.....5 25  
 Real estate contracts 3,578 99  
 Real estate.....10,701 49  
 Sade, O. B., e.....129 35  
 Salvars, R. S., f.....132 00  
 Salvars, R. S., e.....97 84  
 Sandoval, R., a.....15 00  
 Sandoval, R., acct.....55 00  
 Sanders, William, a.....10 00  
 Sandhedens Banner, acct. 75  
 San Jose Church, Cal.,  
 acct.....329 43  
 Sanders, Julia, a.....10 00  
 Sanitarium.....6,850 84  
 Saints' and Liberty  
 Homes.....3,288 33  
 Sawley, F. L., e.....40 00  
 Savage, H. W., e.....30 00  
 Scandinavia Mission, Peter  
 Mucus, agent.....1,000 00  
 Scott, B. J., e.....25 00  
 Scott, Bonnie, a.....41 00  
 Scheidecker, Delia, acct. 100 00  
 Schmidt, H. G., acct.....15 00  
 Scott, W. G., ex. f.....25 00  
 Scott, S. W. L., e.....10 00  
 Scott, S. W. L., f.....75 00  
 Scott, Joseph R., a.....40 00  
 Scott, C., e.....55 00  
 Scott, C., ex. f.....61 48  
 Scott, Thomas, a.....10 00  
 Seidors, Harriet, a.....5 00  
 Seif, R. O., contract.....129 00  
 Seif, R. O., e.....52 22  
 Scoggin, Mrs. N. B., a.....10 00  
 Scudder, Jennie, a.....10 00  
 Shaw, Elizabeth, a.....20 00  
 Sheldon, Mrs. N. V., f. 210 00  
 Sheldon, N. V., e.....15 00  
 Sheldon, T. J., acct.....25 00  
 Shower, J. D., f.....312 00  
 Shower, J. D., e.....79 57  
 Shakespear, W. E., e.....25 00  
 Shaver, Miss I. L., acct. 25 00  
 Shaver, Mrs. L., acct.....65 00  
 Sheehy, F. M., e.....72 50  
 Sheppard, T. J., f.....87 00  
 Shinn, D. L., f.....15 00  
 Shirik, D. D., acct.....100 00  
 Shores, J. A., a.....10 00  
 Silvers, Mrs. A. C., f.....32 00  
 Simons, C. O., e.....240 00  
 Simmons, S. W., f.....85 00  
 Simmons, S. W., e.....78 00  
 Simmons, Jesse M., f.....29 50  
 Sinclair, Lucretia, a.....50 00  
 Shirik, Oliver D., e.....45 00  
 Sires, Mrs. N. E., a.....25 50  
 Sirov, Julia, F., acct.....106 94  
 Slover, F. M., ex. f. 27 32  
 Slover, F. M., e.....20 00  
 Slye, R. F., f.....241 00  
 Slye, R. F., ex. f. 21 82  
 Slye, R. F., e.....61 00  
 Smith, F. A., f.....500 00  
 Smith, Mrs. A. H., f.....102 72  
 Smith, F. M., e.....1,138 16  
 Smith, F. M., e.....1,144 80  
 Smith, F. A., e.....101 75  
 Smith, S. S., e.....33 00  
 Smith, Edgar H., f.....108 00  
 Smith, Joseph, f.....319 20  
 Smith, Joseph, ex. f. 31 25  
 Smith, Joseph, e.....127 00  
 Smith, Joseph, acct.....5 73  
 Smith, E. P., acct.....15 00  
 Smith, Heman C., e.....240 00  
 Smith, S., ex. f.....152 00  
 Smith, S., ex. f.....93 00  
 Smith, Inez, sal.....220 00  
 Smith, John, e.....227 46  
 Smith, W. R., f.....30 00  
 Smith, W. R., e.....48 50  
 Smith, W. R., ex. f. 120 00  
 Smith, Elbert A., e.....94 21  
 Smith, F. M., ex. f. 80 00  
 Smith, Fred A., acct. 30 00  
 Smith, George A., e.....45 00  
 Smith, W. W., e.....12 50  
 Smith, David D., e.....26 00  
 Smith, H. O., e.....60 00  
 Smith, H. O., ex. f. 77 50  
 Smith, Hale W., e.....39 05  
 Smith, Hale W., acct.....31 00

Smith, Hale W., f.....53 30  
 Smith, Hale W., ex. f. 10 00  
 Smith, J. W., f.....34 00  
 Smith, Jessie B., acct.....25 00  
 Smith, Elma, acct.....25 00  
 Smith, F. C., acct.....5 00  
 Smith, J. W., e.....25 00  
 Smith, Mrs. H. O., acct. 35 00  
 Smith, Mrs. B. B., acct. 297 00  
 Snow, L. R., acct.....13 40  
 Snyder, R. L., acct.....95 00  
 Snow, J. C., acct.....20 00  
 Snead, M. Dillic, acct.....120 00  
 Spaun, Mrs. M. J., acct.....55 00  
 Spurling, Henry, f.....77 00  
 Spurling, Henry, e.....30 50  
 Spurluck, C. J., a.....75 00  
 Steamship agency.....229 45  
 Stead, J. D., e.....55 00  
 Stead, J. D., f.....40 00  
 Stem, Nathan B., a.....10 00  
 Stebbins, H. A., f.....300 00  
 Stebbins, H. A., e.....10 00  
 Stone, A. E., e.....15 00  
 Stewart, Mrs. L. O., acct. 59 42  
 Stubbart, J. M., e.....25 00  
 Stearns, Mrs. A. B., acct. 141 00  
 Strand, Mrs. a.....15 35  
 Supply Store, acct.....1,027 17  
 Sutton, J. R., e.....15 00  
 Sutton, J. R., f.....150 00  
 Swensen, Swen, e.....05 00  
 Swensen, C. A., e.....45 00  
 Swensen, C. A., f.....25 00  
 Talley, Etta, acct.....91 50  
 Tanner, J. A., e.....15 00  
 Tarnberg, Mrs. M., acct. 10 00  
 Taxes.....1,748 40  
 Taylor, Phoebe, a.....10 00  
 Teters, J. A., f.....08 00  
 Thorp, T. A., a.....10 00  
 Thomas, Porter W., a.....72 00  
 Thomas, C. E., a.....53 75  
 Thomas, T. U., f.....149 00  
 Thomas, Lydia A., acct. 50 00  
 Thomas, O. B., e.....18 00  
 Thorburn, George W., e. 40 00  
 Thomas, Mrs. Pearl, acct. 10 00  
 Tillery, Leah, acct.....30 00  
 Tomlinson, S. W., e.....48 00  
 Tomlinson, J. R., acct.....100 00  
 Trowbridge, R. B., acct.....500 00  
 Tucker, Effie, a.....8 00  
 Twombly, Samuel, f.....200 00  
 Twombly, Samuel, e.....44 75  
 Turnour, Grace, a.....15 00  
 Turpen, M. M., e.....20 00  
 Tracts:  
 Wm. Anderson, N. S.....6 38  
 T. E. Bailey.....2 35  
 A. B. Becker, Ohio.....2 00  
 E. C. Briggs, Io.....1 42  
 N. L. Booker, Tenn.....6 00  
 Mrs. Dora Booker, Ky. 1 20  
 W. P. Bootman, Mont. 8 00  
 B. Brackenbury, Mo. 3 38  
 J. A. Bronson, Ill. 1 00  
 A. M. Chase, Utah.....17 00  
 Hubert Case, Okla.....2 50  
 J. C. Christensen, Utah. 2 50  
 A. T. Higdon, Okla.....1 00  
 J. W. Dubose, Ky.....1 40  
 Charles W. Deuel, Cal. 1 39  
 L. Fike, Ariz.....1 50  
 Levi Gamet, Nebr.....1 00  
 M. F. Gowell, Utah.....7 50  
 C. J. Hunt, Io.....1 53  
 John Harp, Texas.....1 86  
 A. M. Crawford, Mo. 1 63  
 J. B. Homan, New York. 1 00  
 George Jenkins, Mo. 1 95  
 W. B. LaRue, N. Y. 5 25  
 Joseph Lockhart.....40 00  
 D. Macgregor, British  
 Columbia.....1 50  
 J. R. Lentell, Penn.....9 50  
 W. S. Macrae, Mo.....1 50  
 J. A. McClain, Iowa.....2 22  
 J. R. McClain, Ky. 1 50  
 M. C. McConeley, I. T. 3 75  
 C. E. Miller, Ohio.....94 04  
 W. H. Mannering, Tex. 2 25  
 B. B. Morgan, Io.....1 25  
 E. Rannie, Nebr.....2 18  
 J. A. Roberts, Ky.....2 20  
 Russell.....1 50  
 Sherwood, Okla.....1 00  
 New Madden, Oreg. 2 13  
 J. W. Morgan, Texas. 1 35  
 J. F. Mintun, Iowa.....1 02  
 J. F. Petre, Colo.....4 00  
 W. S. Pender, Io.....2 65  
 P. T. Plumb, Wash.....6 73  
 F. O. Pritchett, Ill. 1 75  
 S. W. Tomlinson, N. Y. 2 50  
 J. Pycock, Ont. 1 00  
 Made.....15 00  
 J. F. Mintun, Io.....3 30  
 W. P. Pickering, Mo. 1 38  
 B. Rannie, Nebr.....2 20  
 J. W. Rushton, Mo. 4 37  
 W. R. Standefer, Texas. 1 13  
 H. A. Stebbins, Io.....50 00

J. M. Stubbart, Utah..... 3 25  
 Thompson, Canada..... 1 00  
 W. M. Aylor, Texas..... 88  
 Unknown..... 1 00  
 George M. Wyman, Kans..... 35  
 J. B. Yates, Okla..... 46  
 Mrs. J. Wismer, Wis..... 50

United Order of Enoch.....1,773 57  
 Vall, Mrs. W. L., acct..... 85 00  
 Vanderwood, J. B., acct..... 50 15  
 Vanderwood, J. B., e..... 52 60  
 Vanderwood, J. B., e..... 22 10  
 Vanderveer, Albert, ex. f..... 52 00  
 Vanderveer, Albert, e..... 17 50  
 Vaughn, Blanche, a..... 6 00  
 Walters, R. T., f..... 20 00  
 Walters, R. T., e..... 25 00  
 Warnock, Mrs. M., a..... 50 00  
 Warnock, Mary, acct..... 105 38  
 Ward, F. S., a..... 10 00  
 Webster, Mrs. L. A., acct..... 25 00  
 Welch, Addie B., a..... 596 10  
 Weiler, Mrs. C., acct..... 10 00  
 Weiler Dora, acct..... 9 50  
 Wells, R. a..... 210 00  
 White, I. N., f..... 103 75  
 White, I. N., e..... 108  
 White, V., a..... 54 00  
 White, V., acct..... 35 00  
 White, Ammon, ex. f..... 18 00  
 Whiteaker, A. L., e..... 1,866 72  
 Whitting, W. W., acct..... 10 00  
 Wight, L. L., e..... 24 00  
 Wight, Paul P., acct..... 70 03  
 Wight, J. W., e..... 60 00  
 Williams, T. W., e..... 40 00  
 Williams, Nettie, acct..... 50 00  
 Williams, B. E., acct..... 40 00  
 Winegar, Mrs. J. B., acct..... 70 00  
 Winegar, J. D., f..... 66 00  
 Wittfong, J. D., acct..... 10 00  
 Wittfong, J. D., ex. f..... 41 20  
 Wittfong, J. D., a..... 55 00  
 Wildermuth, J. B., e..... 35 00  
 Wildermuth, J. B., e..... 14 00  
 Willey, C. B., e..... 22 75  
 Winegar, H. B., e..... 25 00  
 Winegar, H. B., f..... 225 50  
 Winegar, S. B., acct..... 19 00  
 Willis, R. L., a..... 75 00  
 Wisconsin, Southern Dis-  
 trict, C. C. Hoague, agt. 20 00  
 Wood, Mrs. C., acct..... 2,006 43  
 Woodland Avenue paving  
 acct..... 78 00  
 Wyman, George M., acct..... 100 00  
 Yates, J. B., f..... 85 00  
 Yates, J. B., ex. f..... 50 00  
 Yates, J. D., e..... 108 80  
 Yates, J. D., acct..... 1,051 87  
 Zion's Religio-Literary So-  
 ciety..... \$320,371 33  
 Total..... \$ 2,453 21

**REPORT OF E. A. BLAKE-SLEE, COUNSELOR.**

**Receipts.**  
 Balance due church Decem-  
 ber, 31, 1911..... \$ 63 00  
 Blakelee, E. A., t..... 25 00  
 Total..... \$ 88 00

**Expenditures.**  
 Scott, S. W. L., e..... \$ 5 00  
 Total..... \$ 5 00  
 Due church..... \$ 83 00

**TABULATED REPORT OF LOCAL BISHOPS AND AGENTS FOR THE YEAR 1912**

Districts, Local Bishops and Agents.	Last Report Due		Received		Paid		Paid		Balance Due					
	Church	Agent	Bishop	Other Agents	Tithes Offerings Consec. Surplus	Miscellaneous	Bishop	Families	Expenses	Aid	Other Districts	Miscellaneous	Church	Agent
Alabama, George O. Sellers.....	\$ 57.99	\$ 3.70			\$ 682.90	\$ 0.00	\$ 300.00	\$ 700.00	\$ 33.00	\$ 19.00		\$ 1.81	\$ 7.89	
Alabama, Mobile, Frank Stiner.....					1037.59			102.25	58.55				160.83	
Arizona, S. D. Condit.....					588.00			403.00	430.50				2,562.43	
Australasian Mission, George Lewis.....					2,591.91			2,732.22	481.10				351.61	
British Isles Mission, R. May.....					1,156.26			800.00	612.81				536.99	
California, Northern, R. A. Axinin.....					4,740.00		3,200.00	1,764.50	30.00				557.84	
California, Southern, E. A. Axinin.....					3,429.05		1,500.00	1,740.05	70.00				1,803.66	
Florida, E. J. Everett.....					1,622.53		592.90	510.00	5.00				14.90	
Florida, E. J. Everett.....					1,717.60			480.00	340.80				222.63	
Florida, E. J. Everett.....					337.60									
Hawaii, G. J. Waller.....					337.60									
Iaaho, Elias E. Richards.....					178.40			104.00	85.00				198.82	
Iaaho, Northern, Myron J. Durrice.....					494.99			506.00	22.00				361.10	
Illinois, Central, Martin Bolt.....					1,382.71		50.00	1,330.00	58.00				87.76	
Illinois, Central, Luther Simpson.....					1,234.00		234.00	1,234.00	73.90				203.97	
Illinois, Keokuk, Charles D. Jones.....					548.50		246.96	1,234.15	169.50				520.30	
Illinois, Southern, Jas. F. Keir.....					4,135.00		2,650.00	1,579.00	50.00				15.45	
Indiana, Northern, John Zahrad.....					180.25		5.81	31.60	15.00				37.94	
Indiana, Southern, Chas. H. Fish.....					30.47			20.00	15.00				15.31	
Iowa, Des Moines, J. F. Mintun.....					50.95		2,500.00	515.00	15.00				97.00	
Iowa, Eastern, John Heide.....					389.97		3,975.00	595.00	13.00				160.91	
Iowa, Fremont, Lorena Lecky.....					1,445.11		3,975.00	595.00	13.00				741.49	
Iowa, Fremont, Lorena Lecky.....					4,457.38		1,500.00	1,500.00	173.92				33.78	
Iowa, Galena, C. J. Roberts.....					7,085.98		3,350.00	5,214.00	60.00				3,738.45	
Iowa, Lamoni, Stak, J. M. Fyranov.....					3,499.56		1,332.48	1,332.48	258.43				322.28	
Iowa, Lamoni, Stak, J. M. Fyranov.....					2,502.18		1,000.00	1,739.00	97.00				18.20	
Iowa, Pottawatomie, J. A. Hansen.....					1,049.00		1,000.00	1,096.00	488.00				362.75	
Iowa, Pottawatomie, J. A. Hansen.....					585.07			488.00	10.88				6.20	
Kansas, Northeastern, John Cairns.....					257.00		2,500.00	1,632.00	308.85				32.48	
Kansas, Northeastern, John Cairns.....					1,053.57		3,005.00	1,632.00	308.85				46.41	
Kansas, Spring River, Ellis Short.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Kansas, Spring River, Ellis Short.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Kansas, Spring River, Ellis Short.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Kentucky and Tennessee, J. R. McClain.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Maine, Eastern, H. K. Eaton.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Maine, Eastern, H. K. Eaton.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Maine, Eastern, H. K. Eaton.....					1,053.57		3,005.00	1,632.00	308.85				32.48	
Michigan, Central, R. L. M. C. Fisher.....					505.87		1,500.00	400.00	130.30				6.80	
Michigan, Central, R. L. M. C. Fisher.....					505.87		1,500.00	400.00	130.30				6.80	
Michigan, Central, R. L. M. C. Fisher.....					505.87		1,500.00	400.00	130.30				6.80	
Michigan, Eastern, Wm. F. Smith.....					3,314.67		1,000.00	2,855.65	262.00				174.53	
Michigan, Eastern, Wm. F. Smith.....					3,314.67		1,000.00	2,855.65	262.00				174.53	
Michigan, Northern, J. C. Goodman.....					9,180.41		2,000.00	1,469.00	236.67				2,432.53	
Michigan, Northern, J. C. Goodman.....					9,180.41		2,000.00	1,469.00	236.67				2,432.53	
Michigan, Northern, J. C. Goodman.....					9,180.41		2,000.00	1,469.00	236.67				2,432.53	
Michigan, Southern, and Northern Indiana, Samuel Stroh.....					1,057.47		5.00	864.00	54.21				1,475.40	
Michigan, Southern, and Northern Indiana, Samuel Stroh.....					1,057.47		5.00	864.00	54.21				1,475.40	
Michigan, Southern, and Northern Indiana, Samuel Stroh.....					1,057.47		5.00	864.00	54.21				1,475.40	
Michigan, Western, F. W. Hastings.....					1,476.35		1,143.00	1,143.00	13.00				197.77	
Minnesota, Leon A. Gault, Reynolds.....					1,912.63		1,150.00	1,150.00	96.52				216.56	
Missouri, Central, Chas. P. Paul.....					1,273.37		1,880.00	1,880.00	72.00				508.96	
Missouri, Central, Chas. P. Paul.....					1,273.37		1,880.00	1,880.00	72.00				508.96	
Missouri, Independence, R. Bullard.....					1,868.01		206.54	1,050.00	13.00				139.67	
Missouri, Independence, R. Bullard.....					1,868.01		206.54	1,050.00	13.00				139.67	
Missouri, Nodaway, W. B. Torrance.....					4,859.70		500.00	3,777.00	347.00				1,181.47	
Missouri, Nodaway, W. B. Torrance.....					4,859.70		500.00	3,777.00	347.00				1,181.47	
Missouri, Nodaway, W. B. Torrance.....					4,859.70		500.00	3,777.00	347.00				1,181.47	
Missouri, Nodaway, W. B. Torrance.....					14,542.03		700.00	8,517.00	241.35				1,181.47	
Missouri, Nodaway, W. B. Torrance.....					14,542.03		700.00	8,517.00	241.35				1,181.47	
Missouri, Nodaway, W. B. Torrance.....					14,542.03		700.00	8,517.00	241.35				1,181.47	
Missouri, Northeastern, W. B. Richards.....					10.00		500.00	537.00	5.00				165.77	
Missouri, Northeastern, W. B. Richards.....					10.00		500.00	537.00	5.00				165.77	
Missouri, Northeastern, W. B. Richards.....					10.00		500.00	537.00	5.00				165.77	
Missouri, Northern, Benjamin Pearson.....					1,232.94		400.00	1,843.00	32.25				12.84	
Missouri, Northern, Benjamin Pearson.....					1,232.94		400.00	1,843.00	32.25				12.84	
Missouri, Northern, Benjamin Pearson.....					1,232.94		400.00	1,843.00	32.25				12.84	
Missouri, Saint Louis, Russell Archibald.....					2,835.34		1,330.00	1,843.00	141.00				50.00	
Missouri, Saint Louis, Russell Archibald.....					2,835.34		1,330.00	1,843.00	141.00				50.00	
Missouri, Saint Louis, Russell Archibald.....					2,835.34		1,330.00	1,843.00	141.00				50.00	
Montana, Thomas, Reese.....					4,046.68			825.00	56.07				4,766.90	



Table with columns for names and amounts. Includes entries like Mizell, Woodie 2 00; Owens, J. F. 7 60; Parker, James G. 15 00; etc.

Table with columns for names and amounts. Includes entries like Davies, E. A. 49; Foster, Sr. 9 74; Henderson, Sr. 2 19; etc.

Table with columns for names and amounts. Includes entries like Scattered Members. Bradley, J. C. 73 05; Hall, R. W. 24 34; etc.

Table with columns for names and amounts. Includes entries like Balance due church Decem-ber 31, 1911, Richard Chift, London District 19 71; Balance due church Decem-ber 31, 1911, Thomas Gould, Eastern Wales Dis-strict 41; etc.

Table with columns for names and amounts. Includes entries like Total \$587 59; Expenditures. Balance due agent \$ 3 70; Oscar, Tillman, a. 4 00; etc.

Table with columns for names and amounts. Includes entries like Blackstone, Sr. 1 46; Clarke, Sr. 24 35; Everitt, Sr. 2 19; etc.

Table with columns for names and amounts. Includes entries like Roe, W. 9 86; Butterworth, S. 34 09; Butterworth, C. 2 44; etc.

Table with columns for names and amounts. Includes entries like Victoria District, t and o. 9 86; Butterworth, S. 34 09; Butterworth, C. 2 44; etc.

ARIZONA.

Table with columns for names and amounts. Includes entries like Arizona District. S. D. Condit, Agent. Receipts. A sister, t. \$ 6 00; Austin, Donna, t. 1 70; Beers, Wanda, t. 10 10; etc.

Table with columns for names and amounts. Includes entries like McLaren, C. S. 97 40; Oblations 18 65; Rankin, Sr. B. 4 14; etc.

Table with columns for names and amounts. Includes entries like Advertising differences in churches \$ 5 36; Barmore, A. C., f. 210 15; Bank charges 4 87; etc.

Table with columns for names and amounts. Includes entries like United Building and Tent Fund. Adelaide Branch 9 03; Barmore, A. C., f. 35 33; Hamilton Branch 8 83; etc.

Table with columns for names and amounts. Includes entries like AUSTRALASIAN MISSION. George Lewis, Bishop. Receipts. Balance due church December 31 1911, \$2,717 76; difference in balance \$2,065 12; Wallsend Branch, t and o. Clark, Sr., and family \$ 1 22; etc.

Table with columns for names and amounts. Includes entries like Adelaide Branch. Cole, Sr. 11 45; Chenoweth, G. 18 75; Francis, Sr., sen. 1 83; etc.

Table with columns for names and amounts. Includes entries like Adelaide Branch. Cole, Sr. 11 45; Chenoweth, G. 18 75; Francis, Sr., sen. 1 83; etc.

Table with columns for names and amounts. Includes entries like BRITISH ISLES MISSION. Roderick May, Bishop. Receipts. Balance due church Decem-ber 31, 1911 \$233 00; Balance due church Decem-ber 31, 1911, John Austin Sheffield District 5 73; etc.

Table of financial entries including Missions collection, MacKay, George, Naden, Francis and Mary, Norton, E., and wife, etc.

Table of financial entries including Jowett, J. A., Laylock, L. A., Walton, P. S., Chapman, Sarah, Sharp, Harriet, etc.

CALIFORNIA.

Northern District.

C. A. Parkin, Bishop.

Table of financial entries for California Northern District, including Balance due church December 31, 1911, A sister of Santa Rosa, etc.

Table of financial entries including Ely, Stella, Frank, Esther, Flory, Isaac J., Flory, Emma B., etc.

Table of financial entries including Farr, F. B., Farr, F. B., e., Emma, Mary, A., etc.

Southern District.

Frederick Adam, Agent.

Table of financial entries for Southern District, including Receipts, Balance due church December 31, 1911, Ames, Margaret, etc.

Lamkin, C. H., and wife.	10 00
Longstroth, Edward	10 00
Los Angeles Branch, obla.	178 97
Light, Sr. B.	5 00
Ladies' Aid, San Diego	5 00
Mitchell, Lyle	3 00
Mitchell, Lola	3 00
Moore, Nellie	2 00
Mills, Adelia	5 00
McFadden, Sr. A. C.	50 00
Morse, Sr. E.	1 00
McKee, Sr. M. J.	2 00
Mitchell, Sarah	2 50
Newport Branch, oblation	26 62
Nash, Silva	1 00
Powell, Howard C.	50
Powell, Greta N.	15
Penfold, Stephen, and wife	130 00
Pierce, Callie	1 18
Packard, Mary	3 35
Powell, J. C.	2 10
Pickles, Elizabeth	48 00
Paulson, Nettie	9 80
Pierce, Ethel	9 25
Perchoud, Theresa	50 00
Paulson, Nels, and wife	125 00
Prothero, E. and wife	20 00
Powell, Lillian, and wife	20 00
Parks, Lavina J.	5 00
Parks, Mildred	11 00
Rent church lands	50 20
Ritter, Viola	8 63
Rent, Urbita House	38 00
Rabel, Sr.	5 00
Rochford, O. F., and wife	20 00
Reynolds, Annie	60 00
Rockholm, Raymond	15
Sloane, James	9 00
Staats, Kate	1 00
Staats, Josephine	1 00
Santa Ana Branch, obla.	35 85
Snively, H. C., and wife	10 00
Snively, Gertrude	3 00
Snively, Rhea	3 00
Swall, Ethel	3 00
San Bernardino Branch, oblation	43 43
Schnell, Elizabeth	10 00
Slotterbeck, Sophia	5 00
Smith, Christine	22 00
Salter, Charles, and wife	25 00
Schade, William, and wife	40 00
Swall, Herbert	3 15
Straszacker, Pauline	2 50
Switzer, Ella	74 50
Switzer, Sr. E. F.	92 70
Soderburg, Augusta	11 50
Salter, Tina	5 00
San Diego Mission, obla.	10 30
Slotterbeck, Harry	3 50
Swain, Frances	3 00
Thornton, Hugh	75 00
Thurston, Olive M.	1 00
Thompson, Margaret	1 00
Wixon, George, and wife	15 00
Weather, W. O.	7 85
Woodward, Caroline	4 00
Woods, Lydia	1 00
Will, Pauline	1 00
Wetz, Sr. F. E.	5 00
Westphall, Catherine	78 10
Wise, Bertie	50 00
Worden, Sr.	2 00
Total	\$5,472 38

Expenditures.

Adam, Fred, e.	2 50
Betts, Peter M., acct.	240 00
Burton, Emma, f.	289 00
Crumley, C. D., f.	153 00
Davis, Ivan A., f.	240 00
Dani, R. H., f.	70 00
Davison, H. J., e.	5 00
Gibson, William, f.	180 00
Hartnell, D. L., a.	5 00
Hanson, Paul M., f.	175 00
Haxton, J. H., a.	25 00
Kelley, James E., f.	206 50
Kelley, W. H., e.	10 00
Keeler, B., f.	286 00
Keeler, B., e.	11 00
Kelley, D. L., Bishop	500 00
Kelley, D. L., Bishop	1,000 00
Meyer, M., a.	5 00
Sheely, F. M., e.	30 00
Taxes	70 82
White, I. N., f.	105 00
Total	\$3,668 82
Due church	\$1,803 56

COLORADO.

Eastern District.

C. B. Everett, Agent.

Receipts.

Balance due church Decem-ber 31, 1911 (cash).	\$ 43 81
Balance due church Decem-ber 31, 1911 (notes).	97 50

Adkins, Hannah	15 00
Anthony, Josephine C.	3 00
Brannan, Ella	45 00
Bullard, Mary E.	10 80
Bartlett, H. D., and wife	39 00
Bartlett, Fred H.	1 00
Black, Fred, and wife	50 00
Blowers, Bert H., and wife	1 50
Bullard, Mrs. W. H.	5 00
Brolliar, W. H.	22 00
Brannan, Charles	1 00
Boyd, David S., and wife.	20 00
Berry, Hobart W.	9 00
Brown, Martha	412 00
Brown, Sr. A. E.	5 00
Clarke, B. J. and wife.	8 00
Colpitts, J. O., and wife.	20 00
Cramer, Hortense C.	2 50
Cramer, Hortense S.	3 00
Cramer, Isadore	4 30
Chase, Jessie M.	16 70
Conway, Sallie	4 10
Cowan, W. H., and wife.	12 50
Chambers, Marion	5 00
Colorado Springs Branch, o	3 00
Chase, Dena	1 00
Conley, R. E.	12 00
Cotterell, F. H. and Eva.	10 00
Davis, Mrs. Moses	10 00
Denver Branch, o.	17 50
Davis, Emma	1 40
Davis, John	4 50
Danielson, Floyd M.	2 00
Edwards, I. C., and wife.	1 20
Elliot, Elizabeth, t.	4 00
Elliot, Elizabeth, c.	1 00
Everett, Charles B., and wife	10 00
Edwards, Iver C.	1 00
Echternacht, Frank and Hattie	25 00
Edwards, Ralph	4 00
Fishburn, Louisa	19 00
Fishburn, Howard	1 00
Pothevingill, Mattie	5 00
Grutsch, Ella	1 20
Gruetz, Louisa	1 20
Gandy, R. E., and wife	25 00
Gorney, F. M. and Ida M.	9 00
Huddleson, Julia	2 50
Harshman, Cora E.	4 00
Hutchins, A. A., and wife.	9 00
Hopper, Glen, o.	1 00
Hammond, Nora	1 00
Jensen, Emma	5 00
Kelley, B. L., Bishop (special funds)	4 60
Kemp, Margaret	6 00
Kemp, Delbert A., and wife	5 00
King, Willis L.	52 50
Kemp, Joseph S.	10 00
Kennedy, George O., jr.	1 00
Kemp, Robert J., and wife	30 00
Lyon, L. A., and wife	30 00
Linscott, Rufus B.	30 00
Milbert, William, and wife	3 00
Morris, S. A., and wife.	5 00
Morris, Gertrude	8 50
McQuary, Nellie M.	10 00
McConley, George E., and wife	20 00
Neef, Carrie	15 00
Nudd, Lillie S.	6 00
People, Martha E.	25 00
Parker, Ella L.	10 00
People, Josephine	10 00
Park, Albert, and wife.	20 00
Park, Ella	2 00
Park, Ray J., and wife	10 00
Park, Thomas A., and wife	10 00
Russell, Sarah H., o.	20 00
Rutland, Lulu B. and Dan A.	6 50
Sampson, Nellie E.	42 00
Shupe, Homer and Eva (note)	32 51
Shumate, F. B., and wife.	7 50
Sampson, Blanche	29 25
Saxton, Mrs. J. N. (Lulu)	8 60
Staley, Ella C.	2 15
Templeton, Florence P.	43 00
Tabor, A. B. and N. A.	112 50
Tabor, Ellen E.	27 00
Tabor, Harold A.	35 80
Tabor, H. J.	1 00
Trachsel, Lizzie	5 00
Veller, W. J., and wife	15 00
Westland, Martha A.	5 00
Ward, Alice A.	10 85
Woodruff, D. B., and wife.	2 50
Yelland, Margaret.	1 00
Order of Bnoeh	1 00
Loans repaid	23 50
Total	\$1,791 99

Expenditures.

Agent's expenses	5 00
Eghe, Mary E., a.	8 25
Curtis, A., f.	8 50
Curtis, J. D. e.	5 00
Cramer, Hortense S., l.	8 00

Gillespie, Mrs. G. G., a.	5 00
Holloway, L. G., f.	49 80
Holloway, L. G., e.	17 00
Kelley, E. L., Bishop	592 90
Kelley, E. L., Bishop (Or-der of Bnoeh)	1 00
Morgan, J. W., f.	126 00
Nerron, Thomas B., a.	45 00
Petree, F. J., f.	5 00
Russell, F. A., f.	47 75
Russell, F. A., e.	1 00
Trombly, Samuel, e.	21 00
Wingart, H. E., e.	12 00
Barhart, W. C., a.	24 00
Total	\$1,500 30
Due church (cash)	269 18
Due church (notes)	22 51

FLORIDA.

Florida District.

E. N. McCall, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$ 5 83
Allen, Avery	120 00
Allen, Avery	7 50
Barnes, J. D.	15 00
Barnes, Charles E.	8 00
Barnes, George W.	1 00
Barnes, T. J.	10 00
Booker, Elizabeth	25
Booker, Perry W.	25
Booker, Irwin	25
Booker, Robert	25
Chestnut, Annie	2 00
Chestnut, James D.	3 00
Clark, C. J.	31 00
Cooper, James	3 00
Cooper, Roxie	30
Crosby, Bertha	25
Dixon, Joseph G.	3 00
Dixon, Samuel	10 00
Dixon, Rebecca	2 00
Dixon, Claiborne	1 50
Dixon, Willoughby	1 00
Edoker, Frank M., sen.	5 00
Hawkins, John N.	5 00
Hawkins, William Moroni.	10 00
Johnston, John H.	10 00
Kelley, E. L., Bishop	20 00
McArthur, John D.	125 00
McArthur, George H.	10 00
McCall, John A. and Martha M.	35 00
McCall, J. Sidney	15 00
McCall, Martha E.	10 00
McCall, Ruby E.	1 05
McCall, Emmett N.	25 00
Muldoon, James	1 00
Peevy, C. Brock	2 00
Peevy, Patsy	5 00
Russell, E. P.	5 00
Thompson, Pleas and Anna	15 00
Vickrey, T. W.	100 00
Vickrey, J. K.	10 00
Wagoner, Indiana	100 00
Will, B. E.	5 00
Willis, K. E.	4 00
Total	\$743 43

Expenditures.

Dixon, L. Jane, a.	\$ 5 00
Moler, H. E., f.	495 00
Slover, T. M., f.	15 00
Vanclave, Albert, e.	5 00
Agent's expenses	90
Total	\$520 90
Due church	222 53

HAWAII TERRITORY MISSION.

G. J. Waller Agent.

Receipts.

Akama, Eugenia	\$ 10
Albert, J. J.	15 00
Antone, Rachel	7 50
Antone, John	1 00
Barrett, Mary S.	5 00
Bartells, William and Esther	2 00
Friend, A.	4 05
Hartbottle, Isaac, and family	6 00
Kelley, E. L., Bishop	200 00
Kann, James	26 50
Kelley, Wm.	1 00
Kealoha, Eddie	2 70
Lee, Charles	5 00
Mahuka, John, and family	29 05
Mahuka, Fannie	50
Mahuka, Thomas	1 00
Mathias, Napallo	3 50
Mathias, Anna	3 50
Mahoe, Napahu	50
McConley, Fern F.	10 15

Moore, L. A., and wife.	7 50
Moore, Madeleine	3 00
Moore, Helen	50
Moore, Nellie	50
Moore, Marguerita	50
Moore, Lawrence	25
Moore, Rose	25
Nato, Paulino, and wife	17 50
Naimadu, John	1 20
Onaha, Julia	12 00
Pahuu, Robert, jr.	2 00
Paoa, Henry, sr.	3 50
Poepoe, J. M.	1 00
Panawaa, Mary	50
Poepoe, Emily	3 50
Piikoi, David	1 00
Puouhan, Helen	2 00
Puouhan, James	8 50
Schmidt, Fanny	50
Scott, Maria	10 50
Scott, John	3 50
Sharp, Cecilia	2 25
Sharpe, Emily	10
Sharpe Children	25
Thompson, Emily	28 00
Thompson, Emily	50
Thompson, Johnnie	50
Thompson, Henry	25
Thompson, Margaret	50
Waller, G. J.	100 00
Woman's Missionary Society	1 00
Total	\$537 60
Due agent	338 03

IDAHO.

Northern District.

Myron J. Durfee, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$ 89 45
Condit, James E.	6 00
Durfee, Myron J.	16 55
Dumpster, Alice	17 85
Ferguson, W. T.	64 00
Fuller, Floyd	10 00
Glonner, William	15 00
McConnell, Amanda C.	5 00
Ross, S. I.	37 00
Snively, S. I.	7 00
Total	\$267 85

Expenditures.

Bullard, Richard, e.	\$ 10 00
Davis, John, e.	15 00
Knisley, Alvin, f.	104 00
Rushton, John W., e.	10 00
Total	\$139 00
Due church	128 85

ILLINOIS.

Central District.

Luther Simpson, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$112 99
Barton, S. E.	3 25
Bartlett, S. J.	10 00
Clifford, James	15 00
Davis, C. H.	2 00
Ettinger, J. G.	20 00
Harmon, Roseline	1 00
Lufkins, Susie	1 00
Nowack, George	5 00
Oblation, District conf.	5 15
Oblation, Taylorville	5 25
Oblation, Pana	3 62
Reynolds, Ed.	5 00
Reynolds, Rober	1 00
Reynolds, H. F.	1 00
Ruppert, Mary	2 00
Seeger, Mary	2 00
Sharrock, Nellie	20 00
Thurman, Elmer	1 00
Total	\$216 26

Expenditures.

Walters, R. T., f.	\$ 78 00
Kelley, E. L., Bishop	50 00
Agent's expenses	50
Total	\$128 50
Due church	87 76

Central District.

Martin Bolt, Agent.

Receipts.

Table of receipts for Central District, listing names and amounts such as From L. Simpson, former agent, 87 76; Bartlett, S. J., 30 00; Barstow, S. V., 12 70; etc.

Total \$582 75

Expenditures.

Table of expenditures for Central District, listing names and amounts such as Paxton, J. W., f., \$304 00; Paxton, J. W., e., 22 00; etc.

Kewance District

Charles L. Holmes, Agent.

Receipts.

Table of receipts for Kewance District, listing names and amounts such as Balance due church Decem-ber 31, 1911, \$495 87; Allen, J. William, and wife 85 00; etc.

Total \$540 04

Table of receipts for Central District (continued), listing names and amounts such as Gillin, Charles, and wife, 5 00; Gritton, Mrs. Sarah C., 10 00; etc.

Expenditures.

Table of expenditures for Central District (continued), listing names and amounts such as Arber, Joseph, f., \$512 00; Arber, Joseph, ex. f., 18 00; etc.

Northeastern District.

James F. Kehr, Agent.

Receipts.

Table of receipts for Northeastern District, listing names and amounts such as Balance due church Decem-ber 31, 1911, \$814 80; A. B., t., 1 00; etc.

Table of receipts for Central District (continued), listing names and amounts such as Cook, Silas, t., 5 00; Darc, J. A., and wife, t 1,500 00; etc.

Table of receipts for Central District (continued), listing names and amounts such as Wildermuth, L. O., f., 452 00; Wildermuth, L. O., e., 37 00; etc.

Table of receipts for Central District (continued), listing names and amounts such as Wildermuth, L. O., f., 452 00; Wildermuth, L. O., e., 37 00; etc.

Southern District.

F. M. Davis, Agent.

Receipts.

Table of receipts for Southern District, listing names and amounts such as Balance due church Decem-ber 31, 1911, \$ 19 90; Burroughs, Lucy, t., 1 00; etc.

Expenditures.

Table of expenditures for Southern District, listing names and amounts such as Agent's expenses, \$ 11 45; Bozarth, C. B., e., 5 00; etc.

INDIANA.

Southern District.

John Zahnd, Agent.

Receipts.

Table of receipts for Indiana Southern District, listing names and amounts such as Balance due church Decem-ber 31, 1911, \$ 30 47; Allen, Anne B., 10 10; etc.

Hyatt, E. J., and wife.....	3 25
Indianapolis Branch.....	1 40
Jaegers, B. A.....	2 00
Jolly, Philip S. and Jane C.....	13 50
Kinnear, Flora.....	3 00
Knowland, Elissa W.....	50
Kreutzler, Walter, and wife.....	4 00
Lahue, Emma A.....	10
Lahue, William.....	10
Lahue, Thomas.....	10
Lahue, Frank.....	50
Lahue, Rebecca.....	50
Lahue, George.....	50
Louisville Branch.....	11 08
Maier, Chris, and wife.....	18 90
Miller, Edw.....	4 50
Miller, Myrtle.....	2 50
Miller, Robert.....	2 50
Miller, Granville B., c.....	1 00
Monroe, Elmer, and wife.....	5 00
New Albany Branch.....	0 65
Perry, Edwin.....	5 00
Riggie, Minnie.....	5 50
Rivley, L. E.....	5 50
Sandage, Dora.....	3 00
Sandage, Rosena.....	3 00
Sandage, Roxanna.....	2 00
Schlauterback, Nellie.....	10
Sigler, Willard, and wife.....	2 00
Tempest, Edith G.....	5 00
Thompson, Mary and Lewis Vance, Lucy.....	50
Warne, J. E., and wife.....	2 00
Warne, Mrs. J. E.....	2 00
Willis, Robert.....	2 15
Wynn, James, and wife.....	4 00
Wynn, Emma E.....	1 00
Kelley, E. L., Bishop.....	7 00
<b>Total.....</b>	<b>\$217 75</b>

**Expenditures.**

Byrne, E. O., e.....	5 00
Dougherty, Flora, a.....	3 00
Egan, F. A., f.....	31 00
Halb, Jacob, e.....	20 00
Jaegers, B. A., a.....	3 45
Maier, H. B., e.....	25 00
Oliver, James, loan.....	25 00
Shanks, Charles, a.....	12 00
Willis, R. L., a.....	74 55
Agent's expenses.....	12 94
Kelley, E. L., Bishop.....	5 81
<b>Total.....</b>	<b>\$217 75</b>

**Southern District.**

Charles H. Fish, Agent.

**Receipts.**

Allen, Annie E., t.....	05
Allen, John J., t.....	20
Baker, Jessie M., t.....	10
Davis, John W., t.....	10 00
Davis, William H., t.....	2 00
Fish, Charles H., t.....	5 00
Fish, Juanita N., t.....	50
Froman, Minnie, t.....	10
House, Annie E., t.....	10
Hyatt, E. J., and wife, t.....	3 00
Indianapolis Branch, o.....	67
Knowland, Elissa, t.....	10 00
Knowland, Lyman, t.....	25
Knowland, Lyman, t.....	10
Lahue, Emma, t.....	10
Lahue, George, t.....	25
Lahue, Rebecca, t.....	25
Lahue, Samuel F., t.....	50
Lahue, Thomas, t.....	15
Lahue, William, t.....	10
Louisville Branch, o.....	2 33
Maier, Chris, and wife, t.....	2 10
Merrifield, Lillian, t.....	1 50
Nolan, Charles A., t.....	10 00
Perry, Edwin, t.....	5 00
Warne, Jas. B., and wife, t.....	4 00
York, William T., t.....	2 50
<b>Total.....</b>	<b>\$ 50 95</b>

**Expenditures.**

Agent's expenses.....	64
Flinn, Peter A., f.....	20 00
Moler, H. B., e.....	5 00
Moser, Fred, jr., c.....	10 00
<b>Total.....</b>	<b>\$ 85 64</b>
Due church.....	15 31

**IOWA.**

Des Moines District.

J. F. Mintun, Agent.

**Receipts.**

Balance due church Decem-ber 31, 1911.....	\$389 07
Amis, Adaline A.....	5 00
Allen, Mary L.....	5 00
Bailey, Harry.....	20
Brown, Jos. M., and wife.....	10 00
Brown, Cyrus B., and wife.....	100
Brown, Israel, and wife.....	2 00

Buckley, Joseph.....	20 00
Bixby, D. S., and wife.....	3 00
Burnell, Milo, and wife, o.....	1 50
Chaney, Fred.....	5 00
Burnell, Milo, and wife, c.....	646 00
Castings, Henry, and wife, c.....	1 00
Castings, Henry, and wife, t.....	15 00
Coll, Ora.....	35
Carpenter, Joseph G., and wife.....	50 00
Clark, A. H., and wife.....	10 00
Clark, E. O.....	7 00
Charter, Mrs. Bertha.....	5 00
Charters, Mrs. Bertha.....	5 25
Carr, Nettie L.....	25
Castings, Lizzie.....	1 50
Deal, J. W., and wife.....	2 00
Davis, Mrs. Adda.....	10 00
Drake, Mrs. Jennie.....	25
Davis, Eunice.....	5 00
Davis, H. T., and wife.....	29 80
Elekson, Oliver, and wife.....	100 00
Elkston, E. A.....	25 00
Flinney, L., and wife.....	2 00
Freel, Ancl.....	8 50
Petter, Bessie.....	50
Griffin, Pearl B., and wife.....	10 00
Galpin, Mrs. Julia.....	15 00
Howe, Mrs. Hannah.....	2 00
Hand, Henry H., and wife.....	16 00
Hand, Lena.....	6 30
Hufaker, Mae.....	10 00
Hufaker, Mrs. Jane.....	5 00
Hampton, Mrs. Odessa.....	10 00
Hidy, John C., and wife.....	10 00
Hardy, W. C., and wife, c.....	20 00
Harney, Mrs. Gertrude.....	5 00
Hidy, Harold B., Joseph L., and Gordon B., o.....	6 00
Hayer, Chris F., and wife.....	50 00
Harris, Mary E.....	10 00
Houghton, Mrs. Viola.....	5 00
Isenhart, A. B., and wife.....	39 92
Jordan, J. B., and wife.....	2 00
Johnson, Charles R., and wife, c.....	5 00
Johnson, Charles R., and wife, t.....	538 00
Kennel, Mrs. Mary.....	5 00
Laughlin, James B., and wife.....	150 00
Laughlin, G., and wife.....	50 00
Laughlin, Alata.....	10 00
Livingson, Mrs. Clara.....	5 00
Lewis, Edward W.....	30
Lehman, Jacob, and wife.....	5 00
Longdon, Mrs. Mary.....	1 00
Malcor, Clement, and wife, c.....	10 00
Martin, Charles B., and wife.....	57 27
Mather, James H.....	100 00
Mintun, James F., and wife.....	13 22
Merrill, Calvin F., c. h.....	25 00
Macrae, Grace.....	5 00
Myers, Joseph W., and wife.....	75
Mintun, Alice E.....	10 00
McBirtie, Wm., and wife.....	8 00
Nirk, Charles, and wife.....	4 00
Park, Emma B., o.....	5 00
Park, Nancy F., c. h.....	5 00
Park, Nancy F., t.....	29 00
Park, William, and wife.....	15 00
Pool, Mrs. Clara.....	4 02
Price, Myrtle.....	15 00
Pratt, Henry, and wife.....	10 00
Perry, Edwin, and wife.....	10 00
Park, Robert B.....	10 00
Robinson, Thomas, and wife.....	20 00
Ridgeway, Joseph, and wife.....	1 00
Richeson, Charles M., and wife.....	36 45
Richeson, Fern.....	1 00
Reed, Wayne.....	1 16
Richards, Ella.....	2 89
Rodger, Sarah M.....	3 00
Saisbury, Orman, and wife.....	7 00
Settles, Fred A., o.....	5 00
Settles, Fred A., t.....	32 00
Smith, Albert, and wife.....	5 00
Shannon, Carl V., and wife.....	28 60
Sister, A.....	41 35
Skidmore, Lydia, A. M., c.....	1 30
Skidmore, Lydia, A. M., t.....	2 95
Smith, Mrs. Belle.....	4 00
Sherman, Ellis, and wife.....	3 50
Sherman, Ernest.....	3 00
Smiley, Samuel, and wife.....	10 00
Sister, A., and brother.....	350 00
Veach, James, and wife.....	5 00
Wickor, A., and wife.....	9 95
Wells, Fred, and wife.....	11 11
Watson, H. T., t.....	45 00
Watson, H. T., o.....	2 00
Walters, Elsie.....	05
Walters, Frank, and wife.....	5 00
Weeks, Mrs. Emma.....	7 00
Weeks, Elty G.....	15 00
Weeks, May.....	15 00
Youtz, Mrs. Blanche.....	4 00
Zimbleman, Mrs. Ida.....	5 00
<b>Total.....</b>	<b>\$8,451 01</b>

**Expenditures.**

Agent's expenses.....	\$ 7 50
Coll, Mrs. Delossa J., a.....	18 00
Grim, Mrs. Mary, a.....	18 50
Kelley, E. L., Bishop.....	2,450 00
Kelley, E. L., Bishop, (for Children's Home).....	25 00
Kelley, E. L., Bishop, (Per-ry church).....	50 00
Mintun, J. F., e.....	15 00
Mintun, J. F., ex f.....	35 00
Mintun, Alice E., loan.....	60 00
Reiste, S. M., e.....	189 00
Reiste, S. M., e.....	5 00
Tucker, John B., a.....	2 61
Turner, M. M., e.....	5 00
<b>Total.....</b>	<b>\$3,171 61</b>
Due church.....	279 40

**Eastern District.**

John Heide, Agent.

**Receipts.**

Balance due church Decem-ber 31, 1911.....	\$368 83
Beal, C. A., o.....	75
Benson, J. B., and wife, t.....	14 34
Benson, Bessie.....	10 00
Clayton, C., and wife.....	5 00
Campbell, C. A., and wife.....	25 00
Curtis, Caroline.....	10 00
Clark, Fred, and wife.....	5 00
Clark, Otto.....	1 00
Clark, Laura.....	5 00
Clark, Adna.....	1 00
Clark, Jessie, and wife.....	10 00
Chamberlain, I. A. and wife.....	2 00
Clemens, Isaac.....	5 75
Douglass, Bertha, o.....	34 00
Davis, Mary T.....	10 00
Davis, Mae, o.....	2 00
Dykes, C. G.....	5 00
Drake, Mary T.....	1 00
Elledge, Pauline.....	100 00
Frank, B. F.....	3 00
Green, Susie.....	25 00
Green Elizabeth.....	10 00
Hinds, W. H., and wife.....	20 00
Hinds, Peter.....	2 50
Heide, B., and wife.....	5 00
Heide, A. W., and wife.....	25 00
Heide, John, and wife.....	15 00
Heide, Nettie.....	7 50
Haller, Charles, and wife.....	25 00
Hodges, John, and wife.....	1 00
Johnson, Ida.....	9 00
Johnson, B. J., and wife.....	2 00
Johnson, Charlotte.....	5 00
Jackson, George.....	62 50
Ketchum, Volma.....	1 66
Krogaard, Peter, o.....	1 25
Low, Ed, jr., t.....	25 00
Lowe, Ed, sr.....	17 00
Loveland, Hannah.....	14 93
Loveland, Leuben, and wife.....	10 00
Loveland, Charlotte.....	1 70
Lloyd, Alice.....	1 00
Loper, E. H., and wife.....	1 85
Myatt, Louis.....	12 05
Melita, John, and wife.....	5 00
McQueen, John S.....	5 00
McQueen, Victoria E.....	25
McQueen, W. B.....	25
McQueen, Bernice.....	25
Mann, O. S.....	1 00
Nedraw, Mary, o.....	5 00
Powers, Vestal, t.....	33 88
Pitts, Amos, and wife.....	40 00
Roush, Martha.....	29 20
Robinson, Ezra, and wife.....	10 00
Robinson, Mabel.....	2 00
Sartwell, Emily.....	5 00
Stoll, Will, and wife.....	25 00
Sartwell, Vera.....	5 50
Schrunk, Mrs. T. P., request.....	600 00
Speer, D., and wife, t.....	40 00
Seward, Louisa.....	5 00
Sweeney, Elizabeth.....	22 90
Sunshine Band.....	1 20
Swales, Matilda, o.....	1 50
Shields, Louisa, t.....	3 00
Shields, Minnie.....	3 00
Voelpe, Edith.....	1 15
Weston, N. B.....	20 00
Williams, K.....	0 00
Weir, John, and wife.....	10 00
<b>Total.....</b>	<b>\$1,813 94</b>

**Expenditures.**

Agent's expenses.....	\$ 2 03
Farr, F. B., f.....	160 00
Hills, L. E., f.....	80 00
Hills, L. E., e.....	25 00
Kelley, E. L., Bishop.....	975 00
McKiernan, James, e.....	6 00
Turner, Warren, f.....	240 00
Turner, Warren, e.....	40 00

Wildermuth, J. B., e.....	10 00
Wildermuth, J. B., f.....	115 00
<b>Total.....</b>	<b>\$1,653 03</b>
Due church.....	160 91

**Fremont District.**

Lorena Leeka, Agent.

**Receipts.**

Balance due church Decem-ber 31, 1911.....	\$434 02
Becksted, Frank, and wife.....	200 00
Becksted, Simon, and wife.....	51 28
Brown, A. N. and wife.....	31 50
Barber, Louisa.....	10 00
Claborn, James and Matilda.....	20 00
Claborn, Matilda.....	200 00
Claborn, A. M., and wife.....	10 00
Comstock, James, and wife.....	160 00
Crawford, J. W., and wife.....	255 00
Crawford, John A.....	3 00
Crawford, Mary.....	7 50
Dunsdon, Roy.....	20 00
Dunsdon, Mrs. Marion.....	25 00
Donaldson, L. C.....	2 00
Donaldson, Dellah.....	2 00
Duncan, Emma Ross.....	10 00
Elliott, Ernest.....	5 00
Eyler, William.....	1 00
Gaylord, Moses W.....	24 50
Hillyer, Alice O.....	20 00
Hillyer, R. S., and wife.....	100 00
Huston, John, and wife.....	5 00
Kemp, J. Henry.....	10 00
Leeka, Jay.....	2,600 00
Leeka, Lorena.....	50 00
Moore, J. C., and wife.....	10 00
Mortimore, N. L., and wife.....	10 00
Newton, Mary A.....	80 10
Redfield, J. F. and Lucy.....	35 00
Roberts, C. M.....	10 00
Stewart, Mrs. John.....	10 00
Stewart, Elizabeth.....	10 00
Skank, Mrs. Fred.....	2 00
Skank, Ethel I.....	10 00
Schenck, R. S.....	7 00
Stephenson, Maurice B.....	7 00
Swain, Mrs. J.....	10 00
Wight, J. R., and wife.....	8 50
<b>Total.....</b>	<b>\$4,891 40</b>

**Expenditures.**

Haden, W. B., f.....	\$365 00
Haden, W. B., e.....	13 00
Knisley, Alvin, f.....	104 00
Kelley, E. L., Bishop.....	3,614 00
Otis, Carl, insurance.....	50 00
Glenwood church.....	54 00
<b>Total.....</b>	<b>\$4,150 00</b>
Due church.....	741 40

**Gallands Grove District.**

C. J. Hunt, Bishop.

**Receipts.**

Balance due church Decem-ber 31, 1911.....	\$ 95 42
Deloit Branch.....	
Brogden, Francis H. and Julia.....	20 00
Cose, Cora.....	1 00
Dillivan, Walter.....	5 00
Dobson, Marie.....	60 00
Dobson, Jennie.....	15 00
Dobson, Eunice B.....	10 00
Hunt, Edward C.....	25
Hunt, Russell W.....	25
Hunt, Arlo L.....	25
Imes, Clarence K. and Stella.....	30 00
Jordan, Melissa E.....	5 00
Jordan, Nora.....	2 00
McKim, Ethel.....	2 50
McIntosh, Melinda.....	5 00
Miller, Rebecca E.....	15 00
Myers, William W. and Hattie.....	40 00
Myers, Lucy O. and Myrtle.....	75 00
Myers, Mearle O. and Bessie.....	50 00
Myers, Agda M.....	12 00
Newcom, Heman G. and Chloa.....	30 00
Newcom, Cybert-J. and Nellie.....	10 00
Lee, Vivian.....	2 50
Richardson, Mary I.....	2 00
Stevens, Sarah A.....	1 00
Worley, Eliza J.....	11 00
Winey, Carl W. and Flora.....	50 00
Winans, Sabina.....	10 00
Wedlock, Herald A.....	7 50
Salem Branch.....	
Bullard, Jonathan.....	30 00
Bullard, James H. and Edith.....	20 00

Bell, Thomas ..... 9 00  
 Hall, David and Emeline ..... 352 80  
 Hall, Nellie ..... 2 00  
 Hall, Alva and Lulu A. .... 15 00  
 Hansen, Frederick and Mary ..... 25 00  
 Coalville Branch.  
 Beadle, Jane ..... 1 00  
 Dixon, Samuel ..... 27 00  
 Jordison, William C. .... 35 00  
 Jordison, John and Mary. 12 00  
 Jordison, Clarence ..... 2 25  
 Jordison, Richard and Agnes ..... 16 00  
 Hay, Thomas and Elizabeth 9 00  
 Hay, Mabel ..... 1 50  
 Hay, Roy ..... 8 00  
 Hay, William, Jr. .... 50  
 Ladies Aid Society ..... 1 20  
 Sylvester, William and Polly A. .... 2 00

Cherokee Branch.  
 Crippen, Albert R. and Isabel ..... 30 00  
 Gross, Byron ..... 6 00  
 Hayes, Nathan H. and Catherine ..... 45 00  
 Jullus, John ..... 25 00  
 Jullus, Charles L. and Matilda ..... 5 00  
 Mann, Carl O., and family 38 00  
 Larson, Bengta ..... 2 00  
 Reeder, William V. and Myrtle ..... 2 00  
 Sheldon, Frank M. and Amanda ..... 100 00  
 Sheldon, Zenas B. .... 5 00  
 Shove, William and Hattie 7 00  
 Walker, Etha R. .... 10 00  
 Yarrington, Juliaette ..... 20 00

Mallard Branch.  
 Barker, Alexander, and family ..... 30 00  
 Carmichael, Eleanor ..... 28 00  
 Carmichael, Charles L. and Sarah A. .... 80 00  
 Fish, Robert and Ethel ..... 20 00  
 Ford, George E. and Ora E. 20 00  
 Ford, Frank E. .... 50 00  
 Hartshorn, Manly W. .... 40 50  
 Hartshorn, Catherine ..... 54 80  
 McDonnell, Alice ..... 15 00  
 Smyth, John W. .... 10 00  
 Tuog, Lulu, sen. .... 50 00

Dow City Branch.  
 Butterworth, Ora ..... 25 00  
 Butterworth, James L. and Christena ..... 100 00  
 Baber, Richard J. and Mary ..... 5 00  
 Crandall, Jennett ..... 5 00  
 Galland, William W. and Elizabeth ..... 2 00  
 Jackson, Alfred and Martha ..... 5 00  
 Leise, Isabel E. .... 3 00  
 Leise, Hazel I. .... 10 00  
 Merrick, Melissa, and children ..... 12 30  
 Merrick, Stella ..... 13 00  
 Marks, Lilla A. .... 2 50  
 Marks, Wilma ..... 60  
 Marks, Myrtle ..... 30  
 Rudd, Abel H. and May ..... 15 80  
 Rudd, John R. and Serilda 8 00  
 Rudd, Gladys ..... 15  
 Rudd, David M. and Helen B. .... 23 44  
 Sharp, Adam and Patience 6 00  
 Schafer, Theresa ..... 10 00  
 Tripp, George S. and Mary L. .... 2 00  
 Tripp, Mary L. .... 1 00

Harlan Branch.  
 Brewster, David ..... 30 00  
 Franklin, Thomas N. and Pearl S. .... 156 40  
 Roberts, Mary E. .... 5 70  
 Auburn Branch.  
 Carroll, William A. and Martha, Elizabeth ..... 10 00  
 Wallace, Elizabeth ..... 20 00  
 Lanesboro Branch.  
 Duckett, Lora ..... 15 00  
 Donkin, Frances ..... 1 00  
 Juergens, George and Mary 15 00  
 Salisbury, Herald and Pearl 100 00  
 Salisbury, John O. and Cora 2 50  
 Gallands Grove Branch.  
 Ballantyne, Marinda, and family ..... 68 00  
 Baughman, Eugene A. .... 5 00  
 Baughman, Ezekiah N. and Irene ..... 43 77  
 Baughman, Irene ..... 1 15  
 Baughman, Grace ..... 4 50  
 Baughman, Elvin ..... 2 00  
 Belcham, Duty ..... 30 00

Crandall, Albert H. and Leona ..... 5 65  
 Gunsolley, George H. and Ruth ..... 14 25  
 Howland, Sanford B. and Bessie L. .... 20 00  
 Hansen, William and Julia B. .... 7 50  
 Hansen, Julia E. .... 2 60  
 Hansen, George I. and Ruth C. .... 6 00  
 Holcomb, Drayton A. and Roy ..... 50 00  
 Kearnes, C. Wesley ..... 5 00  
 Kearnes, Clyde W. and Bessie M. .... 5 00  
 Kearnes, Bertha ..... 5 50  
 Kearnes, Laura A. .... 2 00  
 McCord, William and Isabel 5 00  
 Pet, John ..... 55 00  
 Pet, John M. and Ella E. 20 50  
 Pet, William and Sarah ..... 50 00  
 Penell, Ellen ..... 1 00  
 Pearsall, George A. .... 1 50  
 Pearsoll, James and Harriett ..... 1 00  
 Roundy, Sophia ..... 20 00  
 Tripp, Lefa ..... 2 40  
 Scattered Saints.  
 Brown, Mrs. W. B. .... 5 00  
 Edson, Elizabeth B. .... 10 00  
 Hunt, B. W. .... 10 00  
 Hodges, Lorena ..... 10 00  
 Hinds, Amelia P. .... 50  
 Snyder, O. H. .... 5 00  
 Wight, Paul P. and Mabel 5 00  
 Total ..... \$2,914 53

Expenditures.  
 Butterworth, Charles E., \$841 00  
 Hattery, Martha, a ..... 22 77  
 Hunt, C. J., e. .... 147 92  
 Hunt, C. J., f. .... 456 00  
 Jordison, John, f. .... 26 00  
 Kelley, E. L., Bishop ..... 1,282 95  
 McKim, B. L., e. .... 15 00  
 Richardson, Margaret, a. 16 00  
 Scott, Columbus, e. .... 10 00  
 Scott, Columbus, f. .... 100 00  
 Wight, Roman, f. .... 240 00  
 Agent's expenses ..... 98 11  
 Total ..... \$2,890 75  
 Due church ..... 23 78

**Lamoni Stake.**

Joseph Roberts, Bishop.  
 Receipts.  
 Balance due church December 31, 1911 (cash). \$1,979 33  
 Balance due church December 31, 1911, notes, \$2,112 92  
 less paid \$317.55 ..... \$1,705 37  
 Attendants Branch.  
 Blk, William, t ..... 5 00  
 Mull, Mima J., t ..... 2 33  
 Rhehart, Pearl E., o ..... 5 00  
 Andover Branch.  
 Bergman, Gus, sen., and wife, t ..... 5 00  
 Bierlein, Samuel, t ..... 75 00  
 Bierlein, Mrs. Samuel, o ..... 3 00  
 Harp, Edward, and wife, t 40 00  
 Heide, A. J., and wife, t ..... 50 00  
 Jones, Sarah P., t ..... 4 60  
 Perry, John T., t ..... 5 25  
 Sneathen, Christina, t ..... 2 00  
 Stanley, Jane E., t ..... 8 00  
 Centerville Branch.  
 Angell, George T., and wife, t ..... 10 00  
 Archibald, Theda, o ..... 50  
 A sister, Centerville, o ..... 50  
 Beard, Mrs. W. L., t ..... 5 50  
 Duckorth, Mrs. Jean, o ..... 2 25  
 Mullin, Ira, t ..... 17 50  
 Taylor, David, t ..... 14 19  
 Wheatley, David, t ..... 20 00  
 Evergreen Branch.  
 A sister, Lamoni, t ..... 2 00  
 Barrett, William and Nelia, t ..... 5 00  
 Bender, O. A., and wife, t 20 00  
 Bouton, J. L. and S. B., t 3 50  
 Bouton, E. S., E. t ..... 5 00  
 Ford, Fred, and wife, t ..... 15 00  
 Johnson, Bertha, t ..... 50  
 Johnson, Lizzie, t ..... 50  
 Kaestner, Henry, and wife, t ..... 25 00  
 Keen, A. L., t ..... 30 00  
 Loper, Mrs. H. W., t ..... 6 00  
 Loper, Nora and Lida, t. 5 00  
 Martha, James, sen., t ..... 15 00  
 Phipps, W. J., and wife, t 25 00  
 Richards, Lucy J., t ..... 5 00  
 Shakespeare, Mrs. Samuel, 3 00

Shakespeare, William B., t 3 00  
 Graceland Branch.  
 Stemm, Letta, t ..... 1 00  
 Stemm, Maggie M., t ..... 2 00  
 Stemm, William, and wife, t 5 00  
 Greenville Branch.  
 Lovell, Nepht, t ..... 20 00  
 McDaniel, Jehu, o ..... 5 00  
 Hiteman Branch.  
 Batton, Parley, and wife, t 17 00  
 Burk, Charles E., and wife, t ..... 89 00  
 Giles, Edward J., and wife, t ..... 14 00  
 Griffiths, John J., and wife, t ..... 1 00  
 Griffiths, John K., and wife, t ..... 27 30  
 Griffiths, Patience, t ..... 10 00  
 Jenkins, John J., and wife, t ..... 19 00  
 Luke, Gertrude ..... 8 00  
 Miller, Alexander U., and wife, t ..... 4 50  
 Morgan, Elizabeth, o ..... 1 00  
 Morgan, Sr. J. L., t ..... 1 00  
 Morgan, Sr. J. L., o ..... 1 00  
 Morgan, J. L., and wife, o 1 50  
 Rowley, Samuel, and wife, t 35 00  
 White, Samuel, and wife, t 10 00  
 Wilkinson, William, o ..... 1 50  
 Wilkinson, William, and wife, t ..... 7 00  
 Williams, Joseph A., and wife, t ..... 16 00  
 Williams, Joseph T., and wife, t ..... 6 00  
 Williams, Reece, t ..... 18 00  
 Williams, Thomas, t ..... 35 00  
 Williams, William E., and wife, t ..... 9 00  
 Wilson, William, and wife, t 14 30  
 Wilson, Mrs. William ..... 1 00  
 Zimmerman, Robert, t ..... 4 00

Lamoni Branch.  
 Abbott, Mrs. A. P., t ..... 2 00  
 A brother, t ..... 64 00  
 Allen, Annie E., t ..... 60 00  
 Allen, Annie E., o ..... 25 00  
 Allen, Mary A., and wife, t ..... 3 00  
 Anderson, A. K., and wife, t ..... 50 00  
 Anderson, John E., and wife, t ..... 100 00  
 Anderson, Oscar, and wife, t ..... 250 00  
 Anderson, Oscar Kelley, t 24  
 Anderson, Richard Carroll, t ..... 20  
 Anthony, J. G., t ..... 25 00  
 A sister, t ..... 3 00  
 A sister, t ..... 13 60  
 A sister, t ..... 10 00  
 A sister, t ..... 5 00  
 Atkinson, Nellie G., t ..... 25 00  
 Baguley, Ruby E., t ..... 30 00  
 Ballantyne, Fred, and wife, t ..... 3 00  
 Banta, Ethel M., t ..... 655 00  
 Banta, Mary C., t ..... 10 00  
 Barr, Mrs. E., t ..... 5 00  
 Barrows, Malcolm, t ..... 16 00  
 Benedict, Emma, t ..... 5 00  
 Bently, Lily, t ..... 07  
 Blakesley, C. H. and E., t 21 00  
 Blair, C. E., and wife, t ..... 30 00  
 Blair, G. W., and wife, t ..... 50 00  
 Boeman, Clarence, and wife, t ..... 5 00  
 Brackenbury, Shirley, t ..... 12  
 Breakle, A. L., t ..... 3 70  
 Brown, George V., and wife, t ..... 100 00  
 Butts, Nancy Jane, o ..... 95  
 Carille, Fisher, t ..... 02  
 Carmichael, Emma, and Bessie, McCullough, t. 77 64  
 Cave, Luclina M., t ..... 07  
 Chandler, Hattie M., t ..... 4 25  
 Chandler, J. Roy, t ..... 51 00  
 Chapman, Alma, t ..... 5 38  
 Chapman, C. E., t ..... 1 50  
 Chapman, Fern, t ..... 01  
 Chapman, J. W., t ..... 8 00  
 Chapman, Walter, t ..... 1 42  
 Clark, Charles, Jr., t ..... 07  
 Clark, Hannah, t ..... 10 00  
 Cracraft, M. T., and wife, t 10 00  
 Crudis, Anna J., t ..... 10 00  
 Crudis, Anna J., o ..... 4 00  
 Cudney, Virgil, t ..... 03  
 Dancer, Alice P., t ..... 50 00  
 Dancer, Anna A., t ..... 185 00  
 Dancer, David A., t ..... 3 50  
 Dancer, Howard M., t ..... 3 00  
 Dawson, Edwin T., t ..... 30  
 Earley, Susannah, t ..... 50 00  
 Feldhahn, Mrs. Anka, t ..... 5 00

Feldhahn, John, t ..... 1 50  
 Fessler, Mary P., t ..... 7 20  
 Fessler, Mary P., o ..... 9 20  
 Fisher, Mrs. A. E., t ..... 7 00  
 Fleet, Grace C., t ..... 20 00  
 Fletcher, Elmer, t ..... 5 00  
 Fletcher, Mrs. J. M., t ..... 7 50  
 Foreman, Luclie, t ..... 1 00  
 France, Mrs. Thomas, t ..... 50 00  
 France, W. A. and wife, t. 250 00  
 Freeland, Thomas, and wife, t ..... 103 00  
 Fuller, Eliza J., t ..... 1 75  
 Garner, Mary J., t ..... 6 70  
 Garver, John P. and Minnie, o ..... 2 00  
 Godfrey, C. O. .... 1 00  
 Godfrey, John A., and wife, t ..... 50  
 Godfrey, John A., and wife and Seth R., and wife, t 142 22  
 Godfrey, Stewart E., and wife, t ..... 23 66  
 Goode, John, t ..... 11  
 Goode, Joseph, and wife, t. 18 25  
 Goodenough, Jesse, t ..... 20 00  
 Graham, J. P., t ..... 3 00  
 Gray, Ryan, t ..... 3 00  
 Green, Gladys, t ..... 2 50  
 Green, O. E., t ..... 100 00  
 Greer, Bertha A., t ..... 59 95  
 Grenawalt, Ruth, t ..... 10  
 Hackett, Frank, and wife, t 5 00  
 Hancock, F. M. and Josie, t 31 80  
 Hancock, Helen, t ..... 4 24  
 Harrison, J. B., and wife, t 20 00  
 Harpo, Charles, and wife, t (mdse.) ..... 2 50  
 Hartshorn, H. A., and wife, t ..... 5 00  
 Hatcher, Pearl, t ..... 50 00  
 Hawley, E. P., and family, t ..... 20 00  
 Hayer, Oliver, and wife, t. 67 00  
 Heathman, Anna E., t ..... 1 05  
 Hill, George, and wife, t ..... 13 10  
 James, R., and wife, t ..... 10 00  
 Hopkins, J. Adah, t ..... 20 00  
 Hopkins, R. V., t ..... 20 00  
 Hopkins, W. A., and wife, t 100 00  
 Horner, Deam, t ..... 10  
 Hougas, John, and wife, t 15 00  
 Howery, George, and wife, t ..... 2 00  
 Jacobson, Mrs. Maren, t ..... 2 00  
 Jagers, Mary and Etta, t. 10 00  
 James, R., and wife, t ..... 5 00  
 Jamison, Pearl, t ..... 4 00  
 Johnson, Ralph W., t ..... 30 17  
 Johnston, Robert T., t ..... 11 30  
 Kelley, George B., t ..... 6 00  
 Kelley, Lea, t ..... 5 00  
 Keown, David, t ..... 55 00  
 Keown, Esther, t ..... 5 00  
 Keown, Gertrude, t ..... 15 00  
 Keown, Grace, t ..... 3 00  
 Kirkpatrick, Stella, t ..... 2 00  
 Lambert, Bruce, t ..... 12  
 Lamoni Mite Society, t ..... 10 50  
 Lectum, Lars, and wife, t. 50 00  
 Lester, Martha, t ..... 30 00  
 Long, Wilber, t ..... 20 00  
 Lovell, Alfred, and wife, t. 00  
 Lovell, Lulu, o ..... 2 00  
 Maden, Mrs. Mary, t ..... 5 00  
 Mather, William J., and wife, t ..... 50 00  
 McCullough, Albert, t ..... 02  
 McCullough, Estella, t ..... 3 00  
 McElroy, Clara P., t ..... 7 00  
 McKean, E. D., t ..... 25 00  
 McKean, Etta, t ..... 35 50  
 Mohr, Peter, t ..... 2 00  
 Monroe, Isaac A., and wife, t ..... 127 07  
 Moore, L. B., t ..... 2 05  
 N. A. L., t ..... 2 00  
 Newcomer, W. C., and wife, t ..... 191 90  
 Nicholson, Gracia, t ..... 15 00  
 Nicholson, Minnie B., t ..... 45 00  
 Oldfather, Theron, t ..... 21  
 Parker, O. W., and wife, t 10 30  
 Paul, W. B. and Ethlyn, o 20 00  
 Parvis, Susan, t ..... 1 00  
 Perry, Sarah, t ..... 5 00  
 Peters, Otis, and wife, t. 5 00  
 Pfaff, W. G., t ..... 20 00  
 Prall, O. B., and wife, t. 25 00  
 Prall, Willard, t ..... 25  
 Ressernie, Lucy L., t and o 60 00  
 Roberts, Byron, t ..... 1 1  
 Roberts, Fred, and wife, t. 85 00  
 Roberts, Jesse, and family, 4438 00  
 Roberts, Jesse, o (mdse.) 5 05  
 Roberts, Joseph and Clara, t 58 00  
 Roberts, J. V., and wife, t 20 00  
 Roy, Mary Jane, t ..... 3 00  
 Sanders, Ella, t ..... 8 55  
 Sanders, Forest, t ..... 2 00  
 Savage, Grace M., t ..... 10 00  
 Scott, R. C., t ..... 2 50  
 Schofield, Mrs. James, o ..... 50  
 Schofield, Vernon, t ..... 03

Shenogle, Mary, t.	5 00
Smith, Mrs. David H., t.	2 00
Smith, Lorraine, t.	05
Smith, Mrs. N. W., t (mdse.)	6 00
Snethen, J. D., and wife, t	10 00
Snively, Bertha E., o.	10 00
Snively, Myrtle C., o.	10 00
Spague, Nepht, t.	10 00
Spague, Hattie, t.	10 00
Sprague, Janette, t.	4 15
Stagger, Hannah, t.	10 00
Stebbins, Callie B., t.	3 00
Steele, Bertha, t.	15 00
Strickland, Alice, t.	145 00
Strong, Catherine, t.	9 43
Stowell, Mrs. J. E., t.	4 14
Sumption, Sarah, t.	3 00
Thomas, Mrs. O. B., t (mdse.)	25 00
Thompson, F. L., t.	16 00
Thompson, F. L., and wife, t.	5 00
Thompson, Grace, t.	19 00
Thompson, Laura, t.	43 70
Tilton, Letha, o.	5 00
Trumbull, A. M., and wife, t	10 00
Waltenbaugh, Jacob and Mary, t.	2 00
Wasson, Melissa P., t.	10 00
Weedmark, John, and wife, t	25 00
White, D. C., and wife, t.	10 00
White, Rollin, t.	3 20
Wight, Estella, t.	20 00
Wight, Keith G., t.	26
Wiley, Roscoe C., and wife, t.	35 00
Williams, Hansel T., and wife, t.	8 45
Willits, Hattie, t.	50
Willson, Christian, t.	30 00
Yarrington, A. J., and wife, t.	108 50
Yarrington, Charlie, t.	02
Young, Gracie A., t.	16 00
Young, Martha A., t.	65 00
Young, Zula G., t.	1 85
Lone Rock Branch.	
Cummings, E. V., t.	10 00
Cummings, Mrs. E. V., t.	10 00
Hatchen, Matilda, t.	27 25
Jones, Mrs. Earl, t.	2 50
Kinder, P. J., t.	3 00
Sandage, Nevada, t.	1 70
Lucas Branch.	
Evans, J. A., and wife, t.	100 00
Evans, J. R., and wife, t.	10 00
Hawkins, Christopher, t.	100 00
Hawkins, Mrs. C. C., t.	8 25
Williams, Robert D., and Ann, t.	50 00
Oland Branch.	
Haskins, Malcolm, f.	1 74
Nicholls, John and Emma, t.	120 50
Sharp, Grover, t.	11 55
Pawnee Branch.	
Dunwoody, Sarah, t.	20 00
Hitchcock, Catherine, t.	5 00
Sharp, Mrs. Ray, t.	5 00
Pleasanton Branch.	
Alden, Leah, t.	10 00
Bailey, George, t.	1 00
Bailey, Goldie, t.	50
Leeper, Helen, t.	12 89
Leeper, Lucinda, t.	24 60
Leeper, Ollie, t.	6 42
Morey, G. M., t.	18 00
Morey, Walter L., t.	5 00
Vandel, Sylvia, t.	7 00
Ward Branch.	
Ensley, George, t.	9 00
Lane, Albert, t.	50
Roxley, Ed, t.	10 00
Wilkinson, Fred O., t.	15 00
Wilkinson, Fred O., o.	1 00
Wilkinson, James, o.	2 00
Wilkinson, James and Mary J., t.	16 51
Wilkinson, James and Mary J., o.	2 00
Williams, Rodger David, and wife, t.	18 00
Miscellaneous.	
Constance, C. E., t.	15 50
Engstrom, Minnie, o.	1 00
Hall, Rosa, t.	2 00
Kennedy, John M., t.	5 25
Lewis, Richard, t.	30 00
Logan, Noma Faith, t.	10 00
Stewart, Esta, t.	5 50
Graybeal, Mrs. E. V., t.	20 00
Lamoni Mite Society, Christmas Offering	12 30
Downey Sunday school, Christmas Offering	4 35
Johnson, Joseph, Jr., Christmas Offering	25

Quandt, John, Saints' Home	5 00
Hayer, Lorenzo, and wife, Saints' Home	80 00
Nichols, John and Emma, Children's Home	50 00
Interest	11 33
Case, Mrs., a ret.	808 35
Loans received	821 87
To apply on loans	225 60
Bills receivable	504 50
Church property	100 00
Industrial organization fund	10 00
Nichols, John and Emma	100 00
Plain, Christopher	1 00
Ensley, George	1 00
A sister	1 00
Strauss, Jenette	1 50
Plain, W. G.	5 00
Interest on Leon church fund	10 00
State expense	9 10
Graceland College	28 50
Notes from loans	518 00
Merchandise	175 00
Total	\$13,998 33
Expenditures.	
Allen, Lizzie, a.	9 00
Anthony, Mrs. R. J., f.	204 00
Baggerly, I. P., f.	240 00
Baker, J. H., f.	160 00
Case, Mrs. J. M., a.	77 05
Cochran, A. S., f.	216 00
Elvin, R. M., f.	240 00
Elvin, R. M., a to grandson	25 00
Evans, J. R., f.	240 00
Garner, Mrs. M. J., a.	128 34
Garver, J. F., f.	400 00
Goode, Mrs. Emma, a.	57 00
Graham, Cynthia, a.	7 67
Harrison, Henry A., a.	5 00
Hicks, Ethel, a.	13 45
Holloway, L. G., f.	256 00
Lambert, J. R., f.	240 00
Lambert, J. R., c.	60 00
Landon, Clara, a.	306 79
Mohr, Peter, a (mdse.)	1 00
Morgan, E. B., f.	208 00
Morrell, J. W., a.	9 00
Rainey, William, a.	7 12
Rodger, Mrs. M. f.	141 00
Rodger, Mrs. M., a.	60 03
Salyards, R. S., f.	300 00
Smith, Mrs. A. H., f.	180 00
Smith, H. C., f.	480 00
Smith, John, f.	240 00
Smith, Nettie, a.	155 11
Stead, J. D., f.	60 00
Stedman, Mrs. E. A., a.	13 40
Stubbart, J. M., f.	392 00
Thomas, O. B., f.	308 00
Thomas, Mrs. D. W., a.	3 50
Turpen, M. M., f.	160 00
Wells, G. R., f.	569 00
Whorlow, E. W., a.	5 00
Kelley, E. L., Bishop	350 00
Merchandise	175 00
Office expense	393 97
Office fixtures	84 50
Interest	5 40
Stake expense	139 64
Kelley, E. L., Bishop, Christmas Offering	16 00
Children's Home	49 75
Saints' Home	35 00
Loans	1,463 03
Loans (notes taken)	518 00
Loans paid	733 35
Church property	58 08
Graceland College	39 54
Interest on Leon church fund	16 51
Kelley, E. L., Bishop, Lamanite fund	12 00
Norway Mission	5 00
Merchandise to Liberty Home	4 65
Merchandise to Children's Home	31 00
Total	\$10,250 88
Due church (cash)	1,047 58
Due church (mdse.)	177 50
Due ch: (notes)	2,513 37
Little Sioux District.	
A. M. Fyrando, Agent.	
Receipts.	
Balance due church Decem-ber 31, 1911	\$201 40
Adams, Arthur H., and wife, t.	52 00
Adam, Wm. R. and wife	13 80
Aid Society, Magnolia	2 00
Aid Society, Mondamin	2 00
Amundson, Ole, and wife.	50 00
Asquith, Alice	4 00
Amundson, Elmer O.	3 00
Baker, Hattie	2 00
Barr, Orren J., and wife.	10 00

Ballantyne, Jane	5 00
Ballantyne, Francis M.	35 00
Ballantyne, James C., and Ballantyne, C. R. and wife	30 00
Ballantyne, Charles R., jr.	50 00
Ballantyne, Myrtle	25
Beecham, James, and wife	14 30
Benc, May	1 00
Benc, Charles	1 00
Benson, Charles, and wife.	130 00
Benson, George L.	30 00
Benson, John	5 00
Bryant, Lucinda	1 25
Bryant, Geraldine	1 25
Butterworth, Robt. Wm., and family	50 00
Case, Mary	6 00
Caffall, Eliza	9 35
Christy, Mary A.	4 50
Clark, Lenna	1 00
Clark, George W., and wife	10 00
Clark, Lizzie	6 65
Clulow, Nancy	6 65
Conyers, Matthew, and wife	4 00
Correll, Sister	4 00
Crabb, Charles	100 00
Currie, Joseph A., and wife	25 00
Levy, Sophia	5 00
Deal, James H., and wife.	10 00
Derry, Charles	10 00
Derry, Charles, jr.	5 00
Derry, George A., and wife	1 60
Derry, Anna E.	9 58
Derry, Oliver M.	5 05
Emmerson, Trumbull F.	10 00
Emmerson, Elizabeth, o.	3 85
Fares, Paul, and wife.	25 00
Fry, Bert B., and wife.	10 00
Gamet, Ida D., and wife.	50 00
Gamet, Herbert S., and wife	50 00
Garner, John P., and wife	10 00
Grigsby, Chloe	4 50
Halberg, Katie	10 00
Harper, Allen F., and wife	203 00
Harrington, Ella	75
Hawley, Anna M.	5 00
Hawley, Adel, wife.	3 00
Helstand, William, and wife	50 00
Hight, Asa, and wife.	76 10
Hoffman, Arley E., and wife	43 50
Holeton, Sister Jesse	5 75
Howard, Minerva	10 00
Hoyt, Margaret	10 00
Hoyt, Cora	1 00
Hyde, Charles L., and wife	20 00
Jensen, Aurella	1 50
Johnson, Annie	2 00
Jones, John F.	1 00
Kemmish, Susan	55 00
Kemmish, Wm., and wife	56 50
Kemmish, Arthur	125 00
Kibler, Sylvester B., and wife	555 98
Kierulff, Gertrude	6 00
Kirkwood, Lizzie	3 00
Koehn, Clinton A., and wife	48 50
Koehn, Lula	30
Lamb, Charles W.	11 65
Lane, Joseph W., and wife	18 10
Lane, John P., and wife.	25 00
Lane, Arthur J., and wife	60 00
Lanson, Anna	89 00
Mann, Lou G.	5 00
Mann, Laura E.	13 00
Mann, Athal	1 00
Mann, John W., and wife	127 50
Mann, Malvin W.	12 00
Martole, John	5 00
Martin, Esther M.	2 00
Martin, Amasa L., and wife	25 00
Merchant, Joseph W., and wife	11 00
McElwain, Delana M.	6 00
McIntyre, Ammon	20 00
Newberry, Luella M.	25
Oviatt, Fred C., and wife.	300 00
Oviatt, Frederick H.	6 00
Oviatt, Sarah J.	4 00
Peasley, Sylvester J., and wife	24 50
Peasley, Lawrence	50
Peasley, Mary A.	10 00
Perkins, Mfner N.	12 00
Pitt, Sidney, jr., and wife.	24 50
Purcell, Henry C., jr., and wife	1 30
Purcell, Onal (deceased).	1 65
Purcell, Henry	55
Redfield, Elmer, and wife.	5 00
Reynolds, Ella	4 00
Reynolds, Ada	2 00
Reynolds, John	5 00
Runkle, Frank, and wife.	5 00
Scofield, Mand	2 00
Seddon, Joseph	5 00

Shearer, John W., and wife	25 00
Shearer, Leslie, and wife.	25 00
Smith, Clarence R., and wife	20 00
Smith, Anna	25
Smith, Edie	8 03
Smith, Addison J., and wife	100 00
Strand, Lenna	5 40
Stuart, Annie	39 00
Swain, Henry D., and wife	10 00
Van Eaton, Pearl	5 00
Van Sickle, Helen	1 50
Vredenburg, Charles, and wife	51 70
Vredenburg, May	10 00
Vredenburg, Leroy	50
Vredenburg, Glen	50
Vredenburg, David H., and wife	90 00
Waples, Hugh, and wife	64
Waples, Mabel	1 00
Wentworth, Emma	1 70
West, E. S., and wife.	12 00
Whitsitt, Robert B., and wife.	5 00
Worsencroft, John T., and wife	8 75
Worsencroft, Priscilla	21 50
Worsencroft, Martha	1 10
Wilder, Clarence M., and wife.	5 00
Yeaman, R. W., and wife.	50 00
Yocum, Nepht	19 00
Total	\$3,720 01
Expenditures.	
Agent's expense	\$ 18 20
A brother	3 00
Butts, Elsie E., a.	120 00
Caffall, Eliza, f.	144 00
Chambers, D. R., a.	120 00
Crabb, J. C., Laura E. Bassett) f.	160 00
Daley, Emily, a.	120 00
Derry, Charles, f.	240 00
Fares, Simon, a.	5 00
Haner, Isaac, a.	16 00
Hilliard, G. H., e.	10 00
Holeton, Thirza, a.	19 00
Landingham, Bro and Sr., a	3 00
Martin, Elizabeth, a.	15 00
Parker, Jesse L., f.	344 00
Parker, Jesse L., e.	2 00
Smith, W. A., f.	324 00
Wight, J. W., e.	7 58
Wood, Lulu B., a.	45 00
Kelley, E. L., Bishop	1,053 48
Total	\$3,668 68
Due church	32 28
Pottawattamie District.	
J. A. Hansen, Agent.	
Receipts.	
Balance due church Decem-ber 31, 1911	\$383 50
Adams, Mary and May.	45 75
Adams, John, and wife.	70 00
Altrup, Bro. Thomas	8 00
Brown, Sr. Lulu	10 00
Bracken, John, and wife.	156 40
Baxter, M. S.	48
Bebe, Sr. Emma	80 00
Butler, Catherine	20 00
Butler, Daniel, and wife.	50 00
Clark, Carrie	20 00
Christensen, James P., and wife	100 00
Campbell, Joseph, and wife	50 00
Carille, Ethel A., and wife	20 00
Carille, Earl H., and wife	20 00
Christensen, Chris O., and wife	15 00
Carille, George	20 00
Evans, John, and wife.	68 52
Elswick, Marian F., and wife	65 00
Elswick, Edna	19 25
Fenn, Myrtle	5 00
Frederickson, Peter W., and wife	35 00
Frederickson, Laura	5 00
Frederickson, George J., and wife	200 00
Hansen, Ellen C.	30 00
Hansen, Sophia	6 00
Hansen, John A., and wife	25 00
Hansen, Anna	18 00
Hansen, Hans N., and wife	300 00
Harding, Estella	15 00
Jensen, Elsie M.	5 00
Jacobson, Stephen, and wife	40 00
Jensen, Martin, and wife.	40 00
Johnson, Nels P., and wife	25 00
Jensen, Caroline	17 20
Lapworth, James R., and wife	250 00
Larsen, Jennie	5 50
Larsen, Charles C., and wife	25 00

Table listing names and amounts: Larsen, Peter 25 00; Mackland, Joseph, and wife 20 00; Spanawick, W. T. 5 00; Peterson, Petrus, and wife 75 00; Peterson, Hans, and wife 50 00; Peterson, Marie 2 00; Rasmussen, Kate 10 00; Riley, C. I. 2 50; Riley, C. I. 10 00; Scott, William 5 00; Scott, Ralph, and wife 4 00; Scott, Carrie 5 60; Smith, John, and wife 200 00; Terry, Esther 17 00; Tidwell, Helen M. 10 00; Underwood, Samuel, and wife 15 00; Wind, Mary H. 103 00; Wind, Floyd 2 00; Total \$2,775 68

Table listing names and amounts: Arber, Joseph, e. \$ 6 00; Baker, James H., f. 80 00; Baker, J. H., e. 42 00; Blair, Elmer, a. 85 00; Daugherty, Sr. M., a. 15 00; Gayford, Nora, t. 5 00; Hillard, G. E., Bishop 235 50; Kelley, E. L., Bishop 1,000 00; Knudson, Johanne, at Sanitarium, a. 75 00; Lentell, J. R., e. 33 23; McIntosh, C. G., a. 10 00; Mann, Sr. R. O., f. 20 00; Pierce, H. N., e. 120 00; Pierce, H. N., e. 16 40; Scott, C. f. 108 00; Sheldon, N. V., f. 386 00; Smith, F. A., e. 50 00; Sheldon, N. V., e. 36 85; Wight, J. W., f. 75 00; Wight, J. W., e. 41 45; Total \$2,422 93; Due church 352 75

ILLINOIS AND IOWA.

Nauvoo District.

George P. Lambert, Bishop.

Receipts.

Table listing names and amounts: Balance due church Decem-ber 31, 1917 \$1,091 60; Beady, J. Lynn, t. 2 00; Bullard, Ida M., t. 80 00; McKiernan, James and Hattie, t. 3 60; Warnock, Susan, t. 10 00; Ammonhauser, Annie, t. 13 40; Buchanan, John, t. 61 00; Bauer, John, N., t. 10 00; Bierman, Sean, s. 10 00; Brown, Sarah B., t. 1 25; Batley, Louisa K., t. 17 00; Beatty, Mrs. Lynn, t. 1 00; Batchler, Mary B., t. 4 50; Clawson, Julia, t. 5 00; Freuburg, Alice, t. 5 00; Galt, Emma, t. 1 00; Gibson, Christopher, and wife, t. 15 00; Horsey, Catherine, t. 20 00; Harton, Elizabeth J., t. 10 00; Jacobs, Jeremiah H., and wife, t. 10 00; Kite, Margaret, t. 5 00; Kite, Hubert, t. 1 00; Kaestner, Henry, sen., t. 20 00; Kroiger, Florence, t. 5 00; Lacey, Ethel A., t. 11 35; Lawson, Lewis, t. 1 00; Lawson, John, and wife, t. 10 00; Lewis, Ewan H., and wife, t. 5 00; Lewis, Maggie, jr., t. 1 60; Lewis, Maggie, t. 5 00; Lewis, John O., t. 3 00; Lankford, Ellen, t. 4 50; Lambert, William T., t. 100 00; Lambert, Geo. P., and wife, t. 137 00; Lambert, Leland G., t. 2 43; Lambert, Diltbert W., t. 2 00; McComas, Mrs. George, t. 1 00; Mapes, Edith L., t. 5 00; Miller, Louverna, t. 1 00; McKiernan, James and Hattie, t. 5 00; Newman, John, and wife, t. 5 00; Ontieb, William, t. 25 00; Orr, Elizabeth, t. 1 00; Orr, Margaret, t. 10 00; Pitt, Henry T., t. 25 00; Reed, Joseph, t. 2 00; Reed, Catherine, t. 7 00; Rodgers, Robert, and wife, t. 12 00

Table listing names and amounts: Ross, Ellen, t. 2 00; Royer, Leonard P., t. 50 00; Salisbury, Don C., t. 10 00; Salisbury, Mary L., t. 16 00; Salisbury, Josephine, t. 9 00; Sloan, Mrs. B. G., t. 5 00; Schweers, William, t. 30 00; Scott, Annie, t. 6 50; Siegfried, Mary B., t. 6 00; Simpson, Thomas J., t. 1 00; Santae, Ernest E., and wife, t. 10 50; Stevenson, Grace A., t. 8 00; Stevenson, Mrs. T. M., t. 50 00; Stevenson, Elizabeth, t. 2 00; Thomas, Eva, t. 50 00; Tripp, Solomon, t. 32 00; Tripp, Solomon, o. 1 00; Winter, Marie B., t. 15 00; Williams, Daniel T., sen., t. 1 00; Williams, Daniel T., jr., and wife, t. 2 00; Williams, Daniel T., t. 2 00; Williams, Edward B., t. 2 00; Wallace, Mary A., t. 10 00; Wright, Ida M., t. 80 00; Wright, Margaret S., t. 10 00; Wright, Fred E., and wife, t. 2 00; Wilson, Elizabeth J., t. 1 00; Willey, Charles F., and wife, t. 10 00; Willey, Rufus T., t. 35 00; Weaver, Jessie W., t. 5 00; Total \$2,190 69; Due agent 28 31

Table listing names and amounts: Bullard, Richard, e. 13 00; Beer, Florence, e. 55 00; Cooley, Mrs. N. S., a. 60 00; Cooper, F. M., f. 300 00; Cooper, F. M., ex. f. 20 00; Cooper, F. M., e. f. 10 00; Guyyatt, Mary, a. 19 10; Hoverson, Ollie B., a. 13 00; Hoverson, Andrew, a. 33 00; Herrick, Lenora, a. 10 00; Harpe, Charles B., f. 20 00; Harpe, Charles E., e. f. 100 00; Kelley, D. L., Bishop (property expenses) 97 90; Kelley, E. L., Bishop 600 00; Lambert, G. P., e. 14 00; McClintchen, Lafayette, a. 10 00; McKiernan, James, f. 240 00; Miller, O. R., f. 150 00; Miller, O. R., e. 120 00; Otto, Auguste, a. 8 00; Shockley, Angelma, a. 8 00; Total \$2,210 00

KANSAS.

Northeastern District.

John Cairns, Agent.

Receipts.

Table listing names and amounts: Balance due church Decem-ber 31, 1917 \$ 17 15; Bell, Emeline 10 00; Bradley, George 10 00; Blauser, E. Hattie 9 00; Blauser, A. Sarah 10 00; Burns, W. James 5 00; Baillie, James, and wife 20 00; Cairns, F. George 7 00; Cairns, John 75 00; Chew, Maggie 10 00; Cole, S. Hartley 5 00; Davis, H. Charles, and wife 50 00; Edwards, B. Charles 4 00; Fennet, C. George, and wife 32 35; Green, Ann 15 00; Green, M. John, and wife 40 00; Hart, M. Ina 3 00; Hedrick, F. Gilbert 2 50; Hedrick, G. Frank, and wife 15 00; Hayes, W. Lawrence 3 00; Jackson, F. B. 10 00; King, Brooks Viola 5 00; Lucas, T. B. 2 50; Lonestene, N. Chris 4 00; Miller, J. A. and Elmira 4 60; Menzies, William 30 00; Mathison, Ragner 0 30; McDougal, Matilda 5 00; Morris, Arthur 4 80; McCray, Maggie 5 00; Norman, S. Joseph 20 00; Patterson, John 9 00; Robinson, H. George 22 00; Robinson, S. John 5 00; Scott, Mary 5 00; Sprague, B. Alice 10 00; Sprague, B. Harry 20 00

Table listing names and amounts: Shanneman, H. Cassie 3 00; Thomas, A. Nancy 3 00; Wise, Annas 8 00; Willey, B. A. 20 00; Willey, Anna 1 00; Total \$552 20

Expenditures.

Table listing names and amounts: Brooner, W. A., f. \$ 71 00; Okerlind, O. W., f. 114 00; Okerlind, O. W., e. 8 00; Peak, W. E., e. 15 00; Rivers, Oliver, a. 32 00; Twombly, Samuel, e. 3 00; Twombly, Samuel, f. 225 00; Walters, R. T., f. 78 00; Total \$546 00; Due church 6 20

Northwestern District.

J. A. Teeters, Agent.

Receipts.

Table listing names and amounts: Balance due church Decem-ber 31, 1917 \$ 22 38; Anslay, John B. 150 10; Bullard, Elvin and Lois 20 00; Bergsel, Mary 10 00; Greer, Phoebe 3 00; Haskins, Ransom and Mary 10 00; Sumner, Addie 5 00; Seaman, Mrs. P. M. 3 50; Sears, Mary 10 00; Teeters, John and Eva 5 00; Thompson, O. D. 10 00; Wolfe, Mrs. T. B. 6 00; Total \$254 98

Expenditures.

Table listing names and amounts: Peak, W. E., e. \$ 10 38; Teeters, J. A., f. 109 00; Ward, F. S., a. 12 00; Postage 1 12; Total \$222 50; Due church 32 48

Spring River District.

Ellis Short, Bishop.

Receipts.

Table listing names and amounts: Anderson, A. \$ 10 00; Atten, Robert 15 00; Attenburg, Frankie 20 00; Adams, W. L. 1 00; Barracough, E. L., and wife 11 00; Bird, Guy 1 00; Bird, Richard, sen., and wife 35 00; Bird, Lottie 5 45; Bradford, O. L., and wife 1 00; Blair, Ed. K. 18 20; Barnett, C. H. (1911) 27 35; Barnett, C. H. 26 00; Bradford, Edith 9 00; Bath, William, jr., and wife 5 00; Baldwin, D. M. 2 50; Beagan, Ida N. 5 00; Bradley, Florence 1 00; Cheney, Warren 12 00; Tugston, Carrie 20 00; Christensen, Nellie 3 00; Christensen, C. C., and wife 55 66; Carson, John P. 19 00; Cochran, James and Elizabeth 10 00; Cale, S. L. 1 00; Curtis, Laura 1 00; Carter, G. B., and wife 25 00; Cheney, W. W. 10 00; Carrow, S. G., and wife 10 00; Crawley, Margaret 5 30; Cummings, Myrtle 5 50; Davis, Mariah 21 10; Davis, A. M. 5 00; Davis, J. H. and Ida 10 00; Daniels, Elizabeth 15 00; Evans, Sr. C. B. 1 50; English, F. L., and wife 10 00; Foster, Ray, and wife 157 05; Free, A. P. 2 00; Gray, Sidney, and wife 52 00; Goff, Vera 3 00; Gocottell, S. F., and wife 3 00; Hutchenson, R., and wife 10 00; Hobart, C. H., and wife 2 00; Hickie, N. R., and wife 1 00; Hutchenson, Bessie 7 00; Hutchenson, Bertie 7 75; Holsworth, Mabel 10 00; Holsworth, Myrtle 10 00; Hart, Elmer, and wife 15 00; Hart, James L. 50 00; Hart, Jesse M. 20 00; Hayes, Carlee 1 00; Hayton, Nellie 1 40; Joplin Aid Society 5 00

Table listing names and amounts: Jones, H. B., and wife 3 00; Jones, R. G., and wife 15 00; Jenkins, J. H. 20 00; Kelley, E. L., Bishop 342 00; Kirk, W. and Anna 7 00; Kanady, Bertha 7 50; Kines, C. K., and wife 10 00; Karlstrom, A. V., and wife 12 50; Landon, J. D. 60 00; Leggett, Jennie 15 00; Leslie, Elwood 25 00; Lewis, Ed., and wife 10 00; Lewis, Etta 10 10; Lewis, Arles 11 22; Iewls, Glenn 22 00; Lowell Branch 2 00; Myers, C. O. 10 00; Mullen, S. 5 00; Mullen, W. B. 12 00; Martin, W. N. 5 00; Merrill, Charles 10 00; McFarlin, Mary 5 00; McCall, H. L., and wife 90 00; McQuirk, E. J. 3 00; McClain, J. B., and wife 4 45; Nunamaker, O., and wife 12 50; Nunamaker, Nancy R. 3 50; Nunamaker, Lillian 2 25; Nunamaker, James R. 10 00; Nashville church, proceeds sale 75 00; Nelson, John 20 00; Needles, Alice 1 00; Quick, H. B. N. 11 50; Richardson, H. M. 10 00; Richards, J. M. 3 00; Randall, Charles 10 00; Ross, Emma 1 00; Ransom, Sherman 2 00; Robinson, J. Monroe, and wife 20 00; Rivers, Helena 50 00; Short, Ellis 400 00; Sutherland, O. P., and wife 67 55; Sutherland, L. 2 42; Steffens, Max, and wife 13 00; Stricklin, W. S., and wife 5 00; Severine, J. C. 20 00; Shervin, John N. 2 00; Smith, James M. 5 00; Stofer, Minnie P. 15 74; Seymour, Asa 1 00; Turner, Alexander D. 15 00; Thomas, J. N. 16 50; Taylor, Walter 20 00; Terry, Lucy 1 00; Thorp, Nancy 2 00; Virgin, John C. 64 45; Westervelt, W. D., and wife 10 80; Williams, Mark 101 86; Williams, Roland 10 00; Williams, Sr. N. B. 2 00; Wyatt, Sr. R. N. 17 00; Watson, James, and wife 50 00; White, Sr. Arlie 5 00; Warren, John 5 00; Wheeler, Sheridan 25 00; Wortman, Anna 2 55; Young, W. A. 120 12; Total \$2,500 73; Due agent 676 08

Expenditures.

Table listing names and amounts: Balance due agent Decem-ber 31, 1917 \$701 40; Deceased Sister, a. 12 50; Chaburn, T. W., e. 5 00; Cobb, Mrs. W. a. 40 00; Davis, J. Alfred, e. 20 00; Davis, J. Arthur, f. 450 00; Davis, Ewan A., f. 30 00; Davis, J. Arthur, e. 108 00; Davis, J. Arthur (1911) e. 27 35; Edwards, George, f. 35 00; Fulks, Charles, a. 20 00; Harris, Otto, a. 10 00; Keck, F. C., f. 200 00; Kern, Mrs. John, a. 180 00; Montague, Nellie, a. 15 00; Peak, W. B., e. 10 00; Peak, W. B., f. 348 00; Quick, Lee, f. 370 00; Riley, T. J., t. 10 00; Rasmussen, Bro. A. 36 00; Sparling, Henry, (1911) f. 15 00; Smith, W. R., e. 10 00; Sparling, Henry, f. 239 00; Smith, James M., e. 32 00; Smart, Henry, e. 97 50; Silvers, A. C., f. 192 00; Short, E. C., f. 47 00; Deceased sister, a. 12 50; Agent's expenses 20 00; Total \$3,275 81

KENTUCKY AND TENNESSEE.

Kentucky and Tennessee District.

J. R. McClain, Agent.

Receipts.

Table of receipts for Kentucky and Tennessee District, listing names and amounts.

Expenditures.

Table of expenditures for Kentucky and Tennessee District, listing names and amounts.

MAINE.

Eastern District.

J. A. Koehler, Agent.

Receipts.

Table of receipts for Maine Eastern District, listing names and amounts.

Western District.

Henry R. Eaton, Agent.

Receipts.

Table of receipts for Maine Western District, listing names and amounts.

Table of receipts for Massachusetts and Rhode Island, listing names and amounts.

Expenditures.

Table of expenditures for Massachusetts and Rhode Island, listing names and amounts.

MASSACHUSETTS AND RHODE ISLAND.

Massachusetts District.

M. C. Fisher, Bishop.

Receipts.

Table of receipts for Massachusetts District, listing names and amounts.

Table of receipts for Massachusetts and Rhode Island, listing names and amounts.

Table of names and amounts, including Nickerson, Arthur S., Frost, William F., Greene, U. W., Kelley, B. I., Bishop, Koehler, Arthur, f., MacCallie, Mrs. Robert, a., Phillips, Arthur B., f., Robley, George W., Sheehy, John, f., Smith, H. O., f., Agent's expense, Total, Due church, Reynolds, Lester W., Rice, Mary, Roberts, Anna F., Roberts, Frederick W., and wife, Roberts, John Wm., and wife, Robley, George F., Robley, Fred A., Rogers, Fred C., Rogers, Mary Eva, Rogerson, J. E., and wife, Ross, Lillian, Sanford, Albert L., and wife, Scoville, Dora, Sears, Addie, Sears, Bessie M., Sears, Calvin, Sears, Lucie H., Sears, Nettie A., Sears, Sally J., Sears, Terry A., Sharpley, Carrie, Siddall, Edith, Siddall, John, Siddall, Lillian, Simmons, Alice W., Sister, A., Fall River, Sinclair, George D., and wife, Sister, A., Dennispot, o., Sister, W., and wife, Sister, A., Dennispot, o., Smith, Alice, Smith, Clifford, Smith, Delmont, Smith, Harry C., Spurling, Annie R., Stanfield, Edna, Stanley, Ida F., Steele, Myra G., Steele, Neta, Thayer, Harvill, and wife, Thayer, Cassius B., and wife, Thayer, Ella, Thayer, Verna, Thompson, Etta L., Trask, Harriet B., Ward, Abraham B., and wife, Webster, Charles M., Wentworth, Stephen, Wetmore, Amanda, Wetmore, Edgar, Wholley, Peter, and wife, Wholley, Nellie, White, Pascal H., Whitehouse, Lavina S., Wilkes, L. J., Wilson, Julia, Wood, Alta, Wood, Annie E., Wood, Clara M., Wood, Cyrus W., Wood, Gertrude, Wood, Gilmore, Wood, Harriet B., Wood, Helen, Wood, Harry, and wife, Wood, Thora I., Wylie, William, Yarwood, Jane, red. fd., Yarwood, Luke, and wife, York, George W., and wife, York, Jessie W., Kelley, B. I., Bishop, special funds, Young, William B., and wife, Total \$7,080 38

Table of names and amounts under Expenditures, including Anderson, William, e., \$10 00, Anderson, William, f., 208 00, Britton, Olive, a., 3 00, Chester, John, a., 42 25, Davison, H., f., 384 00, Farrell, R. W., f. (Cynthia), 25 00, Farrell, Ralph W., e., 8 00

Table of names and amounts, including Farrell, R. W., f., 490 00, Frost, William F., l., 18 00, Greene, U. W., e., 116 00, Greene, U. W., f., 126 00, Kelley, B. I., Bishop, 1,000 00, Koehler, Arthur, e., 18 00, Koehler, Arthur, f., 240 00, Koehler, J. A., f., 128 00, MacCallie, Mrs. Robert, a., 125 25, Phillips, Arthur B., e., 25 00, Phillips, Arthur B., f., 749 65, Robley, George W., e., 50 00, Sheehy, John, e., 10 00, Sheehy, John, f., 265 00, Smith, H. O., f., 240 00, Smith, H. O., e., 25 00, Agent's expense, 22 08, Total \$1,828 28, Due church, 2,752 13

MICHIGAN.

Central District.

G. W. Burt, Agent.

Receipts.

Table of names and amounts, including Balance due church Decem-ber 31, 1911, \$ 90 03, Albertson, George, and wife, 151 20, Albertson, O. D., and wife, 1,201 00, Acker, Hannah, 3 00, Armstrong, Josephine, t., 13 20, Armstrong, Eliza, t., 10 00, Arnold, Sarah, t., 2 00, Atkinson, Thomas, and wife, t., 40 00, Bailey, George W., and wife, t., 4 00, Bailey, Cashus, t., 1 00, Barr, John J., t., 10 00, Barr, Stephen, t., 8 00, Barber, Jane, t., 1 00, Barnes, Thomas, and wife, t., 1 00, Bellenger, John, and wife, t., 2 00, Blackman, Pitt, t., 10 10, Bennett, Richard, t., 10 00, Bennett, Elmore, t., 15 00, Blackford, Sarah, t., 10 00, Boelenbaugh, J. W., t., 50 00, Bowlsby, Sydna, and wife, t., 3 52, Bowlsby, Elizabeth, t., 1 74, Bowlsby, John, t., 1 10, Bradbourn, Mary, t., 1 25, Brower, Charles, and wife, t., 3 00, Brintnell, Jane, t., 3 00, Brown, George E., t., 22 50, Brown, Mary, t., 1 50, Brown, Mary, t., 1 00, Burr, Mary Ann, t., 1 00, Burr, Abram, and wife, t., 5 00, Burgett, J. W., and wife, t., 2 50, Burt, Ernest N., and wife, t., 5 00, Carrick, Elizabeth, t., 1 00, Carrick, J. R., and wife, t., 15 50, Carrick, N. A., and wife, t., 17 00, Carrick, L., and wife, t., 1 00, Carlton, David J., t., 1 00, Cavanaugh, Thomas, and wife, t., 8 87, Chafee, Charles, t., 4 40, Clingerman, Dora, t., 5 25, Clingerman, Emmitt, t., 4 43, Collett, Herman, and wife, t., 45 00, Cooper, Philip, and wife, t., 4 00, Corey, Milla, t., 2 50, Cornish, Ida M., t., 1 00, Currie, Dora, t., 11 00, Delong, Oscar, and wife, t., 1 50, Degere, Harvey, and wife, t., 2 00, Deemes, Ida, t., 11 00, Demaray, Nettie, t., 1 00, Douglas, Adelbert, and wife, t., 10 00, Douglas, Evah D., t., 1 00, Dowker, Sarah, t., 5 00, Duncan, James D., and wife, t., 50 00, Echer, Mary A., t., 3 25, Finch, Ametha, t., 40 00, Field, William, and wife, t., 13 50, Flashman, E. B., and wife, t., 60 00, Frank Orlando, and wife, t., 4 50, Frank, Harrison, and wife, t., 61 15, Frank, Omar, and wife, t., 6 00, Gumble, Louisa, t., 6 50, Garbett, William H., t., 100 00, Goodwin, Mrs. C. M., t., 100 00, Goheen, Thomas, and wife, t., 70 00, Goheen, Israel, and wife, t., 2 10

Table of names and amounts, including Gorton, Jennie, t., 2 00, Greer, Mary J., t., 25 25, Greer, Michael, t., 25 25, Grubb, William, t., 5 25, Hall, Marie, t., 25 25, Hall, Estella, t., 25 25, Hall, Warren, t., 25 25, Hall, Ben, and wife, t., 1 35, Hall, Ernest, and wife, t., 2 00, Hall, Charles, and wife, t., 73 00, Hanscom, Isadore, o., 2 00, Hanscom, Isadore, o., 2 00, Harris, J. B., t., 20 00, Hog, Agnes, o., 2 00, Horn, Anson, and wife, t., 35 00, Healey, Welcome, and wife, t., 91 28, Hemmanway, Marshall, and wife, t., 20 00, Ingterlight, Ross, and wife, t., 20 00, Ivys, Amos, and wife, t., 20 00, Jones, Elsie O., t., 4 00, Kehr, Thomas, and wife, t., 2 00, Kilbourn, Susan, t., 14 42, Kinise, Alvin, and wife, t., 4 65, Laird, Gordon, t., 25 25, Laird, Sarah, t., 20 00, Lake, Victoria, t., 2 75, Lane, James, t., 2 00, Larr, Lillie, t., 2 00, Lavery, Susan, t., 4 00, Leverton, Anna, t., 1 75, Lewthwait, James, and wife, t., 25 25, Louthan, Bertha, t., 80 80, Macklin, Harry, and wife, t., 2 50, Mann, Jacob, and wife, t., 6 95, Marshall, George, and wife, t., 2 00, McEntosh, Matilda, t., 5 00, McCormick, Mabel, t., 10 00, McDonald, Elizabeth, t., 12 00, McDonald, Francis, and wife, t., 42 00, McQuade, Ethel, t., 50 00, Merritt, Chaney L., and wife, t., 1 00, Methner, Frank F., and wife, t., 80 00, Methner, Fred F., t., 5 00, Miller, Ben, t., 100 00, Miller, Clara, t., 25 50, Miller, Mrs. Floyd, t., 1 00, Morrison, Belle, t., 15 00, Morrison, Joseph N., t., 50 00, Morgan, Nettie, t., 12 00, Morgan, Alex., and wife, t., 15 00, Muro, Alex., and wife, t., 5 20, Munro, Samuel, t., 5 40, Naab, William, and wife, t., 25 00, Newman, Richard, and wife, t., 25 50, Newberry, Alfred E., t., 47 85, Nichols, Augusta, t., 5 00, Nichols, Ernest M., and wife, t., 2 00, Nottor, Nettie, t., 1 80, Nottor, Gids, t., 1 80, Norcross, Alma J., t., 2 75, Norton, Ezra, and wife, t., 7 00, Norton, Dwight, and wife, t., 50 00, Norton, Otta, t., 50 00, Norton, Orvil, t., 75 25, Norton, Pearl, t., 65 00, Oasmb, Grace, t., 1 00, Oasmb, Samuel, and wife, t., 25 25, Osbourn, Sydna, and wife, t., 20 00, Owens, Henriette, and wife, t., 11 80, Phelps, Lydia, t., 35 35, Phelps, Anna, t., 20 15, Phelps, Levi, t., 2 50, Preston, Ethel, and wife, t., 12 15, Proper, William, and wife, t., 1 00, Provost, Anna, t., 5 00, Provost, Henry, and wife, t., 10 10, Provost, Violet, t., 6 20, Provost, Samuel, and wife, t., 1 50, Prer, Fred, and wife, t., 5 00, Rasmus, John, and wife, t., 25 25, Rice, B. C., t., 2 00, Rowe, Asa, and wife, t., 10 00, Russell, Mrs. Bert, t., 2 30, Schrock, Willis, and wife, t., 50 50, Shepherd, Grace, t., 25 25, Shults, Tracie, t., 3 00, Skeels, Sarah J., t., 20 00, Sloan, John, and wife, t., 75 75, Smith, Mary B., t., 2 00, Smith, Kate, t., 25 25

Table of names and amounts, including Simons, Seymore, t., 7 00, Sommerfield, George, t., 2 95, Sommerfield, Anna, t., 4 00, Sommerfield, Michael, jr., t., 1 00, Sparks, Cryton, and wife, t., 1 50, Stewart, John, and wife, t., 5 00, Stewart, Richard, and wife, t., 6 80, Stocks, William, sen., t., 1 00, Surbrook, Harry, and wife, t., 32 50, Sylvester, Frank, and wife, t., 3 70, Sylvester, George, and wife, o., 1 00, Sylvester, George, and wife, t., 5 00, Tessonman, Charles, and wife, t., 14 00, Uiman, Mary J., t., 2 75, Uiman, Mable, t., 1 00, Umphry, Mathew, and wife, t., 10 50, Umphry, John, t., 20 00, Umphry, Libbie, t., 20 00, Underwood, Clarica, t., 10 00, Underwood, Henry, t., 1 00, Vennard, William, t., 11 00, Ward, Robert, and wife, t., 4 20, Wallace, N. T., and wife, t., 10 00, Welch Lewis, and wife, t., 5 45, Wescott, Sarah, t., 1 00, Wheeler, O. J., and wife, t., 51 05, Wheeler, O. J., and wife, o., 50 00, White, D. S., and wife, t., 9 00, White, Mrs. Joseph, t., 2 00, White, Lillie, t., 7 00, White, Nellie, t., 5 00, Whitford, Lyman D., t., 10 00, Wiley, Glen, and wife, t., 37 23, Wiles, Herald, t., 4 00, Wooden, Anna, t., 5 00, Woods, Clara, t., 25 00, Yeager, D. R., t., 4 00, Yeager, Horatio, and wife, t., 4 00, Yeager, Francis, and wife, t., 18 33, Yeager, Edward I., t., \$3,404 70, Expenditures, Burr, A. B., t., \$280 00, Burt, G. W., f., 384 00, Burt, D. N., f., 100 00, Radley, S. A., 10 00, Burr, A. E., e., 35 00, Bechtel, Anna, a., 32 00, Burt, Earl, e., 11 00, Burt, Ernest N., e., 23 23, Bailey, J. J., e., 7 70, Burt, G. W., f., 27 80, Cooper, Margaret, a., 25 00, Dowker, William, f., 240 00, Dowker, William, e., 85 00, Fultz, E. D., e., 2 00, Ferguson, Maggie, a., 18 00, Fetting, Otto, f., 140 00, Harrison, Chas. C., a., 25 00, Hemmanway, Marshall, e., 10 45, Hawley, Margaret, a., 10 00, Hawn, O. J., e., 5 00, Ives, Amos, e., 10 25, Pendleton, S. T., f., 140 00, Mayhew, Sr., a., 10 00, Pendleton, Samuel T., e., 24 31, Sheffer, Joseph, e., 2 00, Smith, David, f., 185 00, Yager, Henry, a., 10 00, Sommerfield, M., e., 3 10, Kelley, B. I., Bishop, 1,000 00, Agent's expenses, 150 03, Total \$2,950 86, Due church, 453 84

Eastern District.

W. F. Smith, Agent.

Receipts.

Table of names and amounts, including Balance due church Decem-ber 31, 1911, \$081 13, Allen, George, t., 5 00, Allen, Hannah, t., 1 00, Allshouse, Verna, t., 70 00, Allshouse, Carmine, t., 50 00, Anderson, Henry, t., 20 00, Anderson, Mary H., t., 20 00, Bailey, Frank, and wife, t., 10 00, Bailey, J. J., and wife, t., 10 00, Bates, William, t., 30 00, Bars, Joseph, t., 2 00, Becker, Marie, t., 22 00, Becker, Marie, t., 10 00, Bennett, R. D., and wife, 445 00, Bennett, W. L., and wife, 24 00, Benedict, Phoebe, t., 2 00

Belleisle, Paul E., and wife	16 00
Blasdel, Zella	20 00
Borah, Jennie	8 00
Bopra, Margaret	5 00
Bopra, David, and wife	100 00
Bradford, Sarah	6 00
Bradford, Nell	5 00
Breake, Isabella	6 00
Brown, Samuel	1 00
Brown, Margaret	1 00
Brown, Robert, jr.	35 00
Brown, Rilla	5 00
Brown, Ida M.	45 00
Brooks, Cora	1 00
Burley, Martha	3 00
Burtch, David G., and wife	3 00
Butterfield, Hilda	2 00
Cadow, Fred W., t	4 00
Cadow, Catherine, t	4 00
Caloon, Leslie, t	6 00
Cank, Clara, t	1 00
Campbell, Bitta, t	6 00
Carlton, Eliza, t	9 00
Carey, James, and wife, t	11 00
Carr, Myron, t	1 00
Cassler, A. A., t	1 00
Chute, Clara, t	5 20
Cline, Cynthia, t	25 00
Cline, Albert, and wife, t	33 00
Cline, Mrs. Albert, o	1 00
Cleland, Matthew, t	1 00
Clark, George, and wife, t	10 00
Claus, Edwin, t	10 00
Collins, Frankie, t	10 00
Corbett, Mary J., t	10 00
Conklin, W. M., and wife, t	10 00
Conkin, Grace, t	1 00
Connelly, Louis, t	1 00
Cummins, Emily, t	5 00
Cummins, Edna, t	1 00
Cummins, Lizzie, t	1 00
Cummins, Mary, t	1 00
Cudney, Mrs. Hiram, t	1 00
Davis, William, and wife, t	24 00
Davis, J. W., t	10 00
Davis, Mrs. William, t	5 00
Day, Mary, t	5 00
Daunt, Robert, Jr., t	5 00
Daunt, John, t	3 00
Daunt, Robert, and wife, t	3 00
Diem, Bruno, and wife, t	100 00
Diem, Robert W., and wife, t	62 00
Diem, Edward R., and Mary, t	400 00
Dickinson, Josie, t	27 50
Dickinson, Reha, t	2 00
Drager, Fred A., c.	5 00
Duckert, Albert, t	20 00
Eastman, Mrs. t	10 00
Edwards, Judith E., t	160 00
Farley, John, and wife, t	10 00
Farley, Gladys, t	2 00
Fetting, Albert, and wife, t	25 00
Fetting, Jennie, t	2 00
Fetting, Mrs. Otto, t	4 00
Fetting, Alice, t	1 00
Forbes, Thoma, t	75 00
Forbes, W. H., t	102 00
Foster, Dexter, t	1 00
Frisbie, R. A. and Elsie, t	20 00
Frisbie, Sarah, t	11 00
Gault, James, and wife, t	166 17
Gardner, Emma J., t	75 00
Good, Phoebe, t	3 00
Green, Israel, t	5 00
Guy, Amos, t	2 00
Grice, J. R. and wife, t	53 25
Grice, Mrs. W. M., t	2 25
Grant, C. U. and Phoebe, t	60 00
Graham, Jessie, t	2 00
Green, Jennie, t	14 00
Groves, Irene, t	1 00
Hinton, Catherine, t	3 00
Harder, G. W., and wife, t	10 00
Harder, B. Z., t	3 00
Harder, B. C. and Rachel, t	8 00
Harder, Nevada, t	3 00
Harder, Howard W., t	33 10
Harder, Ralph A., t	64 20
Hartzler, Henry C., t	356 63
Harp, Minnie, t	4 00
Hartnell, Elizabeth A., t	16 10
Hartnell, Elizabeth A., o	2 00
Hartnell, Elizabeth A., c.	3 90
Harris, Johana, t	35 00
Harvey, Anna, t	15 00
Harrison, J. B., and wife, t	210 00
Heaviland, Edward, t	7 00
Heaviland, Lloid, t	1 50
Henry, John, and wife, t	132 00
Hill, Lydia, t	7 00
Hinton, Jeanette, t	1 00
Higgins, John, and wife, t	50 00
Hodgins, Henrietta, t	8 00
Hutchins, H. R., t	4 00
Hutchins, Fred C., t	21 00
Hunter, Edward, t	5 00
Hunter, John, and wife, t	5 00
Hunter, Blizzenla, t	1 00

Huston, R. H., and wife, t	40 00
Johnson, George L., t	1 00
Johnson, Cora, t	10 00
Jones, Mrs. George, t	5 00
Jones, J. and wife, t	20 00
Jones, Margaret, t	1 00
Kennedy, H. W., and wife, t	13 00
King, Mrs. F. M., t	3 00
Kile, Henrietta, t	1 00
Kohl, Emma, t	5 00
Kosanko, Lillian, t	2 50
Krouse, Fred, and wife, t	13 00
Lakin, George, t	5 00
Ledsworth, Eva B., t	3 50
Ledsworth, Albert and Jennie, t	5 00
Ledsworth, Calvin, t	5 00
Levitt, Isaac, t	50 00
Lewis, Delbert, and wife, t	10 00
Lively, J. H., t	5 50
Lively, W. A., t	3 00
Lively, Arthur, t	7 00
Lively, Henry and Martha A., t	7 40
Lively, H. R. and Marietta G., t	5 00
Liscom, Adelaide, t	18 00
Lundean, Ida H., t	5 00
McCann, Emma, t	7 25
McCaun, Henry, and wife, t	1 00
McDonald, Lottie, t	2 50
McDonald, Lottie, b	1 00
McDonald, Murdock, t	5 00
McDonald, Peter, t	5 00
McGar, R. H., t	39 00
McGeachy, Benjamin, t	5 00
McGregor, Adam, t	10 00
McIntosh, Arthur, and wife, t	10 25
McIntosh, Earl, t	9 00
McIntosh, Grace, t	18 15
McIntosh, Lucinda, t	18 35
McKenzie, Kathleen, t	1 00
McKenzie, Katie, t	9 55
McKenzie, Archie, and wife, t	28 05
McKenzie, Archie, and wife, Order of Enoch, t	5 00
McKenzie, Mrs. Archie, t	20 15
McKenzie, Mrs. Archie, c.	5 00
McFagart, Alfred, t	2 19
McFagart, William, and wife, t	10 00
McFagart, Ida, t	5 25
Mack, Rebecca, t	5 00
Maedel, John, t	10 00
Maedel, William, and wife, t	10 00
Marshall, George and Lena, t	3 50
Marshall, Lena, t	5 00
Martin, Anna, t	1 00
Mead, James, and wife, t	3 00
Mills, W. J. and Eliza-beth, t	35 00
Miller, F. J. and Maggie, t	5 00
Miller, Thomas, and wife, t	8 00
Morgan, Charles, and wife, t	50 00
Morell, Ellis, t	5 00
Morrisson, Sarah, t	2 00
Moore, Kathryn, t	15 00
Muir, Blanch, t	2 25
Muir, Joseph N., and wife, t	24 00
Muir, H. E. C. and Ida, t	2 00
Myers, G. W., and wife, t	5 00
Nawok, Morris, t	7 00
Nevel, Anna, t	1 00
Orme, Robert and Sarah, t	32 00
Orme, Robert and Sarah, o	5 00
O'Brien, Joseph, and wife, t	25 00
O'Brien, T. H., t	7 00
Pangman, Orin, t	5 00
Parker, Silas, and wife, t	5 00
Parker, Viola, t	2 00
Parker, B. F., and wife, t	20 00
Parker, Barbara, t	5 00
Pearson, Mrs. Nelson, t	2 00
Perritt, Thilla, t	4 00
Phetteplace, B. F., and wife, t	50 00
Phillips, Maud, t	10 00
Pitripp, Abraham, t	10 00
Pitripp, Alexander, t	10 00
Ponplewell, William, t	9 00
Plato, Lizzie, t	350 00
Plato, Jennie M., t	2 00
Poley, Lizzie, t	2 00
Proctor, Alice, t	1 00
Provost, Wilber, t	5 00
Quick, George and Thillie, t	5 00
Rawson, Thomas, II., t	2 00
Reeves, James, t	2 00
Rexford, Roy F., and wife, t	2 00
Riggs, Fred, t	5 00
Rimberger, C. C., and wife, t	36 00
Rivett, Frank, and wife, t	30 00
Rohde, Mrs. G. C., t	26 20
Rushton, W. J., and wife, t	6 00

Rushton, Sarah J., t	3 00
Rushton, Ruby, t	1 50
Sage, George, and wife, t	2 00
Salmolner, Philip, t	6 00
Schaar, Vincent D., and wife, t	10 00
Scheibel, Margaret, t	5 00
Schrivener, Charles, and wife, t	13 00
Shaw, Anna M., t	1 00
Shaw, Mrs. Richard, t	5 00
Scheuffel, May, t	4 00
Schawbner, Rebecca, t	7 00
Sheffer, W. H., and wife, t	6 25
Sheffer, E. D., t	8 55
Sheffer, Charles W., t	25 20
Sheffer, Ruth, t	20 00
Sherman, Charles E., and wife, t	2 00
Shiff, Anna B., t	5 00
Shippy, M. B., and wife, t	25 00
Simmons, J. H., t	1 00
Skinner, George H. and Martha J., t	12 50
Skinner, Martha J., t	4 50
Smith, Eunice, t	6 00
Smith, A. H., t	59 50
Smith, L. A., t	50 00
Smith, George, and wife, t	6 00
Smith, W. F., and wife, t	56 50
Somes, Mary, t	1 00
Stevens, Iva, t	5 00
Stark, William, t	2 00
Stark, John, t	4 00
Stewart, H. C., and wife, t	5 00
Stewart, H. C. Jr., t	6 00
Stinchouse, Lydia, t	8 00
Stinchouse, Matilda, t	1 00
Summers, Ann, t	10 00
Summers, Frank, t	2 50
Summers, Tennyson, and wife, t	30 00
Surbrook, W. A., and wife, t	4 00
Sweet, Mrs. A. D., t	5 00
Taylor, D. M., and wife, t	10 00
Tedford, Charles, and wife, t	5 00
Terry, I. A. and Mary, t	125 00
Thomas, Emma, t	8 00
Vincent, Loretta, t	1 25
Vincent, Ida, t	2 00
Volz, Elizabeth, t	2 00
Volz, Lucy, t	10 00
Volz, Anna, t	50 00
Volz, Jacob, and wife, t	75 00
Volz, Frederick, t	100 00
Volz, Charles, and wife, t	30 00
Volz, Mrs. Fred, t	20 00
Wade, Dan P., and wife, t	2 00
Wade, Stella, t	25 00
Walker, Jamna, t	5 00
Walker, Mary M., t	5 00
Washburn, Alfred, t	1 00
Washburn, Alfred, o	1 00
Washburn, Myrtle, o	1 00
Weaver, Isiah, t	10 00
Weaver, R. D., t	19 00
Weaver, John, and wife, t	10 00
Weaver, Edward, and wife, t	10 00
Westover, C. A., t	2 70
Wheeler, Sarah, t	5 00
Williams, Bert, and wife, t	2 00
Willard, George H., t	10 00
Willard, Sophia, t	5 00
Wood, Earnest, t	5 50
Wyman, Eugene, and wife, t	2 00
Wyman, Ray B., t	5 00
Young, Lottie, t	27 00
Young, Thomas, t	50 00
Young, Amanda, t	50 00
Total	\$6,166 54

Northern District.	
John C. Goodman, Agent.	
Receipts.	
Balance due church Decem-ber 31, 1911	\$ 38 31
Adams, Elizabeth J.	1 00
Allred, Wesley, and wife	41 05
Allen, William T.	4 10
Albertson, Elizabeth	1 00
Armstead, Elsie	3 40
Atkinson, Thomas P., and wife	143 60
Atkinson, Mildred B., o	25 00
Banks, Mary J.	1 50
Barker, Edna B.	1 50
Barker, Edna B., o	50 00
Barney, William A., and wife	20 00
Barney, William A., and wife	5 00
Barney, Jemima	1 00
Barney, Jemima	5 00
Bashan, Esther	1 00
Bashan, Lewis	1 00
Boyne City Branch, obla-tion	20 84
Brearley, Mathew, and wife	7 00
Brown, Eliza	1 00
Bryce, Adam, o	30 00
Caffey, Theo. S. and wife	1 50
Campbell, Rebecca, o	1 00
Carpenter, James A., and wife	15 00
Carpenter, James William	9 00
Carter, Clarence, o	1 00
Caverly, Sarah J.	30 00
Cease, Andrew, o	2 50
Crawford, Catherine	2 50
Davidson, Mary, o	25 00
Derenzy, Will and Pearl	5 00
Donaldson, Mina	50 00
Dudley, Leonard, and wife	3 00
Dunham, Earnest, and wife	6 50
Dunham, Almon L.	2 00
Dunlop, William, and wife	5 00
Ecker, George H.	15 00
Elliot, Maud	1 50
Emmel, Ellen	1 40
Emmel, Gertie	25 00
Fairman, Adelia	1 00
Fairman, Adelia o	50 00
Farwell, Mary A.	25 00
Ferguson, Mary	1 30
Flanders, Andrew	3 00
Gagie, Katherine	5 00
Gagie, Doris, o	25 00
Goodman, John C., and wife	72 20
Goodman, Margaret	2 00
Grossett, Billy R.	1 00
Hardy, Anna	2 00
Harper, Noble and Bessie	36 19
Harverland, Louisa	3 25
Heller, Anna	1 00
Hill, Martha	10 00
Hunt, Thomas, and wife	10 00
Jones, Mrs. John A.	10 00
Joslyn, George H., and wife	5 00
Joslyn, Alice M.	4 00
Joslyn, Alice M., o	5 00
King, Sophronia	65 00
La Fayette, Charles, and wife	2 40
La Fayette, Lester	20 00
Lalone, Alex., and wife	1 00
Lalone, John	8 00
Lavery, Alvin, and wife	10 00
Light, John	9 00
Lusk, Charles, and wife	53 31
Mathews, Fannie	1 00
Maxwell, Eliza E.	2 00
Moran, John, and wife	10 00
Moran, Robert, and wife	20 00
Morey, Herbert and Della	42 40
Mitchell, Samuel	1 50
McAllister, Arthur, and wife	15 00
McAllister, Arthur, and wife, o	2 75
McAllister, Coda	4 50
McAllister, Coda, o	1 00
McArthur, Lula	1 20
McClain, William, and wife	20 00
McClain, William, and wife, c	10 00
McClain, William, and wife, o	8 00
McClain, Clara	2 00
McClain, Lewis A.	11 50
McDowell, Katherine	5 00
McKinnon, Dora	1 50
McKinnon, Charles H.	3 00
McLennan, Murdock, and wife	11 00
McLennan, Mrs. Murdock	1 00
McLennan, Ethal	1 50
McValley, Emily J.	3 75
Oden, Minnie	5 00
Onaway Branch, oblation	9 55
Orton, Madona A.	25 00
Orton, Mayme B.	6 00

Expenditures.	
Allen, Arthur, f.	\$431 00
Baker, G. J., c.	75 00
Batley, J. F.	60 00
Cline, George, a.	10 00
Davis, William, f.	444 00
Dowker, D. E., c.	55 00
Dowker, D. E., f.	374 00
Etzenbouser, R., f.	200 00
Grice, W. M., f.	200 00
Hawn, O. J., f.	480 00
Kelley, E. L., Bishop	2,000 00
Lathan child, a.	5 00
Order of Enoch	5 00
Smith, T. A., e.	100 00
Sweeney, J. C., a.	5 00
Webb, Mrs. B. A., a.	70 00
Dowker, D. E., a.	25 00
Webb, Mrs. B. A., i	50 00
Detroit church building	100 00
Agent's expenses	2 14
Total	\$4,601 14
Due church	1,475 40

Table listing names and amounts for various church members and agents, including Orton, Earnest, Oswalt, Edna, Parks, Charles, and others.

Table listing names and amounts for members of the Scattered Saints and Clear Lake Branch, including Benjamin, Allen, and wife, Bailey, Florence, etc.

Table listing names and amounts for members of the Alto Branch and Buchanan Branch, including Dygert, Mrs. Charles, Bell, Bertha, etc.

Table listing names and amounts for members of the Knox Branch and Western District, including Lohse, Bertha, Pearson, Mollie, etc.

Table listing names and amounts for members of the Southern Michigan and Northern Indiana District, including Blackmore, James H., Carpenter, Jas. A., etc.

Table listing names and amounts for members of the Capitol City Branch and Gallien Branch, including Dalley, Alevnia J., Grant, Sarah J., etc.

Table listing names and amounts for members of the Belding Branch, including Aclick, James D., and wife, Barhart, Dora, etc.

Table listing names and amounts for members of the Grand Rapids Branch, including Bleff, Ernest B., and wife, Evans, Louise, etc.

Warden, Mary A., t	5 50
Warden, John, t	16 00
Wetherell, Amanda, o	1 97
Whitehead, Carlyle, t	1 50
Whorton, Mary J., t	5 00
Yonker, David, t	14 00
Yarger, Nora, t	25 00
Ziglar, Adela, t	80
Ziglar, Adela, o	20
Total	\$1,912 63

Expenditures.	
Balance due agent Decem-	
ber 31, 1911	\$ 75 16
Brackenbury, F. S., f	272 00
Brackenbury, F. S., e	28 00
Brackenbury, F. S., f,	
omitted 1911	10 00
Biglow, Mrs. Elijah, a	81 00
Davis, James, f	368 00
Davis, R. D., e	8 00
Doty, H. A., e	1 32
Ellis, W. D., f	480 00
Ellis, W. D., e	45 00
Green, Sr. Frank, a	25 00
Hastings, F. W., e	4 20
LaCure, Lewis, a	62 70
Pilbeam, George, a	62 70
Roth, Carrie L., loan	90 00
Richardson, Bertha, a	53 75
Ranlet, Charles, a	4 25
Smith, F. A., e	10 00
Scott, Emma, a	5 00
Ward, Sr. C. M., a	5 00
Agent's expenses	4 99
Total	\$1,696 07
Due church	216 56

MINNESOTA.

Minnesota District.

Leon A. Gould, agent.

Receipts.

Balance due church Decem-	
ber 31, 1911	\$167 62
Aeble, H. M., t	5 00
Barnhard, Abe, t	5 00
Barnhard, Abe, o	2 00
Bennet, Edward, t	8 00
Bostad, Ole, t	20 00
Corner, Della J., t	1 00
Day, George W., ret. l	42 00
Day, George W., and wife,	
t	11 50
Day, George W., and wife,	
e	1 00
Day, George W., and wife,	
s	50
DeLapp, Carrie, t	2 00
Elmes, J. H., and wife, t	20 00
Gould, W. W., and wife, t	37 12
Gould, Hallie M., t	5 15
Gould, Iva R., t	6 94
Gould, Leona, t	1 02
Gould, Phyllis, t	1 35
Gould, L. A., ret. l	60 00
Gould, L. A., and wife, t	11 88
Harpster, Jacob, t	18 00
Harpster, William W., t	18 00
Hastings, J. A., and wife,	
t	10 00
Hawley, Lucy M., t	20 80
Hawley, Lucy M., o	4 20
Hering, W. J. R., t	59 00
Holtman, John, t	300 00
Horne, Bert G., t	8 00
Horne, Bert G., and wife, t	4 00
Horne, Ida L., t	5 00
Houghton, Leonard, and	
wife, t	5 00
Hursh, Minnie, t	50 00
Jepson, M. L., and wife, t	6 80
Johnson, Lena, t	8 00
Johnson, Lena, ret. a	15 00
Johnson, Lena, o	10 00
Johnson, Emma, t	5 00
Kimber, Alta, t	20 00
Kimber, Sr. C. R., t	10 00
Lambkin, B. S., and wife,	
t	2 30
Marlin, P. W., and wife, t	17 00
Marlin, P. W., and wife, o	5 00
Minneapolis Branch, obla-	
tion	20 00
Murdock, Ellis, t	10 00
Murdock, O. E., and wife,	
t	15 00
Murdock, A. L. and fam-	
ily, t	3 00
Murdock, R. B., and wife,	
t	26 00
Murdock, Lucia, t	10 00
Noel, Sr. John, t	50
Oleson, Andrew, t and Mrs.	
Andrew, t	50 00
Perry, William, and wife, t	10 00
Roth, Tilla, t	1 00
Stann, Samuel, and wife, e	100 00
Smith, J. W., ret. l	34 00
Snuggins, Sr. O. B., t	10 00

Tucker, O. E., and wife, t	4 00
Union Sunday School,	
Easter, o	4 30
Van Someren, P. C., and	
wife, t	15 00
Whiting, Lester, and wife, t	175 00
Whiting, Arthur, and wife,	
t	20 00
Whiting, Floyd, t	5 00
Willy, Robert, t	8 00
Williams, Lucy, t	40 00
Williams, Dale, t	70
Williams, Delmar, t	50
Winslow, Mary, t	1 00
Winslow, Edna, t	3 00
Wise, Sr. Harry, t	7 00
Wise, Sylvester, t	40
Wise, Gladys, t	32
Wolfe, Sr. G. E., t	3 00
Total	\$1,576 99

Expenditures.

Agent's expenses	\$ 13 04
Christy, Ward L., e	25 00
Christy, Ward L., f	54 00
Christy, Ward L., ex. f.	42 00
Day, George W., l	42 00
Gould, C. A., e	17 00
Gould, L. A., l	60 00
Houghton, Leonard, e	15 00
Houghton, Leonard, f	304 00
Lambkin, B. S., e	15 00
Lambkin, B. S., f	312 00
Lambkin, B. S., ex. f.	4 00
Whiting, Alonzo, f	200 00
Total	\$1,067 04
Due church	509 95

MISSOURI.

Clinton District.

W. D. Reynolds, agent.

Receipts.

Balance due church Decem-	
ber 31, 1911	\$ 99 98
Athey, Charley H., and	
wife, t	5 00
Budd, J. C. and Jennie, t	50 00
Brunson, Dollie, t	2 60
Billingley, Hazel, t	5 00
Burcham, Mrs. N., t	1 00
Bollweg, Maud, t	2 50
Brown, Maria B., t	3 50
Brown, Hatlie B., t	1 00
Brown, Gladys A., t	3 00
Bachman, Joe, and wife, t	22 00
Crayne, Wm. P. t	22 00
Charleton, Sr. S. J., t	5 00
Chezem, Stephen, and wife,	
t	20 00
Crocker, Arthur, and wife,	
t	40 00
Cheney, Warren, t	21 00
Crooks, Mary M., t	10 00
Duзан, Ruth A., t	1 00
Davis, Sr. M. A., t	5 00
Doller, Joseph, and wife, t	67 00
Delavay, Alice V., t	25 00
Duзан, Rolla, and wife, t	15 00
Davison, G. W., and wife,	
t	5 00
Billthorp, Wm., t	10 00
Frost, Henry, t	3 00
Graham, John A., and	
wife, t	15 00
Glenn, Annis, t	5 00
Hawley, F. A., and wife, t	25 00
Hays, Rosa, t	6 00
Higdon, Amos T., o	50
Ingram, John and Delia, t	10 00
Johnston, Mary B., t	3 00
Jones, Estella E., t	20 00
Kearney, W. W. and	
Minna, t	133 50
Leeper, A. S. and wife, t	10 00
Lockling, Sr. A. M., t	3 95
Leneve, Zula, t	25 00
Leneve, C. R., t	5 00
Lockling, Alma, t	5 00
Lucous, G. N., t	5 00
Mitts, Sr. L. J., t	1 00
Marlin, Clarence, and wife,	
t	20 00
Matson, Julia A., t	20 00
Matson, Clarence W., t	15 00
Mitchell, W. P., and wife,	
t	10 00
Marsteller, J. A., t	80 00
Masterston, Lloyd, t	1 10
Mapleton Branch, oblation	
McCormick, T. L., and	
Mollie, t	3 50
McKelvey, Sr. A. J., t	5 00
Nelson, Carolyn, t	5 00
Nickelson, Maud I., t	5 00
Penick, Sr. R. C., t	5 00
Paxton, Mary V., t	3 31
Quick, Sherman, and wife,	
t	425 00
Reynolds, Sarah, t	2 00

Rolstin, Nancy J., t	10 00
Roberts, A. I., and family,	
t	25 00
Rogers, Fred J., and wife,	
t	10 50
Rounds, Abbie, t	10 00
Remington, B. A., t	300 00
Snodgrass, Sarah A., t	5 00
Stevens, Sarah A., t	10 00
Silvers, A. C. and Lucy, t	5 00
Silvers, Sr. M. A., t	10 00
Snodgrass, Nora, t	10 00
Sandage, J., and wife, t	3 00
Shovalter, Lolia, t	1 00
Silvers, Jessie F., t	1 45
Starling, Hillie, t	1 00
Searius, W. A., and wife,	
t	100 00
Sarratt, Anna A., t	5 00
Sarratt, O. W., t	5 00
Short, Walter, t	53 00
Sallee, John, and wife, t.	3 10
Welch, T. C., t	4 00
White, T. R., and wife, t	10 00
Weddie, J. P., t	6 90
Wetherbe, Perlina, t	15 55
Williams, Iris, t	25 00
Watman, Archie, and	
wife, t	11 15
Wood, John, sen., and	
wife, t	20 00
Wedlock, Liza, t	2 93
Weeks, Bert, and wife, t.	5 00
Wells, Sr. Georgia, t	4 00
Walker Branch, oblations.	1 65
Total	\$1,967 99

Expenditures.

Agent's expense	\$ 5 41
Akers, Hattie, a	10 00
Collins, Minnie, a	36 00
Frost, Henry, a	5 00
Higdon, Amos T., a	88 00
Keller, D. L., Bishop	206 54
Kramm, Tabitha, a	36 00
Macrae, W. S., f	708 00
Moler, James, f	264 00
Moler, James, e	3 00
Ransell, M. S., a	10 00
Shirk, Oliver, e	5 00
Thorp, T. A., a	5 00
Walters, Lizzie, f	78 00
Total	\$1,479 95

Far West District.

C. P. Faul, Agent.

Receipts.

Balance due church Decem-	
ber 31, 1911	\$188 47
Error	01
Ackerly, May	1 50
Andes, J. S., and wife	2 50
Andes, Jacob	1 00
Adams, Samuel, and wife.	15 00
Agenstein, John	50 00
Basket, Helen	1 50
Brooks, Mabel	9 50
Burlington, Belle	5 00
Bell, H. W., and wife.	5 00
Bailey, A. M., t	2 05
Byergo, E. N., and wife.	25 00
Bacus, Bro. and Sr.	1 00
Bear, John L.	2 00
Bear, Joffery	16 00
Beadnal, Robert, and wife	2 50
Bean, B. L.	50 00
Bennett, Sr. H. E.	4 35
Brown, Martha K.	113 10
Bean, L. L.	15 00
Bhinsted, E. D., and wife	12 25
Constance, W. B.	24 00
Constance, S. H.	26 60
Constance, J. S.	17 84
Conc. Francis	2 50
Carpenter, D. P.	60 00
Craven, Elsie	21 00
Clay, William	10 00
Davis, Mary E.	10 00
Dice, B. J.	133 10
Diem, Herman, and wife	19 15
Dietrich, Mary C.	2 00
Dodge, D. D.	25 00
Elbers, August	1 80
Erickson, O. A., and wife	60 00
Elvert, G. A.	5 00
Fisher, Sr. R. E.	7 10
Far West Branch, oblation	16 48
Ford, J. T., and wife	300 00
Poster, Levl	5 00
Franklin, Fay	12 80
Franklin, Eva	10 50
Franklin, J. M.	15 00
Ford, Mary	15 00
Ferguson, L. F.	15 00
Faul, C. P.	50 00
Gore, I. N.	12 50
Goben, Mary	2 50
Gazell, Dora	6 00

Graham, Ida Alice	10 00
Garr, John	2 00
Henry, R. L., and wife	3 00
Hale, Thomas E.	22 50
Hill, Sister	90
Hill, Clarence	75
Hutchins, W. F.	5 00
Head, M. J.	3 00
Hamann, C. C., and wife	40 00
Hines, S. J.	160 00
Hinderks, Mary H.	12 15
Hinderks, T. H., and	
wife	208 80
Hinderks, T. T., and wife	20 00
Hinderks, A. C.	60 00
Hinderks, O. C.	10 00
Holmes, John	1,000 00
Holmes, Lillie	5 00
Hamann, Wm.	100 00
Henry, L. F.	1 00
Head, Maggie	25 00
Hawkins, Mary	2 50
Hovenga, Cora	6 30
Herndon, J. R.	5 00
Jones, Ora	2 65
Jones, Ora	2 65
Johnson, Sr. Telke	5 00
Johnson, August	10 00
Johnson, Clara	5 00
Jones, R. C., and wife	11 10
Knipschid, Sr. Fred	200 00
Liggett, Charles, and wife	40 00
Lewis, Anna	10 00
Lewis, Emma B.	50 00
Lewis, Carrie M.	31 25
McFee, Belle	5 50
Martin, Chas., and wife.	40 00
McNutt, F. J.	5 00
McNutt, Mrs. F. J.	5 00
McCormick, E. E., and	
wife	172 00
Macson, Vina	6 00
Morrison, E.	45 00
McCullum, Celia	10 00
Moore, Zillah	3 75
McCord, Arch D., and wife	40 00
Nesser, John, return loan	2 50
Pickering, W. P.	2 00
Pickering, S. J.	1 00
Pickering, Clarence	6 50
Pugsley, P. H., and wife	25 50
Pottorf, Joseph	2 00
Piepergerdes, G. W.	375 00
Piepergerdes, John	100 00
Pierce, Sr. Frank	1 50
Powell, Jos. E., o	10 00
Rogers, Philo I.	119 50
Rapp, Fred	10 00
Richardson, A. A., and	
wife and family	15 70
Rube, Andrew	43 50
Ranes, J. E., and wife	10 00
Ranes, Elmer	5 00
Ripple, Elvira	2 00
Smith, Mary	7 00
Stroker, Ada	50 00
Scott, Nellie	15 00
Spillman, Robert	4 00
Spillman, Christina	3 00
Schweedler, Sallie	50 00
Stone, A. C.	18 90
Schoff, George, and wife.	25 00
Snider, Mrs. J. H.	49 45
Simmon, Samuel H.	60 00
Summerfield, George, and	
wife	4 00
Sebby, Alida	10 00
Shuppe, Carrie	2 00
Schoff, Richard, and wife.	5 00
Snider, Coleman	10 00
Saint Joseph, 1st Branch,	
oblation	86 49
Saint Joseph, 2d Branch,	
oblation	23 63
Saint Joseph, 3d Branch,	
oblation	23 11
Tilden, J. P.	9 80
Taddicken, H., and wife.	13 50
Uphoff, Fred	20 00
Uphoff, Addie	5 00
Wilke, Sr. M. L.	10 00
Total	\$5,048 17

Expenditures.

Anderson, Peter, f	\$564 00
Anderson, Peter, e	20 00
Andes, J. S., a	7 50
Barnhouse, Maggie, a	30 00
Davis, John	324 00
Guyer, Mrs. W. H., a	10 00
Goodrich, V. M., f	480 00
Goodrich, V. M., e	120 00
Harpe, Chas. D., f	128 00
Hawkins, Bro., a	97 20
Hensen, B. L., f	640 00
Hensen, B. L., e	31 00
Herndon, J. R., a	15 00
Herndon, B., a	18 00
Johnson, Sarah C., a	18 00
Kelley, E. L., Bishop	500 00
Lewis, Wm., f.	349 00
Lewis, Wm., e	75 00

McWilliams, George R., a	12 85
Pickering, W. P., t	324 00
Parker, Bro., a	50 00
Roberts, I. N., f	324 00
Roberts, J. A., e	25 00
Roberts, J. A., f	108 00
Summerfield, W. E., f	120 00
Smith, Hale W., f	291 00
Smith, Hale W., e	31 00
Swenson, Sven, f	100 00
Sweeney, Clara, a	10 00
Swift, Carrie, a	10 00
Wilson, James, a	5 00
Ziegenhein, Henry, a	95 00
Total	\$4,908 50
Due church	139 87

Independence Stake.

Richard Bullard, Bishop.

Receipts.

Balance due church Decem-ber 31, 1911	\$599 01
Armstrong Branch, oblation	32 36
Argentine Branch, oblation	5 37
Anderson, Augusta, t	3 00
Allen, B. L., t	15 00
Armstrong, Ladies Aid, o	300 00
A Sister	8 91
Aylor, Wm. M., and wife, t	80 00
Allison, A. N., acct.	2 00
Ashbaugh, Chas. W., t	9 80
Arnold, George F., t	15 00
Arnold, George F., acct.	40 00
Anderson, Anton G., and wife, t	99 06
Abrahams, Neils, t	50 00
A little girl, t	4 00
Anderson, B. M., and wife, t	150 00
Adkins, George O., and wife, t	4 00
Arber, Jos., and wife, t	5 00
Arber, Jos., Alexander, t	1 00
Arber, Archibald, o	50 00
Arber, Dorothy M., o	25 00
Arber, Grace Edna, o	25 00
Bennington Heights, oblation	21 05
Bronson, W. G., and wife, t	30 00
Ballinger, Sarah B. and M. B., acct.	7 00
Ballinger, Sarah B. and M. B., acct.	1 00
Bullard, Mary Ellen, c	150 00
Beal, Alonzo M., and wife, t	29 92
Beal, Alonzo M., acct	221 00
Bond, Nellie M., t	11 50
Brackenbury, Jos. A., and wife, t	90 00
Bullard, Richard, t	2 20
Bullard, Richard, acct	7 50
Booker, Henry, t	2 00
Booker, Henry, o	1 00
Baker, Allen, and wife, t	1 00
Bozard, H. E., t	2 50
Brocaw, Royal, t	2 50
Brose, Paul J., and wife, t	53 00
Brose, Paul J., and wife, o	2 50
Blackock, Wilson W., t	15 00
Blackock, Chas. W.	15 00
Bullard, W. D., and wife, t	63 20
Buschow, Rosa B., t	20 00
Boothman, H. J., t	5 00
Brown, Sr. R. S., t	7 00
Badder, H. J., and wife, t	3 55
Bullard, W. J., and wife, t	50 00
Blankenship, Alexander, and wife, t	4 50
Blackock, Kendall, and wife, t	50 00
Burgess, Robert B., and wife, t	45 00
Bozarth, Jennie, t	1 00
Ballinger, Carrie, t	3 90
Ballinger, L. W., t	27 12
Balley, Asa A., o	5 00
Bullard, Walter, and wife, t	27 60
Barrett, George W., and wife, t	4 00
Brooks, D. S., and wife, t	60 00
Braidwood, Julia M., t	14 38
Blackock, Wilson, t	05 00
Blackock, Walter, t	05 00
Bierlein, John P., and wife, t	400 00
Briggs, Mrs. C. E., t	7 00
Briggs, Mrs. C. E., o	1 00
Brocaw, Nellie, t	38 00
Burdley, E. A., t	1 00
Brown, Char. W., o	3 00
Barto, C. N., and wife, t	17 00
Bedford, Edward P., t	2 00
Bleil, Bertha, t	21 75
Barnett, Delbert, t	6 00

Birg, A., t	5 00
Bullard, Richard, t	5 00
Bullard, Richard, jr., t	2 50
Black, Ellen J., t	9 10
Brocker, John, t	40 00
Bleil, Stella, t	15 50
Bierlein, Martha, t	100 00
Beard, Wm. T., t	12 30
Braidwood, Della, t	5 00
Boyd, Newton, W., t	25 00
Brace, Alice, t	1 00
Bird, W. H., o	1 00
Burden, Lucy L., t	3 00
Crick, Thomas, t	430 00
Chelsea Park Branch, oblation	17 05
Cleveland, J. Frederick, t	26 10
Curtis, H. B., t	6 00
Clymer, Lydia, t	10 00
Christensen, Alfred A., t	14 15
Chatburn, Mrs. T. W., t	5 46
Crow, John, t	12 10
Catlin, Cora B., o	5 00
Cook, Mary B., o	4 00
Carlson, Wm., t	8 00
Clemenson, James F., t	27 00
Curtis, J. T., t	14 60
Cook, Chas., t	15 00
Crayne, Robert J., t	5 00
Crayne, Mary, t	30 00
Curtis, Wm. A., t	17 00
Curtis, James A., t	17 00
Carlson, C. J., t	25 00
Crow, David, and wife, t	13 00
Crow, David, and wife, o	5 00
Crayne, C. E., and wife, t	4 00
Conlin, Ethel, t	10 00
Craig, Paul N., o	3 00
Campbell, H. H., t	1 00
Campbell, Okie, t	1 00
Campbell, Archie, t	5 25
Case, Maud, t	5 00
Christensen, Chresten, o	5 00
Christensen, Anna M., t	100 00
Clow, Robert, and wife, t	150 00
Cook, Marjorie, o	20 00
Carson, C. D., and wife, c	5 00
Carson, C. D., and wife, t	15 00
Carmine, Bertha, t	60 00
Cook, Bessie, o	5 00
Culver, Chas. B., t	5 00
Cook, Rupert B., t	7 21
Cook, Lillie, t	17 50
Callin, W. H., and wife, t	10 00
Clossen, Almeda, t	1 00
Cressie, H. G., and wife, t	72 00
Cook, Frederick Wilhelm, t	45 00
Cleveland, J. E., t	11 00
Crum, Paul, t	50 00
Christie, F. G., and wife, t	6 14
Clark, Anna, t	31 50
Cook, Hattie, t	5 00
Campbell, Willis O., t	21 00
Clarke, Ada, t	1 00
Cartwright, Kate, t	2 50
Chapman, Mrs. D. L., t	20 00
Christensen Brothers, t	5 00
Deck, John, t	4 00
Dungee, Mrs. F. G., o	1 00
Dungee, Mrs. F. G., Ins.	245 20
Dungee, Frank, acct.	7 50
Devore, Mrs. L. R., acct.	7 50
Dark, Laura, t	50 00
Dubose, Mrs. J. W., t	5 00
Donaldson, Bertha, t	75 00
Doble, P. T., t	5 00
Davis, Eugene A., t	5 45
Davis, Eugene A., o	10 50
DeBerry, Thos C., and wife, t	88 60
DeBerry, Lloyd M., t	70 00
Douglas, John, t	25 00
Dempsay, Albert, t	2 60
DeTray, E. Donald, t	10 00
Drowns, Roy W., t	20 00
Drowns, Bert, t	20 00
DeTray, Catharine, t	12 00
DeTray, Emily, t	12 00
Dillon, George, t	11 00
Dooley, Hattie, t	20 00
Dennis, Francis M., t	8 00
Davis, H. N., t	1 00
Dillee, Alma K., t	17 55
Davis, Alroy C., and wife, t	5 00
Davis, Alroy C., and wife, t	5 00
Dickson, J. J., t	12 75
Dempsay, S., t	63 82
Deam, W. H., and wife, t	10 00
DeTray, Ray, t	1 00
Dunn, Lettie, t	50 00
Ely, John, and wife, t	16 00
Ely, John, and wife, (R. May acct.)	10 00
Ely, Wm. M., t	3 00
Edward Mission, oblation	8 81
Evans, Francis A., t	20 00
Eitzenhouser, Virgil, t	27 00
Edwards, Wm., and wife, t	7 00

Eitzenhouser, M. A., and wife, t	235 68
Eitzenhouser, M. A., and wife, c	10 00
Eitzenhouser, Mrs. B., t	45 50
Ellison, Eleanor, t	250 00
Eckles, John M., t	22 00
Emmett, Fanny, t	2 00
Eastwood, G. W., and wife, t	28 00
Dvans, Francis A., sr., and wife, t	11 60
Baton, Chas. B., t	5 00
Edwards, Mrs. B. J., t	7 50
Eitzworth, Elizabeth, t	2 00
Fry, Orrin K., and wife, t	8 00
First Kansas City Branch, oblation	40 88
Fourth Kansas City Branch, oblation	3 08
Fishback, Sophia, t	9 00
Farber, Fred B., and wife, t	39 90
Faler, Sarah, t	4 00
Farrow, W. A., acct.	5 00
Frick, Bertha H., t	23 31
Fisher, Jeremiah, and wife, t	5 80
Pickens, Ellen, t	2 00
Poote, Elizabeth, t	5 00
Franklin, Nephil, and wife, t	30 00
Fender, Edad, and wife, t	30 00
Farrar, B. B., t	8 00
Farrow, Jos. A., t	37 50
Fairland, Mrs. M. J., t	3 00
Farrow, James M. B., t	2 00
Frick, George W., and wife, t	17 50
Flinn, Mary T., t	1 00
Fisher, Ora C., and wife, t	3 00
Fuchs, K., t	6 00
Frye, Vandella M. A., t	2 00
Frick, Roland W., t	12 10
Farber, John E., t	10 00
Faircloth, Robert, and wife, t	3 00
Fry, Chas., and wife, t	3 00
Farrow, James B., t	10 00
Farrington, S., and wife, t	5 00
Ferguson, Martha, t	3 00
Farr, Nellie G., t	38 10
Guinand, C. E., t	9 40
Garrett, W. H., and wife, t	20 00
Garrett, W. H., and wife, acct.	15 00
Gerber, Theo., t	17 87
Gerber, Theo., o	2 00
Grabske, T. T., and wife, t	21 50
Grallich, Bernice, t	5 00
Gerber, Fred J., t	80 00
Good, Sherman, and wife, t	1 00
Goffin, Myrtle, t	19 00
Gilmore, Mary, t	1 50
Green, George W., and wife, t	44 55
Gilmore, Maud, t	45 60
Goodrich, J. A., t	10 00
Goodwin, J. C., and wife, t	10 00
Goodale, Mrs. O. L., t	35 00
Gould, George W., and wife, t	1 00
Gurwell, Chas. A., and wife, o	5 00
Gurwell, Chas. A., and wife, t	50 00
Goode, Frank, and wife, t	100 00
Graham, Wm. J., t	5 00
Green, J. W., acct	5 00
Gerber, Ralph B., t	50 00
Grandview Branch, oblation	8 24
Goode, Andy H., t	20 00
Giesch, Louise, t	60 00
Hudson, O. O., t	5 00
Holden Branch, oblation	54 90
Heckman, Eliza, t	25 00
Holden Ladies Aid, t	7 50
Holden Ladies Aid, o	3 50
Hendrickson, James, t	120 00
Hughes, Quorum, acct.	8 00
Handy, A. B., t	2 00
Howell, Fred, t	15 00
Hartnell, Carlotta, t	13 10
Hartnell, Carlotta, o	24 85
Harvey, Anna P., t	10 00
Hobart, Pearl, t	45 00
Harvey, Fred, t	40 00
Harvey, William, t	16 00
Hager, Ida, M., t	2 00
Haines, Mrs. M. B., t	89 40
Haas, L. H., and wife, c	2 60
Haas, L. H., and wife, o	35 75
Haas, L. H., and wife, acct.	40 00
Hartnell, Jesse, t	10 00
Hartnell, Willard, t	1 00
Hughes, Violette, t	2 25
Hills, L. B., and wife, t	10 00
Howden, Joseph, and wife, t	7 00
Hughes, Oliver, o	10 00
Harring, George A., and wife, t	400 00
Harring, Minnie A., t	67 00

Harrington, George Leon-ard, t	9 00
Hale, Jacob, and wife, t	30 00
Hubbard, Annie, acct.	20 00
Havenue, Malvina, o	5 00
Harrison, Mary J., t	45 00
Harrison, Mary J., acct.	100 00
Hodges, Arthur O., t	2 50
Holcomb, O. B., t	10 00
Hiles, George M., t	5 00
Hepworth, George F., t	12 00
Huckie, Elizabeth, t	5 00
Hartgan, I. B., t	1 00
Harring, Gilbert E., t	1 00
Harring, Blanche A., t	1 25
Hayer, Ida, t	2 00
Hartman, Lettie J., t	8 00
Hott, William, and wife, t	1 00
Holesworth, J. A., and wife, t	37 50
Highman, James, and wife, t	20 00
Hansen, Jacob, t	10 00
Hutton, C. L., and wife, t	5 00
Helling, Carl, and wife, o	25 00
Hills, Sarah A., and wife, t	25 00
Hand, Rebecca L., t	15 00
Hiles, Flossie, t	2 00
Herbert, George, t	14 50
Hansen, James, t	10 00
Haas, Ellison Hale, t	1 00
Harrington, Jos., and wife, t	13 50
Hands, W. O., and wife, t	10 00
Hutchinson, Wm., t	12 00
Harvey, Wm. A., t	10 00
Hiles, Perry, t	1 00
Hitchcock, Frank P., t	200 00
Hopkins, James T., t	5 00
Independence Branch, oblation	421 25
Independence Branch, acct.	16 00
Inman, George, t	13 60
Isaacs, Mary A., o	10 00
Isaacs, Mary A., t	5 00
Inman, Mary, t	3 00
Inman, Carl, t	6 00
Johnson, C. H., t	3 80
James, Pauline, t	3 00
Jellings, C. D., and wife, t	12 00
Jellings, C. D., and wife, o	50 00
Johnson, Nancy, ret. aid, o	5 00
James, Mrs. M. B., t	4 00
Johnson, Walter, t	5 00
James, Edna, t	15 00
Jenkins, George, and wife, t	1 00
Jenkins, J. G., and wife, t	5 00
Knobnoster Branch, oblation	12 47
Kirby, Jos., and wife, t	20 00
Kirby, Jos., and wife, c	32 50
Kemp, James, t	4 80
Kemp, Robert, and wife, t	60 00
Kenworthy, A. L., t	32 00
Kelley, R. C., and wife, t	2 50
Kelley, B. C., Bishop, t	200 00
Knisley, Alvin, and wife, o	60 00
Kepley, Harbin H., t	8 04
Kaplinger, Jacob I., t	1 50
Knisley, Alice, t	10 00
Kaylor, Minnie, t	4 50
Kaylor, Minnie, o	2 50
Krahl, D. J., and wife, t	12 75
Karant, Frank, t	5 00
Kelley, Mildred, t	2 00
Kelley, W. H., and wife, t	4 00
Kemp, Paul C., t	1 00
Kunz, Hyrum A., t	3 00
Kolleschnig, Ella M., t	10 00
Korf, Lee, t	200 00
Ketchum, George R., t	2 00
Lees Summit Branch, oblation	9 27
Lexington Branch, oblation	7 58
Lamsdin, Ida, o	10 00
Lloyd, B. W., t	52 00
Layton, Ida A., o	10 00
Layton, J. W., o	1 50
Layton, J. W., t	5 00
Lloyd, John M., t	30 00
Lloyd, Julia, t	12 00
Lighthfoot, A. L. and May, t	15 00
Luxton, Ella, t	5 00
Lewis, Leo G., t	35 50
Lloyd, J. R., t	2 50
Lytle, Fannie, o	1 50
Luff, J. J., and wife, t	54 20
Luff, J. J., and wife, o	32 25
Luff, J. J., and wife acct.	17 50
Landfried, Philip, acct.	15 00
Layton, Jos. L., and wife, t	5 00
Loveland, John, and wife, t	16 00
Lovel, John, and wife, t	10 00
Lewis, Wm. T., t	10 00
Lovel, Birdie, t	3 00
Lovel, Mary, t	5 00
Lentell, John R., t	8 50
Larson, Andrew P., t	18 00
Layton, Anna V., t	4 00
Loar, Delbert W., t	5 00
Lowe, Dora, t	2 00
Lundquist, Ellen, t	2 00
Loar, Vernon W., and wife, t	45 80
Lentell, Thos. C., t	5 00
Lewis, Chas. G., t	30 00
Lang, John M., t	1 00

Loosemore, Reginald H., and wife, t. 2 00  
 Loosemore, Henry L., and wife, t. 2 00  
 Layton, Mary H., t. 1 00  
 Luff, J. W., t. 20 00  
 Loveland, Hannah, t. 5 00  
 Layton, J. J., t. 50 00  
 Moorman, R. J., t. 25 00  
 Malvern Hill, Oblation, t. 8 79  
 Moneymaker, Lura, t. 3 00  
 Monroe, N. R., and wife, t. 6 00  
 Monroe, N. R., and wife, acct. 17 00  
 Metcalf, J. W., and wife, t. 1 50  
 Mauzey, Thomas, t. 1 00  
 Moler, Martha, t. 28 35  
 Martin, A. T., t. 8 00  
 Martin, Alice, acct. 5 00  
 Moneymaker, Frances, t. 6 00  
 Matthews, S. N., t. 6 50  
 Muse, Margaret, t. 2 50  
 Madden, Cora, t. 5 00  
 Miller, Evelyn, t. 2 00  
 Munroe, C. L., t. 1 00  
 Madden, George, and wife, o. 1 00  
 Millott, Alfonso, t. 17 20  
 Morgan, A., and wife, t. 33 65  
 Morgan, A., and wife, c. 1 00  
 Mortimore, Floyd N., t. 50 00  
 Mosier, Laura, t. 20 35  
 Mills, H. R., t. 40 00  
 Martin, Alvin C., t. 9 00  
 Moneymaker, J. M., t. 40 00  
 Marsteller, J. A., t. 20 00  
 Martin, Ethel, t. 50 00  
 Murphy, W. H., t. 25 00  
 Moorman, Emma, t. 5 00  
 Mosier, Andrew, and wife, t. 40 00  
 Mayham, U. T., t. 12 00  
 Mosier, Myrtle, t. 2 05  
 Meyers, Jennette, t. 10 00  
 Meakin, M., t. 10 00  
 Moneymaker, Kate, t. 21 00  
 Maunering, Lura, t. 3 00  
 Moorman, Eva, t. 5 00  
 Meyers, Herbert, t. 3 00  
 Miller, Benjamin F., t. 484 56  
 Mills, A. H., and wife, t. 25 00  
 Morgan, Roy, acct. 30 00  
 Miller, Edie P., t. 14 00  
 Mosier, Frances, t. 17 50  
 Martin, Edward G., t. 10 00  
 Moorman, Oscar, t. 5 00  
 Mount Washington, obla. 2 17  
 Mathison, Willard C., t. 20 00  
 Moler, Alma, t. 6 00  
 Moneymaker, Ticy, t. 4 00  
 Macrae, W. S., and wife, t. 5 00  
 Morris, Eva, t. 5 00  
 Moler, James, t. 15 00  
 McIntosh, Alexander, sr., and wife, t. 34 00  
 McLaren, W. H. and Jesse M., t. 40 16  
 McCord, R. A., and wife, t. 28 00  
 McWehey, Fred, and wife, t. 21 00  
 McCadden, L. M., acct. 5 00  
 McCleod, George T., t. 100 00  
 Nursery Company, acct. 9 00  
 Netherfield, George, t. 40 00  
 Nederville, Emma, t. 17 25  
 Nunn, Mrs. J. C., t. 50 00  
 Nicoll, J. B., t. 50 20  
 Netter, George, t. 2 52  
 Nolan, Charles A., t. 10 00  
 Needham, A., t. 80 00  
 Newton, Thomas, t. 1 00  
 Nowack, George, t. 5 05  
 Nesbitt, Dina, t. 3 00  
 Nixon, W. A., t. 50 00  
 Newkirk, Roy E., and wife, t. 6 00  
 Noon, Elizabeth, t. 12 35  
 Oelsen, Svonn, t. 10 00  
 O'Dell, W. R., t. 65 00  
 O'Dell, Mary, t. 35 00  
 Page, Jerome E., t. 13 50  
 Post Oak Branch, obla. 12 72  
 Presidency refund on mileage. 2 05  
 Peck, Lillie, ret. aid. 10 00  
 Petre, Joseph, t. 10 00  
 Parsons, A. H., and wife, t. 21 25  
 Parker, Robert J., and wife, t. 100 00  
 Plain, C. t. 5 00  
 Painter, Maud C., t. 9 00  
 Painter, Florence M., t. 6 00  
 Petre, J. F. and wife, t. 33 00  
 Price, Maud, t. 2 00  
 Pooler, Wm., and wife, t. 18 50  
 Palmer, E. N., and wife, t. 6 50  
 Petre, Blumer B., and wife, t. 110 15  
 Parsons, O. R., and wife, t. 203 40  
 Pooler, Chas., and wife, t. 5 00  
 Pooler, Emma, t. 18 00  
 Peterson, Bert B., and wife, t. 102 50  
 Peterson, Bert B., and wife, o. 5 00

Peterson, Fred A., and wife, t. 25 00  
 Peterson, Fred A., and wife, o. 5 00  
 Powell, Wm. M., and wife, t. 30 00  
 Peterson, Silas, t. 2 00  
 Post, J., and wife, t. 1 00  
 Phillips, Jessie M., t. 5 00  
 Pointer, J. G., and wife, t. 65 00  
 Perry, J. P., t. 5 00  
 Perry, Robert, t. 7 50  
 Petre, Emma, t. 2 00  
 Prahrer, Chas. H., and wife, t. 20 00  
 Quindaro Branch, oblation 15 33  
 Quick, Basha, t. 50 00  
 Rudd, J. F., t. 17 75  
 Rudd, J. F., t. 25 00  
 Richards, Medy, t. 25 00  
 Rushfelt, Henry L., t. 36 19  
 Rushfelt, Henry L., o. 5 00  
 Roell, C. F. A., and wife, o. 5 00  
 Roell, C. F. A., and wife, t. 151 72  
 Roberts, H. B., and wife, t. 14 00  
 Reynolds, Sarah E., t. 2 00  
 Robinson, Mrs. J. A., t. 10 00  
 Rushton, W. T., acct. 1 00  
 Redfield, Hattie, t. 90 33  
 Redfield, Hattie, c. 5 00  
 Ross, J. N., and wife, t. 10 00  
 Roberts, J. W., t. 130 95  
 Ravell, Wesley, t. 9 00  
 Robertson, Margaret, t. 12 00  
 Robertson, Atha, t. 2 50  
 Redfield, Edward E., t. 11 00  
 Radmald, Sadie, t. 5 00  
 Roberts, Ada, o. 10 00  
 Roberts, John H., acct. 5 00  
 Redfield, Mabel A., t. 1 00  
 Redfield, Earl T., t. 12 22  
 Redfield, Eva M., t. 4 35  
 Rogers, J. O., t. 25 00  
 Rhode, Hattie, t. 5 00  
 Ringer, Harry, and wife, t. 5 00  
 Roberts, Samuel, and wife, t. 10 00  
 Roberts, Roy, t. 1 00  
 Reese, David T., and wife, t. 8 00  
 Redfield, Sarah W., t. 2 76  
 Ravell, Elva, t. 6 00  
 Ramsey, Peter, sen., o. 10 00  
 Robinson, Mrs. H. H., t. 1 00  
 Rhode, Julia M., t. 20 00  
 Rhode, Julia M., c. 5 00  
 Roush, Bella B., t. 100 00  
 Reinking, Chas. E., t. 25 00  
 Ravell, Earl, t. 10 00  
 Rannie, Alma E., t. 16 30  
 Rannie, Paul R., t. 1 63  
 Schwab, John C., and wife, t. 42 53  
 Second Independence Branch, oblation 71 45  
 Second Kansas City, obla. 17 28  
 Sterrett, Chas. B., and wife, t. 5 00  
 Shimmel, J. J., t. 24 95  
 Stewart, Lawrence, t. 03  
 Slocum, Elsie, t. 8 60  
 Shaw, Mrs. M. A., t. 7 00  
 Shimmell, Philip, t. 100 00  
 Scarechill, C. P., t. 10 00  
 Stewart, Fessie, t. 2 50  
 Smith, Harry, and wife, t. 15 50  
 Smith, B. C., and wife, t. 10 75  
 Snell, W. W., t. 10 00  
 Shore, Maggie, acct. 23 00  
 Shore, Maggie, t. 17 00  
 Steele, Mary E., t. 15 75  
 Stewart, L. O., acct. 5 00  
 Stegfield, M. H., and wife, o. 2 25  
 Scott, Minnie E., t. 8 48  
 Simpson, Caroline, t. 50 00  
 Stover, and McCadden, acct. 80 00  
 Scott, B. J., and wife, t. 7 00  
 Scott, B. J., Notary Fees. 5 85  
 Spurlock, Chas. J., t. 8 45  
 Spangler, David O., t. 3 00  
 Spangler, David O., acct. 5 00  
 Sand, Walter E., t. 30 00  
 Shiplett, Nancy J., t. 1 00  
 Smith, Francis A., t. 180 00  
 Smith, T. N., and wife, t. 4 40  
 Shearer, George H., and wife, t. 36 00  
 Snell, Gordon, t. 5 00  
 Shirk, Daniel D., t. 1 70  
 Soderstadt, Anna, t. 2 00  
 Shirk, Daniel W., t. 67 00  
 Stout, Jos. t. 10 00  
 Swearingen, Oart A., t. 15 00  
 Stoughton, Jos. W., and wife, t. 3 00  
 Schweers, Fred A., t. 65 97  
 Short, Billis, c. 25 00  
 Skinner, Ruth, t. 12 00  
 Smith, Ralph G., and wife, t. 67 50  
 Smith, H. O., B. May acct. 100 00  
 Savage, Hattie, t. 1 55

Stuck, Daniel W., t. 10 00  
 Stuck, Daniel W., acct. 5 00  
 Savage, Eliza, t. 5 00  
 Smith, C. R., and wife, t. 15 00  
 Smith, Francis A., t. 3 50  
 Sandy, Charles, t. 21 10  
 Smith, Francis A., t. 21 10  
 Sterrett, Hosea B., t. 4 00  
 Seafurus, W. A., t. 100 00  
 Sandy, Seth, t. 50 00  
 Smart, Margaret, t. 50 00  
 Smith, Alvin, t. 4 50  
 Slocum, G. B., t. 1 10  
 Smith, Nora E., t. 11 50  
 Sturgiss, J. R., t. 5 00  
 Savage, Ralph, t. 5 00  
 Steele, Wm. R., t. 10 00  
 Steele, Wm. R., o. 2 00  
 Savage, G. M., and wife, t. 10 00  
 Stonger, Grace, t. 10 00  
 Smith, H. Lyman, t. 12 00  
 Schweers, J. Henry, t. 50 00  
 Sears, John, t. 5 00  
 Sperry, Nelson, t. 15 00  
 Sperry, Nelson, c. 5 00  
 Scanlon, Frank, t. 10 00  
 Skinner, Sarah, t. 19 00  
 Schrader, Chas. H., and wife, t. 2 00  
 Swearingen, Gurdy, t. 5 00  
 Steele, J. W., and wife, t. 47 50  
 Stover, F. M., and wife, t. 47 29  
 Self, R. O., and wife, t. 50 00  
 Stover, F. M., t. 70 00  
 Savage, Cynthia, t. 5 00  
 Sullivan, Jessie, t. 5 00  
 Stoker, Geneva, t. 6 25  
 Stoker, Gertrude E., t. 2 20  
 Sawyer, J. W., t. 40 00  
 Stafford, L. M., t. 5 00  
 Shimmell, Ralph E., t. 5 00  
 Shimmell, Jesse W., t. 27 50  
 Slusher, Mrs. W. M., t. 1 00  
 Short, Ruby, t. 1 00  
 Tucker, William, t. 20 00  
 Tinsley, Jasper M., and wife, t. 35 00  
 Thatcher, Albert, acct. 5 00  
 Thompson, Henry B., and wife, t. 69 48  
 Tucker, D. E., and wife, t. 5 38  
 Tent fund, acct. 18 87  
 Thompson, Lizzie, t. 17 00  
 Thompson, Alice R., t. 3 00  
 Tillery, Grace, t. 5 00  
 Tillery, Wm., t. 3 20  
 Townsend A., (by John Ely, on acct.) 4 00  
 Thompson, George, t. 5 00  
 Taylor, Minnie, acct. 15 00  
 Totty, Ely, t. 1 00  
 Thomas, John, t. 3 35  
 Towsley, George W., t. 10 00  
 Taylor, Ernest P., t. 1 00  
 Tanner, J. A., t. 3 00  
 Trusler, Nettie, t. 20 60  
 Thompson, Laban, t. 6 00  
 Thomason, F. O., and wife, t. 10 00  
 Thomason, Neal O., t. 5 00  
 Tankard, James, o. 10 00  
 Taylor, Mary, t. 50 00  
 Trowbridge, R. B., o. 5 00  
 Tankard, Alma J., t. 25 00  
 Tovey, Jia A., t. 5 00  
 Tucker, Edward, t. 15 00  
 Tucket, Edward, o. 10 00  
 Turner, Philip, and wife, t. 5 00  
 Tannahill, A. R., t. 2 00  
 Taylor, Margaret, o. 2 25  
 Thompson, Albert J., c. 2 00  
 Vall, J. B., and wife, t. 25 00  
 Vanderwood, J. E., and wife, t. 6 00  
 Vinson, Mrs. J. W., t. 3 00  
 Vickery, Ransom, t. 10 00  
 Vincent, Dale F., t. 2 50  
 Vermillion, Mrs. W. L., t. 2 50  
 Winn, H. F., t. 4 00  
 Winn, Mrs. D. F., t. 80 00  
 Warrensburg Branch, obla. 20 44  
 Wright, M. C. S., acct. 5 00  
 Wright, M. C. S., t. 4 00  
 Wood, Ella D., t. 24 00  
 Wood, Walton, and wife, t. 4 50  
 Wear, E. E., t. 5 00  
 Wilcox, Owen, t. 10 00  
 Westwood, Mamie, t. 10 00  
 Weed, Edd S., and wife, t. 2 00  
 Williams, Eva, t. 5 00  
 Warnock, Robert, t. 13 00  
 Wells, Jennie, t. 22 00  
 Wilcox, Eva Coats, t. 10 00  
 Winn, Fann, t. 3 00  
 Winegar, G. W., acct. 12 00  
 Wible, Christian, and wife, t. 3 00  
 Wheatley, John A. D., t. 10 60  
 Webber, Mary E., t. 10 40  
 Weston, John F., t. 12 50  
 Wloughby, Ethel, t. 2 00  
 Walnut Park Mission, obla. 7 25  
 Walnut Park Mission, piano acct. 35 00

Woolsey, John V., and wife, t. 10 33  
 Wyman, George M., t. 7 15  
 Westwood, Joseph, t. 90 00  
 Wolfe, Lillie E., t. 5 00  
 Wuntch, Elijah, t. 34 00  
 Warren, Chas. S., and wife, t. 4 00  
 Warren, Chas. S., and wife, o. 5 00  
 Wooden, Charles, t. 1 00  
 Weston, W. J., t. 12 50  
 Wilson, Emma J., and wife, t. 1 00  
 Wilson, W. A., and wife, t. 6 28  
 Walden, Mrs. J. S., o. 5 00  
 Williamson, Myrtle, t. 1 35  
 Woolsey, Minnie, t. 3 50  
 White, Mark S., and wife, t. 280 96  
 Wright, Chas. H., t. 5 00  
 Webster, Charlotte, acct. 10 00  
 Wintaker, Annie, t. 50 00  
 Williamson, Wm. J., t. 10 00  
 Walter, Bernice, t. 6 00  
 Wilcox, Olive, t. 4 00  
 Walrath, Harriet J., t. 1 50  
 Wilson, Mamie A., t. 2 10  
 Walrath, Wm. H., o. 1 00  
 Weir, Hazel, t. 1 50  
 Ward, I. A., and wife, o. 5 00  
 Ward, Gerlie, t. 2 00  
 Walker, Mrs. J. M., t. 25 00  
 Yarrington, Tracy H., t. 2 00  
 Zuelzke, Lydia, t. 10 00  
 Zerr, Chas., and Ella, t. 20 00

Bishop's Office.  
 Sale of stoves 10 00  
 Tracts sold 8 19  
 Telephone fees 60  
 Highman & Co., error 1 00  
 Independence Branch, stenographic work 2 50  
 Burn rent 2 00  
 Change house rent 45 25  
 Refund on mileage 2 02  
 Returned check, Home Tel. Co. 4 75

Cemetery Account.  
 Davis, A. C. 20 00  
 Stake funds, W. P. Cairns acct. 10 00  
 Bullard, Richard, sr. 4 00  
 Bullard, Richard, jr. 2 00  
 Crier, William 12 00  
 Soderstadt, John E. 20 00  
 Winchell, S. K. 10 00  
 Beasley, Lucretia 5 00  
 Harrington, G. Leonard 20 00  
 Leaton, Alice 15 00  
 Weed, Edd S. 40 00  
 Bowen, Scott M., for work 46 95  
 Inman, Jasper 3 00  
 Hankin, H. J. 10 00  
 Nunn, Mrs. J. C. 10 00  
 Gould, George A. 10 00  
 DeTray, Albert C. 21 35  
 Page, Albert 15 00  
 Snider, Ray 1 50  
 Beal, M. N. 3 00  
 Beagle, Nancy M. 46 00  
 Bullard, Ruth D. 45 00  
 Bierghien, Wm. M. 18 50  
 Coler, Wm. 3 00  
 Malins, George E. 15 00  
 Savage, Frank 15 00  
 Edwards, W. H. 25 00  
 Smith, Nora 25 00  
 Gould, C. G. 5 00  
 Shearer, George H. 15 00  
 Goodale, Emma 25 00  
 McClanahan, James 20 00  
 Ott & Co., for Murdock's 5 00  
 Seaforth, Jennie 3 00  
 Dodge, S. D. 8 00  
 Smith, Mrs. Ralph G. 5 00  
 Stafford, B., o. 2 00  
 Morgan, A., o. 3 00  
 Nelson, Mrs. W. D. 5 00  
 Stuck, Daniel W. 20 00  
 Tankard, Alma J. 45 00  
 Savage, Cynthia 10 00  
 Rogers, S. A., o. 5 00  
 Monroe, N. G. 8 00  
 Lalg, I. B. 1 50  
 Handy, Alice B. 2 00  
 Gerber, Theo. 25 00  
 Pasture rent 1 50  
 Esslin, Chas. M. 1 00  
 Allison, Edward 43 00  
 Cooper, Mrs. I. N. W. 2 50  
 Criley, Emma 20 00  
 Dickinson, Caroline F. 5 10  
 Kalar, Mary H. 34 00  
 McKim, Carle 15 00  
 Warner, J. M. 15 00  
 Meggers, Henry 20 00  
 Ott & Co., for Hickman 3 00  
 Towsley, George W. 5 00  
 Bird, W. H. 1 00  
 Farrow, Albert 3 00

Sterrett, C. E.	32 00
Farrow, James B.	19 00
McFadden, L. M.	2 00
Chaplow, Emma	40 00
Bradford, Sarah	10 00
Peterman, W. D.	5 00
Roell, C. F. A.	20 00
Dungee, Frank	25 00
Lentell, Wm.	12 50
Knobnoster Saints, loan	680 00
Blakeslee, Mary E.	1 50
Arthur, Ross B.	3 00
Lawton, J. W.	1 00
Bower, and son, for W. R. Ford	5 00
Cooley, J. R.	15 00
Fisher, Smith R.	23 00
Phillips, Wm. B.	5 00
Knisley, Alvin	25 00
Drown, Alma, by Carson	3 00
Dowker, William	15 00
Willett, C. M.	25 00

Total \$18,410 57

Expenditures.

Aylor, Wm. M., f.	\$310 00
Allison, A. N., a.	8 00
Ashbaugh, Chas. W., and wife, a.	73 33
Arnold, George F., acct.	40 00
Ashbaugh, L. M., a.	2 00
Eslinger, Sarah E., and M. B., acct.	45 51
Ballingier, Sarah B., and M. B., acct.	1 00
Burch, Ellen, a.	22 00
Beal, A. M., and wife, acct.	181 00
Bond, M. H., and wife, f	240 00
Bullard, Richard, a.	574 00
Bullard, Richard, ex. f.	30 00
Bullard, Richard, e.	93 00
Baker, Mrs. J. W., a.	13 00
Booker, Henry, acct.	29 86
Brown, Andrew, acct.	29 50
Bush, Mary, a.	44 74
Bennington Heights lot, acct.	64 38
Baker, J. W., a.	4 00
Babecock, D. D., a.	2 25
Ballou, Opal, a.	12 00
Barnhart, Lucy, a.	4 88
Campbell, James F., a.	116 15
Chafburn, T. W., f.	240 00
Cairns, Wm. P., a.	13 00
Curtis, J. F., f.	612 00
Clofelter, Benton, a.	50 00
Curtis, Mary R., a.	6 50
Curtis, Mrs. Wm., a.	1 00
Dungee, P. G., and wife, a	241 99
Dungee, Frank, funeral expenses	144 16
Dell McCarthy, Tiny, a.	106 37
Dubose, J. V., f.	135 00
Davis, Elma, a.	61 41
Farrow, W. A., acct.	5 00
Farrow, W. A., a.	2 00
Fritz, Misses, a.	2 25
Filson, H. C., a.	3 50
Farrow, James M. B., a.	35 00
Fox, Frank B., a.	20 00
Garrison, James B., a.	37 04
Givens, Nancy, a.	82 96
Garrott, W. H., f.	240 00
Garrett, W. H., e.	2 85
Garrett, W. H., acct.	15 00
Garland, Samuel, a.	10 45
Griffin, Annie, a.	7 00
Grandview Ladies Aid, R. May acct.	100 00
Haldeman, Mrs. William, a	307 53
Herman, Mrs. A. B., a.	180 84
Hughes, O. S., a.	30 31
Horton, George and Abble, a.	134 72
Handy, A. B., a.	10 71
Harrington, George B., f.	552 00
Harrington, George B., e.	55 00
Harrington, George B., acct.	20 00
Hills, Salina, a.	11 00
Haas, L. H., f.	364 00
Haas, L. H., acct.	40 00
Hansen, Oliver, R. May acct.	50 00
Hatfield, Edward, a.	10 00
Hubbard, Annie, acct.	17 75
Hubbard, Annie, acct.	19 88
Holmes, J. E., a.	25 00
Harrison, Mary J., acct.	55 00
Hushual, Mrs. L. M., a.	3 00
Harder, H. A., a.	5 00
Harris, Elmira, a.	27 88
Johnson, John, a.	25 00
Johnson, Nancy, a.	40 00
Johnson, H. C., a.	5 00
Johnson, Mary, a.	6 50
Kern, George, a.	15 00
Kennedy, Emma, a.	27 00
Krick, Ada B., a.	50 03
Kenworthy, A. L., a.	32 00
Kaler, Mrs. John, f.	384 00
Kelley, T. C., f.	412 00

Kemp, Henry, f.	240 00
Kelley, B. L., Bishop	200 00
Knisley, Elizabeth, a.	20 00
Kearl, Minnie, a.	2 00
Kelley, W. H., f.	160 00
Layland, Jordan, a.	240 66
Layland, Ella, a.	67 00
Library Committee, acct.	62 37
Lundy, Bessie, a.	5 00
Luff, J. J., acct.	20 00
Landfried, Philip, acct.	15 00
Lyle, Frances, Parsons & Scott acct.	37 67
LaFerty, Elmer R., a.	4 50
Masterson, Lewis, acct.	2 00
Montroe, Norman R., acct.	13 00
Morrow, Clara, a.	12 00
Metcalf, J. W., f.	444 00
Mauzey, Thomas, a.	2 12
Martin, Alice, a.	65 00
Marvell, Philip N., acct.	60 00
Mikel, Wm. L., a.	56 50
Morgan, Roy, acct.	30 00
McCarthy, Belle, a.	74 50
McFar, L. M., acct.	5 00
Nursery Co., acct.	4 25
Newton, Thos., acct.	25 00
Ogle, Grace, a.	5 00
Peek, Lillie, a.	20 85
Petre, J. F., f.	415 00
Price, Maud, a.	28 90
Peters, Alice, a.	3 75
Rudd, Mrs. H. A., a.	18 00
Redfield, Frank W., R. May acct.	9 00
Rushon, W. T., a.	14 95
Rushon, W. T., acct.	1 00
Rogers, Philip, a.	29 15
Resch, Henry, acct.	39 50
Seavert, Elizabeth, a.	2 00
Sires, Mrs. A., a.	5 40
Shore, Maggie, acct.	23 00
Stewart, L. O., acct.	15 77
Stegfried, M. H., f.	466 00
Stegfried, M. H., e.	87 00
Stover, and McFadden, acct.	80 00
Scott, E. J., f.	492 00
Smith, W. R., f.	680 00
Snow, C. I., f.	345 00
Spangler, David L., acct.	5 00
Smith, Edgar H., e.	3 50
Stuck, Daniel W., acct.	5 00
Shedd, M. A., acct.	40 00
Shimmel, Maud, a.	58 58
Thatcher, Albert, acct.	5 00
Tent Fund, acct.	12 25
Taylor, a.	3 90
Taylor, Minnie, acct.	15 00
Tanner, Jos. A., f.	312 00
Taylor, John M., acct.	15 00
Vanderwood, J. E., f.	451 00
White, Valentine, a.	20 00
White, George W., a.	73 93
William, William, a.	1 00
Wiltfong, J. D., and Harriet, a.	11 00
White, Bert H., a.	3 00
White, L. N., f.	35 00
Wilburn, Nora, a.	157 73
White, Ammon, f.	384 00
Winegar, G. W., acct.	12 00
Walnut Park Mission, piano acct.	65 00
Webster, Charlotte, acct.	10 00
Warnock, Minnie, a.	15 00
Yarrington, Tracy H., a.	10 00

Bishop's Office.

Incidentals	35 50
Fuel	26 62
Lights	5 53
Repairs	10 03
Work on basement	2 65
Stationery and postage	51 25
Ledgers	20 55
Telephones	39 05
Mileage books	37 50
Janitor	8 55
Furnace	50 00
Buggy	18 50
Water Co.	2 12
Revised statutes and other books	12 75
Plumbing	41 70
Error to Highman & Co.	1 00

Cemetery Account.

Horse feed	120 85
Bill beads	1 25
Sexton, S. M. Bowen	535 50
Telephone	14 50
Jackson County Bank, note	1,450 00
Interest on above (8%)	54 18
Sundries	21 17
Werner, J. M., refund	5 00
Water company	22 32
Postage	13 00
Cement sand, lime, etc.	2 00
Knobnoster note	680 00
Buggy	20 00
Horseshoeing	12 50

Harness	8 55
Lumber	27 04
Stake Presidency's Office.	
Fuel	20 23
Horse feed	6 00
Lights	5 91
Telephones	37 95
Basement work	4 60
Postage and stationery	35 04
Incidentals	30 14
Repairs	8 60
Janitor work	6 00
Buggy	13 50
Water bills	2 10
Mileage	37 50
Books	2 75
Plumbing	40 00
Furnace	50 00

Stake Expense.

Ensign Publishing House	28 17
Brown, W. S.	56 82
Devore, L. R., funeral ex.	7 50
Quorum hall, Janur J.	7 50
Stake records	5 00
Stake secretary's desk	15 00
Cabinet files	21 15
Incidentals	7 73
Total	\$17,220 10
Due church	\$1,181 47

Nodaway District.

R. K. Ross, Agent.	
Receipts.	
Balance due church Decem-ber 31, 1911	\$211 75
Nelson, Alma	10 00
Total	\$221 75
Expenditures.	
Shower, J. D., f.	\$ 24 00
Silvers, A. C., f.	25 00
Total	\$ 49 00
Due church	\$172 75

W. B. Torrance, Agent.

Receipts.	
Received of former agent	\$268 50
Anderson, Inez W.	2 00
Fannon, Edward S., and wife	25 00
Froyd, Elmer, and wife	25 00
Hawley, Alma, and wife	200 00
Hawley, May G.	50 00
Hansen, James, and wife	25 00
Ivye, Thomas A., and wife	25 00
Jacobson, Andrew, and wife	50 00
Jensen, Andrew, and wife	170 00
Kalstrup, Christian, and wife	25 00
Knudson, Knud C., and wife	25 00
Kjesner, Lehman	10 00
Lorenson, Rasmus, and wife	20 00
Nelson, Carl C., and wife	50 00
Nelson, Alma	80 00
Nelson, John R., and wife	20 00
Nelson, Ernest	25 00
Nelson, Alvin J., and wife	20 00
Powell, Jane	10 00
Powell, Benjamin F.	10 00
Powell, Lavina	10 00
Ross, Wm. T., and wife	5 00
Ross, Verna	10 00
Torrance, Caroline	50 00
Torrance, Wm. B., and wife	25 00
Winslow, J. D.	10 00
Wohlford, Sarah	6 00
Total	\$1,202 00
Expenditures.	
Kelley, W. H., f.	\$ 54 00
Kelley, B. L., Bishop	700 00
Silvers, A. C., e.	25 00
Silvers, A. C., f.	60 00
Willey, C. E., e.	25 00
Willey, C. E., f.	160 00
Wyatt, Ellen, a.	40 00
Total	\$1,664 00
Due church	138 00

Northeastern District.

W. B. Richards, Agent.	
Receipts.	
Balance due church Decem-ber 31, 1911	\$ 62 34
Bevier Branch, oblation	30 00
Ryers, Paul, t.	90 10
Burch, F. M., and wife, t	10 00
Bogle, John, and wife, t.	2 00
Bogie, J. W., t.	2 00
Barnett, J. W., t.	5 00
Binder, A. H., and wife.	20 00
Chapman, Wm. C., and wife, t.	6 00

Cochran, Rose, t.	1 00
Dockstader, F. A., and wife, t.	13 00
Dockstader, Margaretta, t	6 00
District conference, obla.	5 10
Edmunds, Daniel, and wife, t.	5 00
Edmunds, Miles, t.	7 00
Edmunds, Charles, and wife, t.	8 00
Frey, George W., and wife, o.	7 00
Frey, George W., and wife, t.	70 00
Fassnacht, John, and wife, t	110 00
Foster, Jane Ann, t.	5 00
Friend, A.	10 00
Graupner, John W., and wife, t.	4 70
Gray, Charles F., and wife, t.	20 00
Holvey Ruth, t.	2 00
Higbee Branch, oblation	5 15
Hicklin, W. Thomas, and wife, t.	120 00
Jones, David B., and wife, t.	2 00
Jones, Richard R., and wife, t.	10 00
Jones, Mary E., t.	1 00
Joyce, Samuel J., and wife, t.	19 00
Jones, David J., and wife, t.	15 00
Lewis, Lewis, and wife, t.	14 00
Lilly, William, t.	30 00
Mussell, F. T., and wife, t	75 00
Mussell, Frank, t.	50 00
Morgan, Grace, t.	50 00
Miller, Elizabeth, t.	31 50
Maple, Ediza, t.	10 00
Miller, Sadie, t.	10 00
Miller, Charles, t.	5 00
Mullina, Myrtle, t.	4 60
Miller, Martha Jane, t.	7 50
Pilkerton, Mary Ann, t.	2 00
Proctor, Ed. B., and wife, t.	10 00
Perry, Thomas E., and wife, t.	2 00
Richards, W. W., and wife, t.	20 00
Rogers, Bertia, t.	3 00
Surridge, Ivor W., and wife, t.	23 50
Surridge, Maggie, t.	15 00
Stimpson, George, t.	10 00
Stanford, Alice B., o.	1 00
Salver, James W., and wife, t.	10 00
Summerfield, A. J., and wife, t.	2 50
Sharp, Oia t.	224 31
Triplett, Florence, t.	14 00
Tanner, Ben S., t.	6 00
Thomas, Mary Ann, t.	10 00
Vaughn, W. T., t.	70 33
Vansklike, John P., t.	62 80
Ward, Effie, t.	7 00
Williams, Hattie, t.	12 00
Total	\$1,295 33
Expenditures.	
Agent's expenses	\$ 7 55
Anderson, Peter, e.	5 00
Cochran, Rose, a.	80 00
Kelley, B. L., Bishop	500 00
Richards, W. B., f.	297 00
Swenson, Sven, f.	80 00
Tucker, D. E., f.	160 00
Total	\$1,129 55
Due church	165 78

Saint Louis District.

R. Archibald, Agent.	
Receipts.	
Balance due church Decem-ber 31, 1911	\$654 51
Adams, George, and wife, t	30 00
Anderson, J. B., t.	10 00
Angell, Lucy, t.	13 00
Archibald, Jennie P., t.	15 00
Atkins, Elizabeth, t.	20 00
Avery, Richard, and wife.	5 00
Beard, John, t.	50 00
Beard, Irene B., t.	45 00
Belford, Irene B., t.	16 00
Belleville Aid Society, t.	6 10
Betts, Walter I., t.	72 35
Hillinsky, Josie, t.	15 00
Boren, James, jr, t.	1 00
Bourgeret, Maria, t.	6 00
Bourgeret, Mary C., t.	5 00
Boyce, Louis L. and Nellie, t.	30 00
Brunkhorst, H. W., and wife, t.	5 00
Brunkhorst, H. W., and wife, e.	5 00

Table of financial entries for the first column, including names like Burgess, H. C., and wife, and various monetary amounts.

Table of financial entries for the second column, including names like Griffiths, Russell, and Hillard, G. H., and monetary amounts.

Southern District.

Table of financial entries for the Southern District, including Benjamin Pearson, Agent, Receipts, and Expenditures.

EXPENDITURES.

Table of financial entries for the Southern District Expenditures, including Agent's expenses and various church costs.

MONTANA.

Montana District.

Table of financial entries for the Montana District, including Thomas Reese, Agent, Receipts, and Expenditures.

Table of financial entries for the third column, including names like Christofferson, A., and Catron, Deilia, and monetary amounts.

NEBRASKA.

Central District.

Table of financial entries for the Nebraska Central District, including Levi Gamet, Agent, Receipts, and Expenditures.

Table of financial entries for the fourth column, including names like Dickerson, Ellen J., and Flowers, Jesse, and monetary amounts.

EXPENDITURES.

Table of financial entries for the fourth column Expenditures, including Duthrige, W. D., and Gamet, Levi, and monetary amounts.

Northern District.

H. S. Lytle, Agent.

Table of financial entries for the Northern District, including Receipts and Expenditures for H. S. Lytle, Agent.

Southern District.

C. H. Porter, Agent.

Receipts.

Table of receipts for Southern District, including items like 'Balance due church Decem-ber 31, 1911' and names of contributors such as Anderson, Mrs. T. C., and Godfrey, William F.

Expenditures.

Table of expenditures for Southern District, including items like 'Holeton, Sr., a.' and 'Kelley, E. L., Bishop.'

Western Nebraska and Black Hills District.

Bert E. Hart, Agent.

Receipts.

Table of receipts for Western Nebraska and Black Hills District, including items like 'Balance due church Decem-ber 31, 1911' and names of contributors such as Baskins, Nora L., and Craton, Charlie A.

Expenditures.

Table of expenditures for Western Nebraska and Black Hills District, including items like 'Agent's expenses' and 'Kelley, J. B., f.'

Western Nebraska and Black Hills.

C. W. Prettyman, Agent.

Receipts.

Table of receipts for Western Nebraska and Black Hills, including items like 'Godfrey, William F., and Nellie' and 'Goddard, Ira B.'

Expenditures.

Table of expenditures for Western Nebraska and Black Hills, including items like 'Agent's expenses' and 'Brafett, Lizzie, a.'

NEW YORK AND PENNSYLVANIA.

New York and Philadelphia District.

John Zimmermann, Bishop.

Receipts.

Table of receipts for New York and Philadelphia District, including items like 'Balance due church Decem-ber 31, 1911' and names of contributors such as Angus, Archibald, t., and Atkinson, William F.

Expenditures.

Table of expenditures for New York and Philadelphia District, including items like 'Fry, William B., c.' and 'Harrison, Mary B., t.'

Table of receipts and expenditures for various branches and individuals in the New York and Philadelphia District, including items like 'Shaw, Daniel T., t.' and 'Brooklyn Branch, tract.'

Table of receipts and expenditures for various individuals and families, including items like 'Rathburn, Mrs. J. H., t 8 00' and 'Sphnnett, F. J., and wife.'

Table of expenditures for various individuals and families, including items like 'Booker, Alma, f.' and 'Booker, Alma, e.'

NORTH DAKOTA.

North Dakota District.

J. E. Wildermuth, Agent.

Table of receipts and expenditures for North Dakota District, including items like 'Balance due church Decem-ber 31, 1911' and names of contributors such as Brown, C. M., and Boe, Gilbert.

Western District.

F. J. Updyke, Agent.

Table of receipts and expenditures for Western District, including items like 'Balance due church Decem-ber 31, 1911' and names of contributors such as Brothers, William, and wife, t.

Expenditures.	
Agent's expense	\$ 30 00
Houghton, Mrs. Leonard,	152 00
Kelley, E. L., bishop	235 00
Page, James C., e.	20 00
Page, James C., f	160 00
Sparling, Wm., e.	15 00
Shakespeare, Wm E., e.	35 00
Sparling, Wm., f	240 00
Wildermuth, Mrs. J. E., f	420 00
Wildermuth, J. E., e.	35 00
Whiting, A., f	80 00
Total	\$1,422 00
Due church	555 84

NOVA SCOTIA.

Mrs. Lois G. Johnson, Agent.	
Receipts.	
Dimock, J. W.	\$ 25 00
Fleming, Blair	2 00
Hall, Mrs. Elberton J.	9 00
Haley, Mattie (nee O'Brien)	5 00
Hyatt, Kenneth	25 00
Johnson, I. Boyd	25 00
Johnson, Leander, and wife	25 00
Johnson, Edwin F.	3 00
O'Brien, Annie	5 00
Wood, Wilfred	10 00
Wood, Mrs. Bertie	15 00
Total	\$149 00
Expenditures.	
Kelley, E. L., bishop	\$ 65 25
Anderson, William, e	35 00
Greene, U. W., e	8 00
Shick, Oliver, e	40 00
Agent's expenses	75
Total	\$149 00

OHIO, PENNSYLVANIA, AND WEST VIRGINIA.

Kirtland, Pittsburg, and Ohio Districts.

J. A. Becker, Bishop.	
Receipts.	
Kirtland District.	
Balance due church Decem-	
ber 31, 1911	\$ 68 99
Ahlstrom, Martin, and	
wife, t	20 00
Akron Branch, oblation	29 17
Allen, James J., t	2 00
Allen, Verna, t	1 50
Angus, Bruce, and wife, t	2 00
Atkinson, Lorena, t	2 00
Atwood, Frank W., and	
wife, t	1 50
Baldwin Branch, oblation	13 04
Baldwin, John, sen., and	
wife, t	8 50
Baldwin, Richard, e	1 00
Barber, Mina, t	19 00
Barker, Margaret, t	3 50
Bartley, John D., t	25
Bartley, J. M., and wife, t	85
Bartley, Susie, t	10
Beck, Carl, and wife, t	45 00
Beck, Carl and wife, o	25
Becket, George, t	25
Benbow, Dennis, and wife, t	3 50
Bigler, Louis B., and	
wife, t	5 00
Billman, Emma, t	3 00
Billman, Emma, o	2 00
Billman, Perry, t	2 00
Blassley, Barbara, t	1 00
Braman, Earl, t	1 00
Braman, Paul, and wife, t	1 00
Brockway, Frank, and	
wife, t	18 00
Buchanan, Matilda, t	3 00
Burdick, Leon G., t	5 00
Burdick, Mable, t	13
Bush, Earnest, t	2 00
Calhoun, Daley, t	115 00
Calhoun, Lawrence, t	18
Calhoun, Lester, t	24
Canton Branch, oblation	7 08
Carlisle, Belle, t	50
Carlisle, James, and wife, t	13 00
Carlisle, John, t	10 00
Carroll, Louis, t	1 00
Carroll, Paul, and wife, t	19 00
Childs, O. J., and wife, t	3 00
Cleary, Jennie, t	2 50
Cleary, Michael, t	2 00
Cleveland Branch, oblation	40 45
Cooling, Samuel, t	1 00
Cozadd, Mary	5 00

Cramer, Charles, and wife,	
t	25 50
Cramer, Dora, t	1 25
Cramer, John, and wife, t	2 00
Curry, Earl R., t	6 00
Curry, Lemuel, and wife, t	67 00
Davidson, Lawrence, t	8 00
Dickelhofe Harriet, t	45 00
Ebeling, Orville, t	3 85
Ellwood, William, and	
wife, t	21 00
Erter, John, t	20 00
Farmfield, Mrs. J. C., t	4 00
Fishel, Agnes, t	2 50
Fishel, Warren H., t	5 00
Focht, Flora D., t	4 15
Focht, Dorris, t	4 15
Frew, Thomas, t	2 00
Frew, Mrs. Thomas, t	2 00
Fuller, Robert, t	28 00
Gale, Thomas, and wife, t	48 50
Gale, Thomas, and wife, o	8 00
Gardner, Olive, t	4 25
Garland Branch, oblation.	1 18
Garwood, U. L., and wife,	
t	1 50
Gaskins, Mrs. E. M., t	12 00
Gaskins, Pearl E., o	2 40
Gaskins, Pearl E., o	7 60
Gaskins, Vivian, t	1 00
George, William C., and	
wife, t	12 10
Givens, Dora, t	10 00
Gordon, Sr. Alexander, t	75
Gordon, Mary, t	5 00
Gondy, William, and wife, t	2 50
Gaff, Marie, t	6 50
Gross, John, and wife, t	5 00
Gross, Mark, and wife, t	1 00
Gross, Marion, and wife, t	1 95
Hanford, Mrs. T., t	1 00
Hansen, Jacob, and wife, t	9 48
Hardin, Jesse, t	2 00
Harper, Mary, t	5 25
Harper, Pearl, t	20 50
Harris, William, t	19 05
Hartz, Cora, t	1 00
Hartz, Joseph, and wife, t	4 50
Haynes, Fred T., t	40 00
Hedley, Morah H., and	
wife, t	86 80
Hensel, Charles, and wife,	
t	14 00
Hettrick, W. S., t	5 25
Hettrick, Mrs. W. S., t	1 00
Hiser, Nettie, t	15 00
Hollibaugh, Elsie, t	2 00
Hollibaugh, Harry, and	
wife, t	60 00
Hollibaugh, Harry, and	
wife, t	3 24
Hollibaugh, Margaret May,	
t	19 00
Hollibaugh, Samuel S., t	5 00
Hollibaugh, Sarah C., o	1 00
Holman, Leonard S., and	
wife, t	2 50
Holt, Hattie, t	2 50
Houghton, Carrie, t	5 45
Householder, Evela, t	5 00
Huff, Benjamin P., and	
wife, t	30 00
Johnson, Leona, t	05
Johnson, Mary, t	1 00
Jones, David H., and	
wife, t	4 00
Jones, David J., and	
wife, t	3 00
Jones, David R., and	
wife, t	55 00
Jones, Eleanor G., t	11 00
Jones, Hannah, t	25 50
Jones, Jennie May, t	14 50
Jones, John C., o	5 50
Jones, Thomas J., and	
wife, t	1 00
Kelsey, Frank, and wife, t	1 50
Kelsey, Ira, t	3 00
Kelsey, Myron, t	20
Klar, A. B., t	25 00
Kling, Martin, and wife, t	80 00
King, Minnie, t	25
Kurtz, George, t	1 00
Kurtz, Stanley, t	24
Lake, John H., and wife, t	2 00
Lewis, John D., and wife, t	10 00
Liston, William S., and	
wife, t	15 00
Liston, William S., jr., t	1 00
Loughnone, Sr. B., t	2 00
Lute, Eliza, t	50
Loho, Jacob, t	25
Mackenzie, Margaret, t	10 00
Manchester, A. R., and	
wife, t	25 00
Mason, Rachel J., t	3 00
Masters, Mary Ann, t	10
McCaughy, James C.,	
and wife, t	1 60
McCoy, John, and wife, t	4 00
McDowell, Delos, and	
wife, t	23 00

McDowell, Frank, and	
wife, t	1 00
McDowell, Frank, and	
wife, c	1 00
McDowell, George, t	1 00
McParland, Nellie, t	1 75
McMan, Sarah, t	2 50
McMillan, Frances, t	50
McMillan, Margaret, t	50
McNiel, John A., and	
wife, t	81 00
Mellon, Tillie, t	3 00
Meredith, James, and	
wife, t	4 00
Meyers, Earnest, t	2 25
Miller, Charles Ed., and	
wife, t	30 25
Miller, Eben, t	55 00
Miller, Harry C., t	50
Miller, Robert, and wife, t	60 00
Miller, Robert, jr., t	1 85
Miller, Vera, t	85
Minkler, Ruth, t	5 00
Moore, James, t	3 00
Moore, Lizzie, t	50
Morris, Samuel, and wife, t	6 50
Morris, Lucy Ellen, t	16 45
Morris, Ferdinand, t	2 40
Neville, Cecil, t	26 37
Neville, George, and	
wife, t	28 25
Neville, Johnnie, jr, t	25
New Castle Saints, obla-	
tion	6 92
New Philadelphia Branch,	
oblation	34 13
Nodine, Lucetta, t	1 75
North, Fannie, t	5 00
Ovenden, Edith, t	11 00
Pappe, Joseph, t	1 50
Perry, Jesse, t	1 00
Powder, Lorenzo W., and	
wife, t	25 00
Proper, David H., and	
wife, t	5 00
Proper, Auvergn, t	1 25
Rhodes, Herbert, and wife, t	2 00
Riblet, Sr. S. J., t	3 00
Rice, Herald, t	1 70
Richards, Celia, t	4 30
Richards, Olive, t	3 00
Richardson, Edith E., o	1 00
Richardson, Frances E., o	5 00
Richardson, Frances J., o	3 45
Richardson, John A., o	6 00
Ritchie, Sr. M. t.	1 65
Ritchie, Daniel, t	1 00
Robertson, C. H., and	
wife, t	10 00
Robertson, Eva S., t	3 50
Robertson, Elias, t	1 00
Robson, Edwin, and wife, t	1 50
Robson, George, t	66 60
Ronson, John, and wife, t	1 00
Romig, Charles, and	
wife, t	11 00
Russell, Margaret, o	1 00
Russell, Melzine, t	20 00
Ryhal, Frank, and wife, t	9 25
Ryhal, Leonard, and wife, t	8 00
Ryhal, Myron, and wife, t	6 25
Sautters William H., and	
wife, t	5 00
Schmidt, Edward P., and	
wife, t	21 00
Semler, Orin, t	20 33
Sharon Branch, oblation	10 95
Shepard, Arthur, t	20 00
Shepard, Chloe, t	3 30
Shepard, Jane, t	23 00
Shultz, Mary, t	10 00
Smith, Sarah, t	20 25
Sparks, Lizzie, t	6 50
Steffec, Rosina, t	10 00
Steinbaugh, Edward, and	
wife, t	10 00
Stiffler, Joseph, and wife, t	6 00
Stone, Cora, t	6 00
Stottler, Silas, and wife, t	6 00
Talmage, Emma, t	25
Temple Branch, oblation	17 55
Thomas, Anna, t	6 00
Thomas, Ephraim A., and	
wife, t	2 00
Thomas, Iva Z., and wife, t	13 00
Thomas, Iva Z., and	
family, o	2 00
Thomas, Phomas, t	5 00
Thomas, Thomas U. and	
wife, t	13 00
Thomas, Uia, t	5 00
Thomson, Margaret, t	1 00
Titus, Israel P., t	1 00
Toledo Branch, oblation	5 00
Topping, John W., and	
wife, t	58 50
Topping, Sr. L. I., t	05
Topping, Ruth M., t	6 00
Twelfth Quorum of Teachers,	
Kirtland District, t	53
Ulrich, E. L., t	3 00
Unopolis Branch, oblation	1 02

Warner, Clarence F., and	
wife, t	3 50
Warner, Katie, t	5 00
Warner, Rosa, t	6 00
Webbe, Earnest A., and	
wife, t	21 75
Webbe, Frank C., and	
wife, t	20 00
Webbe, Rosa B., t	50
Webbe, W. F., t	35
Welch, Mary, t	1 00
Wheeler, Loreta, t	1 10
Whitcomb, Sadie, t	5 00
Wigton, Brangeline Rob-	
son, t	6 35
Willard, Lawrence, t	50
Wilson, Earnest W., and	
wife, t	3 00
Yates, Martha, t	10 00
Young, James N., and	
wife, t	5 00

Pittsburg District.

Barnes, Elijah, t	\$ 5 00
Barnes, Henry, t	1 00
Baumgardner, William M.,	
t	2 00
Beach, Leona, t	2 50
Beach, Leona, t	5 00
Biles, Elizabeth, t	50
Birkbamer, John, and	
wife, t	129 00
Birch, Eliza, t o	1 00
Bishop, James E., and	
wife, t	45 47
Bishop, Mabel M., t.	1 25
Booher, John R., and wife, t	6 00
Boylan, Mary, t	25
Brewster, Mary S., t	3 00
Brewster, Mary S., o	4 00
Brewster, William M., t	5 00
Call, Clara, t	2 00
Chambers, Lillie E., t	2 25
Clark, Lovina, t	75
Clark, Johanna C., t	1 00
Cleg, Nellie Henderson, t	10 00
Collin, David, t	1 50
Collin, John, t	17 40
Cooper, Charles E., t	1 00
Cooper, Thomas, and wife, t	15 00
Craig, James, and wife, t	10 00
Crow, Clyde, t	25
Curry, Ebenezer, and wife, t	9 00
Curry, Lemuel F. P., t.	64 50
Daugherty, William H.,	
and wife, t	32 00
Davis, Catherine, t	20
Dobbs, Amos C., t	75
Dobbs, Annie E., t	5 25
Dobbs, Deva, t	1 00
Dobbs, Gordon E., t	1 00
Dobbs, J. Frank, t	1 25
Dobbs, Jasper N., t	8 00
Dobbs, Jasper N., o	1 00
Dobbs, Lovina E., t	13 50
Dobbs, Lovina E., o	50
Dobbs, Pearl, t	10
Dobbs, Rosa, t	75
Dobbs, William A., t	50
Dobbs, W. Henry, t	2 50
Drenko, Mary, t	1 00
Edwards, Adolph H. D.,	
and wife, t	21 65
Elder, Anna, t	6 00
Fayette City Branch, obla-	
tion	6 90
Fuller, William H., t	10 00
Gann, R. T., and wife, t	3 95
Gaskill, Mary, t	50
Gaskill, Samuel, and wife, t	65 75
Gill, Annie, t	2 00
Givens, Oky N., t	5 00
Givens, William A., o	1 00
Glassford, Edith, t	16 50
Grazier, William C., and	
wife, t	14 10
Gunn, Rhoda, t	25
Hartup, Frank, and wife, t	4 00
Hicks, Sarah, t	25
Hillman, Robert, t	2 00
Jacques, Joseph A., and	
wife, t	13 00
Johnson, Clarence, t	1 00
Johnson, Mollie, t	2 00
Johnson, William, t	5 00
Kaylor, Emerson, t	2 00
Lamer, Presley, and	
wife, t	1 00
Lang, John M., jr., and	
wife, t	19 00
Lang, John M., sen., and	
wife, t	8 00
Lawrence, J. H., o	5 00
Lewis, William, t	2 00
Lewis, William B., and	
wife, t	5 00
Liston, William B., and	
wife, t	18 00
Liston, William S., jr., t	1 00
Lockard, Emma, t	1 00
Lockard, George H., t	2 00

Lockard, Henry, and wife, t	17	00
Lockard, Lucy Ann, t	25	00
Lucas, Emmet, and wife, t	9	75
Martin, Chester A., and wife, t	10	00
Martin, John W., and wife, t	10	00
Martin, May, t	25	00
Martin, Samuel, t	44	15
Mathews, Anna, t	50	00
McDowell, William I., and family, t	25	10
McMillen, John, and wife, t	3	00
Miller, Chris, t	5	00
Oliver, John P., t	30	40
Pace, John G., and wife, t	19	70
Penick, Clifford, t	45	00
Perrie, Emma A., t	60	00
Phillips, Laura B., t	25	00
Pittsburg Branch, oblation	1	57
Pittsburg Ladies' Aid Society, t	2	05
Poullion, Blanch, t	1	00
Raisbeck, Della, t	1	00
Randall, Elijah H., t	5	50
Rayser, Regina, t	1	00
Redicar, Arubel, t	4	00
Richards, William, and wife, t	7	00
Rush, Herman B., t	5	00
Rush, William B., and wife, t	2	00
Serig, Louis A., and wife, t	28	50
Shanks, Bertha A., t	15	00
Shannon, Mary, t	5	00
Shepard, John, and wife, t	10	00
Simpson, Bula, t	1	50
Smith, Annie E., o	2	50
Smith, Levey D., t	5	00
Stenk, Mary, t	2	00
Steuernville Branch, oblation	16	09
Steuernville Z. R. L. S., t	4	40
Stone, Elizabeth, t	2	00
Tary, O. J., and wife, t	33	45
Thomas, Clarence H., t	41	00
Thomas, Clarence H., c	6	00
Thomas, Evan Henry, and wife, t	4	00
Thomas, Lydia J., t	2	50
Thomas, Mabel, t	2	25
Thomas-Myron B., and wife, t	2	75
Toth, Frank, t	5	00
Treadway, Susan, t	10	50
Ullom, L. D., t	20	25
Wayt, Iven, t	6	00
Wentzel, L. L., t	4	00
Wensly, Mary O., t	2	00
Wheeling Branch, oblation	10	95
Williams, Charles O., t	5	00
Winefield, Mrs. B. F., and daughter, t	5	00
Winship, George, and wife, t	3	50
Winship, Jesse B., and wife, t	21	00
Winship, Mary, t	25	00
Winship, Robert H., and wife, t	9	00
Winship, Samuel, and wife, t	3	20
Wright, James, t	50	00
Yocum, Isaac B., and wife, t	7	50
Yocum, Herbert, t	1	00
Yost, Herbert, o	2	00
Yost, Taylor, t	2	00
Yost, Taylor, o	3	00
Bradish, Rachael M., t	1	00

Ohio District.

Altman, Samuel, t	17	00
Bachelor, Sarah B., t	8	50
Barley, Mabel, t	2	50
Barhouse, Andrew C., t	1	00
Bealer, Martha, t	4	00
Beiley, Dora, t	03	00
Beiley, Hazel, t	05	00
Beiley, Vera, t	05	00
Bennington, Earl, t	05	00
Bennington, M. L., t	30	00
Bennington, Mrs. M. L., t	10	50
Bennington, Rachael, t	6	00
Betz, Catherine, t	1	00
Booker, Frances C., t	13	00
Booth, Susie, t	1	00
Bowen, Laura, t	5	00
Bradish, Rachael M., t	11	00
Brooks, William, t	1	00
Buhler, Annie, t	2	50
Burgess, Ethel, t	1	00
Byers Branch, t	1	45
Campbell, Hazel, t	55	00
Carr, Effie Ellen, t	50	00
Carriagan, Elizabeth, t	50	00
Carter, Harvey A., t	58	33
Clark, C. W., t	40	00

Clark, Ivo, t	35	00
Clark, Jessie, t	40	00
Clements, H. B., and wife, t	25	25
Clements, H. B., and wife, c	1	00
Clements, H. B., and wife, o	1	50
Columbus Branch, oblation	74	00
Columbus Ladies' Aid, t	20	90
Cook, Jane, t	6	50
Cooper, Charles, and wife, t	7	50
Countryman, Grace, t	25	00
Countryman, Laura, t	8	00
Countryman, Laura, o	10	00
Countryman, Thomas, t	2	50
Countryman, W. H., t	10	00
Crabtree, Ida, t	2	40
Culp, Harvey, t	11	00
Culp, Rufus, t	3	00
Culp, John Martin, t	5	90
Culp, William, t	3	75
Culp, Nellie, t	7	50
Curtis, Rebecca, t	5	00
Curtis, Rosa, t	5	00
Davis, Addie, t	1	00
Davis, Addie, o	1	00
Davis, Carr, t	1	00
Davis, D. J., t	1	00
Davis, Louis, and wife, t	1	00
Donaldson, Louie M., t	89	00
Donaldson, Frank, t	70	00
Eichorn, Bliza, t	18	00
Ellis, Lizzie, t	25	00
Ellis, Mary, t	1	50
Ervin, Phoebe, t	1	25
Everman, Edith, t	5	00
Everman, Pearl, t	2	00
Fair, Mary, t	2	50
Fair, Peter, t	5	00
Ferguson, Jessie, t	5	50
Foss, Lewis, t	2	00
Forst, Lizzie, o	7	50
Foster, Lottie, t	1	50
Frederick, J. C., and wife, t	153	00
Fry, D. B., and wife, t	8	33
Garvey, James, and wife, t	4	00
Geiffiths, Edith, t	3	35
Geiffiths, Katherine, t	05	00
Haller, Jessie, t	10	00
Hanna, Donald J., and wife, t	51	00
Hanna, S. D., and wife, t	10	00
Harnish, Thomas D., and wife, t	1	00
Henry, Charles, t	11	00
Hocking Branch, oblation	8	00
Howard, O. S., t	5	00
Ironton Branch, oblation	6	00
Jeffers, Mary, t	2	50
Jeffers, S. J., t	5	00
Jones, C. E., and wife, t	11	00
Kelley, Howard P., and wife, t	9	00
Jones, R. B., and wife, t	10	00
Keyes, Grace, t	5	00
Kirkendall, Asa S., t	1	00
Kirkendall, Gustaf, t	1	00
Kirkendall, Guard H., t	7	75
Kirkendall, Maggie, t	1	00
Kleim, Lillian, t	52	00
Kline, Sr. R. C., t	1	00
Knox, C. H., t	2	25
Koon, Alice, t	3	00
Koon, Alvira, t	9	50
Kriebel, A. W., t	2	00
Kriebel, Bliza, t	15	00
Kriebel, Ruthy, t	10	00
Kriebel, S. B., and wife, t	34	00
Kriebel, Walter R., t	50	00
Landrum, Effie, t	5	00
Lanning, Mollie, o	1	00
Lewis, L. C., and wife, t	13	00
Lewis, Thomas, t	15	00
Liston, Gomer, t	1	00
Liston, Matthew W., t	4	10
Long, Lyman B., and wife, t	22	50
Long, Lyman B., and wife, o	1	00
Mathews, Jerome B., t	1	00
Masheter, Emma, t	3	00
May, Francis, and wife, o	50	00
May, Julia, o	25	00
May, Vera, o	2	00
MacBryane, Mary, t	5	00
McCray, Charles R., t	1	75
McCray, Harley, t	1	00
McCray, Lewis, t	1	00
Merrick, A. J., t	5	00
Metcalf, J. W., t	2	00
Middletown Branch, oblation	30	37
Miller, John E., and wife, t	3	25
Miller, Mary, t	5	00
Miller, Nephil, t	5	00
Mullen, Samuel, t	1	00
Mur, Ann, Cora, t	05	00

Munyan, Jeremiah, t	50	00
Nelsonville Branch, oblation	12	01
Niemann, A. H., t	7	75
Niemann, Frank, t	1	00
Niemann, Harry, t	3	00
Noble, Lulu, t	4	00
Parks, Harriet, t	7	00
Parks, Hattie, t	1	50
Perry, Joanna, t	25	00
Phillips, Wesley, t	1	00
Pleasant Valley Branch, oblation	16	34
Pratt, Alfred, t	25	00
Robert, C. E., t	50	00
Rhoades, Mary, t	10	00
Rhoades, P. Stacey, t	20	00
Rowe, Mary, t	12	00
Scharfenberg, Charles, t	1	50
Schmidt, Ida, t	10	26
Schmidt, Royal, t	12	00
Schmidt, Theressa, t	1	05
Schmidt, Anton, t	2	12
Schneider, Pearl, t	2	08
Shelton, Fred, t	3	08
Sherman, A., t	5	00
Sinnot, Anna, t	1	50
Sisler, James, t	3	05
Sisler, James, o	2	25
Skeen, Addie, t	30	00
Small, Frederick, t	25	00
Smith, Hiram K., t	10	00
Smith, J. C., t	4	00
Smith, Mrs. J. C., t	2	00
South, Angie, t	50	00
South, Joseph, t	50	00
Sparnon, Elizabeth, t	25	00
Stanley, Emery, t	05	00
Stanley, Frankie, t	05	00
Stanley, James, t	10	00
Stanley, Rosetta, t	1	75
Stanley, Velma, t	05	00
Steadman, Sr. C. A., t	1	50
Stearns, John, Effie, t	20	00
Stovell, Frank, t	1	00
Strickland, Martha, t	5	00
Vale, Lute, t	8	00
Vales Mills Branch, oblation	30	45
Vanfossen, L. D., t	25	00
Van Meter, James, t	10	00
Wallace, George, and wife, t	15	00
Ward, C. H., t	5	00
Wellston Branch, oblation	2	65
Wheat, Nathan, t	1	00
Wickline, Addie, t	2	25
Williams, Clara, t	2	60
Williams, David, t	2	50
Williams, Esther, t	2	50
Williams, Jane, t	3	00
Williams, J. B., and wife, t	10	00
Williams, Jesse J., and wife, t	35	70
Williams, John, t	6	00
Williams, Joseph, t	2	00
Williams, Mary, t	50	00
Williams, Thomas S., t	3	50
Wilson, Hannah, t	6	75
Wilson, Hannah, c	3	00
Wilson, Sylvia, t	1	50
Wife, Earl, t	5	25
Wolfe, Emma, t	1	50
Wolfe, Levy, t	4	50
Woods, Allee C., t	8	50
Woods, Edith O., t	3	00
Woods, Isaac P., t	15	00
Wren, Edith, o	10	00
Wren, Elizabeth, t	5	00
Wyatt, Minnie, t	30	00
Winship, Mary, t	50	00
Yonker, D. J., t	2	00
Total	\$5,194	97

Expenditures.

Baldwin, Richard, e	\$ 25	00
Baldwin, Richard, f	160	00
Becker, J. A., e	267	73
Becker, J. A., f	456	00
Booker, N. L., f	240	00
Brown, Samuel, e	15	00
Burdick, G. Leon, e	20	00
Burdick, G. Leon, f	340	00
Court expenses	16	35
Craig, James, f	180	00
Ebeling, Francis J., e	15	00
Ebeling, Francis J., f	404	00
Farnfield, J. C., e	25	00
Farnfield, J. C., f	180	00
Fry, Charles, f	380	00
Griffiths, Gomer T., e	20	00
Griffiths, Gomer T., f	408	00
Griffiths, Gomer T., ex f	50	00
Jeffers, S. J., e	5	00
Kirtland District Tent Fund, account	25	03
Lake, Abner H., e	40	00
Lake, John H., e	280	00
McConaughy, James C., f	300	00
Miller, C. Ed., e	10	00
Miller, C. Ed., f	324	00

Miller, O. R., f	60	00
Agent's expenses	64	10
Russell, R. C., e	127	00
Shupe, W. S., f	240	00
Stem, Martha, a	10	00
Tucker, D. B., t	80	00
Unionis Branch, acct	25	15
Wheeling Branch church building	137	50
Wickline, Addie, a	6	50
Winegar, H. D., e	16	00
Total	\$4,962	26
Due church	\$232	71

ONTARIO.

R. C. Evans, Bishop. Receipts.

The following items were reported in both the Ontario report and Toronto District report for 1911 in error:		
Harry Martin	\$ 5	00
Madelin Randall	5	00
Jennie Turner	4	00
Total	\$ 14	00

Balance due church December 31, 1911	\$ 94	97
Less error	14	00
Correct balance due church December 31, 1911	80	97
Burger, J. L., Agent	900	00
Evans, R. C., agent	2,900	00
Faulkner, James, and wife	50	00
Hewitt, B. E.	100	00
Interest	1	55
Jones, Reces	100	00
Lingre, Mrs. George	4	00
Mottashed, Charles, and wife	1	00
Nanias, Sister (estate)	100	00
O'Dell, Leslie, and wife	40	00
Pennicott, Emma	1	00
Simpson, Harry, and wife	50	00
Tyrell, J. H., agent	800	00
Temple, Harriet	11	50
Vasbinder, John, and wife	100	00
Veech, Thomas Henry	5	00
Wylie, James, and wife	5	00
Willing, Bro.	16	00
Total	\$5,216	52

Expenditures.

Kelley, E. L., Bishop	\$4,000	00
Moss, William, a	2	75
Agent's expenses	183	80
Total	\$4,186	55
Due church	\$1,029	97

Chatham District.

J. H. Tyrrell, Agent. Receipts.

Balance due church December 31, 1911	\$109	55
Armstrong, Edward and wife, t	5	00
Atkinson, Everett and Nellie, t	11	00
Atkinson, Henry and Maggie	3	00
Andrews, John and Mary, t	15	00
Andrews, Margaret, t	1	65
Andrews, Edith, t	10	00
Andrews, Willie, t	10	00
Andrews, Jeanette, t	10	00
Andrews, Nellie, t	10	00
Arnold, Foster, t	2	00
Arnold, Minnie, t	18	00
Annett, Levi and Bliza-beth, t	10	00
Badder, Charles Wesley and Mable, t	8	00
Badder, Amos C., t	60	00
Badder, John Wesley and Maggie, t	55	75
Badder, Hannah, t	3	00
Badder, Stella, t	25	00
Badder, Thomas, Jane and Band, t	2	00
Brown, Samuel, t	13	00
Brown, May, t	1	00
Brown, Leslie, t	30	00
Brown, Gordon, t	2	35
Bristol, Clarie B., t	11	20
Brealow, Ira, t	2	00
Buck, Charles, t	2	00
Birkby, Myrtle, t	2	00
Birkby, Arthur, t	2	00
Boydington, Wellington, t	3	35
Boydington, Martha, t	1	00
Bacon, Arlo, t	1	00
Bacon, Lottie and Bortha, t	1	00
Bacon, Samuel and Maggie, t	10	00

Booth, Ellen, t	1 00
Benjamin, Ellen and Bertha, t	6 55
Clark, Howard, t	45 00
Coats, William, t	23 00
Clathworthy, Duncan, t	20 00
Coburn, Richard and Margaret, t	42 00
Coburn, Gordon, Orlow, and Elizabeth, t	20 00
Campbell, Myrtle, t	2 10
Campbell, Lawrence, t	12 30
Campbell, Elizabeth, t	1 75
Campbell, David, t	30 80
Campbell, Clyde, t	1 85
Connor, Earnest and Maria, t	1 00
Chatham District Conference, oblation	3 70
Carrier, Elizabeth, t	6 00
Dooling, James, t	86 00
Dakins, George, t	13 00
Dent, Joseph, t	1 00
Doubbs, James, t	25 00
Duba, Emma, t	4 85
Edmunds, Alexander and Bisle, t	2 00
Ellis, Alexander, t	3 00
Ellis, Tillman, t	1 00
Fletcher, Daniel, t	9 45
Gragg, Wesley and Mary, t	7 00
Gragg, Horace, t	3 75
Gibson, James and Nancy, t	7 00
Gillson, J. M., t	3 00
Green, Philetus and Fannie, t	1 50
Green, Kezia, t	3 00
Green, Mary E., t	1 00
Galbraith, John and Maggie, o	1 00
Hackett, Thomas, t	10 00
Hovles, Fannie and Bessie Baker, t	13 00
Hildreth, John, t	30 00
Hughes, Pierce and Annie, t	17 00
Hewitt, Anthony R., t	9 00
Hewitt, Joseph, t	2 35
Hewitt, William and Jane, t	73 73
Hewitt, Benjamin, t	1 00
Huston, Henry, t	50 00
Hasson, Mary, t	1 00
Jacklin, Christopher and Harriott, t	20 00
Johnston, William, and wife, t	10 00
Johnston, Alfred, and wife, t	100 00
Johnston, D. V., t	20 00
Jones, Richard, and wife, t	50 00
James, John, and wife, t	25 00
Kelley, James and Charliott, t	8 00
Kelley, Isaac and Louisa, t	3 00
Kelley, A. E., t	15 10
Kelley, Rachel, t	2 00
Kelley, Maria, t	2 00
Kimbball, Wellington, t	11 00
Kimbball, Charlotte, t	18 00
Kimbball, Charles, t	2 00
Kimbball, William, t	2 00
Leach, Emma, t	16 00
Lamont, Stewart, t	13 00
Lively, William, t	45 00
Lauber, John, t	5 00
Littlewood, Arthur, and wife, t	2 00
Leverton, Fred and Lizzie, t	50 00
Leak, Magness, t	5 00
Martin, Albert and Hattie, t	15 00
Martin, Minnie, t	10 00
McDonald, Lawrence, t	1 00
McNulty, Nellie, t	1 25
McDonald, Florence J., t	7 25
McDonald, David, t	25 00
McDonald, Maggie, t	3 00
McDonald, Ella, t	3 00
Mead, Bette, t	1 25
Moffet, Verna, t	1 00
Moffet, Alexander, t	2 00
McFadden, Melissa, t	26 00
Nash, David and Mary, t	2 00
Nevins, William, t	40 00
Outrim, Philip, t	25 00
Orr, Charlott, t	1 00
Osbourne, J. W., t	1 00
Pritchard, Marnie, t	9 50
Pritchard, James, and wife, t	25 00
Pritchard, Ivan, t	3 75
Pritchard, Vernard, t	10 00
Perritt, George, t	1 00
Perritt, William and Olive, t	50 00
Perritt, Sr. James, t	5 00
Parrott, James, t	25 00
Piper, Nancy, o	7 75
Ramsden, Zebina, t	34 50

Ramsden, Charles, t	12 00
Ramsden, Emma, t	3 00
Rowe, Winifred, t	1 00
Russell, Richard Clark, and family, t	29 65
Robinson, Josia, t	25 00
Ray, Alice, t	2 00
Roberts, Lena, t	5 00
Russell, Stanley, t	3 80
Stover, John, t	5 00
Stous, Aaron, t	16 00
Spencer, Emma, t	1 50
Sharrow, Rebecca, t	11 00
Shaw, Shelby, and wife, t	11 00
Shaw, Charles W., t	3 00
Shaw, John, t	6 00
Shaw, Pheland, t	55 00
Shaw, Agness D., t	35 50
Shaw, Francis, t	4 00
Shaw, Arthur, t	5 10
Shaw, Clarence, t	1 00
Shaw, Ernest, t	1 00
Saint John, Charles O., and wife, t	50 00
Snobelen, Sarah, t	22 63
Smart, Frederick and Elizabeth, t	9 16
Smith, Maria, t	1 00
Spencer, A., t	10 00
Schradler, John, t	4 00
Struthers, Mary, t	2 00
Snobelen, David, t	30 22
Saint John, Benjamin, t	2 00
Shields, John, t	2 00
Solway, Charles, t	10 00
Solway, William, t	10 00
Thompson, George A., t	100 00
Toles, Catherine, t	2 75
Thorpe, Elizabeth, t	25 00
Thorpe, George, and wife, t	200 00
Tedford, Lena, t	1 00
Tyrrell, James Henry and Elizabeth, t	50 00
Vince, Hattie, t	2 00
Vince, Mary A., t	3 05
Vince, Thomas, sen., t	5 00
Vince, Thomas, jr., t	10 00
Veal, Agness, t	1 00
Veal, John A., t	2 10
Vansickle, David, and wife, t	5 00
Vickers, Albert, t	25 00
Vickers, Orel, t	25 00
Vickers, Louisa, t	25 00
Walker, George and Harriott, t	8 00
Walton, Emily, t	10 00
Wilmore, Walter, and family, t	10 00
Woods, Leola, t	3 00
Woods, Richard, t	10 00
Woods, Benjamin and Daisy, t	5 00
Wismer, Theodore A., t	10 00
Wolch, William, and family, t	25 00
Yates, Mary Amella, t	3 00
Total	\$2,311 25

Expenditures.

Agent's expenses	\$ 11 81
Brown, Emily, t	440 00
Rurt, George E., e	39 00
Davis, James, e	20 00
Evans, R. C., Bishop	800 00
Gregory, Frederick, e	10 00
Russel, R. C., f	504 00
Russell, R. C., e	49 00
Shields, John, e	20 00
Saint John, Grant, f	45 00
Total	\$1,938 81
Due church	\$372 44

London District.

John L. Burger, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$406 74
Armstrong, Thomas, and wife, t	10 00
Banister, James, t	10 00
Bannister, William, and wife, t	200 00
Bannister, W. S., and wife, t	50 00
Bears, Jessie, t	1 50
Bearrs, Mahlon, and wife, t	17 93
Beemer, Lizzie, t	12 00
Beemer, Maggie, t	15 00
Beemer, Elizabeth, t	5 00
Beemer, Sr. B., and son, t	10 00
Bell, R. A., and wife, t	50 00
Borbridge, A. W., and wife, t	50 00
Burch, Ida, t	3 00
Burch, S. Thomas, t	3 00
Cambridge, Clara, t	5 00
Chapman, John A., and wife, t	4 00
Cohoe, J. Herbert, t	121 70

Cornish, Elizabeth, t	10 00
Crake, M. R., t	7 72
Dueling, John, Jr., and wife, t	25 00
Else, Charlotte, t	5 00
Farthing, W. H. and wife, t	20 00
Finch, George, t	1 25
Fishleigh, Sarah, t	1 25
Gilson, Roy C., t	5 00
Gray, Alma G., t	5 00
Gray, Frank, and wife, t	10 00
Gray, Robert William, t	2 00
Gray, W. H., and wife, t	8 00
Hardey, Ethel, t	2 05
Hardey, W. A., and wife, t	50 00
Hardey, W. E., t	15 00
Harrison, Sr. John, and family, t	3 00
Henley, George H., and wife, t	22 00
Hodgson, Robert, t	10 00
Insell, Charles, t	30 00
Interest, Bank	10 40
Jenkins, William, t	5 00
Jewell, Fannie, t	3 00
Johnson, Annie, (Grandma), t	2 00
Johnson, Annie, t	11 85
Judkins, Levi, o	4 00
Julife, James, and wife, t	18 50
Klein, Alexander, and wife, t	25 00
Klein, William, t	100 00
London Branch, o	64 57
Longhurst, R. C., and wife, t	35 00
Meadowcroft, Elizabeth, f	5 00
Mottashed, J. C., and wife, t	1 00
McKerley, Clara Rachel, t	15 00
Oliver, Frank, and wife, t	2 00
Pearson, Ada, t	50 00
Pearson, Isaac, t	4 00
Pearson, Lorne O., t	50 00
Pettit, James E., and wife, t	10 00
Philippin, P. H., and wife, t	12 00
Proctor, Harriet, t	10 00
Rodwell, George, and wife, t	20 00
Sadler, Mrs. Fred, t	5 05
Schradler, Ben, t	14 00
Scldon, Mrs. Clifford, t	1 00
Skelton, Joseph, and wife, t	14 25
Small, Biljah, t	10 00
Small, Sr. Samuel, t	10 00
Smith, David, t	30 00
Smith, Amos, and family, t	10 00
Saint Thomas Branch, o	19 20
Talbot, George, and wife, t	10 00
Tinkwell, Martha, t	10 00
Vanoss, Branch, o	5 00
Veech, Lizzie, t	13 00
Waterford Branch, o	7 00
Wylie, James, and wife, t	5 00
Yerks, Mary, t	10 00
Yerks, Percy, t	20 00
Total	\$1,957 56

Expenditures.

Agent's expenses	\$ 14 45
Davis, William, e	20 00
Evans, R. C., Bishop	900 00
Longhurst, R. C., f	180 00
Longhurst, R. C., e	37 00
Shields, John A., f	407 00
Total	\$1,558 45
Due church	399 11

Toronto District.

R. C. Evans, Bishop.

Receipts.

Balance due church Decem-ber 31, 1911	\$ 599 68
Arthur Branch, o	6 55
Armstrong, William W., t	10 00
Andrews, Martha J., t	5 00
Arnold, Joshua	100 00
Allen, Agnes M., t	10 00
Ashbee, Maggie	17 00
Armstrong, Sarah	2 00
Arnold, Annie E., t	2 45
Bieger, D. L., t	30 00
Bates, William, and wife	50 00
Bueshelen, George, and wife	100 00
Braden, Jeanett	6 00
Barriek, Clarence	45 00
Berry, Mrs. Thomas	4 00
Beckett, George W.	5 00
Blow, Arthur, and wife	188 00
Barnhart, Royden, and wife	40 00
Barriek, Grace	7 00
Bryant, Joseph	40 00

Bricker, Charles, and wife	60 00
Boyce, Alice	2 00
Bates, Rachel and Wil-liam	100 00
Bayliss, Pearl	4 60
Brown, James, and wife.	3 00
Burley, Thomas	6 00
Bird, Henry	1 00
Burley, William	1 30
Barrick, Alvin, and wife	150 00
Barwick, Francis, and wife	2 00
Burley, Judson	3 10
Belrose, Edith	2 85
Redell, Ethel	50 00
Clavering Branch, o	5 00
Clifford, Emma	10 00
Clark, J. V., and wife.	125 00
Chillman, Emma	5 00
Cullington, Walter, and wife	15 00
Crowley, Thomas, and wife	2 00
Campbell, Thomas	12 75
Clark, Samuel	10 00
Childs, Albert	15 00
Campbell, Maggie	4 00
Cato, David, and wife	19 50
Caskie, James, and wife.	16 00
Campbell, William	10 00
Chapman, Ward	10 00
Crowley, Joseph M., and wife	20 00
Cooper, King, and wife.	15 00
Creak, Mary	20 00
Clifton, Frank	5 00
Culp, Leah	5 00
Campbell, Vera and Gladys	25 00
Cameron, D. W.	50 00
Cedar Valley Branch, o	10 30
Cross, L. W.	15 00
Clark, Ernie	16 00
Clark, Mrs. John	3 50
Campbell, Jean	8 00
Chambers, Sr. E.	2 00
Christian, J. B., and wife	50 00
Cameron, Annie	61 00
Cameron, Viola M.	3 10
Church, Mrs. John	2 00
Davisville Branch, o	75 00
Dickout, Hiram, and wife.	33 92
Derby, G. C.	5 00
Dood, George	10 00
Dobson, Robert	50 00
Dobson, J. R.	5 00
Dobson, William G.	2 00
Dodd, Thomas	30 00
Duck, William, and wife	10 00
Dudley, Charles	51 00
Dorothy, Sarah	40 00
Darby, Harry, and wife	2 00
Dobson, Robert G.	1 00
Egremont Branch, o	12 60
Eaton, Maria	9 50
Elliot, William	8 00
Ellis, Thomas G.	8 50
Farr, Charles E.	50 00
Frazier, Henry	5 00
Field, Alfred	3 00
Frazier, Henry, and wife	13 00
Fletcher, Fred, and wife	25 00
Forest, Alex., and wife	12 00
Franks, Marnie	2 50
Foreman, Emily	1 50
Field, Isabella	5 00
French, Edwin	18 00
Field, B. G.	8 00
Farrow, Alfred, and wife	15 00
Forrest, Walter	1 00
Furness, Esther	2 20
Forest, Andrew, and wife	2 00
Farrow, Martha	5 00
Goodes, Effie	27 00
Goodman, George	50 00
Gray, Frank, and wife.	12 00
Gozzard, William, and wife	5 00
Garrard, Charles T.	5 00
Griffin, George, and wife	1 00
Gerlie, James, and wife.	8 00
Grice, Annie	70 00
Goheen, George	10 00
Gigsby, William T., and wife	10 00
Gray, A. B., and wife	75 00
Gray, Thelma	1 50
Gray, Pearl	1 75
Gordon, Arthur	15 00
Gibson, Mrs. James	5 00
Hathaway, Hazel	2 50
Hamilton, Elizabeth	50 00
Hathaway, May	25 00
Humber Bay Branch, o.	23 42
Hillis, John, Jr., and wife	10 00
Hunnings, Edwin, and wife	30 00
Hannah, Charles, and wife	41 00
Hill, Elias, and wife	5 00
Hovey, Ethelbert, and wife	1 00

Harrison, Robert, and wife	5 00
Hamilton, Adam	1 00
Hill, Harry, and wife	10 00
Hay, Thomas	30 50
Howlett, Fred	14 80
Hamilton, Robbie	3 00
Hill, B. C., and wife	25 00
Humphries, Robert	75 00
Hands, William, jr.	1 00
Hepburn, James, and wife	1 00
Interest	27 49
Jordan, Perla	10 00
Jack, Charles, and wife	10 00
Johnson, William F., and wife	25 00
Johnson, James, and wife	57 00
Kelly, Henry, and wife	2 00
Kilpatrick, Matilda	14 00
Kilpatrick, Myrtle	14 00
Kearney, Flora	10 00
Kennedy, Angus	7 00
Kilpatrick, Arnold	2 00
Law, Edwin, and wife	200 00
Long, Fred, and wife	10 00
Lislee, Elbert J.	120 00
Leader, N. E., and wife	20 00
Laddlaw, Ralph G., and wife	50 00
Laird, Chester, and wife	10 00
Leader, May	3 00
Lonsway, J. H.	25 00
Life, Henry B.	7 00
Little, Francis	3 50
Lane, Elisha, and wife	8 00
Liddard, Frank	2 00
Lands, Henry H.	38 00
Long, Nathaniel, and wife	1 00
Legg, Gertrude	6 00
Leader, Walter	30 00
Leader, Ralph, and wife	30 00
Leader, Ed	10 00
LaPlant, Frank	5 00
Lake, Hattie	10 00
Lackie, Bertha	13 50
Lockyer, John	3 00
Lockhart, W. S.	5 00
Leader, Iden	16 00
Morris, John, and wife	7 00
Minor, Roland, and wife	25 00
Martin, W. A.	5 00
Martin, Harry A.	5 00
Mills, C., and wife	70 00
Mortimer, George A., and wife	15 00
Minor, Minnie	1 00
Moffat, Reginald	50 00
Murray, William A., and wife	32 00
Milligan, Eva	4 00
Mather, Mamie	5 00
Mather, Bessie	5 00
Minor, Mrs. Arthur	2 00
Miller, J. C., and wife	1 00
Mather, Thomas	20 00
Marchmont, Albert	25 00
Myres, Agnes	61 40
Morrison, James	25 00
McLean, A. F., and wife	40 00
McLean, Charles	10 00
McKibbin, Annie	6 00
McArthur, Mrs. John	25 00
McLean, A. T.	500 00
McConnell, Mary	3 00
McMurdo, Agnes	10 00
McLean, William F.	5 00
McLean, Isabella	3 00
McKibbin, John	10 00
McVey, Eliza	2 00
McLean, Samuel	20 00
McPhail, Agnes	5 00
McLean, Frank	10 00
McDonald, Alice	2 00
McMurdo, Stephen	10 00
Norris, Alfred, and wife	1 00
Noble, Harry	5 50
Noble, Golden O.	2 00
Owen Sound Branch, o	5 05
Oliver, Mary	4 00
Osbourne, Joseph R.	15 00
Oliver, Ernest, and wife	5 00
Osborn, George M., and wife	32 00
On, Richard	2 00
Orton, Frank	9 00
Prentice, Angus, and wife	100 00
Place, William, and wife	30 00
Port Blgin Branch, o	23 76
Prentice, Leslie	10 00
Parks, Harry	10 00
Phillips, James, and wife	12 25
Palling, Percy, and wife	15 00
Perrin, Parmenas E., and wife	5 00
Philpot, Thomas, and wife	21 00
Philpot, Thomas, and wife, ref. a	59 00
Phipps, Annie	8 00
Phillips, Charles	10 00

Powell, E. M.	8 44
Phillips, Matland W.	2 00
Perry, Alvin	13 50
Phillips, J. W., and wife	1 15
Perego, William T.	10 00
Peters, Lula	1 00
Quackenbush, Maud	2 00
Randall, H. R.	45 00
Ridley, S. T., and wife	7 25
Rouledge, John	3 40
Reedie, William, and wife	8 00
Redickville Branch, o	8 53
Russell, William, and wife	12 00
Rourke, S. A.	11 00
Rydale, Burford, and wife	3 00
Richardson, Herbert	10 00
Ramsden, Emma	3 00
Rhodes, Laurene	50 00
Rhodes, Joseph	10 00
Reeks, Albert	15 00
Street, Lula	10 00
Smith, W. R., and wife	15 00
Swainson, Earl	15 00
Smith, Mary	5 50
Smith, Sidney, and wife	1 00
Shrank, Oswald, and wife	10 00
Swainson, Sadie	5 00
Snell, Victoria	10 00
Stade, William and wife	10 00
Staley, Jacob H., and family	17 00
Seymour, H. J.	10 00
Snell, Lillie E.	1 00
Sager, Lottie	10 00
Shute, Sarah M.	31 00
Swainson, John, and wife	10 00
Swainson, John, jr.	2 80
Silk, Herbert, and wife	5 00
Sherwin, Lewis J., and wife	11 00
Shrank, Sr. Otto	1 00
Smith, Franklin, and wife	2 00
Smith, William	5 00
Sharpe, William, and wife	101 00
Sager, Emily	10 00
Sager, Ernest	10 00
Sage, Mrs. Myers	50 00
Sharp, C. W.	25 00
Snell, Sarah A.	10 00
Swainson, Mrs. Thomas	13 25
Taylor, J. H., and wife	50 00
Toronto Branch, o	75 59
Thomas, Frederick	10 00
Tubb, F. R., and wife	8 00
Thaler, Mrs. David	105 00
Thorge, George, and wife	13 00
Travers, Alex.	5 00
Trickle, George	5 00
Vary, Louisa	4 00
Whiteman, James, and wife	13 00
Wale, Walter C.	3 00
Warton Branch, o	14 05
Washington, George, and wife	22 50
Wood, Margaret E.	5 00
Whitehead, John T., and wife	50 00
Whitehead, Robert, and wife	5 00
Whitworth, George, and wife	400 00
Wilson, Susan	40 00
Willacott, Minnie	1 00
Williams, Joseph T., and wife	25 00
Ware, Martin, and wife	10 00
Watson, James	5 00
Waters, Frank	1 00
Wade, Walter	12 00
Waldman, William, and wife	20 00
Wilson, Mary	6 00
Wilson, Hugh	25 00
Wilson, William	11 00
Whitehead, Merl	75 00
Witt, Arthur, and wife	6 00
Wassman, William	5 00
Whittaker, L.	1 00
Young, Harry P.	10 00
Young, Lillie	65 00
Total	\$6,913 57

Expenditures.	
Bvans, R. C., f	\$324 00
Bvans, R. C., e	190 00
Bvans, R. C., Bishop, On-ario	2,000 00
Bills, W. D.	20 00
Poss, S. O., f	216 00
Poss, S. O., e	10 00
Gillespie, G.	20 00
Gregory, Frederick, e	70 00
Gregory, Alice, f	408 00
McCarthy, William, a	8 50
Norris, J. O., a	17 00
Philpot, Thomas, a	59 00
Prock, James, e	135 00
Pycock, f	280 00
Sheridan, Sister, a	4 00
Sanderson, Sister, a	4 50
Saint John, Grant, f	384 00
Saint John, Grant, e	45 00

Smith, F. A., f	480 00
Thompson, J. T., f	180 00
Thompson, J. T., e	65 00
Tomlinson, G. C., f	180 00
Tubb, F. R., a	30 00
Agent's expenses	82 70
Total	\$6,112 81
Due church	800 76

OKLAHOMA.

Eastern and Central District.

Ellis Short, Bishop.

Receipts.	
Balance due church Decem-ber 31, 1911	
Almgren, C. W.	\$379 23
Broughton, E. T.	10 00
Broughton, Flora	2 00
Bly, Delcie	15 00
Berry, T. N.	4 00
Bradley, Sarah C.	5 00
Blackwell, Sarah	2 00
Blackwell, Nice	6 00
Beck, Amanda	25 00
Bussell, Sr. S. B.	9 00
Boren, J. H., and wife	300 00
Baker, Estella	5 00
Briggs, Nancy	10 00
Brannon, J. P.	5 00
Brannon, W. O.	1 00
Bowers, B. M., and wife	7 50
Bailey, Earl D.	5 00
Comer, F. M., and wife	120 00
Chrisman, Charles	19 50
Cummings, G. W.	10 00
A sister	5 00
Dalby, H. L.	105 47
Dalby, Dora	18 00
Dobbs, Foka	2 00
Dillon, Edna	50 00
Erwin, Blam A.	40 50
Gooch, A. M.	40 00
Gooch, W. O.	20 00
Gooch, Lloyd	11 00
Gooch, J. B.	25 00
Gooch, Cordie	1 00
Goss, Salem	10 00
Goss, Ben	5 00
Coleman, Lither	5 00
Harder, Angie	2 10
Hicks, Anna	1 00
Hughes, Sr. P. A.	2 00
Hogue, Mrs. Ralph	5 00
Hampton, W. H.	2 00
Hooks, Mrs. Baxter	2 00
Hixon, B. R., and family	20 00
Hunter, H. Lee, and wife	13 00
Hattenhauer, Sarah	7 00
Hawthorn, Elv	5 00
Hudson, J. W.	2 00
Jones, Gussie	2 50
James, O. L., and wife	25 00
Jackson, J. L.	5 00
Kelsey, James B.	4 05
Kelsey, Joseph E.	45 00
Kelsey, Ora	5 00
Kelso, S. N.	10 00
Kelso, Ora	5 00
Kanady, Bertha	2 50
Kause, Hettie E.	5 00
Kean, Mrs. E. J.	5 00
Manning, Wiley, and Riley	5 50
Manning, Thomas L.	90 00
Mills, Frank, and wife	25 00
Moore, L. S., and wife	6 00
Miami church rent	44 45
Moore, Sr. J. S.	10 00
Miami house rent	32 00
McVester, Mollie	1 00
McKinnon, Josie	18 00
McMurray, Janie	35 00
Newland, W. L.	5 00
North, Frank, and Sarah	2 00
North, Mrs. S. E.	3 00
Nelson, Sr. E. C.	8 00
Parshall, J. W.	20 00
Parshall, Sr.	10 00
Parshall, Lillie	5 00
Parshall, Mary	20 00
Powell, A. M.	1 00
Pyle, Sr. E.	25 00
Pago, Minnie	25 00
Reed, Flora	2 00
Rouden, Fannie	1 00
Robinson, W. N., and wife	25 00
Stephens, J. C., and wife	52 50
Simmons, F. S.	5 00
Shepherd, C. F., and wife	9 00
Thomas, W. H.	50 00
Wooten, A. L.	10 50
Waits, S. P.	1 45
Wagner Branch	2 50
Wells, Sr. L. B.	2 50
Waltz, Florence	15 00
Waltz, Florence	10 00
Williams, Dan, o	3 00
Yates, E. D., e	30 00
Total	\$2,544 46

Expenditures.	
Agent's expenses	\$ 20 00
Aylor, William (1911), e	10 00
Aylor, William (1912), e	10 00
Bailey, J. W. A., f	320 00
Hogue, William, a	10 00
Erwin, B. A. f.	310 00
Miami house tax	50 00
Maloney, R. M., f	424 00
Shepard, T. J., e	351 00
Simmons, T. M. (1911) e	3 00
Simmons, Jesse M., f	104 00
Yates, J. B., f	350 00
Yates, J. A., e	10 00
Total	\$2,001 00
Due church	543 46

Western District.

Hubert Case, Agent.

Receipts.	
Balance due church Decem-ber 31, 1911	
Box, Zorah, t	\$ 33 92
Brown, Vesta, t	5 00
Brown, Elma, t	1 50
Bly, A. J., and wife, t.	4 80
Bliss, John L., t	10 00
Bullinger, Grace, t	5 00
Bartels, Mary, t	5 00
Cooper, Joseph, and wife, t	10 00
Craven, Alice J., t	15 50
Craven, E. S., t	1 15
Craven, C. C., t	85 00
Cheney, W. W., t	3 15
Cheney, G. I., and wife, t	3 00
Channel, Jessie, t	50 00
Crandall, J. E., and wife, t	10 00
Carter, S. G., and wife, t	5 00
Doggett, H. L., t	16 75
Dowers, Onal, t	5 00
Dowers, Mrs. A. A., t	5 00
Downing, Earl V., t	1 00
Durley, Viola, t	1 00
Edwards, L. N., and wife, t	10 00
Fisher, Mary, t	3 50
Gamet, W. S., and wife, t	20 00
Garmatz, John, t	10 00
Hain, David, and wife, t.	41 10
Hershey, Henry, t	5 00
Kelley, D. L., Bishop	25 00
Lester, J. H., t	6 25
McGeorge, T. L., and wife, t	10 00
Moldrup, Morris, and wife, t	25 00
McCullough, J. E., and wife, t	2 00
Nunley, T. J., and wife, t	22 50
Owen, B. A., and wife, t	5 00
Plain, Walter, and wife, t	18 00
Potts, Mary, t	5 00
Rowland, Rex R., t	2 50
Stuart, Cameron, and wife, t	20 00
Smith, Clyde, and wife, t	100 00
Sorden, L. M., and wife, t	50 00
Steele, George M., and wife, t	10 00
Sprague, Mrs E., t	7 00
Treaney, J. E., and wife, t	10 00
Treaney, T. C., and wife, t	50 00
Trego, A. V., and wife, t	20 00
Taylor, M. A., t	15 00
Vredenburg, Grace M., t.	50 00
Van Valkenburg, J. L., and wife, t	25 00
Williams, H. G., and wife, t	65 00
Total	\$770 47

Expenditures.	
Case, Hubert, f	\$530 00
Case, Hubert, e	28 25
Cook, Phillip, Indian Inter-preter	50 00
Janes, Joseph, a	3 00
Maloney, R. M., f	31 25
Maloney, R. M., e	5 00
Smith, Edgar H., e	7 50
Yates, J. B., t	44 80
Yates, J. B., e	5 00
Agent's expenses	7 88
Total	\$712 68
Due church	63 70

OREGON.

Eastern District.

A. J. Moore, Agent.

Receipts.	
Austin, N. E., and Lucy	\$ 01 00
Cuendet, Henry	17 00
Dunlap, Nettie	5 00
Dums, Mollie	29 50



"Sandhedens Banner."

Table with financial entries for Peter Muceus, Agent. Receipts: Subscriptions \$47.01, Donation 267.42, Total \$314.43. Expenditures: Balance due agent Decem-ber 31, 1911 \$11.13, Printing including old jobs 195.60, Postage 21.50, Wrappers, writing mate-rials, etc. 3.50, Note to the printer 74.32, Total \$306.05, Due church 8.38.

SOCIETY ISLANDS MIS-SION.

Table with financial entries for Tetaku a Moeava, Agent. Receipts: Balance due church Decem-ber 31, 1911 \$99.71, Araiauti, t 1.00, Atofora, t 4.90, Avatoru Branch, Sisters 7.30, Avatoru Branch, o 25.20, Gidiana, t 30, Hiringa, t 40, Hikitiai, t 1.50, Hiuoro, t 4.30, Huru, Agent, t 44.60, Heberona Branch, o 3.22, Kapuroro, t 2.00, Kaiokau, t 4.00, Kaogo, t 1.30, Lake, Sr. C. H., t 50, Matahira, t 4.00, Maave a Pou, t 4.80, Mata a Helu, t 60, Mareira, t 1.00, Mahuru, t 3.00, Maoni, Agent, Niau 102.07, Mataungu, t 1.00, Makatea Branch, Christ-mas Offering 10.00, Niau Branch, Christmas O 23.00, Peretel, t 2.00, Pala a Mahuru, t 2.50, Pinga, t 1.00, Paho, Agent 25.00, Raia, t 1.00, Rongotama, t 7.00, Rua no Takoplo Tikehau 35.00, Teuivaera, t 2.00, Tupu, loan returned 21.00, Tupu, t 1.00, Tarona, Christmas O 7.76, Tarona, Sisters, o 20.99, Tikehau Branch, o 25.50, Tubuai, o 5.91, Tamanaha, t 2.00, Taahoa, t 8.00, Tiona a sister 1.00, Tiona Branch, o 3.30, Tearli oteha 2.00, Tetaku, agent 383.70, Tahuka, t 2.00, Teroromate, t 1.40, Tepongi 1.00, Teaua 5.91, Takapoto Branch, o 10.00, Turatahi M., t 2.00, Tapairu, t 3.50, Tehel, t 4.50, Turatahi nahai, t 1.00, Taarora, agent, t 25.30, Teahi, t 2.00, Tahiri 1.20, Tetuarere 1.20, Tetua 1.00, Temata 8.00, Teina 3.00, Tiputa Branch, o 15.00, Teahu 1.00, Teupoo and Taarora, o 2.80, Tanenui 1.00, Tuamea 5.00, Tanetuporo, t 4.88, Tane a Pou, agent 15.00, Tane a Pou, t 55.00, Tane a tetai, t 50, Teahi, t 50, Tarohua, t 2.00, Tu, t 6.00, Torohua, t 1.00, Tekahu, t 1.00, Tekarohi, t 2.00, Tiputa Branch, Christ-mas, O 10.60, Temarei, agent, Taenga 49.80, Vaetua, t 2.00.

Receipts from Printing Work .107 53 Total \$1,260 08

Table with financial entries for Expenditures. Items include: Hiti a Temanava, e 3.00, Haorea, loan 5.00, Kehauri, e 6.50, Mafihira 3.00, Take hu, loan 1.00, Temamu, e 1.00, Teuira, e 2.00, Tarula, e 2.00, Tiona, real estate ex-penses 14.80, Tupotahi 7.60, Tefau 1.30, Taia, loan 3.00, Translation Work 1.90, Tai horapii (Captain Manureva) 24.00, Tuamea 2.00, Tai, e 5.00, Tarau 3.00, Mrs. H. W. Savage, f 144.39, H. W. Savage, e 48.38, Mrs. H. W. Savage, e 2.00, C. H. Lake and wife, f 247.37, J. Chas. May and wife 317.13, J. Chas. May, e 42.00, J. Chas. May, and family, e 12.00, Bishop's agent expense 1.25, Books for Library 9.78, Water Barrels for Mission House, Tiona 5.20, Incidentals, Carbide for lantern, duty, freight on goods, etc. 30.52, Kitchen utensils 4.70, Medicine fund 10.98, Mission duty on goods 12.33, Paint for Missionary House 28.34, Bedroom furnishings 12.67, Missionary House for fence 33.20, Missionary House, water tax 12.32, Postage 8.30, Standard Publishing Co. 10.65, Stationery, ink, typewriter, ribbons, etc. 15.75, Expenditures for printing work 112.33, Total \$1,207 67, Due church 52.41.

SOUTH SEA ISLANDS MISSION.

Report of Bishop's Agent of the Church of Jesus Christ of Latter Day Saints.

Table with financial entries for Receipts for 1910. Manihi Branch: Hiringa 1.35, Teaua 2.30, Hotu 9.00, Vaiari 4.70, Ngaki 6.80, Teiotetua 3.00, Marutake 1.20, Punau 2.40, Teatotea 2.00, Tafautuata 1.00, Tekopu 1.50, Tapea 5.00, Tehina 5.00, Tamariki 3.30, Tematal 4.80, Tutapu 2.00, Tengabe 1.00, Mauroto 1.00, Maul 1.00, Hatu a Matum of Tikehau 1.00, Mahara 3.00, Manaraha 1.00, Puahel 1.40, Manurahel 2.00, Teariki 6.00, Maave 2.00, Pala 350.00, Terika 2.00, Avatoru Branch: Taihia 2.40, Hiro 1.40, Petuera 1.00, Pala 1.65, Ilea 1.40, Aha 2.00, Aehotahiri 1.00, TeMaui 4.00.

Table with financial entries for Tikehau Branch. Items include: Tetua a Pua 49.10, Temateu 7.20, Hotu a Matuu 11.60, Hoarau 3.00, Rua 5.20, Teua 2.00, Moohono 1.20, Mahia 2.00, Tehu 2.00, Tekonea 1.80, Teroro 2.00, Helima 1.00, Rere 5.20, Taviricia 1.00, Hitiemanava 16.65, Pahoa 2.00, Maevatua 1.00, Tearli 7.00, Tahiri 2.00, Aehi 1.00, Teipo 6.00, Tetara 1.00.

Table with financial entries for Niau Branch. Items include: Putahel 9.00, Bohemiti 1.40, Teuahi 1.00, Teuahi 2.00, Taelua 1.00, Ieremia 1.00, Unu 7.00, Temamu 2.00, Matarai 1.00, Teautahel 1.00, Teraiefaa 2.80, Ruta 1.00, Tehani 1.00, Tefatu 4.00, Ahunui 4.00.

Table with financial entries for Apataki Branch. Items include: Tanetehina 10.00, Tekanachau 10.00.

Table with financial entries for Tiputa Branch. Items include: Teuhi 2.48, Tevahinetuihau 1.00, Tutohu 1.00, Tetoa 15, Tapora 1.00, Teuata 1.00, Teuhui 1.00, Temata 6.00, Tearitahel 1.00, Teupoo 1.00, Iiunua a Nui 3.00, Tekahu 2.00, Hotu, agent of Pakarava Division 52.00, Tetai, agent of Kaukura District 23.80, Rua, agent of Tikehau 5.70.

Offerings to the Church and the United Order of Enoch 1910.

Table with financial entries for Sunday school rally of the Mission at Manihi, April 13, 1910 \$21.40. Sunday school gifts at Rairoa, December 25, 1910, as follows: Tupita Branch 6.50, Avatoru Branch 6.40, Manihi Branch 0.30, Pakarua Branch 4.00, Tarona Branch 4.00, Tikehau Branch 1.00, Niau Branch 2.00, Makatea Branch 3.00, Money Given to help the Order of Enoch: Kaleho of Manihi 100.00, Nuihau of Makatea 1.00, Maro of Makatea 1.00, Oriori of Makatea 1.00, Tera of Makatea 1.00, Tupu of Makatea 1.00, Tetua a Pua of Tikehau 1.00, Helima of Tikehau 1.00, Mochohno of Tikehau 1.00, Paahotu of Tikehau 1.00, Hiti of Niau 1.00, Total \$368.94.

Table with financial entries for Receipts of 1911. Manihi Branch: Tarava \$2.50, Tetua 5.06, Tekahukura 3.45, Ngaki 9.80, Vaiari 5.60, Metuaro 7.00, Teiotetua 4.40, Marerenui 9.00, Puahel 20.00.

Table with financial entries for Tafautuata. Items include: Tehina 3.50, Tematal 1.00, Tahuri 2.32, Rai 2.00, Tearli 4.70, Karoariki 1.30, Mauroto 5.50, Tahui 5.00, Teatotea 2.50, Punau 2.20, Tamariki 1.50, Raunua 7.00, Manihi Branch: Maba 1.10, Kava 1.00, Teatuhukura 1.00, Arirau 1.00, Ton 1.00, Tahua 9.00.

Table with financial entries for Taenga Branch. Items include: Tuko a Tuaira 2.00, Tehihiko a Tuahine 10.20, Kirirau a Kirirau 2.00, Total \$99.37.

Sunday school rally at Niau, April 12, 1911, Gifts as follows:

Table with financial entries for Niau Branch: Niau Branch \$13.40, Manihi Branch 0.00, Takapoto Branch 1.50, Tiputa Branch 1.00, Kaukura Branch 1.70, Apataki Branch 1.00, Tikehau Branch 1.30, Taenga 4.40, Takarua 1.00, Makatea 1.80, Total \$29.10.

SOUTH DAKOTA.

South Dakota District.

Table with financial entries for B. E. Willard, Agent. Receipts: Aldridge, Catherine \$5.00, King, Mary, A., t 5.00, Mosher, Nellie t 10.00, Turner, Anna M., t 5.00, Willard, Ervin B., t 13.00, Total \$38.00.

Table with financial entries for Expenditures. Kelley, E. L., bishop \$38.00.

TEXAS.

Central District.

Table with financial entries for J. M. Nunley, Agent. Receipts: Balance due church Decem-ber 31, 1911 \$38.97, Allen, John G. and wife 6.50, Belcher, Cornelia F. 10.00, Belcher, Georgia Lee 10.00, Dotson, Mollie A. 2.00, Dotson, Samuel L. 10.00, Drosche, Mary Nola 1.00, Drosche, Conney 0.05, Drosche, Charles H. 3.00, Drosche, Mary 1.00, Drosche, Martha 1.00, Drosche, Gerhard 1.25, Drosche, Rebecca 1.00, Drosche, Johnnie 2.00, Dunnabont, Minnie 1.00, Dotson, Harry B. 5.00, Franklin, Amelia 2.25, Gough, Frank C. 1.00, Goodson, Rufus J. 1.00, Hobbs, John T. 10.00, Hollis, Mary 5.00, Hay, Sallie 2.50, Hay, Samuel R. 25.00, Hill, Ella 6.00, Higginbotham, David B. 5.00, Hartman, Elias W. 25.00, Hobbs, Nancy 5.00, Hay, Vida 5.00, Hay, Ella 5.00, James, Frank A., and wife 2.50, Joslin, Walter S. 6.00, Lloyd, Jerry 10.00, McAlister, Vick A. 5.00, Norcross, Aaron 5.00, Norcross, Seleta 1.00, Nunley, John M. 5.20, Nunley, Ethel 5.50, Pressley, Rena A. 1.00, Sherrill, Tommie 2.25, Spicer, Benjamin F. 5.00.

Spicer, John A. ....	5 00
Standefor, Walter R. ....	2 00
Schuster, Carl E. ....	31 40
Spence, Charles Wesley ....	5 00
Schuster, William A. ....	5 00
Schuster, Carl Augusta ....	11 00
Spiker, Roland L. ....	20 00
Spies, Virginia H. ....	3 00
Van Cleave, Lena L. ....	5 00
Total .....	\$302 17

Expenditures.	
Agent's expenses .....	\$ 13 55
Palmer, David S., f .....	50 00
Renfro, B. F., f .....	103 00
Total .....	\$166 55
Due church .....	135 62

Northwestern District.

S. W. Simmons, Agent.

Receipts.

Bennett, Orton .....	\$ 5 00
Harper, Dora A. ....	5 00
Simmer, Ira .....	15 00
Total .....	\$ 25 00
Expenditures.	
Simmons, S. W., f .....	\$ 25 00

Southwestern District.

D. S. Palmer, Agent.

Receipts.

Balance due church Decem-ber 31, 1911 .....	\$ 19 20
Adams, Ollif .....	1 50
Adams, Bwing .....	1 75
Albright, Etie .....	1 20
Baccus, Lizzie .....	1 50
Davenport, Jane .....	4 00
Dorow, Maude .....	7 80
Forester, J., and wife .....	30 00
Gifford, Ruth .....	3 00
Hay, V. E., .....	2 10
Hodges, Exie .....	20 00
Hodges, Sr. F. .....	0 00
Hodges, Vernon .....	9 00
Hodges, Veroy .....	65
Hodges, Minnie .....	11 65
Johnson, O. D. ....	9 00
Langford, Mary .....	25 00
Larman, Harriett .....	5 00
Larman, Katie .....	5 00
McWhorter, James .....	9 75
North, W. G. ....	20 00
Neal, Elma .....	7 30
Nunley, John .....	50 00
Paulger, W. H., and wife .....	40 00
Pike, Blige .....	25 75
Palmer, D. S. ....	30 00
Rodgers, Pauline L. ....	22 00
Rodgers, Monroe, and wife .....	25 00
Secret, Willie .....	1 00
Secret, Duila .....	50
Secret, Alvis C. ....	1 00
Smart, Leona .....	7 00
Wallas, Sr. W. G. ....	7 00
Total .....	\$ 404 15

Expenditures.

Davenport, Jane, a .....	\$ 26 25
Harp, John, e .....	44 25
Harp, John, f .....	160 00
Mannering, W. H., f .....	140 00
Morgan, J. W., e .....	19 55
Wight, L. L., e .....	5 00
Total .....	\$ 302 05
Due church .....	12 10

UTAH.

Utah District.

G. J. S. Abels, Agent.

Receipts.

Balance due church Decem-ber 31, 1911 .....	\$138 72
Abels, Gerard, S. o. ....	10 00
Bowldige, Minnie, t .....	70 00
Cameron, C. A., t .....	8 50
Carter, Jane, t .....	4 00
Carlson, Ellen, t .....	17 75

Coy, Sarah, t .....	15 00
Coleman, Anna, t .....	15 00
Condit, Ida, t .....	4 00
Condit, Amanda, t .....	1 00
Cox, John, o .....	1 50
Davis, Edward M., .....	1 00
Dykens, Pauline, o .....	50
Pahrni, William J. and Mira, t .....	10 00
Gowell, Lillian, t .....	50
Garns, William and Johanna M. ....	8 00
Garns, William and Johanna M., o .....	1 25
Gardner, Lorenzo, t .....	15 00
Hedlund, John E., t .....	30 00
Hedellus, Carl, o .....	2 50
Hall, John, o .....	1 00
Hall, Anna, t .....	1 75
Hall, Anna, o .....	1 00
Jones, Eliza M., t .....	25 00
Johnson, Ola, t .....	1 00
Kinghorn, Ellen, o .....	2 50
Koig, Nettie A., o .....	3 15
Logan Saints, oblation .....	30 00
Larsen, Mary C., t .....	5 00
Laudie, Margaret B., t .....	25 00
Lorenson, Hans, t .....	5 00
Lorenson, Hans C., t .....	5 00
Lorenson, Delbert, t .....	2 00
Marriott, Joseph, o .....	10 00
Nazer, Edward, t .....	6 00
Newman, Henry A., t .....	10 00
Nowak, Fred I., t .....	1 00
Nelson, Caroline, t .....	11 70
Ogden Branch, oblation .....	3 95
Provo Branch, oblation .....	50
Pettit, Ezra, o .....	8 00
Pettit, Jane M., o .....	50
Pettit, Jane M., t .....	20 50
Richard, E. T., t .....	5 25
Ross, J. B., o .....	10 00
Rogers, Keth, o .....	1 00
Richard, Margaret, ob-lation .....	31 74
Salt Lake Branch, ob-lation .....	76 50
Smurthwaite, C. A., o .....	1 00
Smith, Mary, t .....	200 00
Stubbart, J. M., t .....	50
Sister, A. O. ....	1 00
Thomas, Ann, t .....	18 00
Thomas, Lavina, t .....	31 00
Winkworth, Wm. E., sen. and Susan .....	6 50
Winkworth, Wm. E., sen. and Susan .....	3 85
Warburton, Emma, o .....	1 00
Wilson, Jefferson D., o .....	1 50
Walker, Sr. M., o .....	5 25
Woodhead, George, and wife, o .....	2 00
Woodhead, George, and wife, t .....	5 00
Wardle, Jas. and Mary, t .....	25 00
Total .....	\$959 36

Expenditures.

Agent's expenses .....	\$ 45 10
Bullard, Richard, Bishop, e .....	20 00
Christensen, J. C., e .....	5 00
Chase, A. M., e .....	39 40
Chase, Charles, e .....	5 00
Chas. A. M., f .....	59 88
Julia Pitzenhouser, a .....	5 00
Gowell, M. F., f .....	197 64
Ivan Richards, a .....	5 00
Gowell, M. F., e .....	25 00
Kelley, E. L., bishop (for special funds) .....	70 45
Mission Auto, e .....	19 62
Newton, William, e .....	10 00
Ruston, J. W., e .....	10 00
Salt Lake City Branch, e .....	98 85
Vanderwood, J. E., f .....	20 00
Vanderwood, J. E., e .....	7 00
Total .....	\$642 44
Due church .....	316 92

VIRGINIA.

New Hope District.

P. P. Starke, Agent.

Receipts.

Bowman, N. ....	\$ 75 00
Coffman, Ina .....	3 65
Coffman, Maggie S. ....	1 00
Starke, P. P. ....	15 00
Total .....	\$ 94 65
Expenditures.	
Kelley, E. L., bishop .....	\$ 94 65

WASHINGTON.

Seattle and British Columbia District.

Frank Holmes, Agent.

Receipts.

Balance due church Decem-ber 31, 1911 .....	\$1,287 22
Berringer, Jacob, and wife .....	1 00
Beal, Harley W. ....	6 00
Butterfield, Jessie .....	50
Crum, Samuel .....	8 35
Fisher, Lula .....	1 00
Kinghorn, S., and wife .....	15 45
Paris, Mrs. J. D. ....	6 00
Quigley, Mrs. D. F. ....	4 00
Rhodes, Leonard .....	22 00
Ward, Jessie J. ....	10 00
Ward, Ella .....	1 00
Total .....	\$1,362 52

Expenditures.

Johnson, William, f .....	\$115 00
Kelley, E. L., bishop .....	900 00
Thorburn, George, e .....	40 00
Willey, Mrs. C. E., f .....	81 00
Agent's expenses .....	87
To William Johnson, agent 207 87 .....	87
Total .....	\$1,344 74
Due church .....	17 78

Seattle and British Columbia District.

Wm. Johnson, Agent.

Receipts.

From former agent .....	\$207 87
Aid Society, Centralia, t .....	5 00
Broadway, R., t .....	5 00
Berringer, J., and wife, t .....	20 00
Briggs, Henrietta, t .....	2 00
Burnet, B., t .....	1 00
Butterfield, Thomas, and wife, t .....	15 00
Crandall, Annis, t .....	8 25
Crum, Samuel, o .....	5 00
Crum, Mrs., t .....	3 50
Cox, Mrs., t .....	2 50
Cox, Iris, t .....	50
Clark, Charlie, t .....	1 15
Corliss, Bro., t .....	20 00
Drier, Ferdinand, t .....	1 00
David, D. W. R., and wife, o .....	5 00
Davis, Gertie, t .....	8 50
Dancer, Anna, t .....	10 00
Dunlap, May, t .....	8 00
Emslie, Irene, t .....	2 00
Emslie, William, t .....	36 00
Emslie, David, and wife, t .....	10 00
Ervey, Margaret, t .....	2 00
Fisher, t .....	10 00
Good, Melissa, t .....	10 00
Green, Margaret, t .....	10 00
Hartnell, John, t .....	400 00
Hartnell, Richard, and wife, t .....	100 00
Harris, Amy, t .....	5 50
Hastings, Agnes, F., t .....	10 00
Headling, Norris, t .....	1 50
Holman, Bertha, t .....	60
Johnson, William, and wife, t .....	10 00
Kinghorn, Samuel, and wife, t .....	13 50
Matson, Ben, t .....	15 00
Mercer, Sr. M., o .....	15 00
McGuire, Robert, t .....	100 00
McMullen, George, and wife, t .....	7 00
McMullen, Isaac, and wife, t .....	12 00
Nicholson, B., t .....	4 50
Oliver, Sr. C. F., t .....	7 20
Phipps, Sr., t .....	11 00
Phipps, Lee, t .....	80
Peacock, Anna, t .....	20 00
Plumb, P. T., and wife, t .....	6 00
Premo, May, t .....	2 10
Premo, Lillian B., t .....	2 40
Premo, Emma, t .....	20 00
Rainey, Gertrude, t .....	100 00
Rhodes, Leonard S., t .....	55 75
Scott, Sr. A. J., t .....	50 00
Scott, Cecll, t .....	60
Scott, Marguerite, t .....	25
Stanton, Mira, t .....	5 00
Sanders, John, t .....	5 00
Smith, G. W., t .....	1 00
Smith, Alice, t .....	50 00
Stade, Henry, and wife, o .....	20 00
Vater, William H., t .....	5 00
Ward, Jesse J., t .....	17 60

Ward, John, and wife, t .....	2 00
Ward, Hattie, t .....	1 50
Wilson, Lena, t .....	5 00
Wells, George .....	50 00
Williams, Agnes, t .....	7 00

Total .....

Expenditures.

Agent's expenses .....	\$ 16 87
Johnson, William, f .....	314 00
Johnson, William, e .....	15 00
Kelley, E. L., bishop .....	400 00
Macgregor, Daniel, f .....	160 00
Macgregor, Daniel, e .....	18 00
Plumb, P. T., e .....	17 00
Premo, Parley, e .....	6 00
Sheehy, F. M., e .....	15 00
Stillman, Louise, a .....	20 00
Total .....	\$981 87
Due church .....	\$598 50

Spokane District.

W. W. Fordham, Agent.

Receipts.

Balance due church Decem-ber 31, 1911 .....	\$385 22
Allen, Mary B. ....	16 00
Allen, Thomas L. ....	15 00
Bell, James B., and wife 131 25 .....	131 25
Benson, Zora L. ....	6 50
Birdsell, William H., and wife, o .....	2 00
Brett, Ella F. ....	5 00
Brett, Leah C. ....	1 00
Brett, George R. ....	15 00
Buchanan, Mary M. ....	5 00
Butler, Clarence A., o .....	2 00
Clark, Clara V. ....	5 00
Clark, George, and wife, o .....	25
Clark, George, and wife, o .....	5 00
Clark, Sarah .....	25 00
Cleary, Lettie .....	5 00
Connett, Louis J. ....	2 50
Columbia River Saints, o .....	4 00
Davis, Corda .....	30 00
Fels, Sophrona .....	11 25
Fauds, Charles G. ....	50
Friends, o .....	7 75
Fry, Harry S., and wife 13 50 .....	13 50
Gilmore, A. A., and wife 5 00 .....	5 00
Gilmore, Maud and Pearl .....	5 00
Gunter, Alta E. ....	8 75
Gunter, Sarah F. ....	2 00
Gunter, Vernon L. ....	20 00
Harper, Lucinda .....	2 50
Harper, Sterling P., and wife .....	1 10
Harp, William M., and wife .....	45 05
Harris, Eva .....	8 00
Harris, Mina .....	5 75
Hansen, Hans P. and Donna M. ....	20 00
Hoisington, Frank, and wife .....	20 00
Holmes, Aimee D. ....	55 00
Holmes, Lawrence E. ....	100 00
Hooker, Sarah F. ....	50 00
Hower, J. Oscar and B. M., o .....	1 00
Jenkins, Hyrum P., and wife, o .....	1 00
Kellum, Ada .....	25 00
Kennedy, Joseph W., and wife .....	8 00
Lane, Edwin H., and wife .....	1 00
Martin, Jerome W. ....	18 30
McDote, Dana S., and wife .....	90 05
McDole, Robert A. ....	15 00
McKim, Ida .....	2 00
Miller, Jeremiah .....	12 00
Nice, Alice I. ....	5 00
Oblation, Spokane, Wash-ington Branch .....	49 86
Oblation, Sagle, Idaho Branch .....	15 53
Oblation, Milton, Oregon, Branch .....	55
Olney, John C., and wife 20 00 .....	20 00
Oman, R. D., and wife 20 00 .....	20 00
Owen, William R. ....	5 00
Osborn, Ora P., and wife 14 50 .....	14 50
Patrick, Edward, and wife .....	9 50
Peterson, Oscar R., and wife .....	5 00
Place, Albert, and wife .....	4 00
Powell, Nathan, and wife 5 00 .....	5 00
Richards, Ewan .....	126 50
Rommel, Bessie A. ....	5 00
Schmuck, Bugenia .....	4 00
Sills, Lake and Hattie .....	5 00
Smith, John W. and Anna .....	5 00
Summers, Mary .....	13 00
Tomlinson, Jane .....	11 50
Tomlinson, Mary .....	10 00

Tomlinson, Mary C. ....	50
Thompson, James F., and wife, o	1 00
Townsend, Charles N. ....	1 85
Turnbow, Benjamin R. ....	75 00
Turnbow, John B. ....	7 00
Turnbow, John B., and wife	30 00
Turnbull, Mary Jane ....	10 00
Turnbull, Oliver ....	10 00
Turnbull, Phoebe ....	5 00
Twillegear, Henry, o	50
Whiting, Charles and wife, .....	1 00
Wilson, Joseph L. ....	5 00
Williams, Frederick ....	30 00
Winegar, James, and wife, o	5 00
Winegar, James and Clara, .....	100 00
Wing, Henry ....	2 00
Wright, Raymond L., and wife	10 00

Total .....\$1,838 96

Expenditures.

Boyce, Thresa, a	\$ 85 95
Case, Oscar, f	440 00
Case, Oscar, e	27 00
Fordham, W. W., e	40 50
Hart, Anna, a	1 00
Keeler, B. f	80 00
Layland, A. J., f	384 00
Premo, P. W., f	75 00
Plumb, P. T., f	408 00
Inurance	4 30
Agent's expenses	6 00

Total .....\$1,551 75  
Due church .....\$ 287 21

WEST VIRGINIA.

West Virginia District.

B. Beall, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$ 45 30
Beall, Mary J.	1 55
Beall, Charles M.	2 50
Beall, Florence R.	2 50
Beall, Baronet	5 00
Carpenter, Mary B.	1 00
Cottrill, Joanna	1 00
Callihan, S. S., and wife.	10 00
Cottrill, Elden	50
Collins, Dolly	50
Cottrill, Nellie	50
Collection	11 17
Dotson, Clara	50
Griffith, Madge	2 00
Griffith, Mary	1 10
Griffith, Mabel	1 00
Griffith, Mildred	1 40
Johnson, Harry G., and wife	37 50
Kelley, Lizzie	2 00
Lisnon, Mary A.	1 00
Ruby, C. G.	10 00
Rush, W. E.	15 00
Rush, Herman E.	1 00
Ross, Joe B.	1 00
Ross, Willa A.	1 00
Smith, Thomas	2 00
Scott, Alice	1 00

Shinn, Frank L. ....	5 00
Shinn, Darrell	1 00
Shinn, Lyle	1 00
Shinn, Emma R.	3 00
Wadsworth, B. B.	5 00
Williams, Effie G.	1 00
Williams, Luchinda	5 00

Total .....\$180 02

Expenditures.

Brown, Samuel, e	\$ 18 50
Crabtree, Cora, a	43 00
Moore, John, a	5 00
Richards, Ida B., a	70 00
Welch, E. B., f	15 00
Exchange	05
To F. L. Shinn, agent	28 47

Total .....\$180 02

West Virginia District.

F. L. Shinn, Agent.

Receipts.

From B. Beall, former agent	\$ 28 47
Conley, Elizabeth J.	5 00
Hammond, Earl G.	1 30
Leason, Mary Jane	2 00
Rush, W. B., and wife.	2 00
Shinn, Francis L., and wife	50 00
Saunders, Sr. Bennett	1 00
Wadsworth, Boyd B., and wife	50 00

Total .....\$139 77

Expenditures.

Crabtree, Cora, a	\$10 00
McConnaughy, James C., e	10 00
Richards, Ida B., a	20 00
Shinn, D. L., e	13 50
Agent's expenses	3 20

Total .....\$ 56 70

Due church .....83 07

WINNIPEG.

Winnipeg District.

W. I. Arnold, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$815 13
Arnold, W. I., and wife, t	46 80
Branch, Winnipeg, o	33 47
Braden, John H., o	3 00
Burton, Ollie, and wife, t	40 03
Carleton, A. C., and wife, note	25 00
Clark Forbes, t	65 00
Carleton, Helen, t	1 00
Dallin, Ambrose, and wife, t	24 98
D'Arcy, Otis, and wife, t	15 00
Gifford, Maria, t	15 00
Gifford, Maria, o	10 00
Hayward, Estella, t	5 00
Hayward, Minnie, t	13 00
Kittle, Murdock, t	3 00
Ringland, Sr. Lucy, t	16 00
Ringland, Harold, t	2 00
Scott, Sr. Mary, t	25 00
Wilson, Nelson, and wife.	250 00

Wilson, Wellington, and wife	200 00
Total	\$1,408 41

Expenditures.

Braden, J. H., a	\$ 30 00
Carleton, A. C., note	15 00
Griffith, G. T., e	10 05
Kelley, E. L., Bishop	450 00
Kelley, E. L., Bishop, ex-change	3 19
Long, E. E., e	30 10
Long, D. E., f	420 00
McKim, B. L., e	18 00
Peterson, J. W., e	29 00
Tomlinson, S. W., e	15 00
Total	\$1,020 34
Due church	388 07

WISCONSIN.

Northern District.

Nalmer Johnson, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$ 47 12
Betterly, Frank, and wife	2 00
Betner, Mary	5 00
Colbert, Leroy, and wife	436 00
Colbert, Orlando	85 00
Collins, Mary	5 00
Dennis, Wm. W. and Mable	68 50
Dreyer, Joseph	25 00
Gano, Fletcher	40 00
Gano, Alice	10 00
Gano, Elsie	5 00
Hemstock, Mrs. G. E.	5 00
Hewitt, George	5 00
Johnson, Paul M.	1 00
Johnson, Nalmer and Cora	32 00
Knapp, Orlin, and wife	50 00
Livingston, S. E., and wife	35 00
Livingston, Mary	10 00
Livingston, Lee	5 00
Livingston, Wm., and wife	15 00
Longsdorf, John and Lucy	15 00
Mair, James, sen., and wife	3 00
Mason, F. L., and wife.	10 00
Neff, Cally C.	50
Renier, Mrs. Victor	1 00
Richardson, P. L., and wife	3 50
Runkel, Augusta E.	7 00
Shaver, Mrs. M.	5 00
Thompson, Mrs. S. D.	3 00
Tucker, Lucy	5 00
Tucker, Mrs. Nelson, jr.	5 00
Wingfield, Ben	5 00
Total	\$940 62

Expenditures.

Flint, B. C., f	\$286 00
Kelley, E. L., Bishop	250 00
Stamps	1 48
Whiteaker, A. L., f	324 00
Total	\$861 48
Due church	88 14

Southern District.

C. C. Hoague, Agent.

Receipts.

Balance due church Decem-ber 31, 1911	\$ 06
Anderson, John N.	25 00
Archambault, Hubert J., and wife	45 00

Archambault, Robert	25 00
Askin, Sarah	20 00
Askin, Sarah, o	10 00
Anderson, Maranda	10 00
Brown, Ira, and wife	27 00
Burton, George, and wife	5 00
Brinkhoff, Frederick W.	40 00
Carpenter, Oscar M., and family	10 00
Dutton, Julia N.	5 00
Dutton, Julia N., o	7 50
Dutton, O. N. and Ezra.	49 00
Davis, Fredona	2 00
Drew, Jacob A.	66 50
Dahlem, Olive	3 00
Dreyer, Fred V., and wife	41 50
Ellis, Orvall, and wife	10 00
Ellis, A. Lincoln, and fam-ily	50 00
Edwards, John	40 00
Edwards, Irvie	10 00
Edgington, Eliza	10 30
Flint, Alfred M.	12 00
Gaylor, Martha	12 00
Gratz, August, and wife.	10 00
Held, Willard W.	17 33
Held, Effie	2 00
Held, Charlie	5 00
Harwood, Esther	1 00
Hoover, Elmer G., and family	59 34
Hoague, C. C., and wife	23 85
Hoague, Mary, o	10 00
Hoague, Charles C., jr.	10 50
James, Mary	1 00
Kelley, E. L., Bishop	75 00
Lenox, Elmer, and wife.	8 00
Lenox, Ervin	5 00
Lamke, A. J., and wife.	2 50
Leighty, Fred, and wife.	20 00
Leighty, Mrs. Fred	10 00
Matthews, William, and wife	2 00
Miller, Jessie	5 00
Miller, Clara	5 00
Montgomery, Fanny	1 00
Montgomery, Frank, sen.	2 00
Noble, Leander, and wife	15 00
Oates, Thornton	30 00
Orton, Lenora	1 00
Ott, Harlow S., and wife	2 00
Pannock, Lucretia	10 00
Pendleton, Joseph T.	3 00
Pendleton, Joseph T., o	1 50
Pendleton, Rosella F.	1 50
Pearce, Clara	5 00
Richardson, C. E., and wife	10 00
Rounds, Isabella	10 00
Rogers, Mrs. Samuel M.	2 00
Stevens, H. D., and wife	14 40
Spase, John, and wife	65 00
Spase, David	15 00
Sperry, Marnie	3 00
Sperry, Ida M.	11 00
Whiteaker, J. W., and wife	10 00
Williams, Agnes	1 50
West, Almin	40 00
Total	\$1,035 78

Expenditures.

Dutton, J. O., f	\$373 00
Flint, B. C., f	135 00
Goodenough, E. J., f	100 00
McDowell, W. A., f.	360 00
Total	\$1,028 00
Due church	7 78

RECEIPTS AND EXPENDITURES OF ELDERS, FOR YEAR ENDING DECEMBER 31, 1912

NAMES	Due church Last Report	Receipts			Total		Balance Due church
		bps. and Agts	Individuals	Furnished by Self	Receipts	Expenditures	
Allen, Arthur			\$ 359 25		\$ 359 25	\$ 359 25	
Anderson, William		1 61	118 44		279 44	279 28	
Anderson, Peter		30 00	164 10		194 10		16 00
Arber, Joseph	15 65	36 50	159 60		211 75	199 35	12 40
Aylor, William		49 00	168 85	1 30	219 15	219 15	
Balley, J. W. A.		17 34	162 05		179 39	159 30	20 09
Baker, J. H.		72 76	5 00		98 64	98 64	
Baker, J. M.	8 97		87 38	20 88	99 87	99 87	
Baldwin, Richard	2 80	25 00	89 88	3 52	117 18	117 00	18 00
Barrett, J. B.		151 40	47 75		199 15	191 70	7 45
Baty, James, sr.							
Becker, J. A.		276 73	66 62		334 35	334 35	
Bond, M. H.		155 00	10 39		165 39	165 39	
Booker, Alma		50 00	104 91	10 64	165 55	165 55	
Booker, N. L.	5 88	25 00	138 17		169 05	163 92	5 13
Bozarth, C. E.		35 00	32 00	79	67 79	67 79	
Bozarth, R. E.		60 00	14 55	25 55	100 10	100 10	
Brackenbury, F. S.		28 00	49 46	22 39	99 85	99 85	
Braun, Henry			4 00	11 58	15 58	15 58	
Bronson, Jott A.		10 00	91 64		101 64	99 77	1 87
Bronner, W. A.		19 00	55 13	5 09	79 22	79 22	
Brown, Samuel	12 72	33 50	125 22	36 59	208 03	208 03	
Burdick, L.	9 86	50 00	120 83	5 67	186 36	186 36	
Burr, A. E.		51 00	82 06	2 35	135 41	135 41	
Burr, C. H.		43 00	35 00	43 28	121 28	121 28	
Burt, E. N.		34 14	59 41	02	93 57	93 57	
Burt, G. E.		50 00	33 23	30 02	113 25	113 25	
Burt, G. W.	2 55	134 29	15 00		151 84	143 17	8 67
Bulhard, H.		108 50	91 60	17 42	217 52	217 52	
Butterworth, C. E.	20 13	13 30	155 41		188 84	179 24	9 60
Butterworth, C. A.			69 60		69 60	69 60	
Constance, C. E.			21 79		21 79	17 69	4 10
Cady, Charles J.	24 65	76 00	23 55	6 80	131 00	131 00	
Campbell, Duncan		80 00	50 00		130 00	130 00	
Carpenter, J. A.		25 00	10 35	10 15	45 50	45 50	
Case, Hubert		45 75	99 27		145 02	145 02	
Case, Oscar		52 00	31 45	3 40	86 85	86 85	
Chambers, D. R.		55 00	47 20	2 13	104 33	104 33	
Chase, Charles	2 00	5 00	54 75		61 75	61 75	
Chrestensen, J. C.		95 00	81 97	37	177 34	177 34	
Christensen, A. H.			54 00	15 46	69 46	69 46	
Christy, W. L.		25 00	8 00	23 77	56 77	56 77	
Condit, S. D.		51 85	162 15	58 90	272 90	272 90	
Cook, M. H.		20 75	131 10		153 55	153 55	
Crabb, J. C.		125 79	72 25	1 70	198 04	198 04	
Crumley, C. E.		146 00	148 20	103 55	397 75	397 75	
Curtis, J. D.		5 00		1 25	6 25	6 25	
Curtis, J. F.	12 75	68 00	260 82		350 57	350 57	
Cousins, Charles							
Chase, A. M.							
Chandler, W. H.		379 70	83 50		463 20	463 20	
Chatburn, F. J.		19 20	41 40		60 60	41 36	19 24
Chatburn, P. W.	17 75	25 00			42 75	25 00	17 75
Cooper, F. M.		39 00	43 60		73 60	63 60	10 00
Davison, H. J.	9 50	70 00	24 00		94 00	90 30	3 70
Davis, E. A.		17 00	148 11		165 11	165 11	
Davis, James	7 04	70 75	133 75		204 50	201 00	3 50
Davis, John		20 00	78 15	6 63	111 82	111 82	
Davis, J. T.		170 00	84 80	15 25	270 05	270 05	
Davis, R. D.	03	141 00	53 00		194 00	194 00	
Davis, William	9 49	8 00	135 08		143 71	141 46	2 25
Darry, Charles	3 25	38 00	101 06	2 36	150 91	150 91	
Deuel, C. W.			60 84	7 10	71 19	71 19	
Dickson, S. E.		35 00	77 35	44 40	156 75	156 75	
Dowker, J. A.		5 85	18 44	18 36	42 15	42 15	
Dowker, D. E.		39 00	156 44		196 06	196 06	
Dowker, William		115 00	294 51		409 51	384 51	25 00
Dubose, J. W.		35 00	25 69		60 69	60 69	
Dutton, J. O.		100 25	69 25	33 50	205 00	205 00	
Edaing, F. J.		10 00	184 50		194 50	180 00	13 60
Edwards, George		95 00	180 77		275 77	223 25	52 52
Ellis, A. R.		48 00	49 19	1 91	97 10	97 10	
Ellis, Clyde F.			151 82		151 82	144 87	6 95
Ellis, W. D.			106 05	14 26	120 31	120 31	
Elvin, R. M.	23 91	65 00	186 03		274 94	206 78	68 16
Erwin, E. A.		1 93	21 73		62 16	62 16	
Etzenhouser, R.	5 77	18 00	62 75	38 50	81 10	81 10	
Eyans, R. C.	2 05	204 68		91	211 36	211 36	
Farnfield, J. C.	8 00	190 00	66 00		256 00	256 00	
Farr, F. B.		85 00	85 10		178 10	178 10	
Farrell, R. W.		86 00	90 75	20 85	197 60	197 60	
Fetting, Otto		38 00	358 00		396 00	395 00	1 00
Fields, S. H.			54 57	65 84	120 41	120 41	
Filke, Lyman	24 30	68 00	105 15		197 54	197 54	
Fitzwater, F. E.		25 00	30 16	68 00	123 16	123 16	
Flinn, P. A.		86 00	23 65	100 05	123 70	123 70	
Flint, B. C.	1 00	12 00	98 81		86 00	86 00	
Foss, J. C.		87 03	12 30		141 81	141 81	
Foss, S. O.		50 50	77 34		99 33	99 33	
Fry, Charles		45 00	71 50	79 35	127 84	127 84	
Gammidge, W. H.		20 23	24 25		195 85	195 85	
Garver, J. F.	11 18		243 07		44 48	44 48	
Gamet, Levi		15 78	132 92		254 25	239 68	14 57
Garrett, W. H.	7 48	2 96	4 30	04	148 74	148 74	
Goodenough, E. J.		20 00	100 22		14 74	13 71	1 03
Goodman, J. C.		39 21	36 78	40 43	169 65	169 65	
Goodrich, V. M.		153 00	252 10		75 99	75 99	
Gowell, M. F.	17 80	82 64	22 00	9 80	414 99	414 99	
Gratz, August			3 75	37 10	122 44	122 44	
Greene, G. W.	3 74	204 00	224 92		40 85	40 85	
Gregory, Fred	22 50	140 00	80 22		432 60	416 92	15 74
Grice, William			65 70		242 72	236 22	6 50
Griffiths, G. T.	5 00	262 06	183 46	31 08	96 78	96 78	
					450 52	440 52	10 00

Greenwood, W. H.	12 53	51 66	35 04	3 19	102 42	102 42	
Haden, W. E.		36 00	48 88	39 08	123 90	123 00	
Halb, Jacob	16 84	20 00	91 99		128 83	115 31	18 52
Hansen, H. N.		150 00	8 61	37 52	196 13	190 13	
Hansen, J. H.		159 35	42 55	37 74	239 04	239 04	
Harp, John		74 25	80 25		154 50	164 50	
Harpe, C. B.		62 00	130 37	2 73	201 10	201 10	
Harrington, G. B.		249 00	29 15	8 38	280 53	286 53	
Hawn, O. J.	2 64	25 00	119 18	17 82	104 04	104 04	
Hayer, Eli							
Hensen, E. L.		51 00	104 78		155 78	153 08	2 10
Higdon, Amos T.		15 00	85 22	18 82	119 04	119 04	
Hills, L. E.		105 00	122 04		227 04	220 86	08
Holloway, L. G.		149 36	102 65		252 01	252 01	
Hougas, T. A.				24 55	24 55	24 55	
Houghton, L.		25 00	81 95		100 95	88 08	23 27
Hughes, J. E.			58 10	21 61	79 71	70 71	
Hunt, C. B.			86 16		86 16	86 16	
Hunt, C. J.		147 92	51 68		199 60	199 60	
Hanson, P. M.		10 00	64 25	107 68	181 93	181 93	
Joehnk, C. C.		7 00	138 47	18 24	163 71	163 71	
Johnson, Oscar		85 00	14 49	170 76	270 25	270 25	
Jordison, J.			12 17		12 17	12 17	
Jenkins, George	2 06	142 93	68 09		213 08	213 08	
Jenkins, Rees		102 99	7 60		172 59	164 45	8 14
Johnson, William		70 00	142 45		222 45	209 24	3 21
Jones, J. H. N.	4 30	15 00	96 41	41	145 11	141 08	3 18
Keck, F. C.	23 00	278 00	14 50	39 50	355 00	355 00	
Kelley, J. D.	1 30	46 35	35 70		83 35	82 85	50
Kelley, W. H. (Ind.)			50 00	25 30	75 30	75 30	
Kemp, James	37 22	35 00	68 65		140 87	105 00	34 91
Knisley, Alvin		95 00	140 00	02	235 02	235 02	
Koehler, H. A.	3 14	40 00	111 16		154 30	154 30	
Koehler, J. A.		30 00	58 95	8 05	97 00	97 00	
Kuykendall, G. R.		11 00	35 00	8 82	54 82	54 82	
Kesler, E.	14 22	60 00	61 25	28 10	101 57	101 57	
Lambert, J. R.		30 00	97 20	5 92	134 12	133 12	
Lambkin, B. S.		123 00	445 85		568 85	546 06	22 10
LaRue, W. E.		80 00	80 40	21 85	182 25	182 25	
Layland, A. J.				17 05	17 05	17 05	
Leggott, G. W.		112 31	79 81		192 12	191 48	04
Lentell, J. R.			104 99		104 99	100 25	4 74
Leverton, A.		125 00	111 35	5 05	242 00	242 00	
Lewis, William	9 30	113 50	195 40		318 20	309 20	9 00
Long, E. D.		37 00	22 25	20 23	79 48	79 48	
Longhurst, R. C.			26 75		26 75	26 75	
Lake, J. H.			137 49		137 49	137 49	
Lewis, George		73 00	159 45	45 16	277 61	277 61	
Macgregor, Dantel		5 47	87 45		92 92	89 99	2 03
Madden, New		40 00	45 29	22 49	107 78	107 78	
Maloney, R. M.		80 75	47 35	4 15	132 25	132 25	
Mannering, W. H.		91 08	20 55	7 19	118 82	118 82	
McClain, J. E.	1 04	37 00	164 44		202 48	200 36	2 12
McConnangly, James		12 90	48 75		60 75	56 08	4 07
McConnangly, James		58 54	76 10		134 04	134 04	
McKadden, L. M.		65 00	113 04	6 06	184 10	184 10	
McKiernan, James		5 85	50 15		56 00	56 00	
McKim, B. L.		27 00	103 53		130 53	115 38	15 15
Meredith, J. E.		25 00	83 01	21 82	130 43	130 43	
Metcalf, J. W.		28 50	175 05	2 40	205 05	205 05	
Miller, A. G.		132 00	63 16		195 16	195 16	
Miller, C. Ed					158 17	155 44	2 73
Miller, O. R.	1 32	40 13	116 72		163 87	163 87	
Mintun, J. P.	11 75	54 35	89 00	8 77	103 87	103 87	
Moler, H. B.		18 00	82 55		101 09	85 92	15 17
Moler, James		48 00	113 48		172 75	172 00	00
Moore, L. C.	11 27	32 00	4 40		37 02	57 02	
Moorman, E. E.	3 03	265 34	28 70	18 79	342 08	342 08	
Morgan, E. B.		153 70	43 50	48 94	197 20	190 05	0 55
Morgan, J. W.		67 00	16 00		83 00	82 40	1 11
Moser, Fred		184 13	1 00		135 13	135 13	
Muceus, Peter	5 58	10 00	127 83		143 41	132 10	11 22
McKnight, J. W.	2 11	42 00	76 49		126 00	116 00	10 01
May, J. Charles	15 50	184 40	48 35		248 25	240 70	7 55
McConley, Myron A.	4 75	25 00	129 78		150 53	148 78	1 75
McDowell, W. A.			50 44		50 44	48 46	1 98
Mann, R. O.		5 44	72 48		77 02	77 02	
May, R.		167 70	14 20		181 90	181 90	
Newton, William		12 00	25 90		37 90	37 90	
Nunley, J. M.		161 00	87 11		248 11	220 11	28 00
Okerlind, O. W.		72 68	91 65	1 16	165 49	165 49	
Page, James C.		141 91	61 25		203 16	203 16	
Parkin, C. A.		21 50	72 25	10 98	194 73	194 73	
Parker, J. L.		71 50	147 37		218 87	215 06	3 81
Paxton, J. W.	15 80	173 35	75 95		204 88	259 13	5 75
Peak, W. B.		23 45	8 50		244 05	244 05	
Pender, W. S.		24 81	38 44		62 75	62 75	
Pendleton, Sam, T.	29	26 50	22 70	25 96	75 45	75 45	
Peters, C. J.	04	30 00	66 86		97 80	87 40	10 40
Petre, J. F.	5 10	109 00	184 20		298 30	278 30	20 00
Peterson, J. W.		40 00	149 36	30 57	228 93	228 93	
Phillips, A. B.		25 00	25 04	2 25	52 29	52 29	
Pickering, W. P.		38 81	34 55	3 00	76 36	76 36	
Pierce, H. N.	1 47	33 00	43 20		76 01	76 01	1 00
Blumb, P. T.		6 00	22 01		28 01	27 00	41
Premo, Farley		10 00	133 00	42 48	185 48	185 48	
Prestyman, C. W.		62 90	71 35		134 25	121 49	12 70
Prichett, F. O.	89 60	123 35	108 31		320 76	288 51	32 25
Purhurst, A. B.		135 00	88 22		223 22	213 20	10 02
Pycock, J.		48 70	191 24	28 50	208 44	268 44	
Pitt, F. G.			173 30		173 30	163 14	10 16
Quick, Lee	11 00	45 00	97 36		153 96	184 06	19 00
Rannie, Edward			8 50	32 37	40 87	40 87	
Radford, Earl			4 55		4 55	4 55	
Reese, Thomas		100 65	67 20		167 85	167 85	
Reife, S. M.		30 00	40 25	58 03	123 28	128 28	
Renfro, B. F.			61 64	1 05	68 28	68 28	
Richards, W. B.	5 59		110 80	2 65	143 45	143 45	
Riley, J. T.		30 00					

Roberts, I. N.		35 00	4 20		39 20	39 20		
Roberts, J. A.	23 90	37 50	42 65		104 14	92 86	11 78	
Robley, George W.		50 00	98 31		148 31	90 78	48 58	
Roth, J. S.	14 77		61 01	1 37	77 15	77 15		
Rushton, J. W.	22 82	120 00	149 05	6 16	298 03	298 03		
Russell, R. A.		53 00	94 50		147 50	147 50		
Russell, R. C.	3 95	206 00	212 74		422 69	412 62	10 07	
Sade, O. B.		18 00	163 39	6 84	188 23	188 23		
Salyards, R. S.		70 84	58 55	9 83	139 22	139 22		
Sawley, F. L.	36 55	90 00	52 28		178 83	131 06	47 77	
Scotfield, James								
Scott, B. J.		145 00	13 50	3 88	162 38	162 38		
Scott, Columbus	6 19	151 10	106 26		263 55	258 55	5 00	
Scott, S. W. L.		24 00	124 22		148 22	146 48	1 74	
Self, R. O.		62 22	8 45		60 67	60 67		
Self, W. M.		60 00	76 00	11 25	87 25	87 25		
Shakespeare, W. E.		50 80	50 80	27 25	138 05	138 05		
Sheehy, J. P.	82	13 00	117 28		131 39	131 39		
Sheldon, N. V.	6 20	51 85	88 10		181 39	181 39		
Shields, John	7 96	20 00	143 76	10 54	156 69	156 69		
Shippy, G. M.			10 00		171 72	168 34		
Shirk, O. D.		90 00	42 20		10 00	9 95	2 88	
Siegfried, M. H.	45	87 00	15 47		192 20	123 24	8 96	
Silvers, A. C.		40 00	103 29		102 92	94 75	8 17	
Simmons, Jesse M.		29 50	34 20	12 68	143 29	143 29		
Simmons, S. W.	20 95	60 00	65 60		76 38	76 38		
Simpson, Luther			9 15		136 55	117 18	19 37	
Showers, J. D.		79 57	32 75		9 15	9 15		
Shupe, W. S.		20 00	13 33	18 95	112 32	112 32		
Slover, F. M.	32 40	20 00	196 90		32 28	32 28		
Slye, R. E.	60	61 00	137 55		245 30	214 63	34 67	
Smart, W. H.		97 50	75 30		199 15	197 35	1 80	
Smith, Edgar H.	4 35	11 00	20 50		172 80	164 20	8 60	
Smith, Elbert A.	2 41	94 21	191 00		35 85	35 85		
Smith, David		26 00	44 85		287 62	252 14	35 48	
Smith, F. A.	7 17	291 75	228 48		70 85	70 85		
Smith, F. M.		1138 16			527 40	498 27	29 13	
Smith, H. G.		85 00	168 25		1138 16	1138 16		
Smith, Hale W.		54 00	109 12		253 25	253 25		
Smith, Heman C.		240 00	80 80	30 29	163 12	163 12		
Smith, I. M.	1 10		180 45		351 09	351 09		
Smith, John		227 46	31 00		181 55	163 80	17 75	
Smith, J. W.	9 38	37 80	69 10		258 46	258 46		
Smith, S. S.	1 47	48 00	100 15		116 28	114 28	2 00	
Smith, W. A.			129 82		149 62	147 25	2 37	
Smith, W. J.					129 82	129 82		
Smith, W. K.		63 50	78 97	3 29	145 76	145 76		
Smith, Walter W.		12 50	138 50	21 75	172 75	172 75		
Snow, C. L.			79 75		79 75	79 75		
Sparling, Henry		39 50	197 45	23 51	170 46	170 46		
Sparling, Wm.			177 20		177 20	168 36	8 84	
Stead, J. D.	19 02	88 95	164 25		272 22	244 78	27 44	
Stebbins, H. A.		10 00	29 45		39 45	39 45		
Saint John, Grant	17 06	45 00	126 15		158 21	180 71	7 50	
Stone, A. E.	3 18	31 00	84 98	3 36	122 52	122 52		
Strand, T. O.								
Stubbart, J. M.	4 40	25 00	21 10		50 50	46 10	4 40	
Sutton, J. R.	10 00	39 50	151 00	3 82	204 32	204 32		
Swenson, Swen.		65 00	91 63	2 61	159 24	159 24		
Swenson, C. A.		47 50	80 13	15 82	63 45	63 45		
Savage, H. W.	35 68	53 34	80 08		189 10	168 33	77	
Sheehy, F. M.		206 00	112 10		818 10	310 16	7 94	
Sheppard, T. J.			37 50	34 15	71 65	71 65		
Tanner, J. A.	8 35	27 50	189 50		225 35	222 71	2 64	
Taylor, John W.		2 43			2 43	2 43		
Taylor, Thomas	3 24		62 58		65 82	49 60	16 22	
Tectors, J. A.								
Terry, J. M.	20 00		236 30		256 30	236 30	20 00	
Thomas, O. B.	8 30	18 00	60 45		86 75	85 44	1 31	
Thomas, T. U.		169 82	46 75		156 57	156 57		
Thorburn, George	16 72	80 00	145 25		241 97	206 25	35 72	
Tomlinson, G. C.			39 12	3 37	42 49	42 49		
Tomlinson, S. W.		63 00	108 09	54 29	224 28	224 28		
Tucker, D. E.			41 95	35 61	77 56	77 56		
Turner, Warren E.		40 00	25 95	5 12	71 07	71 07		
Turnen, M. M.		30 00	51 45	11 56	93 01	93 01		
Tumbly, Samuel		68 75	107 35	16 25	192 35	192 35		
Vanderwood, J. E.	1 15	59 60	105 30	15	166 20	166 20		
Walters, R. T.		25 00	71 76	14 41	111 17	111 17		
Weaver, R. D.			103 24		103 24	94 12	9 12	
Wells, G. R.		36 60	54 00	19 68	110 28	110 28		
Whiteaker, A. L.		18 00	43 16	10 81	77 97	77 97		
White, Ammon			381 84		381 84	311 95	69 89	
White, I. N.	1 15	50 00	6 00	125 15	132 30	132 30		
Whiting, Alonzo			9 20	61 46	70 69	70 69		
Wight, J. W.	4 33	123 48	252 92	5 32	386 05	386 05		
Wildermuth, E. M.	3 00	15 00			18 00	18 00		
Wildermuth, J. B.		45 00	26 75	56 34	128 09	128 09		
Wildermuth, J. E.		120 00	85 40		205 40	192 00	12 50	
Wildermuth, Lester		57 00	58 17	5 65	120 82	120 82		
Willey, C. E.		39 00	98 23	33 00	170 23	170 23		
Williams, Henry		30 00	42 16		72 16	70 69	1 57	
Winegar, H. E.		30 00	109 02		160 78	151 93	8 85	
Wood, L. G.		51 75	3 50	50	4 00	4 00		
Yates, J. E.		85 00	151 20		236 20	226 20	10 00	
		\$970 28	\$18,812 86	\$25,159 54	\$2,033 83	\$47,876 51	\$46,622 01	\$1,254 50

\*Furnished own expenses.

PHILADELPHIA, PENNSYLVANIA, CHURCH ACCOUNT.

Angus, Archibald	\$ 30 00
Anonymous	3,257 80
Bacon, Mrs. Hosea H.	1 00
Christy, Ogden T.	5 00
Copeland, Asa	20 00
Desjardins, Paul	28 00
Edwards, Ada	5 00
Engle, Susan C.	10 00
Freus, Sarah	10 00
Freeland, David	37 00
Freeland, Jennie	5 00
Fry, William E.	5 00
Harrison, Alma	20 00
Hiller, John	5 00
Humphrey, Alice	5 00
Lewis, George	15 00
Mitchell, May	5 00
Nickerson, Alison	2 00
Nickerson, Emma	2 00
North Philadelphia Women's Exchange	40 00

Jenkins, John	2 00
Parrot, Susan	3 00
Peck, Anna	5 00
Reeves, Samuel A.	5 00
Roth, Anna	2 00
Sanders, Jennie	07
Sanders, Mary	05
Schwartz, Herman	2 00
Senior, Harriet	1 00
Shaw, Daniel T.	5 00
Stone, Sarah	5 00
Taylor, Arthur T.	10 00
Tegge, Mathilda	6 00
White, Virginia	5 00
Wilson, James	10 00
Zimmermann, John	1,000 00
Total	\$4,566 45

SCRANTON, PENNSYLVANIA, CHURCH ACCOUNT.

Bishop, Amelia	\$ 1 68
Bishop, Beatrice	1 68

Bishop, Lot	13 02
Coates, Clyde	2 00
Coates, Helen	5 00
Cushing, Thomas	50
Davies, William J.	25 52
Engel, Mrs. Charles	3 00
Evans, Benjamin	4 25
Evans, Frank	32 00
Evans, Thomas	60
Evans, William	3 50
Fossie, Nicholas	50 00
Fossie, Sarah	7 00
Gore, Thomas	4 33
Harris, Maria	1 43
Harris, Verna	66
Hawkins, Richard J.	32 70
Hawkins, William F.	75 00
Hedgelin, Clinton	2 64
Hoffman, Mrs.	2 00
Isaacs, Mrs.	20 00
James, David	31 00
Jenkins, Elizabeth	86
Jones, Isaac T.	30 20

Jones, Tallie T.	67 06
Jones, Anna	2 06
Lewis, Evan	20 68
Lewis, William J.	8 73
Marchant, Mary	100 00
Mayers, Anthony	7 00
Morris, George	40 00
Morris, Mary and Thomas	1 34
Morris, Elizabeth	10
Robinson, Fannie	1 20
Ruth, Mrs.	1 00
Saunders, David	1 25
Saunders, Joseph	1 00
Scott, Mrs.	5 00
Simpson, Charles	10 00
Thomas, William J.	50 00
Watkins, Mrs. Benjamin	8 00
Weisen, Louisa	10 06
Total	\$606 85

# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

VOLUME 60

LAMONI, IOWA, OCTOBER 22, 1913

NUMBER 43

## Editorial

### LAW AND LIBERTY.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 25.

In the paragraph just quoted James mentions law and liberty in the same connection. In this he does exceedingly well, because the two great fundamental ideas suggested by these words are naturally inseparably united. This is an instance where that which God hath joined together no man can put asunder.

There can be no liberty without law, neither can there be law without liberty.

When we say there can be no law without liberty we refer to an orderly execution of the will of the people. Whenever the people surrender their liberties or are deprived of them, the will and whim of some despot takes the place of law. Such a condition is seen in Russia where the people have that which has been termed "a despotism tempered by assassination"; or in Mexico at this writing. And the same condition may obtain to a degree in any community. To the extent, for instance, that the people of New York State and New York City surrender their liberties they are ruled, not by law, but by the will of Tammany Hall and whoever may happen to be boss of Tammany Hall at that particular time.

On the other hand it is equally true, perhaps more obviously true, that liberty can not exist without law. Whenever the law is abrogated at the behest of those who fancy that it interferes with their liberty, the result is license, anarchy, chaos, and confusion.

It is God's will that throughout the universe law and order should reign supreme. This is beautifully expressed in section 85 and paragraph 9 of the Book of Doctrine and Covenants:

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and certain conditions.

If it were possible for us to live long enough and travel fast enough to reach the dimmest star that may be discovered with the aid of the most powerful telescope we would find when we reached it that it is governed by certain fixed principles of law, to which in turn there are certain fixed metes and bounds. In fact, we do not need to go to these distant stars to discover this, because astronomers have learned that these stars are governed by such fixed, undeviating laws that it is possible for them to predict the exact relative position of the planets and stars one hundred years hence. This is true because natural laws are so perfect and unchanging from century to century. Natural laws are God's laws.

And so when we turn to that particular law applying to human souls, mentioned by James as the "law of liberty," we need not be surprised when we find him terming it the perfect law. The Psalmist had the same conception of this law when he said, "The law of the Lord is perfect, converting the soul."

Human laws are experimental and evolutionary. They are imperfect in conception, in interpretation, and in execution. This is true because human hearts and wills are imperfect; and imperfect men as legislators conceive the law, as judges and jurors interpret it, and as officials execute it.

Forty-four thousand new laws were passed by the various legislatures of the different States in the United States in the year 1910. Probably many of those laws are now inoperative and practically forgotten. In the meantime thousands of others have been placed upon the books. The statute books of the past are cumbered with imperfect and sometimes foolish, if not wicked laws that society has outgrown.

We are always changing, ever approaching, but never reaching perfection. But God, being both omniscient and omnipotent is capable of conceiving, interpreting, and executing a perfect law. And this law, we are told, is given that it might bring us liberty.

All men prize liberty. The brightest page in the history of any nation is that which records some victorious struggle for freedom. Patrick Henry said, "As for me, give me liberty or give me death." That expression may sound bombastic, but in fact

it is a cry springing from the very depths of human nature. Thousands of men and women have sacrificed their lives in a struggle to win freedom for themselves, or, more sublime sacrifice, to secure freedom for others.

Witness the long legal struggle of Harry K. Thaw to secure his liberty, since the day years ago when he so rashly placed himself in jeopardy of the law. Thousands and millions of dollars will be given for freedom.

It is said that a robbery was committed some years ago in one of our big eastern cities, and one peculiar feature of the affair was that several canary birds which were confined in a cage in the room were liberated. This puzzled the police until the robber was captured, when he confessed that he had just finished a term in Sing Sing, and he declared, "I could not bear to see any living creature behind bars."

Humanity chafes under bonds, rebels against imprisonment, and ever struggles to obtain freedom.

Humanity will never have fullness of joy until humanity is entirely free.

But we have previously stated in these editorial pages that it is possible for individuals to grasp the shadow and miss the substance of liberty. One may be living in free America or in orderly and liberty loving England, and yet not be free. Jesus brought this home to the Jews when he said, "Ye shall know the truth and the truth shall make you free."

They resented the implication that for them freedom was still in the future, and boasted that they were of Abraham's seed and were never in bondage to any man.

Jesus replied, "Whosoever committeth sin is the servant of sin."

They were not free in any sense. Politically they were under the yoke of Rome, religiously they were under the bondage of the rabbis, morally they were victims of vile thoughts and evil habits that held them in complete bondage. But Jesus made to them this sublime proposition: "Ye shall know the truth and the truth shall make you free." And added, "If the Son therefore shall make you free, ye shall be free indeed."

It is impossible to make men free until they have knowledge of truth, and only to the extent that they have obtained this knowledge can they ever be free. This is true of nations and communities and of individuals as well. We boast sometimes that Abraham Lincoln, at one stroke of the pen, freed the black man, but that boast is only partially true. In many instances the negro merely passed from one form of bondage into another. Thousands of negroes are not yet free. They never can be free until they know the truth and become capable of individual government.

Jesus wants men to be free in the mass and individually. And he comes to each man with a proposition of self-government. He invites the individual to a new stage of activity and freedom. He declares, "Ye must be born again." In the language of Paul he admonished them to put away the old man and his deeds and to put on the new man and enter into a new life.

Having in view the imperfections of human law, why not give a complete obedience to that perfect law which God has given to make men free? Yet, when we go to the world preaching that gospel, which includes repentance, baptism, the reception of the Holy Ghost, and those other divine principles which are intended to work out the redemption of man and the conversion of the soul, we find the people unwilling to accept and abide by these laws.

Nor are we as church members entirely free from this disposition. For instance, while worldly people maintain they can find a substitute for baptism, some of us flatter ourselves that we can find a substitute for tithing and consecration.

Foolish thought; that man can find something as good as a divinely appointed and perfect system.

We have given to us that law which is designed to bring about industrial freedom, and the redemption of Zion in a material sense. We have that law which is designed to bring about equality and which will relieve poverty and place the riches of the wealthy at the disposal of God in the redemption of man. Yet many of us are fearful and hesitate to put this law to the test. It is not yet fully borne in upon our consciousness that the law of God is perfect, converting the soul, and that he who looks into the perfect law of liberty and becomes a doer, not merely a hearer of these principles, shall be abundantly blessed in his deeds.

A perfect law demands a perfect obedience,—nothing less.

God wants us to be free. He does not give us these laws that they may be a burden upon us; but that they may deliver us from bondage and bring us into communion with him where we can be friends with Christ and cooperate with him in the great work of redemption.

Obedience to this law must be voluntary. That is why the redemption of man proceeds so very slowly. God might put men where they *could* not do wrong, but he wants to get them into that condition where they *will* not do wrong.

What a vast difference there is between a man who does right because he is afraid that he will be found out if he does wrong, and the individual who does right because it is right! Blessed is the man who does right because it is right, for God shall not hesitate to have dealing with him.

ELBERT A. SMITH.

### THE NORMAL DEPARTMENT AT GRACELAND COLLEGE.

Each year brings to our walls students from various States, who desire to prepare for teaching. Our personal experience in the teaching profession has been so gratifying that we gladly welcome young people who also feel to devote at least a few years of the best of their lives to the mission of the education of the young. And there are but few callings so richly endowed with opportunity for real service to humanity—a service which can be made to yield a satisfactory revenue in true happiness and in dollars and cents.

However, the purpose of this insertion is not, primarily, to induce students to enter the Normal Department at Graceland. We wish to suggest to the great number of our fellow teachers who read these pages one way in which they may each assist us in preparing these students for their work.

#### PUBLICATIONS WANTED.

Each year we carry a few subscriptions to educational magazines for the benefit of our students. But, of necessity, the number is limited; and the resources of our library in pedagogical literature are not all that we desire. We wish to ask teachers who are regular subscribers to educational magazines to let us know what they have, especially in volumes from 1905 to the present, that they would be willing to send to the college for our use. If we are not already supplied we will notify the donor to ship them, and upon their receipt will have them bound at our earliest convenience, and placed upon our reference shelves.

The standard educational magazines like *Education*, *Educational Review*, *School Review*, and the *Elementary School Teacher* are most valuable. However, state journals, and the special kindergarten, mathematical, scientific and other technical magazines have much in them that can be used as valuable additions to our library material. What we have said of educational magazines applies also to scientific, historical and literary magazines. Let us know what you have that you are willing to send us. But in all cases it will be best to write before shipping, as duplicate volumes are usually of no special value.

#### LATTER DAY SAINT TEACHERS.

We wish, also, to suggest to the Saints everywhere and especially to those who are interested in education, as officers in school districts or as patrons of the schools, that we annually prepare a score or more of young people to become really efficient teachers. Many of them desire to teach in Iowa, or Missouri, but there are always some from other States. These teachers would be glad to find schools in communities of Latter Day Saints, where they might have

the privileges of the church; and many would make valued workers in Sunday school and Religio.

It is a part of Graceland's mission to prepare the young people for efficient service, and we would gladly locate these teachers where they could be of service, educationally and in the gospel work. The ranks of the normal alumni are continually increasing. We have a list of some forty or fifty teachers who have received their training partly or wholly in Graceland. They now have added years of experience, and in some cases additional training at state institutions, and are already filling places of responsibility in the teaching profession. If we can assist in placing these teachers where both they and the community will be mutually benefited, our services will be gladly and gratuitously rendered.

We would be pleased to enter into communication at an early date with parties who desire to see a good live Latter Day Saint teacher come into their school for the ensuing term or year. In every case we will do our best to give satisfaction. Our recommendation of a teacher is based upon our personal knowledge of the individual, preparation and teaching ability.

This is another way in which we hope to cooperate with the general church membership to our mutual advantage. We trust that by united effort the scope of Graceland's usefulness may be increased, and that, more and more, Graceland may come to take the place she should occupy, and fulfill her mission among the Lord's people. Address all inquiries to

CHARLES B. WOODSTOCK,

*Instructor in Charge of Normal Department.*

#### NOTES AND COMMENTS.

VALUE OF RELIGIOUS IDEAL AND SPIRIT.—In a very interesting address delivered by Henry D. Estabrook, of New York, before the annual banquet of the Missouri Bar Association in Kansas City, September 26, Mr. Estabrook made the following statement:

All such on the one hand. On the other hand, I call your attention to the millions who sympathize with the poor and helpless in their struggles for the necessities and comforts of life, who realize that the good things of this earth are unequally and often inequitably distributed, who condone much of the crime and violence committed by poverty in its ignorance and desperation, and who would willingly risk much and sacrifice much to ameliorate the hard conditions of many of those who toil. This spirit of altruism, almost universal, is the most hopeful symptom of our bewildering epoch. I do not belittle it; for I know that I share it. But I also know that while legislation may do much to check and punish rapacity and protect the ignorant, only Christianity—not as a state religion or an abstract faith, but as a vital, dynamic principle of individual living, can cure the evils of mankind. There is infallible authority for that statement. Hate can not do it; sabotage can not do it; syndicalism can not do it; legislation can not do it; majorities can not do it.

**INTERESTING JOINT DISCUSSION ON SOCIALISM.**—A discussion of much more than usual interest begins in the October number of *Everybody's Magazine* on the subject, "Socialism, promise or menace." This debate occurs between Mr. Morris Hillquit on the one side and Reverend John Augustine Ryan, D. D., on the other. Mr. Hillquit is a well-known socialist writer, author of *History of Socialism in the United States*, and *Socialism in Theory and Practice*, and has been a delegate to the national conventions of the Socialist Party since 1899, and to the congresses and conventions at Amsterdam, Stuttgart, Copenhagen, and Brussels. Reverend Ryan is professor of moral theology and economics at Saint Paul's Seminary (Catholic), Saint Paul, Minnesota, and is author of *A Living Wage*. The subject discussed is International Socialism. Mr. Hillquit brands Christian Socialism, State Socialism, etc., as "bastard offshoots" from the main branch, the chief function of which is "to confuse the minds" of unwary critics. The opening numbers of this debate appearing in the October issue display a dignified, courteous, and fair spirit that is very commendable. It is a pity that discussions of religion can not always be conducted upon the same high plain of dispassionate logic. It remains, of course, to be seen whether or not this spirit will continue throughout the debate.

**INTERESTING STATISTICS.**—Statistics are often said to be dry and uninteresting. Occasionally, however, certain statistics may be brought together in a way not only to attract our attention, but also to suggest significant social, religious, and other conditions. Our Church Recorder, Brother C. I. Carpenter, furnishes us with statistics compiled from cards in his department and showing baptisms for the years 1911 and 1912 in various districts from Maine to California. One thousand cards were included in this collection and were taken at random. The statistics show that of these one thousand baptisms sixty-five per cent were performed by missionaries; thirty-six per cent of the candidates were males, and sixty-four per cent females; thirty-six per cent of all candidates were under the age of fifteen years. It is a well known fact that in the present day women show more activity in the various churches than do men. It is also claimed that the early adolescent period is the one in which individuals are more likely to show interest in matters religious; that is, they are more easily reached in this period. The statistics herein reported can with reasonable certainty be said to represent the condition in our ranks. It would seem, therefore, that the latter-day message finds about the same conditions with which to contend that confront various other propaganda.

**EN ROUTE.**—Elsewhere in this issue will be found a long letter from Brother G. T. Griffiths, descriptive of the journey of himself and Brother C. Edward Miller en route to Australia. They had reached the Hawaiian Islands. The letter tells of the warm reception given them there by the American missionaries and the native Saints.

**JERUSALEM REACHED.**—We are in receipt of letters from Brother U. W. Greene, stating that he and Brother and Sister Koehler reached Jerusalem, September 14. Brother Greene says they are comfortably situated, and that they went at once to work. The letters will appear in early issues of the *HERALD*, perhaps next week, and the week following.

**EPITOME PUBLISHED.**—Brethren A. T. Higdon and Roy Budd, conducting tent services at Metz, Missouri, were accorded the privilege of publishing in the *Metz Times* for October 3 a brief epitome of the faith, following a comprehensive announcement of the meetings and statement of their success. A cut of Elder Higdon accompanied the announcement and epitome.

**STRANGE BEDFELLOWS.**—The fight on the latter-day work makes strange bedfellows. The active representative of the National Anti-Mormon Missionary Association of the Churches of Christ, an issue of the Christian Church, progressive, has for a long time been occupying space in publications of the Church of Christ, Anti-Christian. These two institutions are bitterly opposed to each other on many points: The organ in divine worship, the Sunday school, missionary societies, etc. They conduct a continuous running war on each other. Their only point of agreement is in a fight on the truth. They unite in this one herculean effort because the latter-day message strikes at the very foundation of their superstructures. None know better than do these people the consequences of latter-day truth. As was expressed by one at Omaha, Nebraska, upon the occasion of the organization of the National Anti-Mormon Association, "They [Latter Day Saints] have taken more people from our church than all other religious people." When truth strikes error the reaction is general and combined regardless of the relation of factions to each other. In the divided brotherhood of Alexander Campbell we have no exception to the rule.

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Go, rose, since you must,  
 Flowerless and chill the winter draweth nigh;  
 Closed are the blithe and fragrant lips which made  
 All summer long perpetual melody.  
 Cheerless we take our way, but not afraid;  
 Will there not be more roses—by and by?  
 —Susan Coolidge.

## Original Articles

### SACRAMENT OF THE LORD'S SUPPER.

#### --PART 2.

BY FREDERICK M. SMITH.

#### INSUBSTANTIATION.

The foregoing will suffice for the historical development of the Eucharist in the Romish Church. Less rapid and definite was its development in the Greek Church. According to Harnack it was not until the time of Eusebius, whose death occurred in 340 A. D., that there appeared any idea in the Eastern Church that there is in the Lord's supper the oblation of the body of the Christ. The slowness of the "eastern fathers" "in fixing so concrete a theory of the eucharist as transubstantiation" Mr. Adamson thinks is due to the more mystical character of Greek theology. Clement of Alexandria, (150-220 A. D.) as a thinker under the influence of the philosophical thought of his time and land, was disposed to minimize the value of knowledge gathered from sensuous media, and "was ever ready to interpret the sensuous in terms of the allegorical and symbolical" (Adamson, *The Christian Doctrine of the Lord's Supper*, p. 45).

"The mystical symbol, then of the holy blood," says Clement, "the Scripture hath called wine. . . . He (Christ) *allegorically* speaks of the Word who was poured out for many for the forgiveness of sins, the holy Fount of Joy. But that what was blessed was wine he showed again, saying to the disciples, 'I will not drink of the fruit of the vine,' etc. But that what was drunk by the Lord was wine, he himself says of himself, upbraiding the Jews with boldness of heart."

Adamson, to show the "spiritualizing style of Clement," quotes the following:

Twofold is the blood of the Lord. The one is his natural blood, by which we have been redeemed from destruction; the other, spiritual, i. e., wherewith we are anointed. And this is to drink the blood of Jesus, to partake of the immortality of the Lord. But the virtue of the Word is the Spirit, as blood is of the flesh. Analogously, then, the wine is mingled with the water and the spirit with the man. The one, the mingled drink, feasteth unto faith; the other, the Spirit, leadeth to immortality. And the mingling of both again, of the draught and the Word, is called Eucharist.—*Ibid.*, p. 46.

Of Origen (185-254) Mr. Adamson says:

His life was one ceaseless effort after close fellowship with the unseen and the eternal. He strove rather to ascend into the suprasensuous than to bring the unseen down into the form of the sensuous. . . . What Origen characteristically accentuates is the Word, the Truth which alone lends meaning to the symbol. "It is not the substance of the bread, but the word spoken over it, which benefits."—*Ibid.*, p. 47.

The idea that the eucharist has sacrificial value does not appear in the development of the eucharist doctrine in the East until, as has been noted before, the time of Eusebius of Cæsarea (264-340 A. D.

bishop, 315 A. D.) Saint Gregory Naz (330-389 A. D.), a Greek churchman, in his desire to see in the Lord's supper a "continuation of the process of the Incarnation," (*Ibid.*, p. 49) developed his theory of transformation, closely allied to the transubstantiation theory. As the divine Logos residing in the body of Christ transformed it into the Divine, so through consecration the divine Presence brought into the bread transforms it into the Divine body, the form only and not the substance being changed in the elements. This theory is not transubstantiation as later developed; but Harnack credits this theory of Gregory with being responsible for all subsequent developments, "especially the liturgical, and for the nominally Christian heathenism" (*Ibid.*, p. 50). By the middle of the eighth century, John of Damascus (676-754 A. D.) had combined "the realism of Gregory and the ritualism of Dionysius" into the view of the eucharist ratified by the Greek Church at the second Nicene Council, 787 A. D., according to which the elements are by the Holy Spirit taken into the body of Christ. Commenting on the resemblance of this theory to the one held by the Romish Church, Adamson says:

In spite of its resemblance to the Romish doctrine, the distinction must be kept in mind. The Greek theory may be called that of insubstantiation as contrasted with transubstantiation. As the Roman view suggests the idea of Christ's body suddenly descending from heaven and taking the place of the elements, the Greek view represents the glorified Christ as assuming the transformed elements into himself. It is often asserted that the Greek Church holds the Roman doctrine, but his excellency Joannes Gennadios has recently quoted with approval the statement of the late Dean Stanley, that transubstantiation "if used at all (by the Greek Church) as a theological term, is merely one amongst many to express the reverential awe with which the eucharist is approached." The distinction, somewhat subtle, no doubt, may be expressed in the words of Dorner: "The Greek doctrine remains distinct from the Romish transubstantiation. The latter makes the elements to be annihilated as to substance, and merely the semblance—the species, figure, of the same—to be left. The Greeks endeavor so to interpret the miracle as to suppose the elements to continue, while holding a transference of them to the substance of the body and blood, whereby they become accidents of this other substance. The transformation is therefore to be regarded as an implanting in another substance. . . . The Greeks, however, notwithstanding the analogy of the incarnation suggested here, reject the hypostatic union of Christ with the elements. The obverse, then, of this implanting in Christ's body and blood is that Christ's body and blood sustain the elements and are present under their veil." The Greeks thus escape such an identification of the elements with Christ as would make the same happen to Christ's body and blood as happens to the elements, say, in the act of partaking. In one word, then, the Greek *Metousiosis* is not the Latin *transubstantio*.

Other points of difference between the Greek and Latin churches are the use in the former of leavened bread, communion in both kinds, and children's participation, confirmation following baptism. Both churches are at one in con-

sidering the eucharist to be a propitiatory sacrifice.—Ibid., pp. 51, 52.

#### LUTHER'S POSITION.

The reformers quickly turned their guns of criticism upon the Roman theory of transubstantiation, Luther making the first serious inroads upon it; though Wyclif, Huss, and others had directed their criticism upon it. "It was," says Adamson, "the doctrine of justification by faith, discovered and applied by Luther and others, that proved the irresistible solvent of the superstitious system connected with the mass" (Ibid., p. 56). As for his ideas of the bodily presence in the eucharist it must be admitted that Luther did not get far away from the doctrine of transubstantiation, his own theory of consubstantiation being closely allied to it. He taught that there was not an actual change in the elements, yet there was present with the natural bread and wine the body and blood of Jesus, "as fire is in red-hot iron, or a sword in a sheath," and that it was so truly present that it was "bitten by the teeth" of the communicant. (Life and Letters of Martin Luther, by Preserved Smith, p. 238.)

Adamson states:

The process by which Luther arrived at his position might be summarized thus: The objective view of the sacrament as a genuine means of saving benefit must be vindicated against the Quietists. The frankest method of vindication is to teach the bodily Presence. Now this Presence can be none other than that of the exalted Christ, whose glorified body must therefore be ubiquitous (Occam's Scholasticism). The eucharist then, is the parallel to the incarnation (*Paschasius Radbertus* again). As Godhead and humanity are blended in the incarnation so the whole Christ is united with the untransubstantiated yet consubstantiated elements (Nominalism invoked). Result: That in and with the bread the body of Christ is truly partaken of; that accordingly all that takes place actively and passively in the bread takes place actively and passively in the body of Christ; "that the latter is distributed, eaten, and masticated with the teeth." The Lutheran Church thus began to relapse into a "miserable doublette" of the Roman. In justice, however, to Luther himself, it should be said that in his own case this decadent view never detached him from the original evangelical truths which it is his glory to have rediscovered for the world.—Christian Doctrine of the Lord's Supper, p. 60.

From Luther's theory of consubstantiation it is evident his conservatism would not permit him to get farther away from his old religion than he was compelled to by adherence to the principles on which he based his reform. Speaking of Luther on this line Adamson says:

The Roman Catholic view of the Presence in the sacrament continued to be invested with a certain glamour in his eyes. "Good rough old Martin Luther" had, besides, a liking for the concrete; or, in other words, "he felt most deeply the importance of the objective means of grace." Intellectually, again Luther's strength did not lie in metaphysics. Philosophically, he remained to the end under the influence of the Schoolmen, whose subtle distinctions and intricate dialectic

he was not best fitted to employ, as unhappily he attempted to do in his eucharistical controversy with Zwingli. Had he in this province only preserved his earlier manner, had he made no *mauvais pas*, there would have been little to regret.—Ibid., p. 58.

Luther's attack on the Roman theory of the eucharist was wrapped up in his larger denunciation of the Catholic idea of the sacrament when he asserted (victoriously, according to Harnack) his three propositions:

(1) that the sacraments are of service for the forgiveness of sins and for nothing else, (2) that they do not "become efficacious in their being celebrated, but in their being believed in," . . . (3) that they are a peculiar form of the saving Word of God (of the self-realizing promise of God,) and therefore have their power from the historic Christ. In consequence of this view Luther reduced the sacraments to two (three)—nay, at bottom, to one only, namely, the Word of God.—History of Dogma, vol. 7, p. 216.

Luther's own words on this question are:

Giving the cup to the laity at communion is enjoined by the Bible and forbidden by the pope; wherefore I shall proceed to show that they are wicked who deny the sacrament in both kinds to laymen. In order to do this more conveniently, I shall sing a prelude on the captivity of the Roman Church.

In the first place I deny that the sacraments are seven in number, and assert that there are only three, baptism, penance, and the Lord's supper, and that all these three have been bound by the Roman Curia in a miserable captivity, and that the church has been deprived of all her freedom. Howbeit, should I wish to speak according to the usage of Scripture, I should say that there was only one sacrament and three sacramental signs.—Life and Letters of Martin Luther, by Preserved Smith, p. 89.

Commenting on the above, Mr. Smith says:

Before summarizing Luther's criticisms of the Roman sacramental system, it may conduce to clearness to give the briefest possible account of that system. *Sacramentum* in Latin means a sacred thing, and by the early fathers was applied to a number of holy objects, for example, the cross of Christ. It soon came to have the more special meaning that it now bears, that of a rite of the church to which a spiritual meaning is attached, the two distinguishing characteristics of a sacrament being an outward sign and a promise. Thus the rite of distributing the bread and wine, with the promise of forgiveness, constituted the eucharist, the immersion or sprinkling with water, with the promise of salvation (Mark 16: 16) is baptism. In like manner confession and forgiveness (James 5: 16) were made the sacrament of penance, and the anointing of the sick with oil for his recovery and forgiveness (James 5: 14 and 15) became the sacrament of supreme unction. Confirmation and orders had the same sign, the laying on of hands, but with a different purpose, the first to strengthen a layman in his faith, the other to impart the spiritual character to a priest (Acts 6: 6; 13: 3; 1 Timothy 4: 14; 2 Timothy 1: 6). Finally, marriage was made a sacrament for two peculiar reasons. Peter Lombard, who first formulated the doctrine (circa 1100), was like many ancient and medieval philosophers, much under the obsession of sacred numbers. Having as yet but six sacraments, he wished to complete the sacred seven by the addition of another, and hit upon matrimony, which is not a specially Christian institution at all, but one common to all mankind.—Ibid., pp. 89, 90.

## CALVIN'S IDEAS.

Calvin in his "Institutes" refutes the theories of transubstantiation and consubstantiation and presents his own theory in which he holds that there are in the Lord's supper two things, the bread and wine as perceived by the natural senses, and Christ "by whom our souls are inwardly fed, as with their own proper aliment." "A true communication of Jesus Christ is presented to us in the supper." "The internal substance of the sacrament is conjoined with the visible signs; and as the bread is distributed to us by the hand, so the body of Christ is communicated to us, in order that we may be made partakers of it." "The spiritual means whereby the bread and wine become to us the body and blood are faith on the part of the communicant; the Holy Spirit carrying us to heaven, that we may there behold Christ in the glory of his kingdom; and the energy of Christ, who can manifest his presence by the exercise of his power, wherever he pleases, in earth or heaven."

As an example of the positive force of Calvin's ideas, Adamson quotes the following passage from the "Institutes":

Christ is the only food of our soul, and therefore our heavenly Father invites us to him, that refreshed by communion with him, we may ever and anon gather new vigor until we reach the heavenly immortality. But as the mystery of the secret union of Christ with believers is incomprehensible by nature, he exhibits its figure and image in visible signs adapted to our capacity, nay, by giving, as it were, earnestness and badges, he makes it as certain to us as if it were seen by the eye; the familiarity of the symbol giving it access to minds however dull, and showing that our souls are fed by Christ just as the corporeal life is sustained by bread and wine. We now, therefore, understand the end which this mystical benediction has in view, namely, to assure us that the body of Christ was once sacrificed for us, so that we may now eat it, and, eating, feel within ourselves the efficacy of that one sacrifice,—that his blood was once shed for us so as to be our perpetual drink. This is the force of the promise which is added, "take, eat; this is my body which is broken for you." The body which was once offered for our salvation we are enjoined to take and eat; that while we see ourselves made partakers of it, we may safely conclude that the virtue of that death will be made efficacious in us. Hence he terms the cup the covenant in his blood. For in the covenant which he once sanctioned by his blood he in a manner renews, or rather continues, in so far as regards the confirmation of our faith, as often as he stretches forth his sacred blood as drink to us.—The Christian Doctrine of the Lord's Supper, p. 68.

## IN THE CHURCH OF ENGLAND.

The development of the eucharistic doctrine in England appears in the various editions of the Prayer Book. In 1549 an edition appeared called, "The Booke of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church; after the use of the Church of England." The "Supper of the Lord and the holy

communion commonly called the Mass," is treated of in one section, where the following language of the Epiklesis is found: "And with thy Holy Spirit and word vouchsafed to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ" (Ibid., p. 68). Wine and a "little pure and clean water" are to be mixed in the chalice, while the unleavened bread is to be received by the people "in their mouths" rather than their hands, to avoid the chance of the bread being secretly taken away and "abused to superstition and wickedness." It is further provided that there "shall always some communicate with the priest that ministereth" (Ibid., p. 68).

Later the English formula was slightly changed to read: "Grant that we, receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood." The necessity of a number being present with the priest during communion was made more emphatic, while to promote reverence and order it was enjoined upon the communicants to kneel during reception. Adoration of the elements was prohibited as this view of the Presence was set out: "As concerning the natural body and blood of our Savior Christ, they are in heaven and not here. For it is against the truth of Christ's true and natural body to be in more places than in one at one time." This Calvinistic view precludes any belief in the "real and essential presence" of Christ's flesh and blood.

King Edward's Prayer-Books, according to Adamson, "formed the basis of those of Queen Elizabeth," while the "present Thirty-nine Articles are based on the Forty-two Articles agreed upon in the Convocation and published by the King's Majesty" (Ibid., p. 71). From Edward VI Adamson quotes the thirty-ninth article, on the Lord's supper, as follows:

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death; insomuch that to such as worthily, rightly, and with faith, receive the same, the bread which we break is a communion of the body of Christ; likewise the cup of blessing is a communion of the blood of Christ. Transubstantiation, or the change of the substance of Christ's body and blood, can not be proven from Holy Writ; but it is repugnant to the plain words of scripture, and hath given occasion to many superstitions. Forasmuch as the truth of man's nature requireth that the body of one and the selfsame man can not be at one time in divers places, but must needs be in some one certain place; therefore the body of Christ can not be at one time in many and divers places. And because (as Holy Scripture doth teach) Christ was taken up into heaven, and shall there continue unto the end of the world; a faithful man ought not either to believe or openly confess the real and bodily presence (as they term it) of Christ's flesh and blood in the sacrament of the Lord's supper. The sacrament

of the Lord's supper was not commanded by Christ's ordinance to be kept, carried about, lifted up, nor worshiped.

This view of the eucharist brings from Adamson the following comment:

Had Edward's Prayer-Books and Articles remained unmodified by Elizabethan action, whatever might have been their divisive effect in the English Church at the time, much nineteenth century and current controversy arising from the designed ambiguity of the present formularies would clearly have been avoided.—Ibid., p. 72.

However, no vital changes were made in the sacrament. After covering minor alterations through which the ritual passed, Mr. Adamson concludes:

The variations through which the Prayer-Book has passed have not effaced its Calvinistic features. While the extreme ritualist of to-day may read into the communion service more than the Edwardians of the sixteenth century would have admitted, the holders of the Calvinistic view (and even of a lower view) may all unaffectedly rejoice in the beautiful Communion Office of the English Church.

#### THE CHURCH IN SCOTLAND.

As for the idea of the eucharist prevailing in the church in Scotland, it is substantially as set out in the Scots Confession and the First Booke of Discipline (1560) prepared by Knox and others:

And thus we utterly condemn the vanity of those who affirm the sacraments to be nothing else but naked and bare signs; no, we assuredly believe that by baptism we are engrafted in Christ Jesus to be made partakers of his justice, whereby our sins are covered and remitted: and also that in the supper rightly used Christ Jesus is so joined with us that he becomes very nourishment and food to our souls; not that we imagine any transubstantiation of bread into Christ's natural body, and of wine into his natural blood, as the Papists have perniciously taught and damnably believe; but this union and conjunction which we have with the body and blood of Christ Jesus, in the right use of the sacraments, is wrought by operation of the Holy Ghost, who by true faith carrieth us above all things that are visible, carnal, and earthly, and maketh us to feed upon the body and blood of Christ Jesus, which was once broken and shed for us, which is now in heaven, and appeareth in the presence of his Father for us: and yet notwithstanding the far distance of place which is between his body now glorified in heaven, and us now mortal on this earth; yet we most assuredly believe that the bread which we break is the communion of his body, and the cup which we bless is the communion of his blood. So that we confess and undoubtedly believe that the faithful in the right use of the Lord's table, do so eat the body and drink the blood of the Lord Jesus, that he remaineth in them and they in him; yea, they are so made flesh of his flesh and bone of his bones, that as the eternal Godhead hath given to the flesh of Christ Jesus (which of its own nature was mortal and corruptible) life and immortality; so doth Christ Jesus his flesh and blood, eaten and drunken by us, give unto us the same prerogatives. Which, albeit we confess are neither given unto us at this time only, neither by the proper virtue and power of the sacrament only; yet we affirm that the faithful in the right use of the Lord's table, have such conjunction with Christ Jesus, as the natural man can not apprehend; yea, and further, we affirm that albeit the faithful, oppressed by negligence and manly infirmity, do not profit so much as they would, in the very instant action of the supper, yet

shall it after bring fruit forth, as lively seed sown in good ground; for the Holy Spirit which can never be divided from the right institution of the Lord Jesus, will not frustrate the faithful of the fruit of that mythical action; but all these we say come of true faith which apprehendeth Christ Jesus, who only maketh his sacraments effectual unto us. . . .

Then to the end that we may be worthy partakers of his merits and most comfortable benefits, which is the true eating of his flesh and drinking of his blood, let us not suffer our minds to wander about the consideration of these earthly and corruptible things (which we see present with our eyes and feel with our hands) to seek Christ's bodily presence in them, as if he were enclosed in the bread and wine, or as if the elements were turned and changed into the substance of his flesh and blood; for the only way to dispose our souls to receive nourishment, relief, and quickening of his substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven, that we may find and receive Christ, where he dwelleth undoubtedly very God and very Man, in the incomprehensible glory of his Father. . . .

We utterly renounce the error of the Papists; secondly, we restore unto the sacrament his own substance and to Christ his proper place. As for the words of the Lord's supper, we rehearse them, not because they should change the substance of the bread or wine, or that the repetition thereof, with the intent of the sacrificer, should make the sacrament, as the Papists falsely believe, but they are read and pronounced to teach us how to behave ourselves in that action, and that Christ might witness unto our faith, as it were with his own mouth, that he hath ordained these signs to our spiritual use and comfort; we do first therefore, examine ourselves, according to Saint Paul's rule, and prepare our minds, that we may be worthy partakers of so high mysteries; then taking bread, we give thanks, break and distribute it as Christ our Savior hath taught us; finally, the administration ended, we give thanks again according to his example, so that without his word and warrant there is nothing in this holy action attempted.

Later a Confession of Faith was adopted as "agreed upon by the Assembly of Divines at Westminster with the assistance of Commissioners from the Church of Scotland (1642-1643), approved by the Scottish General Assembly in 1647, and ratified by the Scottish Parliament in 1649." "These Presbyterian standards," says Adamson (Ibid., p. 88), "are frankly Calvinistic, though by no means hyper-Calvinistic."

The Larger Catechism declares the sacraments to be effectual means of salvation, not by any power in themselves or in the administrator, but by the working of the Holy Ghost and the blessing of Christ. . . . In the sacrament no real sacrifice is made at all for the remission of sins of the quick or dead, but only a commemoration of the sacrifice of the cross. Therefore the popish sacrifice of the Mass is "most abominably injurious to Christ's one and only sacrifice." Transubstantiation is repugnant not to Scripture alone, but even to common sense and reason, and overthrows the nature of a sacrament. Consubstantiation is excluded; for the body and blood are not corporeally in, with, or under the bread and wine.

Yet the outward Elements are not devoid of a relation to Christ. There is such a relation between them and him "as that truly yet sacramentally only, they are sometimes called by the name of the things they represent, to-wit, the body and blood of Christ." In substance and nature, however,

they still remain truly and only bread and wine as they were before. Ministers are to declare Christ's Word of Institution to the people, to pray and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use.—Ibid., pp. 90, 91.

The latter half of the seventeenth century was marked by some skeptical controversies on the sacrament, while the eighteenth century, not marked by a warm religious sentiment, shows somewhat of a dearth in eucharistical development. Butler, Paley, and others of the church, theologians were kept busy offsetting by apologetic arguments the effects of the skepticism of Voltaire, Hume, and Rousseau.

#### IN THE NINETEENTH CENTURY.

The reaction of the nineteenth century in philosophy, literature, and religious thought from the prevailing spirit of the eighteenth brought a revival of the religious controversies and contributions to the literature of religion; but the general attitude toward the eucharist changed but little. Adamson, in commenting on the literature of this period, pays particular attention to a work by Charles Gore on *The Body of Christ*, of which he makes a brief review. From this review we quote some paragraphs as being of interest to one following the historical development of the eucharistic idea:

In his valuable work, *The Body of Christ*, we have a most candid and thoughtful inquiry into our subject. Starting with Goethe's idea of a sacrament as a "partaking of heavenly under the form of earthly nourishment," Gore premises that we can not be satisfied with any theory which makes the eucharist a mere metaphor for believing in Christ or receiving his words. The flesh and blood of Christ mean a gift which faith receives but does not create. It is a point of agreement amongst the reformers that there is in the sacrament an actual and substantial communication to us of Christ's body and blood, his life and self, to be our spiritual food. The sacramental principle, that a spiritual gift should be communicated by God to man through the medium of a material ceremony, is in accordance with a true philosophy of the relations possible between spirit and matter. The main questions, then, to be answered are these: What is meant by the body and blood of Christ in connection with the sacrament? How is Christ spiritually present? What is done in the eating and drinking? What is necessary on the part of the communicant? In what sense is the eucharist a sacrifice?

The sacramental body of Christ is his glorified body only not now in its material particles, but in its spiritual power and virtue. The flesh of Christ is not a flesh of material constituents, but the spiritual principle of his glorified manhood. The blood of Christ is equivalent to the human life of Jesus in his glory. The union of the supernatural life of Christ with the natural elements is not hypostatical. Transubstantiation is both unscriptural and unpatristic. The presence of Christ in the sacrament is spiritual; and a spiritual presence is one in which the Holy Spirit, or generally spiritual purposes, effectively manifests itself, and which it effectively controls. In the eating and drinking, therefore, that which the communicant partakes of is the spiritual energy of the glorified Lord. It requires faith not only to

appreciate, but to entertain and receive it. As to the sacrificial character of the rite, the church "can but make the appointed remembrance of Christ's passion and death and resurrection, and of his second coming which she awaits, and offer to the Father the appointed symbols, praying him by the consecrating power of the Holy Ghost to fill the sacrifice with a divine power by accepting the earthly elements at the heavenly altar." There is no repetition of the sacrifice upon the cross. The sacrificial offerings of worship, of gifts, of self, lend to the communion a sacrificial value of their own. . . .

Our historical sketch may be brought to a close with a word upon the attitude of Roman Catholic thought at the present time. Modern philosophies of the relations between matter and spirit have not failed to exercise some influence upon Roman opinion. Attempts have been made to improve upon the earlier grossness attaching to a materialistic view of transubstantiation. Whereas formerly the substances of the bread and wine were said to be changed into the substances of the body and blood of Christ, the accidents remaining; a more substantial character is now attributed to the accidents. This amounts to a virtual abandonment of the old attempt to distinguish between substance and accident. The accidents being formerly considered to be unsubstantial veils, the mind had no interest in asking what became of them in the process of digestion and corruption. Such a question, however, inevitably suggests itself to the more scientific mind of to-day. This difficulty is now met by the explanation that at a certain stage after the reception of the elements, "the supernatural substances are withdrawn and the natural substances (of bread and wine in the process of digestion or corruption) are restored, and the accidents have again "a subject to inhere in." Doctor Gore is surely right in condemning this expedient as failing to obviate materialistic and unspiritualising results. For, of course, the further query arises, at what stage after reception does Christ withdraw himself from the elements? After a quarter of an hour, it is suggested. But this comes perilously near to a *reductio ad absurdum*.

Again, there is an important particular in which later Roman theology derogates from the sacrifice of Calvary even more than medieval opinion. Each Mass, it is now held, involves an actual resacrificing of the victim. The syllogism would run thus: The Mass is a sacrifice; a proper sacrifice requires the destruction of the object sacrificed: therefore in the Mass Christ is sacrificed. In submitting himself to be broken and bled in each Mass, he submits himself to be repeatedly crucified. To this we might reply first, that there is here some reasoning in a circle; and, secondly, that such a view connects the rite too exclusively with Calvary as compared with Christ's presence in heaven for us. Christ having died, dieth no more, but now ever liveth to make intercession for us.—Ibid., pp. 122, *et sequentes*.

(To be concluded.)

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#### STEWARDSHIP.

I have appointed unto you to be stewards over mine house, even stewards indeed.—Doctrine and Covenants 101:10.

We are stewards indeed, most assuredly. I have often thought that we forget that we *are* stewards and that we *shall* answer to God for our faithfulness or unfaithfulness. It is just as important to *continue* right as to *begin* right. You do not require

to be told, "Ye must be born again." Well, it is a fact you have been appointed a "steward over earthly blessings." What are you going to do about it? Are you going to ignore it?

"It is wisdom in me . . . that I, the Lord, should make every man accountable, as stewards over earthly blessing, which I have made and prepared for my creatures" (Doctrine and Covenants 101:2).

This principle is just as important, just as true, just as much in force now as the *one* you yielded to, to come into the church. "Ye must be born again." Would you be in the church if you had not obeyed? Surely not. Can you "abide in" if you fail to act wisely as a steward? God "will render to every man according to his deeds." (Romans 2:6.) And again: "So then everyone of us shall give an account of himself to God." (Romans 14:12.) "Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock." (Matthew 7:24.)

In our spiritual, as well as our material life, we want to build securely, safely. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11.) "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:12.)

Now listen to what the Lord says: "And again, a commandment I give unto you concerning your *stewardship* which I have appointed unto you; (now note this) behold, all these properties are *mine*." (Doctrine and Covenants 101:10.) Therefore, we are stewards in charge of these "earthly blessings." We are to so use them that God can approve of our actions as in harmony with his will.

We are to be so consecrated to his cause that we will love our neighbor as ourselves, lose our selfishness, live to bless others. "The Lord requireth the heart and a willing mind." Certainly he is not going to compel you in the performance of your duties as steward any more than he did to be born into the kingdom. And the willing and obedient shall eat of the good of the land of Zion in these last days: and the rebellious shall be cut off out of the land of Zion and shall be sent away, and shall not inherit the land. Why not? Because they were unfaithful stewards and did not impart of their substance as becometh Saints (faithful stewards) over the manifold blessings of God.

Were it not for the transgressions of my people, . . . they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, (as stewards) as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, other-

wise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102:2.

This was the mind of God in 1834, and as we are positively assured he does not change, that is his mind now. When I was a boy at school I was told: Whatever you do, do with your might, for things done by halves are never done right. That is a good rule in our stewardship. If we do not do it right God will not accept of our services and we will be like the unjust steward in Luke 16; we will be deposed from our stewardship. Do you want that?

"Let everyone be persuaded in his own mind."

CHARLES A. PARKIN.

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## A SYMPOSIUM ON THE DUTIES OF A PASTOR.

### "DUTIES OF OFFICERS" SERIES.

[EDITOR'S NOTE.—The following questions have been submitted to some of the brethren of the ministry, mostly men experienced in pastoral work. The answers given may be profitable and interesting to the Saints generally, and particularly to presidents of branches. Those answering in this number are: Elder M. H. Bond, of the Independence Stake, Elder Russell Archibald, of Saint Louis, Missouri, and Elder J. M. Terry, of Oakland, California. Another installment on this same subject will follow at a later date.]

1. What is your conception of the work of a pastor, his relationship to the people under his charge, and his methods of administering to their needs?
2. What is the relationship of the branch president to the other branch officers? Should he allow each officer to run his own department quite independently? Or should he assign them their work and keep the reins rather closely in his own hands?
3. How can the branch president keep the officers under him in touch with each other and with himself so as to secure thorough cooperation?
4. Should he permit the various officers of the branch to settle such matters as appointing speakers, etc., by vote in the priesthood meeting? Or should he conduct these matters as he is led by the Holy Spirit in his ministry?
5. How should the work of the teacher be arranged? Should he visit freely among the members as he may feel disposed? Or should the president give him a list of names that need labor, and assign such cases to him in that way?
6. When one of the lesser officers has a measure or policy that he feels should be carried out, should he submit it to the branch president or to the priesthood meeting, or should he go ahead on his own initiative?
7. On what matters should the officers confer in the priesthood meetings?

AS SEEN BY ELDER M. H. BOND.

1. In answer to your first inquiry, Saint Paul has told us, (Ephesians 4:11) that God set, among other officers in the church, pastors, and for purposes stated, namely, "the work of the ministry" and the edification "of the body of Christ."

The work of the pastor and the relations sustained under proper rule and procedure to the body over

which he is called to preside, though differing from other church officers in specific ways, and as outlined in the more complete instruction given in our day, as in Doctrine and Covenants 17, is of no less importance—in fact, proper and efficient pastoral work may be signified in its importance from the fact that it is regarded as among the things that lie at the foundation of permanent church building.

To "preach the word," to baptize and lay hands on an individual, is to have gone but a little way in the "perfection" of a Saint. The successful pastor must be equipped with a knowledge of duties of officers beneath and above him in official rank, that he may know his place and act within the limits of duty, and with courage and wisdom act in *his* calling, and not in that of others.

(a) A pastor is, or should be, a preacher of "the word," especially that part which relates to orderly or disorderly, or careless deportment in regard to the law, which the member is supposed to be willing to be governed by; and to relegate this part of his duties to the visiting or casual minister, or even to those missionaries whose abilities to "entertain" the people are thought to be of a superior character; or, through a misplaced sense of "courtesy," or "modesty," upon his part, to neglect the law and the spiritual instruction to him in this regard is a mistake. This, however, may apply more particularly to large branches that include elders, local or traveling, in their midst.

(b) Pastoral visits should, when practicable, be had among the members, showing interest in all that pertains to their welfare, expressed by a loving and tender spirit and proper deportment, as relates to the sexes. In this kind of work the membership are won to him and will heed his advice or preaching in the pulpit. These visits are in no case to be a substitute for the work of the lesser officers, or an interference with their legitimate business.

2. The relation of all branch officers to each other is entirely interdependent, if the best success is aimed at; but the pastor or president, if understanding his duties, and willing and courageous and wise enough to act in his calling, is to stand as the advisory head of all departments of branch services, taking note of disposition to act independently or unwisely on the part of other branch officials.

3. One of the best or most effective means of successful cooperation between pastor and branch officers are frequent meetings for questions, instructions, etc.

4. My answer is no! This is not a matter in reference to or included in the law of "common consent." That idea is settled in the choice of himself as pastor, and as provided for in the law. In this, as in other matters, an arbitrary or assumptive, or contentious spirit is to be avoided, as much as is

practical and consistent with a performance of duty.

5. In large branches it may be practical for the president to furnish to the teacher for visiting, a list of names, for instance, of members known to be careless and neglectful of duty; but I would not hold that the teacher should be barred from acting upon his own initiative, in many, if not a majority of cases.

6. I believe that a lesser officer with an idea or proposition for the introduction of any new measure or change regarding branch affairs should first submit his thought or plan to the presidency or the pastor, especially in large branches. It would not be wise to spring his propositions upon a priesthood meeting, in my opinion, without consultation with those who have by law been made the chief spiritual advisors in all matters of importance. (See answer to second inquiry).

7. Matters of local interest, such as relate to spiritual or even financial affairs connected with the branch, may be discussed; the discussion or interpretation of law, measures, policies, or precedent, relating to general church government, and relationship to the auxiliary societies of the church, etc., may follow in their order. Programs of topics for discussion furnished by the Independence Branch presidency have, I believe, proved profitable and satisfactory.

FROM ELDER RUSSELL ARCHIBALD.

1. The work of a pastor comprehends that with a general understanding of the entire work under his supervision he shall keep all departments working harmoniously and to the best possible advantage. This can best be accomplished through personal contact and acquaintance with every member of the congregation, knowing their strength as well as their weaknesses. The attitude of the pastor should be that of a father, which awakens a deep interest in the welfare of each member, and causes him to treat with the greatest consideration the particular weaknesses in individual character which he seeks to remove. Wisdom will soon demonstrate he is not dealing with persons, but dispositions and characters; and meeting the situation upon this plane the "personal" features which sometimes become embarrassing should, to him, be submerged and engrossed in the finished product which he is laboring to produce. The needs of individuals are varying, but there is a common ground of spiritual need from which all work of embellishment must proceed. The pastor is working upon material to produce a desired result, and the success of his undertaking depends upon his sensing the spiritual needs and administering to them in kindness, until he sees growing around him, in various stages of development, the Christian character. He must not only preach and practice the

principles of the gospel. He should be acquainted with the home and social life of his flock. He must know the trend of the lives which he is seeking to develop; must know the other influences which are at work upon them and always keep the spiritual sentiments of the individual in the ascendancy. His course should be such that he would not need to seek out the ailing ones, but that they would turn to him for succor, knowing he was at all times in sympathy with their needs. The best recommendation which the true pastor can have from his flock is to have the weak ones coming to him with the greatest of confidence, seeking for help.

2. The branch being a complete organization in itself, it is quite necessary that each presiding officer should sense the work to be done in his department and see that it is accomplished. If this is done the branch president need not specially concern himself about their work. However, as the head, it is important that the president see to it that all the other officers are discharging their duty, and, in case they are not, take such steps as will result in their doing so. It should not be necessary that he assign to the priest, teacher, or deacon their particular work, so far as such work is outlined in the law; but where special cases are brought to his notice, demanding attention, he should make inquiry of the proper officer and assure himself that suitable action is being taken. In some grievous cases where the teacher is dealing with iniquity, he should keep a close watch of the proceedings, and the teacher should consult with him freely, that a complete understanding may obtain in all that is done,—this not with a view of being arbitrary, or causing the teacher to feel that he mistrusts him, but to insure the teacher of his support in all that is done and to establish greater confidence between them.

3. Where it can be done there is nothing better than for the branch officers to have regular meetings, where they may discuss the needs of the work, and exchange views. In all such meetings the lower officers should report fully to the president the conditions in their particular field, and ask for advice where they may feel it is needed. Such meetings bring before them all the work in its component parts in their relation to each other, and can not help but produce mutual sympathy and confidence among the officers.

4. In the matter of appointing speakers, etc., the branch president should take control, seeing that each meeting is properly provided for and that the very best work is secured in each case. In a sense he is thus conducting the meetings as he is led by the Spirit, leaving the more detailed direction to those immediately in charge. In all these matters he should have constantly before him the two-fold object of rendering at all times, through his ap-

pointees, the best service possible in the interests of the church and the people, at the same time affording opportunity for the development of the inexperienced and new members of the priesthood. One person handling a work of this kind can do so to better advantage than where there are several, and this responsibility primarily rests with the president of the branch.

5. In the absence of any specific instructions from the president of the branch, calling attention to cases which need immediate attention, the teacher should keep his work well in hand, visiting freely among the members in the discharge of his duty as outlined in the law. However, where the president finds it necessary to give him specific instructions, this work should be attended to in preference to other matters, and whatever may be his views in the case he should give due deference to the instructions of his superior officer. Where the president knows of cases requiring the work of the teacher in a special way, he should so inform the teacher, giving him at the time whatever instructions he may deem necessary.

6. The lesser officers should be encouraged to meditate upon the needs of the work in their particular fields, and should not fail to offer freely to the president, or in the branch priesthood meeting, any ideas which they consider will benefit the work. In quite a number of cases, where none but their immediate work would be affected, they would be justified in going ahead on their own initiative; but where the general interests of the work are involved, they should present the matter where all others interested can give it proper consideration.

7. The officers should confer freely on all matters which affect the interests of the branch. If there are any matters retarding the work they should be given consideration, and concerted action should be taken with a view to removing them. Special attention should always be given to that which it is deemed will advance the work, such as special services, the work of the auxiliaries, financial needs, etc. Where brethren are called to the ministry through the presiding officer he should submit said calls to the other branch officers before bringing them before the branch. These and any other matters which might arise affecting the interests of the church should properly be considered by the branch officers as occasion demands.

FROM THE VETERAN PASTOR, ELDER J. M. TERRY.

1. I base my answer on the supposition that by "pastor" is meant one called to preside, especially over the branch. With this understanding I would say his work is to freely yet prudently mingle with his flock, visiting at their homes—making his visits short and spicy; for visits, like sermons, are usually

better enjoyed when short. In entering a home, notice only the pleasant features, and accommodate yourself to the surroundings. Listen patiently to the complaints, or whatever may be presented, always studying and praying for that spirit that will make of you a "peacemaker." Always have a cheerful spirit and have some good thing to say as you depart, leaving a pleasant farewell, and something good for them to think about. Sympathize with the troubled, and aid them to bear their burdens; do not seem indifferent to their woes. Mingling the disposition of father and mother to children, you get the disposition necessary for a good pastor,—the sternness of the father, and the pathetic, tender feeling of the mother.

2. The relationship of branch president to the other officers is, first, he is the alpha and omega—that is, the first and the last. First in the sense of having the responsibility of the whole work, and last in that he should be willing to be and really is servant of all. He should permit each officer to manage his own department, keeping in close touch with him, yet permitting him to bear his own responsibility—thus giving diversity and freedom instead of "one man" idea and servitude. However, he should hold the reins wisely, and in love and leniency direct.

3. There should be a very close relationship between the officers of a branch, and to this end frequent council meetings should be held, so that matters of importance may be discussed.

4. In such matters as appointing speakers, etc., the branch president should bear the burden principally alone, as he may be directed by the spirit of wisdom and revelation. It is and has been our custom to counsel with the priest in this regard, especially when we expect to be absent from the branch; but when present, we manage it alone. Our aim is to appoint such as will do the most good for the cause by presenting the work in the best way possible.

5. The teacher should visit mainly those who need visiting—the indifferent, the absentees, those in transgression, etc. The elder should assist him in this duty in every way possible.

6. All measures or policies conceived by any of the lesser officers that may be out of the ordinary line should by all means be submitted to the branch president if they pertain to or affect branch affairs—but if on general principles, it would be well to submit to a priesthood meeting.

7. Only matters pertaining to the general work should be submitted to priesthood meetings, not personal matters that belong to the branch officers *alone*, such as individual cases of transgression, or matters of a personal or private nature. I am very averse to giving unnecessary publicity to the unpleasant affairs which arise.

## Of General Interest

### A COOPERATIVE RURAL LAUNDRY.

For the man on the farm a great deal has already been done by the banishment of back-breaking labor, such as flail-threshing, scythe-mowing, and so forth. And many time and labor-saving household devices have also been invented. But one of the most promising helps towards the emancipation of the farmer's wife from household drudgery thus far evolved is the cooperative laundry, such as has been established in the little town of Chatfield, Minnesota. An account of this is given by Miss Mary A. Whedon, in the *Farmer's Wife*. If this experiment points the way to the solution of a big problem—namely, the abolition of the "blue Mondays and backache Tuesdays," it will go far toward making the life of the woman on the farm brighter and happier.

Conditions in Chatfield were, no doubt, the same as in practically any other rural community—for the problem of the week's wash is very much the same all over the country.

Chatfield had a successful creamery, for which success Mr. Chapman was largely responsible, and the fact whetted his appetite for further responsible success. Evidently tired of the lack of "step" between the work of men and women he divined the idea of utilizing the creamery power, taking an old churn run by a belt from the shaft which ran the creamery machinery, for his washing. There was always an abundance of hot water and steam to sterilize the clothes, and the more progressive men of the creamery company at once got the idea that it would be practical to use this surplus power and steam in doing the family washing of the creamery patrons.

Out of that spontaneous thought-germ has grown the first rural cooperative laundry of which America can boast.

The laundry has now been in operation about six months; its popularity is steadily increasing, and many enthusiastic testimonials from its patrons bear witness to its benefits. "All I have to do is to gather up the clothes Monday morning and see that the basket is set in the creamery wagon, and the clothes come back ready for wear. All this is done for five cents a pound," writes one woman. Especially laudatory of the laundry as a blessing are the mothers of large families of eight and ten, who, with hired labor scarce, have literally been submerged by the pile of soiled wash staring them in the face with persistent regularity each week.

But now the overworked farm wife of Chatfield and vicinity has more leisure and energy for other things.

There will be increased time and strength for the mother to interest herself in her children, their associates, their entertainments and their education. There will be more time and strength for the mothers in any one locality to come together and bring their common interest and their combined strength to the bettering of all their common conditions. There will be more time for the study of preparing balanced rations for

the family diet. There will be more time to study sanitation, purify water supplies and to carry out the plans which will help to improve the grounds round about farm homes.

Considered solely from the financial side, the cooperative laundry is an economical institution, for with the amount of time spent at the wash-tub and at the ironing-board, the mending was often neglected, so that clothes had to be replaced more frequently. In addition, there were also the doctors' bills resulting from overworked bodies, overstrained nerves, pneumonia, and colds from exposure. Now there is a considerable saving in all these items.

This rural laundry has not only won the commendation of the patrons of the creamery, but the people of the village and the surrounding country gladly make use of it, carrying their washbaskets to platforms from which they are collected and taken to the laundry. Even the people of the surrounding towns send their baskets of soiled clothes to the laundry by train. Being a cooperative institution, the laundry is run not as a money-making proposition chiefly, but for its benefit to the community, and just pride is taken in the quality of the work turned out.

We are not surprised to be told by the writer that many inquiries regarding this enterprise have already come to the promoters of the Chatfield laundry from various parts of the country, which may result in the establishment of similar rural laundries elsewhere. It is certainly to be hoped that Miss Whedon is correct in her stated opinion that "the day is bound to come when it (the cooperative laundry) will be as common a thing as creameries and cheese factories." For this much desired relief from the unwarranted physical wear and tear of family washing processes, there would undoubtedly arise from farmers' wives all over the country a pæan of heartfelt thanksgiving. —*American Review of Reviews* for August.

♦ ♦ ♦ ♦

#### EACH FOR ALL.

The principle of cooperation for the correction of the industrial inequalities of the modern commercial world is being argued in many tongues and applied in many lands. The following sentiment, expressed recently in Glasgow, Scotland, as reported in the *Kansas City Times* for August 26, is interesting as representative of English thought on this live theme:

Cooperation as the basis of the ideal state of the future was the keynote of the address of Earl Grey, former governor general of Canada, at the opening of the congress of the International Cooperative Alliance here to-day. Cooperation would put a barrier against the tyranny of the trusts, he said, and would reconcile the warring forces of labor and capital.

Six hundred delegates were present, representing twenty million members of cooperative societies in America and England.

Earl Grey's views, enunciated with much fervor, were warmly applauded. He declared the application of the co-

operative principle to the industrial life of Great Britain, the United States, France, Germany, Denmark and Ireland was proved by the substitution of organized distribution for unorganized distribution, cooperative buying for individual buying, cooperative transportation and marketing for individual selling, and the cooperative use of power for the individual use of machinery. The wants of both producer and consumer could thereby be met more effectively at a smaller cost, he held, thus assuring to the consumer a reduction in the cost of living and a greater command, not only of the necessities, but the comforts and conveniences of life, and to the producer a substantial increase in the amount of net profits available for distribution, which meant an increase fund from which alone could be drawn the high wages all desired for underpaid workers.

Although the delegates, Earl Grey continued, might be separated by differences of race, language and religion, they had met as one people under the flag of cooperative fraternity, carrying in their hearts the same motto, "Each for all and all for each."

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Woman's Auxiliary.

(Home and Child Welfare Department.)

### November Reading.—Maria Montessori.

WHO IS SHE?

She is a woman of Rome, a physician, a scientist, and a pioneer in education, whose extraordinarily successful methods, first with deficient, then with normal children, is attracting world-wide attention.

A little less than six years ago, there was opened in Rome a school for young children of working mothers in one of the poor quarters of the city. The Italian name of this school was the Casa dei Bambini, and its meaning is "The House of the Children." This school was under the direction of Doctor Maria Montessori, and it is the methods employed by her in this first school and in others that soon followed that are bringing to her doors inquirers from far-away Australia, from Norway and Mexico, from British Columbia and Buenos Ayres, and, most of all, from the United States.

"Children's houses" multiplied in the poor districts and soon extended to the middle class in Rome, and the method is now being put to test in the United States.

## AN EXTRAORDINARY WOMAN.

Maria Montessori was an only child of devoted parents, of middle class Italians. She developed into a singularly beautiful and gifted young woman, who, notwithstanding the social prejudices of her time, which would have debarred one of her sex from that broad course of study which she followed, fitted herself to be a physician, and, after graduation, received appointment as assistant doctor to the Psychiatric Clinic at Rome.

At that institution idiots and feeble-minded children were treated in connection with the really insane, and in her visits to the insane asylums, the attention of the young doctor was attracted to the deficient children lodged under the same roof. She found herself absorbed in a study of them.

Observing their unregulated movements, she traced the cause to the brain centers which so fitfully ruled the activities of these children. The question before her was one of getting at brain centers. This process is education.

"The doctor at work on these problems was all the time in active practice as a physician, an influence in her life which is not to be forgotten in summing up the elements which have formed her character. She was performing operations in the hospitals, taking charge of grave diseases in her private practice, exposing herself to infection of all sorts in the infectious wards of the hospitals, liable to be called up at any hour of the night to attend a case anywhere in the purlieus of Rome. It was a soldier, tried and tested in actual warfare in another part of the battle for the betterment of humanity, who finally took up the question of the training of the young."

## WORK WITH DEFICIENT CHILDREN.

In order to concentrate her attention upon the problem of the development of deficient children, Doctor Montessori gave up her active practice as a physician and accepted the post of Director of the State Orthophrenic School, an institute for the feeble-minded.

"Throwing herself into the work, heart and soul, with all the ardor of her race and her own temperament, she utilized her finely-tempered brain and indomitable will, in the hand to hand struggle for the actual amelioration of existing conditions. For years she taught the children in the asylum under her care, devoting herself to them throughout every one of their waking hours, pouring into the poor cracked vases of their minds the full, rich blood of her own powerful intellect. All day she worked with her children, loved to idolatry by them, exhausting herself over their problems like the simplest, most unthinking, most unworldly and devout sister of charity; but at night she was the scientist again, arranging, classifying, clarifying the results of the day's observation, examining with minute attention the work of all those who had studied her problems before her, applying and elaborating every hint of theirs, every clew discovered in her own experiments. . . . Then, one day, as such things come, after long, uncertain efforts, a miracle happened. A supposedly deficient child, trained by her methods, passed the examinations of a public school with more ease, with higher marks than normal children prepared in the old way. The miracle happened again and again and then so often that it was no longer a miracle, but a fact to be foretold and counted on with certainty.

"Then the woman with the eager heart and trained mind drew a long breath, and, determining to make this first success only the cornerstone of a new temple, turned to a larger field of action, the field to which her every unconscious step had been leading her, the education, no longer only of the deficient, but of the normal young of the human race."

## CONSCIOUS PREPARATION FOR HER TASK.

In 1900 Doctor Montessori resigned from the Institute for the Feeble-minded and began to prepare consciously and definitely for the task before her. She registered as a student of philosophy in the University of Rome, and there followed seven years of self-imposed study, meditation, observation, and intense thought, together with thorough examination of the existing and recognized authorities in her new field. She gave special attention to child psychology. She began to visit primary schools, at the same time reading widely upon educational subjects. The children in those old-established institutions did not afford her the opportunity she desired for observation, because they were in conditions unnatural to childhood, being forced to remain quiet in stationary seats and "to give over their natural birthright of activity to a well-meaning, gesticulating, explaining, always fatigued, and always talking teacher."

## CONDITION OF THE POOR IN ROME.

While Doctor Montessori, noting the rapid advance of idiot children under her system and the slow advance of normal children under the old-fashioned methods of the schools, was working upon her problems, an influential, intelligent, and patriotic Roman, Signor Edoardo Talamo, was studying the problem of bettering the housing of the very poor.

Doctor Montessori, in her inaugural address upon the occasion of the opening of the second Casa dei Bambini, refers to the distressing conditions which prevailed in the tenement districts of Rome, the dire necessity of which called forth "the great and kindly work" of the Roman Association of Good Building under Signor Talamo as Director General. She tells of streets with deep holes, where the doorsteps were broken and tumbling, where not a carriage was seen, and where not even the cheerful voice of a street vender nor the sound of a hand organ was heard, where the only shops were the low wine-shops which opened evil-smelling doors. She speaks of the houses with walls broken and scarred, the interior of which was so dark even at midday that it was impossible for one coming in from the light to distinguish the details of the room. Of the little children born in these places she says, "They do not 'first see the light of day'; they come into a world of gloom. They grow among the poisonous shadows of overcrowded humanity. These children can not be other than filthy in body, since the water supply in an apartment, originally intended to be occupied by three or four persons, when distributed among twenty or thirty, is scarcely enough for drinking purposes."

Here was only poverty with its inseparable companion, vice. Reports of violent and immoral crime committed here reached the public at intervals. Here the evil of subletting prevailed, making family privacy almost unknown. A tenant who rented an apartment would sublet a room or a part of a room, or even a corridor to a poorer tenant. In these conditions a birth and a death might occur at the same time in the same room; a large family with growing boys and girls, would sleep in one room; a courtesan might occupy a rented corner in close proximity to these boys and girls, bringing into their young lives an acquaintance with blighting vice.

It was the reforming of these conditions to which Signor Talamo had applied himself. He tore down those parts of buildings which encumbered the central courts, thus doing away with dark, ill-ventilated apartments and giving air and light to the remaining portion of the tenement. He increased the number of stairways, improved water facilities, and made small, homelike apartments which tended to prevent subletting. This work was done on a scale so great as to improve the family life of thousands.

## THE CASA DEI BAMBINI.

In these clean, new buildings which the tenants quickly learned to respect, the association met with a difficulty in regard to those children under school age who must be left at home alone during the entire day while both father and mother went out to work. "These little ones, not being able to understand the educative motives which taught their parents to respect the house, became "ignorant little vandals," wandering about the clean halls and stairways, defacing everything they could reach, and constantly getting into mischief.

Signor Talamo had heard of Doctor Montessori, and for the preservation of his renovated buildings he requested her to undertake the organization and the management of the different groups of children in his tenements. "It was Signor Talamo's happy idea to gather together into a large room all the little ones between the ages of three and seven belonging to the families living in the tenement. The play and work of these children was to be carried on under the guidance of the teacher who should have her own apartment in the tenement house."

Here was Doctor Montessori's opportunity. Here were children of exactly the age she needed, unrestricted by conditions such as existed in the public schools, in working with whom she might test her ideas of the methods to be employed in the education of normal children.

Thus was opened the first Casa dei Bambini, the first "House of the Children" in Rome, the first of those schools which are now attracting the attention of the educational world. In this school she applied methods "now seen to be based on the deepest foundations and to point to the improvement of the human race, individually, biologically, and socially . . . and her contribution is real, because she gives us, with the enthusiasm of genius, only theories that have been scientifically tested and methods proved to be successful."

The fundamental principles underlying Doctor Montessori's system of development are that the desire to learn is inherent in the human mind, and that self-education is the only real education. Her pupils always learn by doing and discovering. With the materials and conditions furnished them in the first Casa dei Bambini "The children justified all her visions of their capacity for perfectibility and very soon went far beyond anything she had conceived of their ability to teach and govern themselves."

## PUBLIC RECOGNITION.

Only a little over a year after the first small beginning, in 1907, this remarkable work for the children was discovered by the public. "Pilgrims of all nationalities and classes found their way through the filthy streets of that wretched quarter, and the barely established institution, still incomplete in many ways, with many details untouched, with many others provided for only in a makeshift manner, was set under the microscopic scrutiny of innumerable sharp eyes.

Soon enthusiastic magazine articles in regard to it appeared in this country, preparing a thoroughly interested audience for the reception of the English translation of the Dotoressa's book, "The Montessori Method," which was published here in 1912. We now have a second book from her, *Pedagogical Anthropology*, published this year. A *Montessori Mother*, by Dorothy Canfield Fisher, and *A Guide to Montessori Methods*, by Ellen Yale Stevens, are expositions of the system. Series of articles, based upon the Montessori method, are running in the *Delineator*, the *Mother's Magazine*, and other publications.

We are indebted to The Montessori Method, and A Montes-

sori Mother, for the quotations and information continued in this article.

## A TRAINING SCHOOL IN ROME.

To satisfy the demand for instruction in the new method of teaching, arrangements have been made by the Montessori American Committee with Doctor Montessori for a training class to be held in Rome for American teachers. This is the more to be appreciated because the Dotoressa is still engaged with important investigations, having sacrificed all her personal interests that she might continue her experiments, resigning from all public work, including her occupancy of the chair of anthropology in the University of Rome.

She has found it necessary "to live in the most intense retirement, never taking a vacation from her passionate absorption in her work, not even giving herself time for the exercise necessary for health. She is surrounded by a little group of five devoted disciples, young Italian women, who live with her, who call her 'mother,' and who exist in and for her ideas. . . . Together they are giving up their lives to the development of a complete educational system, based on the fundamental idea of self-education, which gave such brilliant results in the Casa dei Bambini with children from three to six."

In her later experiments, Doctor Montessori has applied her ideas to children from six to nine, and the results are pronounced "as astonishingly successful as her work with younger children."

Further presentation of her work will be presented in our future readings.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

## Prayer Union.

SUBJECT FOR THE FIFTH THURSDAY IN OCTOBER.

Our country and our rulers; that the preaching of the gospel may make greater progress and win its way over all false systems and creeds to the enlightenment of the Gentiles of Joseph's land.

Lesson, Book of Nephi 15: 1.

## REQUESTS FOR PRAYER.

An aged brother and sister in Montana desire the prayers of the Prayer Union. Their health has suffered by the severe winters, and they wish to dispose of their homestead to enable them to come to Missouri. Pray that the Lord may aid and direct them, for they are sorely tried.

MALHEUR, OREGON, October 7, 1913.

*To the Prayer Union:* I write to request prayer in my behalf, as I am afflicted and would like to live to see my children old enough to do battle with the world. I have a little girl of four, and, if the Lord wills, I would desire to be healed, that I may guide her and my boys, who are older, in the path of life.

I am isolated and very seldom see an elder. Pray for me, that I may remain faithful and guide my children aright.

Your sister in the faith,

JESSIE PENROD.

LEEDS, ENGLAND, October 2, 1913.

*Dear Editors:* It would give me great pleasure if you would insert the following under the Prayer Union notices in the HERALD. Sister Walker, of the Wortley Branch, desires an interest in the prayers of the Saints in her behalf, that she may have her sight restored.

I remain, in behalf of the sister named,

JESSE TAYLOR.

## Letter Department

### Lamanite Prophecies.

The following are prophecies of the Yuma, California, tribe of Indians, written by lineal Chief, Patrick Miguel, from oral tradition, claimed to antedate the advent of the white man to America.

"I saw in a vision all the races of the past and those that are to come. Some were old, some were middle-aged, some were youths, and others mere children. The youngest of them all was of a different color from all the rest; the color of his skin was white, his hair almost red.

"Just as a man of many children would do, the Lord brought forth many toys and tools to his children. I saw implements of all sorts and sizes. I saw immense buildings. I saw ships. Yea! I saw all things which are to be used by man.

"I saw piled up like great mountains all the provisions and all the riches of the world. All of this the Lord proceeded to divide equally among his children. The child whose skin was white was not satisfied with his share and tried to get also those which were given to his brothers. He cried,—refused to be comforted, and also refused to accept his share unless those things given to his brothers were also given to him.

"His brothers held a council, and fearing that he would cry himself to death, agreed to give him everything. This was done and the child was happy."

Further on this same prophet says: "From the shores across the pond [Atlantic Ocean] east of us, I saw many books tossed upwards to the four heavens. All but one failed. That one book reached the fourth heaven. The cover of the book became its wings, and spread over all men on earth. The book flew and circled four times above the earth. I saw another book tossed up to the four heavens from this land, and behold that, too, reached the fourth heaven, and that, too, had wings. One changed into a male dove; the other a female, and they were united in marriage by the hand of the Lord.

"The four heavens are but the four periods of your history. The books shall not be united in marriage until the close of the fourth period.

"I saw plants from which a book flew out and came to the Hom-qua-chan. No sooner had the book flew out, behold the plants withered and vanished. This is nothing more than the word of God which shall be preached to you, the tenets of which religion should be written on mesque [papyrus]."

R. T. COOPER.

LOS ANGELES, CALIFORNIA, September 21, 1913.

DESERET, UTAH, September 20, 1913.

*Editors Herald:* For the benefit of those who may desire to know of my labors, I wish to say that I am still in the conflict for gospel truth. I have not spent so much time in the mission work of late as I should desire. The death of my sister, Ellen J. Dickerson, of Shebesta, Nebraska, last March, and the necessity of caring for her estate, have hindered me some. I am relieved of that matter until I can sell her land here in Utah, and make final settlement.

This has not kept me from work, as I preached in different places in Nebraska, and baptized three. Then I went up into Wyoming and preached a number of times at Alva, and also about twelve miles west of Herlett, and baptized three more. Several others are near the kingdom. Work is needed there later in the season when people will not be so busy.

I then came on to Ogden and met with the Saints and

preached for them. I made a short stop in Salt Lake City and then came on here.

The alfalfa crop is fine here, and I shall have some to my share if all goes well. Business will hold me here for a little while, then on to the work again.

Yours in the faith,

J. M. STUBBART.

CARY, IDAHO, September 21, 1913.

*Editors Herald:* I am wondering why some of the elders do not come this way. There are so few of us out here in this little town, and we are so left alone that I, for one, am beginning to wonder if we have been thought of much, if at all.

I go sometimes to hear our friends the Brighamites preach, and almost long to be one of them,—I have such a desire to feel that I belong to something, some place.

These people work for all there is in it for the church, and then go about doing just as they please, with no restraint on their conduct.

I would like very much to visit Independence, just to see for myself what our people are doing, and see just how I am occupying.

Trusting that this letter will find its way into some good heart, and that I may receive a good long letter from some one back there to encourage me a little and help me find out my real relation to the church, I am,

Yours very truly,

MRS. J. T. BRISTOW.

ITHACA, NEW YORK, September 25, 1913.

*Editors Herald:* Please let your readers know that we have located at the above address, and should there be Saints or friends in this New York District who would like to see or hear from me, I can be reached at this address. Would be glad to hear from any in this district, and to have their cooperation in making new openings or reviving old ones.

Just closed a very interesting meeting among the Tuscarora Indians.

Sincerely,

A. M. CHASE.

445 NORTH TIOGA STREET.

## News from Missions

### Eastern Maine.

Just after writing you last I took a trip in the hoppel boat, *Messenger*, to Jonesboro. Never having been there before, I got somewhat mixed on the direction and went a number of miles out of my course. However, I arrived at my destination after some delay, and was made to feel welcome by Brother and Sister Gay.

We got out an appointment for services at once and held forth in the union church. I continued the services until July 4, when Brother James Carr and family and two of Brother Gay's boys, with the writer, went on a picnic.

We caught fish and then went ashore on the beach and made fish chowder. Oh, how we did eat! After a sail around "Pulpit Rock," and then up Englishman's Bay to the mouth of the Jonesboro River, the writer embarked on the *Messenger* for Jonesport.

The wind had been steadily rising and a "choppy" sea made the gospel dory dance in a way very unbecoming for a religious boat. The writer was "absolutely" wet. Just as I was congratulating myself on my safe arrival in the "Reach," my propeller left me without even saying good-bye. A walk

of two miles brought me to Jonesport, glad to feel solid earth under my feet.

I preached at Jonesport on Sunday and started for Jonesboro again on Tuesday. A new shaft and another propeller fitted me up for sea again. Brother Sherman Woodward and wife went along in their boat, and attended the service in the evening. We continued through the week, and on Saturday baptized five nice young people, three daughters of Sister Carr and two sons of Brother Gay and the next week another son of Brother Gay.

July 22 found me out on the ocean, which was smooth and delightful, bound for the Massachusetts reunion by way of Stonington; Brother Sherman Woodward was captain, Sister Woodward pilot, and the writer passenger. We arrived at Stonington in time for the writer to take the afternoon boat for Rockland, and then the boat for Boston. I was at home for two days to help the good wife and the "kiddies" get ready for the reunion.

The reunion was a good one. It might have been better, but did you ever see a good meeting that might not have been better? The preaching was excellent, and the Sunday school and Religio sessions were very good, indeed. Perhaps more thoughtful prayer and preparation would bring greater results spiritually.

August 20 found me in Jonesport again. My son George joined me on the 23d. Sunday I was taken sick, but thought I would try to preach anyway. The spirit was willing, but the flesh was weak; I had either to sit down or fall down, so concluded to sit, and let George do the preaching, and he did. He made another trip to Jonesboro, where Brother George did his share of the preaching, and then he had to return to his regular work. He wrote me he was glad to get back. Well, there is no place like home.

On September 13 we were made glad by the presence of Brother Paul M. Hanson, our general minister in charge. He preached two very edifying sermons on Sunday to large gatherings. Paul is a sailor, and like his illustrious brother—of the same given name—has also been in perils by sea, if not by land. It was a beautiful morning, September 16, that we embarked on the good motor boat *Messenger*, bound for Kennebec. The sea was calm, the broad expanse of water dotted here and there with islands made a picture long to be remembered. Neither of us knew the way. I had been the trip once, with a crowd, and returned at night. One who has never traveled, or rather sailed along the coast of Maine can not imagine how it looks to one who is not sure of his way. We had a chart and compass. We went through the "thoroughfare" and started across Englishman's Bay for Cow Point, I don't know how many "Cow Points," and "Fan Islands" we passed, anyhow we kept going. After a while we saw a lighthouse right ahead.

Paul said, "Do you recognize that light?"

I said, "No; it looks like an old friend, but I never saw it before."

Then a village came in sight.

"Do you see that village?" said Paul.

I replied, "Yes."

"Do you remember passing it before?"

"Not when I was awake," I replied.

We asked a man if we were on the way to Kennebec and he said, "Yes; keep right on," and we did.

After a time we came to another village, and as we could not go any farther we stopped. We were at the head of the river. I jumped ashore and asked two young ladies who stood some distance away if this place was Kennebec. They laughed at us, and said nothing. I went up the bank and asked two men who were at work where we were, and they

said, "West Machias," about twenty miles by water from the point we started for.

The tide began to go down, and the engine refused to work longer, so we concluded to stop over night in the village. After hunting for a place to stay for some time, or in several places, we were directed to a certain house and engaged a room. Here, to my surprise, I heard some one say, "Why, how do you do, Brother Robley?" I looked around and saw the pleasant, smiling face of Sister Eliza Walker, of Jonesport. We were among friends.

Next day we made a fresh start and reached Kennebec in good time for our appointment. We held services there until conference time, preaching to interested audiences. The conference at Jonesport was a very good one, and largely attended. Brother Hanson and the writer are now holding a series of meetings at Jonesport. GEORGE W. ROBLEY.

JONESPORT, MAINE, October 2, 1913.

### En Route to Australia.

Doubtless many of your readers will be pleased to hear how Brother Miller and myself are progressing on our way toward Australia. Well, we just crossed the equator, eight days out from San Francisco. The day is fine, and the sea is comparatively calm. In fact our ocean voyage so far has been very pleasant and agreeable, as we have not encountered any boisterous seas, and but few of the passengers have been seasick.

We are aboard the *Tahiti*, which is an English ship with a Welsh captain and English employees throughout. They are very courteous in their treatment of the passengers, doing all in their power to please, and make the voyage comfortable.

The absence of animal life on the Pacific equals the Dead Sea, as, with the exception of a few sea gulls and several sharks, with shoals of flying fish, we have not seen a living thing, all these many miles of water. We have not sighted a vessel since we left the Golden Gate, and now are out of touch with wireless, so if we were to go down nothing would ever be known about us; but our trust is in the Lord. We are wishing all along, to break the monotony, that a telegraph pole would stick up somewhere in sight. One would look very acceptable to us just now, after seeing nothing but sky and sea, and the next day sea and sky.

Our fellow passengers are a good-natured lot of people, of various nationalities, and they are trying to make the voyage pleasant for each other. This is the first ship I was ever on where there was a total absence of drinking and gambling. There has been none of either thus far. To pass away the time, various games of cards, deck billiards, etc., are indulged in, all of an innocent nature.

We had considerable excitement on board four days out. A young man, a wireless operator, working his way to Australia, where his folks live, was employed in the boiler room, firing. The work seemed to be too much for him, and while temporarily insane he jumped overboard. After the ship had gone about a mile they succeeded in stopping her, and a boat was lowered, which cruised around for an hour, but the young man could not be found. There is no doubt but what the sharks got him, as they gathered all around the ship.

When he struck the water, he seemed to come to his senses, and was swimming calmly until the speed of the boat lost him to view. As he passed the stern, and was struggling there in the mighty Pacific, he looked like the most lonely and helpless object the mind could conceive of. Life buoys, with lights attached to them, (so they would be visible in the dark), were thrown him, but he couldn't reach them. When last seen he threw up his arms, and those experienced in the ways of the sea say then is when the sharks got him.

A Frenchman added to the excitement by wishing to jump overboard, and an officer had to threaten him with the irons before he calmed down. His poor wife, hysterical, and the stewardess, hanging on to him, with the presence of the officers, finally brought him to his senses. There was a gloom over the ship for some time. The loss of a human being affects humanity the same everywhere.

A traveler who takes a modern ship doesn't need to be afraid of starving to death so long as there is anything on board. They serve seven luncheons and meals every day! In the morning the steward brings you tea, fruit, or any dainty you may wish, before you arise! Then breakfast. And since we have reached the tropics, instead of tea, etc., an ice cream lunch is served at 11; then about 12.30, quite an elaborate luncheon, and at 4 o'clock, tea, with cakes, etc., and dinner at 6. And for fear the guests are starving to death, the chef has a dainty lunch at 9. The meals are served in courses, the service is perfect, and the cooking excellent. Seven knives and seven forks are placed before each plate. Teaspoons are only used for tea and coffee; large tablespoons are used for dessert and everything else. Some of the fruit served looked as if it were immortal; it almost looked a sin to eat it!

The bath steward is anxious to have your salt water bath ready for any time in the morning you wish, but you must not forget the tip. No doubt "tipping" is a nuisance, and has been carried too far in some things, but if the institution of tipping wasn't in vogue, additional charges would be made for service by those running restaurants, railroads, boats, etc.

We are writing this on Thursday morning, the 28th. We expect to land at Tahiti some time Sunday evening, after having been on the water eleven days. We are looking forward with considerable pleasure to meeting Brethren and Sisters Lake, May, and Savage, and the native Saints. We expect to stay there twenty-eight days, and then leave on the steamer *Moana* for New Zealand and Australia, which is a journey of over four thousand miles.

I bade farewell to loved ones at home on July 29. Surely it was a sad parting. If we had not had the assurance that the Lord had directed in the appointment, the temptation would have been strong to give up the mission, and spend the remainder of our days with loved ones. It is a great trial to be separated for so long a time, and to be so far away from home. It is a sacrifice that requires great faith on the part of those who go, and for those who remain at home.

I am sorry to say that many of our people do not realize what a cross it is to those whose duty it is to go as special witnesses for Christ in all the world. It is very trying to the missionary to hear comments such as, "He ought to stay four or five years, to save expense to the church." But it happens that the preachers are acquainted with some of the people who make such unwise comments, and they know these same people wouldn't stay away from home more than three to five months, if the church would require it from them; and they also lose sight of the fact that the same God who sent the ministry away from home can send them back home again.

I have been amused at the close of General Conference when some of our enthusiastic young missionaries call for the singing of the hymn, "I'll go where you want me to go, dear Lord." It has been my lot to be associated with some of them afterward in the field, and then they were ready to sing, Dear Lord, send me home, sweet home. Everything looks splendid at a General Conference, with the environment of congenial association, but when we have to battle in the front ranks, often

alone, away from home, with an unpopular message, we are likely to lose some of our enthusiasm.

Saturday morning, August 30. Another fine day seems to be before us overhead, but the sea is rolling. We are fortunate in having a fine cabin, amidship, and an outside room, getting our air direct from the porthole, into which an air funnel is placed, which sends the air all over the cabin. In connection with this, an electric fan is going all the time. We truly appreciate these modern devices, especially as we are passing through the tropical climate. We expect to arrive at Papeete to-morrow (Sunday) evening. We are very anxious to get there to break the monotony of the journey, as the eye gets tired looking at the same land- or "seascape." A great many people enjoy life on the ocean waves, but I will take mine on terra firma.

Since on board ship I have been thinking about the different glories spoken of by the Apostle Paul, and have compared them to first, second and third class passengers. Here the lines are drawn very rigidly, and it is almost a criminal offense to cross the line. It seems that those of the first class have about three fourths of the best part of the ship, and the best of everything. They are very jealous of their rights, and will not permit them to be infringed upon by the other "classes." I have been wondering if those of the celestial glory will be possessed of the same jealous, selfish spirit. The second and third classes are more humane and sociable with each other, hence I would always prefer to travel second class.

I have been anticipating the pleasure of taking Brother Miller's picture in the act of feeding the sharks, as this is his first experience on the ocean; but I fear, from present appearances, I shall be disappointed, as he seems to pay very little attention to the rolling and heaving of the ship. However, we are told by men who have had experience on this line that we shall encounter rough seas between Cook's Island and Australia. I am keeping the kodak within easy reach, so that his young friends back east may know how he looks in that kind of a pose. He is very anxious to witness a terrific storm, but I think one experience of that kind will suffice.

I truly appreciate the many expressions of good will and the prayers offered up for our success all along the journey. I was given a hearty welcome by the Saints at Los Angeles. Brother Miller and myself attended the Irvington reunion part of two days, and we shall not soon forget the reception tendered us by officers and Saints. We can still see before our mind's eye, Apostles Sheehy and Kelley, Brethren Waller, Wallace Robinson, Anthony, Dameron and family, Sister Tates and her daughter Lillian, Sister Peterson, and my nephew, Edwin G. Bath, who came to the wharf to see us off. They waved us farewell until we steamed out of sight. However, our minds ran back to the loved ones who were far away, and our hearts were sad when we thought how long it would be before we should meet them and our friends again. We shall feel more joyful in coming back to Uncle Sam's domain than in leaving our native land. This feeling is, of course, quite natural since our loved ones are there, and since it is the bosom of the church, and the land of our birth.

On Sunday, the 31st, about 3 p. m., there was great excitement on board ship, and a mad rush to the railing, as the cry went forth that there was land in sight. To our right was an island visible, where cocoanut trees were seen with the naked eye. About two hours later the vessel was warping up to the pier, at Papeete. We were anxiously looking to locate on the wharf Brother and Sister Lake, and Brother Charles May and wife. We soon spied Brother May and wife, and called out, "Where is Brother Lake?" He answered, "He has

left the island for ever." We then knew he was dead. This sad news depressed us very much, of course, and made us feel how uncertain life is.

After going through the red tape of the custom house, we were brought to the mission house, where we met Sister Lake. From her we learned that Brother Lake died on the 15th of June, on a lonely island about six hundred miles from here. She and her husband were the only white people there. The native Saints treated her with every kindness in her hour of great trial, and laid our brother away in a lone grave. She could not bring his body here, as the French Government requires that one year shall pass before a body can be moved from one place to another. The natives built a cement vault for Brother Lake's body. They say they will bring him here when the time has expired, as it was his wish to be buried beside the little native adopted boy, Turatahi, who had died a few months previous.

Sister Lake is very brave and bears her trial in patience. She exerts a wonderful influence among the natives. She is very active, and it will be a loss to the work here to have her leave. The native Saints are imploring her to stay and will take good care of her, and we sincerely hope she will remain until the spring of 1914, as her presence is very much needed in this place. The Lord will surely reward her for all that she has endured for the gospel's sake. Imagine what she passed through, away off there in that isolated place. It was two months before she could get word to the Saints here that her companion was dead.

We have fallen in love with Papeete. We do not think there is a more picturesque place in the world. It is built in a half moon shape, about two miles along the beach, and the shores are lined with bananas, cocoanut, palm, and other tropical trees. For a background it has majestic mountains, one peak towering seven thousand five hundred feet into the clouds. In front of the island is a coral reef, with a sufficiently large natural opening for the entrance of vessels. The inhabitants consist principally of French, Chinese, and the natives. The store buildings are largely after the architecture of the French and Chinese. There is a strange mingling of the modern and the primitive. There are electric and ice plants, automobiles, water works. The water supply comes from the mountains. It has a fall with a drop of seven hundred feet, and is as clear as crystal. The people don't walk on the sidewalks because there aren't any; but the roads are fine.

The mission has a piece of ground comprising about five acres, about four acres being inclosed with a three and a half foot stone wall, to keep out the tidal waves. The mission house is an attractive six-room bungalow. The church building is a temporary affair, but they expect to erect a new building soon, to cost about three thousand dollars. The natives of this branch gave us a kindly welcome Sunday night, and Wednesday the Saints of the district met and gave us another welcome and presented us with gifts in token of their love for us. The singing and entertainment were kept up until midnight. On Wednesday Brother Miller and I led seven souls away out into the ocean and baptized them. It is a difficult thing to drown a native in the water. These natives do not fuss and strangle when they are brought out of the water; they take to it like ducks.

It is amusing to see these people in the church house. When the benches are filled the women and children sit on the floor, tailor fashion; and when the babies get sleepy the mothers lay them down on the floor. You ought to hear them sing. They go at it with all the power of their souls. They sing very loud, but still there is considerable harmony. They

wind up every piece with a holding of the last note until they can not hold out any longer, then stop abruptly with a grunt. They are a very interesting people, and are very earnest and childlike in their innocence. They love the latter-day work and have great reverence for those who hold the priesthood. Judging from some of the speeches we heard, they are quite intellectual and quick to see a point. They want a reason and Bible for everything. Those in the church are more intelligent than those on the outside, which is an evidence that the Spirit of the Lord is operating on them.

We thought it very strange when a baby only four days old was brought the other night to be blessed. I could not tell from the name whether it was a boy or girl, so I had to call it "it" all the way through.

We have spoken a number of times, and have felt blessed in our efforts. Brother May interpreted for us. We have also ordained Brother May to the office of seventy, as provided for by General Conference some time ago.

On Thursday, the 4th inst., by invitation we visited the Pupu people. Their leader, Lui, brought the invitation in person. They are beautifully situated upon a high hill, which commands a glorious view of the majestic Pacific and the island of Moorea. The village is one continuous street up the mountain, decked on either side with picturesque native houses. The land all around is covered with cocoanut, mango, iita, breadfruit, banana, and orange trees, and sprinkled here and there with a variety of flowers. The scenery is beyond my description. It is a sight that one would not forget during a lifetime.

They have a commodious church building, over sixty feet long. As we entered the door the people arose to their feet and remained standing until we were seated; this was an act of respect for us. Then a hymn was sung, in which they all joined with a will. I was called upon to offer the invocation. The president made a speech of welcome, which was interpreted by Brother May. The sentiment of regard and love manifested on the part of these people toward us was touching. As an evidence of their friendship they presented us each with a purse and new hat made by themselves. Of course Brother Miller and I responded with short speeches.

We have arranged with these people for another meeting, about October 5, with a view to bringing them back into the fold of God. There are about eighty adults and a goodly number of children. They were expelled from the church some years ago. We have strong hopes that they will soon return to their Father's house. We were favorably impressed with them, and felt the Spirit of the Lord resting upon us as we talked to them, which was evidence to us that the Lord was feeling after them.

As a climax to their friendship for us, they prepared an elaborate feast in our honor. The following is a menu of the good things which was spread before us: Chicken stew, chicken fry, beefsteak smothered with onions and tomatoes, crabs, fish, poi, cabbage, eggs, oranges, bananas, pomegranates, lettuce, and young cocoanut water. They cut an opening in the top of the cocoanuts and put the other end in the glass, so we had to drink out of the top of the cocoanuts. This drink is very delicious, refreshing, and healthful.

They would not sit down with us at the table, but selected some of their own number to wait upon us. They are surely a kind, loving people, and we will never forget the experiences of that day. They sent for us and brought us back in an automobile. God bless them and bring them back into the fold is our earnest prayer.

We sail to-morrow to the island of Takume, where a large number of our island Saints are gathered for pearl diving.

It will take us about a week to go and a week to come back. We will remain at this island about two weeks. We call at other islands going, and upon our return.

With love and best wishes to all of God's people, I am,  
Your brother in gospel bonds,  
G. T. GRIFFITHS.

## News from Branches

### Knobnoster, Missouri.

I am glad to be able to report that our branch is keeping pace with the work, and that the Saints are progressing spiritually. Many of our meetings recently held have been spiritual feasts, the Lord having poured out his Holy Spirit to the comfort and edification of his children. Elders W. S. Macrae and Harry Hattey have favored us with some excellent sermons in the recent past, and we believe that lasting good has been done.

Work on our new church is progressing nicely; we have the walls up and the roof partly on. We hope to be ready to occupy it in a few weeks. Your coworker,

ROBERT E. BURGESS.

SEPTEMBER 28, 1913.

## Miscellaneous Department

### Conference Minutes.

LONDON, CANADA.—Met in annual conference at Stratford, October 11 and 12. Conference was a success, especially from a spiritual and educational standpoint. Preaching by J. C. Mottashed, W. L. Pligg, R. C. Evans, John Shields. All branches reported except McKillop and Osborne. Edwin Gray Beemer, of Saint Thomas, was ordained a priest, and W. Parker, of London, a deacon. Officers elected: R. C. Longhurst, president; J. L. Burger, vice president, bishop's agent, and treasurer; P. H. Philipin, secretary; Sister Graves, member library board. The conference voted to send R. C. Longhurst as its paid delegate to next General Conference. Collections were taken up at conclusion of each of the preaching services which the conference voted to the Stratford Saints to apply toward liquidation of the remaining debt on their church building. Adjourned to meet at Saint Thomas the second Saturday and Sunday in October, 1914.

CENTRAL ILLINOIS.—Assembled at Pana, Illinois, October 4, M. R. Shoemaker and John W. Rushton in charge. Ministry reported: J. W. Paxton, Charles H. Davis, Luther Simpson, R. L. Fulk, G. L. Hartsell, J. L. Johnson, W. Daykin, H. Jones. Branches reported: Pana 66, Taylorville 160, Beardstown 90. By-laws drafted by committee were amended and adopted. Appointments of Brother Shoemaker as first counselor to president of elders' quorum, Brother Hartsell as first counselor to president of priests' quorum, and W. Daykin as second counselor to president of teachers' quorum were approved and the brethren ordained. Preaching by Brethren Paxton, Bolt, and Rushton. Bishop's agent reported a shortage of \$13.35. Treasurer reported balance on hand of \$15.98. Next conference will be held at Taylorville, Illinois, first Saturday and Sunday in March. W. Daykin, secretary.

POTTAWATTAMIE.—Convened at Crescent, Iowa, September 27 and 28, district presidency in charge. Branches reported: Boomer 62, loss 1; Carson 43; Council Bluffs 339, loss 1; Crescent 150, loss 1; Fontanelle 35; Hazel Dell 67; North Star 136; Wheeler 42. Ministry reported: Joshua Carlile, J. P. Carlile, S. Harding, C. B. Bardsley, D. Parish, P. L. Anderson, J. C. Lapworth, A. J. Davidson, R. McKenzie, J. A. Hansen, W. A. Smith, F. A. Smith, George Beatty, J. P. Christensen, C. C. Carson, H. N. Pierce, E. D. Blair, D. E. Butler, J. C. Adams. Expense of secretary, \$1.60, ordered paid. Treasurer reported: Total receipts, \$7.63; expenditures, \$4. J. A. Hansen, bishop's agent, reported: Total receipts, \$2,160.75; expenditures, \$1,511. C. B. Bardsley, O. F. Anderson, and D. E. Butler were appointed to audit accounts of

the agent for the year 1913. A resolution that the Pottawattamie District unite with the Fremont and Southern Nebraska districts in holding a reunion in 1914 was adopted. S. Harding was sustained as committeeman from Pottawattamie. District treasurer was authorized to pay Pottawattamie proportion of any remaining debt that may have been incurred by the Western Iowa and Eastern Nebraska reunion for 1913. Preaching was by W. H. Kelley, Frederick A. Smith, William A. Smith. Conference adjourned to meet at Council Bluffs last Saturday in February, 1914.

CENTRAL TEXAS.—Convened with Central Texas Branch, July 12, S. R. Hay presiding. Ministry reporting: S. R. Hay, J. M. Nunley, D. B. Higginbotham and F. C. Gough. Branches reporting: Texas Central, Cookes Point, and Philadelphia. Philadelphia report referred to branch for correction. Bishop's agent reported: Receipts, \$58.37; expenditures, \$51.15. Report audited. In compliance with request of secretary, a committee of two of each branch were appointed to assist the branch clerks in securing a correct record for the districts. Those appointed were: Texas Central, A. M. Nunley, Douglas Dotson; Philadelphia, B. F. Spicer, E. W. Hartman; Prairie View, D. B. and Brown Higginbotham. District Sunday school association was organized with following officers: F. C. Gough, superintendent; A. M. Nunley, assistant superintendent; Sheldon Armstrong, secretary and treasurer; Sister M. E. Mitchell, librarian; Sister S. F. Sherrill, superintendent home department. District officers were elected: J. M. Nunley, president; S. R. Hay, vice president; C. M. Mitchell, secretary. J. M. Nunley was sustained as bishop's agent. The speakers were R. M. Maloney and S. R. Hay. Conference adjourned to meet with Cookes Point Branch. C. M. Mitchell, secretary, Caldwell, Texas.

LITTLE SIOUX.—Met at Sioux City, October 3 and 4, Sidney Pitt, Joseph W. Lane, and J. W. Smith in charge. District tent reported not in use during year, funds collected at last conference being in hands of bishop's agent. Tent reported purchased by Sioux City and four other branches, cost, with equipment \$126.90; tent was for local use, and had been operated at Bronson and Sioux City. President Pitt had labored all he could. J. W. Lane, Alma Booker, J. W. Smith, T. O. Strand reported by invitation. Reports of local ministry were so meager that they had not been tabulated. Individual reports from ten of the priesthood were received. Spiritual conditions showed no troubles, but need of labor by local officers. Bishop's agent reported: Receipts, \$1,235.04; expenditures, \$1,223.50; collected on church debt account, \$750.58, all remitted to Bishop Kelley; of this last amount \$102.50 was from nonmembers. Statistical reports showed membership at last reporting, 2,016; present membership, 2,047. Speakers: Joseph W. Smith, Sidney Pitt, sr., Alma Booker. Adjourned to meet at Moorhead, first Saturday and Sunday in February. James D. Stuart, clerk.

EASTERN COLORADO.—Met at Wray, Colorado, September 6, Samuel Twombly and Peter Anderson presiding. Branches reporting: Wray, 168; California Mesa, 29; Trinidad, 53; Delta, 47; Durango, 63; Colorado Springs, 119; Denver, 262. Ministry reported: E. F. Shupe, Arthur H. Mills, Thomas B. Neron, Krokot Seli, G. F. Walling, E. J. Williams, S. J. Howery, F. B. Shumate, E. J. Clarke, J. E. LaLonde, J. F. Petre, A. E. Tabor, M. L. Schmid, Seph Hubbard, E. D. Bullard, T. A. Park, Fenner D. Bullard, George F. Bullard, B. H. Blowers, D. A. Kemp, H. D. Bartlett, Coral E. Willis, Freeman E. Bullard, W. C. McGlochlin, Albert A. Park, William Robson, Homer Shupe, W. E. Boyd, William Cowan, W. S. McBurney, Samuel Twombly, J. LeRoy Park, J. W. Hupp, J. S. Roth, George W. Beebe. Bishop's agent reported: Receipts, \$833.32; expenditures, \$820. Delta recommended for ordination David S. Boyd, teacher; California Mesa, Thomas Albert Rose, elder, Arthur Guy Rose, teacher; Wray, T. W. Curtis, priest, H. B. Travis, teacher, F. M. Burress, deacon. Recommendations approved. Conference recommended Arthur H. Mills for bishop's agent. Officers elected: Samuel Twombly, president; A. E. Tabor, first vice president; J. D. Curtis, second vice president; E. J. Williams, secretary; Sister J. C. Anthony, chorister; Sister Tabor, member library board. Adjourned to meet in Denver first Saturday in March. E. J. Williams, secretary, 1210 South High Street, Denver Colorado.

MASSACHUSETTS.—Convened with Providence Branch, October 4 and 5, district presidency and H. O. Smith, and A. B. Phillips presiding. Credentials were presented from all branches. Statistical reports: Attleboro 108, gain 1; Boston

211, gain 5; Brockton 49, loss 2; Cranston 34, gain 2; Dennistport 64, gain 2; Fall River 131, loss 2; Haverhill 33; Little Compton 18; New Bedford 60, gain 5; Plymouth 42, gain 1; Providence 292, gain 10. Ministerial reports: C. H. Rich, R. W. Farrell, I. B. Ames, William Bradbury, Benjamin W. Leland, J. W. Roberts, J. E. Rogerson, James W. Davis, Hyrum O. Smith, W. A. Sinclair, F. W. Roberts, John Gilbert, H. W. Howlett, A. N. Hoxie, S. F. Cushman, N. R. Nickerson, J. C. Hoxie, A. N. Baker, G. H. A. Gates, John E. Rogerson. Eastern Quorum of Priests reported. Nineteenth Quorum of Teachers reported. Edwin Moore and John H. Waggott, Attleboro, were ordained priest and teacher respectively. Treasurer reported: Receipts, with balance, \$72.20; expenditures, \$66.01. Motion prevailed requesting each branch to take up a collection once a month to be sent to the district treasurer for the benefit of the district. By motion \$5 were ordered contributed each month to Hyrum O. Smith to help defray his expenses. Reunion treasurer reported: Receipts, \$1,924.12; expenditures, \$1,886.83; money on hand not accounted for, \$15.22. Adjourned to meet at Boston, January 31, February 1. W. A. Sinclair, clerk.

### Convention Minutes.

**EASTERN IOWA.**—Sunday school convened at Fulton, Iowa, October 3, 1913, with Superintendent C. G. Dykes in charge. Schools reported: Muscatine, Davenport, Clinton, Fulton, Baldwin, Oelwein, Anamosa, Center Junction. Officers elected: Superintendent, C. G. Dykes; assistant superintendent, William Stoll; secretary, Anna Lowe; home department superintendent, John P. Weir; treasurer, John Heide; librarian, Clarence Beil. Next convention will be held at Davenport, Iowa.

**SOUTHERN WISCONSIN.**—Sunday school convened at Madison, September 26. Reports read and approved. Delegates to General Convention chosen. Officers elected: Superintendent, N. R. Funk; assistant superintendent, R. R. Farber; secretary, Charles C. Hoague, jr.; treasurer, Ida M. Sperry; librarian, F. P. Carpenter; home class superintendent, Sylvia Dennis. Charles C. Hoague, jr., secretary.

### Quorum Notices.

#### MISSOURI-ILLINOIS TEACHERS.

Teachers of Saint Louis, Central Illinois, and Southeastern Illinois districts desiring to become members of teachers' quorum organized by J. W. Rushton at last conference held by Saint Louis District, at Belleville, Illinois, should send name and address to the undersigned. Louis L. Boyce, secretary and treasurer, 1925 West Main Street, Belleville, Illinois.

### Conference Notices.

Minnesota District will convene with the Minneapolis Branch, November 3 and 9, 1913, at 9:30 a. m., corner of Fifth and Queen Avenues North. Saturday, business; Saturday evening, Woman's Auxiliary; Sunday school 10 a. m. in charge of local officers. Farther program arranged at conference. Take Western Avenue and Second Street car going west at Union Depot, go to end of line, walk one block west, two blocks north. B. S. Lambkin, president.

Minnesota District will convene with the Minneapolis Branch, November 8 and 9. Lester Whiting, secretary.

### Convention Notices.

Massachusetts Sunday school and Religio will convene at Fall River, Massachusetts, Saints' church, Clafin Street, November 3, at 2:30 p. m., continuing over Sunday. Ora Viola Holmes, secretary, Diamond Hill, Rhode Island; Calvin C. Sears, secretary, 15 Sycamore Street, Winter Hill, Massachusetts.

Southern Michigan and Northern Indiana Sunday school will meet October 31, with the Clear Lake Branch. Send reports before that date. Mrs. J. W. McKnight, secretary.

Southern Indiana Sunday school will meet November 7, at 3 p. m., with the Olive Leaf School at Indianapolis, Indiana. Annual election of officers, and other business of importance. Olive M. Ford, secretary.

### Address.

W. A. McDowell, 1621 Trinity Street, Los Angeles, California.

### Lamoni Stake Postponement.

Lamoni Stake conventions and conference, owing to bad weather, have been postponed from October 16-19 to November 13-16, inclusive. Program will be as before announced, conventions to open with joint session Thursday evening, to continue over Friday; conference to open with prayer services at 9 a. m., the 15th. Oland church, as previously announced, will be the place of meeting. John Smith, president; C. J. Carpenter, secretary.

### Died.

**LEWIS.**—Richard Lewis was born November 1, 1836, at Radworshire, Wales, died at his home near Eagle Grove, Iowa, September 24, 1913. He was baptized in November, 1893, by C. E. Hand, as also was his faithful companion in life. He leaves wife, four daughters, three sons, two having passed away in childhood. Funeral at Head Grove Church, September 26. The large attendance showed the respect in which the departed was held. Sermon by Eli Hayer of Lamoni, Iowa, interment in Woodstock Cemetery.

**EWING.**—At Dennison, Kansas, October 3, 1913, of heart disease, Andrew J. Ewing, aged 66 years and 6 months. He only lived thirty minutes after the attack. Besides his wife, and eight children who survive him, there are eight grandchildren, five brothers, and three sisters. He was baptized at Lamoni, Iowa, March 14, 1896, by C. W. Dillon. At the funeral was a large gathering of the people of Dennison and vicinity who had never heard a sermon on our faith. H. A. Stebbins preached the discourse, assisted by the Methodist and Presbyterian ministers of the town.

**CARTER.**—Oliver Sir Dion Carter was born in Rome, Ohio, March 1, 1852; died July 13, 1913, at Blair, Nebraska, after an illness of seven months. Brother Carter was a faithful member of the Reorganized Church of Jesus Christ of Latter Day Saints for many years, and was also faithful to the end. He was the pioneer who first brought the faith to Washington County, and was the first president of Blair Branch. As a result of his faithful labors in seasons of great trial nearly two score of people in Blair and Desoto, Nebraska, heard and obeyed the gospel, among this number being his dear old mother, his sister, and four of his children. His wife was a member of the church since childhood and both have labored for years for the work in Eastern Nebraska. Brother Carter married Mary A. Leach at Desoto, Nebraska, thirty-five years ago; wife and eight children survive him and mourn the loss of a kind and loving father. During his last illness he was a great sufferer; he often obtained relief from pain through administration. His last conscious words were for God to take him, as he was ready to go. Services were at the home, two miles north of Blair, in charge of Elders Shakespeare and H. S. Lytle. The choir of the Masonic and Rebekah lodges furnished the music. He was laid to rest in the Blair Cemetery, mourned by his family, who hope to meet him in a better world.

**BIRD.**—Martha Bird was born in Newton County, Mississippi, November 30, 1851, departed this life September 11, 1913. She moved to Texas in 1867, married I. C. Bird in 1879. She was one of the first to accept the gospel in that part, uniting with the church in 1878. Sister Bird was all her days a devoted member of the church, administering to the needs and comfort of all. She leaves one sister.

**MARSHALL.**—Mary A. Marshall was born at Essex, England, January 29, 1829; died at Saint Joseph Hospital, Belvidere, Illinois, September 4, 1913. She married William Marshall in 1850. She leaves a large number of grandchildren and great-grandchildren. She suffered severely with heart trouble and dropsy, but bore patiently her illness. She had great faith in the ordinances of God. Funeral at the home of her daughter, Mrs. William Butcher, conducted by Jasper O. Dutton.

**HAWKINS.**—William Hawkins was born in Chittenham, Gloucestershire, England, April 14, 1826; died September 27,

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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1913. He joined the church when fifteen years of age. As an elder he was for many years an able defender of the faith. He resided in and near Saint Joseph for forty-eight years, served as postmaster for fourteen years, making many friends. He leaves a son, Frank, of Onawa, Iowa, and daughter, Mrs. Clara Martin. Funeral at the home of Sister Martin, sermon by B. J. Scott. Interment in Rose Hill Cemetery, Lamoni, Iowa; dismissal at the grave by D. C. White.

I don't think much of a man who is not wiser to-day than he was yesterday.—Abraham Lincoln.

Whenever a young man works simply for the pay he receives, he does both himself and his employer an injury.—Backbone.

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43-1t Holden, Missouri, Box 205.

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Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, OCTOBER 29, 1913

NUMBER 44

## Editorial

### REVEREND W. A. STANTON ON THE THREE WITNESSES.

#### RIGDON'S CONNECTION WITH BAPTISTS.

In a pamphlet entitled *Three Important Movements; Campbellism, Mormonism, and Spiritualism*, by Reverend W. A. Stanton, D. D., published by the Philadelphia American Baptist Society, there appears the following statement:

Neither Smith nor Rigdon had money to publish this "Golden Bible." They succeeded in interesting a well-to-do farmer named Martin Harris, who furnished the means. Oliver Cowdery was employed as an amanuensis. He wrote what Smith dictated to him from the farther side of a concealing curtain. In 1830 the book was printed, and with it a sworn statement by Cowdery, Harris, and a David Whitmer that an angel of God had shown them the plates of which the book was purported to be a translation. Some years later these three men renounced Mormonism, and declared said sworn statement false. I once opened the Book of Mormon that lay upon the pulpit in the Mormon Tabernacle at Salt Lake City; upon its page was this sworn statement by these three men, but their recantation was not there.

In behalf of the Bureau of Publicity we wrote to Reverend Stanton in regard to this statement, a reproduction of our letter appearing below:

LAMONI, IOWA, July 25, 1913.

REVEREND W. A. STANTON, D. D.,  
6340 Marchand Street, Pittsburg, Pennsylvania.

Dear Sir: I have received and read with some interest your pamphlet entitled, *Three Important Movements*. As I represent the Reorganized Church of Jesus Christ of Latter Day Saints, sometimes referred to by nonmembers as the "Non-polygamist Mormon Church," to distinguish it from the Utah people, it is but natural that I should be interested in that part of your pamphlet which refers to the work founded by Joseph Smith. Naturally there are statements contained therein with which I could not agree; but in that particular I trust that we could agree to disagree with good feeling and Christian regard for one another. There is, however, one statement to which I wish to call your attention, believing you to be sincerely desirous of stating historical matters exactly in harmony with truth.

On page thirty-five of your book you say that the three witnesses, Whitmer, Cowdery, and Harris, left the church later in their lives and renounced the testimony which they had previously borne to the divinity of the Book of Mormon. I believe that the facts in the case will not warrant such a statement. Shortly before his death, David Whitmer, one of

the three witnesses, at that time residing in Richmond, Missouri, went to considerable expense to publish and distribute a pamphlet entitled, *An Address to All Believers in Christ*, commonly referred to now as *David Whitmer's Address*, published at Richmond, Missouri, 1887. Probably you can obtain access to this publication in some of the libraries in the East, that have anything like a complete collection of Mormon literature. From this pamphlet I quote:

"It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind that I have never at any time denied that testimony or any part thereof. I also testify to the world that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the deathbed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery."—David Whitmer's Address, p. 8.

"Unto all nations, kindred, tongues, and people, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the 'Book of Mormon.'

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing, as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published," etc.—David Whitmer's Address, pp. 8, 9.

Also he took the matter up in the *Conservator*, published at Richmond, Missouri, March 24, 1881, in which number also appears a statement from the editor in which he said that there could be no doubt that David Whitmer still held to his belief in the divinity of the Book of Mormon. In the same issue appear indorsements from leading citizens of Richmond, including General Alexander Doniphan, Honorable George W. Dunn, judge of the Fifth Judicial Circuit, J. T. Child, editor of the *Conservator*, C. J. Hughes, probate judge, and some

sixteen other prominent citizens of the community, who declared that David Whitmer had resided in that city since the year 1838, and certified that they knew him intimately and knew him to be a man of the highest integrity and of undoubted truth and veracity.

David Whitmer was buried at Richmond, Missouri, where he had lived so long; and in harmony with his wishes, on the top of the marble monument that marks his resting place there reposes a chiseled figure of the Bible on which lies one of the Book of Mormon, while underneath is the inscription, a quotation from his last words, "The Record of the Jews, and the Record of the Nephites are one. Truth is eternal."

I have much more evidence which could be presented to show that not only Whitmer, but Cowdery and Harris reaffirmed their testimony just prior to their departure from this life. The statement so widely circulated that they had denied their testimony is absolutely without foundation. I trust that you will investigate the matter and take steps to correct the statement made in your pamphlet, feeling that you can not conscientiously do less.

The fact that these men did separate from the church owing to a difference of opinion existing between them and Joseph Smith only renders more striking their continued adherence to their testimony that the Book of Mormon was actually revealed by the hand of an angel. With that testimony, of course, I can not expect you to agree, with your present understanding of things; but you will concede, of course, that no matter what your attitude may be toward the work nicknamed "Mormonism," you should state only *facts* when writing or lecturing on that subject.

I am also mailing you a marked copy of the SAINTS' HERALD, in which I have reviewed the Solomon Spalding romance theory of the origin of the Book of Mormon, mentioned in your pamphlet.

Not wishing to take up too much of your valuable time, and trusting that I have not wearied you beyond the point of patient endurance, I remain,

Sincerely yours,

ELBERT A. SMITH.

Receiving no reply to our communication we wrote again at a later date, as follows:

SEPTEMBER 19, 1913.

REVEREND W. A. STANTON, D. D.,

6340 Marchand Street, Pittsburg, Pennsylvania.

Dear Sir: Inclosed you will find a copy of a letter addressed to you under date of July 25. Not having heard from you I assume that the letter may have miscarried and so take the liberty of forwarding you a copy. The matter mentioned in the former letter is of such importance that it certainly merits your consideration. Being a minister and a representative of one of the leading churches, you of course will indorse the sentiment contained in the golden rule, and will endeavor to give to our people and to myself the same courteous consideration that you would ask for yourself and your people.

Had I made an attack upon your people I would certainly consider myself in duty bound under the rule, whatsoever you would that men should do unto you, do ye even so unto them, to give careful consideration to any correction or defense that might be placed in my hands, and would certainly feel myself bound under that divine rule to acknowledge receipt of such communication. I remain,

Most sincerely yours,

ELBERT A. SMITH.

To this the following reply was received:

HIGHTSTOWN, NEW JERSEY, September 23, 1913.

MR. ELBERT A. SMITH, Lamoni, Iowa.

Dear Sir: Yours of September 19, 1913, received this morning—via my former Pittsburg address, and registered. I moved to Hightstown last October and more or less mail sent to Pittsburg since then has never reached me here.

In reply I write as follows:

I wish to be fair with all folk, no matter whether I do or do not agree with them. Your courteous letter deserves attention and reply. You call my attention to my statements as to the departure from the church of Whitmer, Cowdery and Harris, and their renunciation of their former testimony as to the divinity of the Book of Mormon and the story Joseph Smith told as to experiences connected with the finding of said book in the original form and contents that he said it had. I read with interest what you send me from David Whitmer's address and what you write as to certain contents of *The Conservator*, of Richmond, Missouri, March 24, 1881. If "David Whitmer's Address" is genuine and authentic and the *Conservator* is correct in its diagnosis of what is ad rem in the point at issue, it follows of necessity that I and those from whom I quoted, and because of whose writings I drew my own conclusions, are wrong so far as the point at issue is concerned. I can do no more than make such a statement as the one just made. Where witnesses disagree and a judge or jury is dependent on written, printed or indirect testimony, and where said judge or jury has no means of proving the genuineness and authenticity of the documentary evidence offered an intelligent and dogmatic verdict is impossible. Hence I become agnostic as to this particular issue about the "three witnesses." I will add, however, two items to the above:

1. Whether said three men did or did not continue in and die in the faith as to the revelations and the Book of Mormon in no way proves that they were justified in believing what they did or that the Book of Mormon is either divine or inspired. For example: My faith in the inspiration and divinity of the Bible is no evidence that such is the case. Nor would my unbelief in it prove the contrary.

2. Not long after the publication of my booklet I received communications from Lamoni and elsewhere positively denying what I wrote as to Sidney Rigdon's expulsion from the Baptist denomination and its ministry. Alleged evidence was offered to prove that I was wrong. Of course that was not so important to your church, nor to the polygamists, as is the issue you raise; but it did have to do with the character, stability and prior record of one who at the first was Joseph Smith's right-hand man. Fortunately, I was then a resident of Pittsburg and had access to the original documents and records of the First Baptist Church of Pittsburg and of the Ecclesiastical Council that tried and excommunicated Sidney Rigdon. I refer to this merely to show that a denial in after years does not necessarily disprove a fact of former years. Hence, between the assertions of the apostasy of the "three witnesses" and the denial of said apostasy, I take the stand of an agnostic and say to both parties, "I do not know."

In conclusion, I have only to ask that any use that you may wish to make of this letter shall be so fair that it will quote the whole of it in substance and not such part of it only as would seem to make me say unqualifiedly that I am wrong. Use it all and I will be satisfied. Suppress or omit any part of it that is vital to my real attitude and I will have just right to quote the golden rule to which you referred in your letter to me.

Yours truly,

W. A. STANTON.

Commenting on this letter from Reverend Stanton we have this to say:

We greatly appreciate his courteous reply and the fact that he is willing to admit that his statement to the effect that the three witnesses repudiated their testimony is wrong, providing the statements attributed to David Whitmer, and others quoted from the *Conservator* are correct.

This is practically a complete admission of error, for the reason that the genuineness of David Whitmer's Address will be readily conceded by all students of "Mormonism." A very little research by Mr. Stanton will set his mind at rest on that score, as well as regards the *Conservator*. Even our most bitter opponents will probably support us in that statement, because some of them have used Whitmer's Address against us very extensively on other points. The opposition should not drop it too hastily merely because it is two-edged and cuts their fingers.

Mr. Stanton may obtain access to a copy of David Whitmer's Address in the New York Public Library, on Forty-second Street, New York City, in the collection of "Mormon" literature of that institution. So he may, if he desires, trace this matter out and very soon arrive at something more definite than "agnosticism."

In view of the fact that Whitmer's genuine reaffirmation of his testimony, and his statement that the other two witnesses continued steadfast in their testimony, together with the *Conservator's* indorsement of his character for veracity, may be quite easily investigated, it is hardly sufficient for Mr. Stanton to fall back upon the statement that on the point at issue he is content to remain "agnostic" (not professing to know) as he does in his letter.

Those who write historical books and pamphlets should *know what they are talking about*. When such a writer makes a statement that is absolutely without foundation in fact it is not sufficient for him to slip from behind his own written and signed statement and declare that he does not know whether it is true or quite the opposite of truth.

The evidence of error is sufficient. But if not entirely satisfied, Mr. Stanton should investigate further and then take steps to correct the statement put out by the Baptist Publishing House over his name.

As to the two points raised by him near the close of his letter we have this to say:

1. He says in effect that whether the three men did or did not continue steadfast has no real bearing on the divine inspiration of the Book of Mormon. Why, then, was that question raised? Mr. Stanton raised it himself in his own pamphlet. The thought that they recanted is seized with avidity as an important argument against the work; but when it becomes evident that they remained steadfast and did not recant, the whole matter is dropped with celerity as "irrelevant, incompetent, and immaterial."

Of course their *belief* in the Book of Mormon has no particular weight or importance in the way of convincing others; and their *belief* or *disbelief* could not in any way affect the truthfulness of the claims put forth in behalf of the Book of Mormon.

But it must be remembered that they bore witness not merely to the things that they *believed*, but to the things that they *saw* and *heard*, and *handled*, and in that particular their testimony is competent, material, and relevant. They said that they saw an angel, that they saw and handled the plates and beheld the engravings and heard the voice of the angel bearing record to the truthfulness of the book and the translation.

In these things they could not have been deceived. It was not a matter of *belief* but of *knowledge*. They either saw and heard the angel and beheld the plates or else they fabricated their entire testimony.

The persistency with which they continued this testimony has some bearing on the question at issue. The statement that they repudiated that testimony has no foundation in fact, and the leading character among them, as spokesman for all, publicly announced to the world that such a charge was false, and as publicly reaffirmed his testimony delivered so many years previous. This direct statement from his own pen outweighs any number of unfounded statements to the contrary made by sensational and irresponsible newspaper reporters.

2. In regard to the statement that Sidney Rigdon was expelled from the Baptist Church and its ministry, granting that Mr. Stanton is correct in his charge, the affair stands in many particulars distinctly to the credit of Mr. Rigdon, even taking Mr. Stanton's own statement of the case.

In the first place, Mr. Rigdon's personal moral character was not involved. Action was based purely on questions of theology.

Many charges were made, but the court found him guilty on *only one* specific point, that of "holding and teaching the doctrine of baptismal regeneration," and then took refuge under the vague term, "and many other abominable heresies." We quote:

A mutual council was called, and met October 11, 1823. Elder Frey was moderator, and Ephraim Estep, clerk. The council decided that the minority were the First Baptist Church of Pittsburg, and were entitled to the property. Mr. Rigdon was found guilty of "holding and teaching the doctrines of baptismal regeneration and many other abominable heresies." He was thereupon excluded from the church and deposed from the Baptist ministry.—Three Important Movements, by Reverend W. A. Stanton, D. D.

In addition to these charges they said that Mr. Rigdon emphasized the restoration of the ancient order of things, especially with reference to the duty of bringing one's possessions and laying them at the Apostles' feet. At this point the hard-headed Baptist fathers thought they smelled a rat, and believed that he purposed devouring their cheese. Rigdon preached this doctrine publicly and urged it in his pas-

toral visitations. He condemned the regular ministry because they preached for a salary and said "they milked the goats." This was also a reflection upon those to whom they preached, calling them "goats," and not sheep.—Three Important Movements, p. 20, by Reverend W. A. Stanton, D. D.

It is probably true that Sidney Rigdon entertained some minor theological ideas that were not entirely correct and were later modified; but on the main points at issue he was more nearly right than his fellow members of the Baptist Church at that time.

He had the courage of his convictions and dared to think for himself and preach that which the Scriptures taught, even if he did lose his salary and his ministerial standing. His associates, of course, took alarm at such a terrible thing as a proposed restoration of the "ancient order of things" such as prevailed at the Day of Pentecost and thereafter.

Had they lived in those days they probably would have felt the same alarm regarding the safety of their dearly beloved worldly "cheese." No doubt they would have smelled a rat, and Peter would have found his ministerial standing in danger. By the way, Ananias thought a good deal of his cheese, too; but he lost it. So with these others. All have gone their way into the beyond. Their "cheese" was left for others to quarrel over. God can safely be left to judge between them and Sidney Rigdon, as to who was justified, Sidney in trying to restore the ancient order of equality and true brotherhood, "applied Christianity," or they in resisting the return of conditions and institutions obtaining in those happy apostolic times, when men loved each other more than they loved their "cheese."

E. A. S.

## TWO INTERESTING EVENTS.

### DEDICATION AT ANDOVER, MISSOURI.

The dedication of the church at Andover, Missouri, occurred October 12. The writer delivered the dedicatory sermon in the forenoon, and was followed in the afternoon by Elder John Smith and in the evening by Elder John F. Garver, both members of the Lamoni Stake Presidency. Many of the Lamoni Saints availed themselves of the opportunity to attend the services, and members of the Lamoni choir assisted materially in the music for the entire day. The attendance was all that could be desired and the beautiful, sunshiny day made it possible for the Saints to enjoy the basket dinner which was served out-of-doors.

The Saints at Andover now have a very neat little chapel, entirely free from debt, and dedicated to the service of God. It is the only church in the locality, and the Saints there are building up a strong following. The church, though not elaborate, or costly, is of attractive design, tastefully finished both as to exterior and interior. It is built of cement blocks. It occurred to us while contemplating this little chapel that the Saints everywhere might well give

equal thought to securing a building that will be both useful and ornamental when they contemplate erecting a church edifice. Too often we are satisfied if we secure four walls and a roof, without regard to appearances. It costs very little if any more to arrange designs tastefully and artistically; the chief added expense being an expenditure of gray matter, thought, and foresight to the end desired.

### FIFTIETH ANNIVERSARY OF THE ORGANIZATION OF THE GALLANDS GROVE DISTRICT.

The Gallands Grove District was organized October 6, 1863, with Elder John A. McIntosh as president. There are at present ten branches in the district, with a total membership of one thousand twenty-eight. Under the able leadership of Bishop C. J. Hunt, president of the district, they have established the custom of observing homecomings and important anniversaries annually or oftener. This year they observed the semicentennial of the organization of the district, October 17, 18, and 19. It was the good fortune of the writer to be invited to attend this meeting, and open the event by delivering an address to the young people, Friday evening, October 17. The writer also spoke to the Saints again Sunday afternoon and to the Saints at Dow City Sunday evening.

The experience was greatly enjoyed and the trip very pleasant, being shared with Brother Heman C. Smith, who spoke to the Saints at Gallands Grove both Saturday and Sunday. The attendance at these services was quite large, every available seat being occupied on Sunday, despite the somewhat inclement weather. This meeting will probably be reported at greater length by some of the brethren in attendance.

It was a pleasure to us to visit this locality, the scene of former labors in years past by such worthy pioneers as President Joseph Smith, W. W. Blair, David H. Smith, Charles Derry, and many others who might be mentioned. We were pleased to become to some extent a collaborator with these men, some of whom have now gone on before, realizing that while Paul may plant the Apollos water, it is God that giveth the increase, and that to him belongs all honor for the success in any locality.

At this meeting we were pleased to meet with Brethren Hunt, Rannie, Wildermuth, Wells, Chambers, and others of the ministry.

E. A. S.

## IMPORTANT NOTICE TO MEMBERS OF BRANCHES.

Your branch president has recently received a communication from the Bureau of Publicity. Has he mentioned the matter to you? If not, ask him about it. Be ready to cooperate with him in the proposed action.

Sincerely yours,  
BUREAU OF PUBLICITY.

## Original Articles

### SACRAMENT OF THE LORD'S SUPPER.

#### ---PART 3.

BY FREDERICK M. SMITH.

#### ANALYTICAL EXAMINATION.

Having thus briefly glanced at the historical development of the eucharist, we pass to an analytic discussion of the rite.

Sacrament is "a sign and a seal of a covenant," and as such implies faith and grace upon the part of the communicant as well as the officiating person. Goethe's view that a sacrament is a "partaking of heavenly under the form of earthly nourishment" would or should carry with the administration thereof the great solemnity and reverence making highly urgent the exercise of faith and grace by all participating in the ordinance. Sacrifice has been defined as "an act belonging to a sphere of worship in which a material oblation is presented to the Deity and consumed in his service, and which has as its object to secure through communion with a divine being the boon of his favor."—Hastings' Dictionary of the Bible, article "Sacrifice," Patterson.

"Sacrifice," says Strachan, "is primarily a sacramental meal, at which the communicants are a deity and his worshipers, and the elements the flesh and blood of a sacred victim."—Chambers Encyclopedia, article "Sacrifice."

In the Hebrew religion sacrifices formed an important part of the rituals. Very many of the devotions in the temples were accompanied by the offering up of birds or animals. It may, therefore, be considered as something more than an accident that Jesus, when he chose the occasion on which to institute the ordinance of the Lord's supper, should have selected one which would link it with the old ritualism in such a way as to preserve the spirit of sacrifice without the concomitant of killing. His supper, having as the elements the symbolic flesh and blood of the most precious "sacred victim" the world has known, might well be a feast where Deity and his worshipers can partake in spiritual communion. Thus Christ spiritualized the mode of sacrifice, as he had previously spiritualized the law, though sufficient degree of concreteness had been retained to make it efficacious among a people where the subjective must have objective demonstration.

In a broad sense, and considered etymologically, anything made sacred by being offered to God, or by being reserved for religious uses, can be called a sacrifice. Indeed, Augustine applied the name to "every act which is performed by us with the purpose of joining us to God." (The Christian Doctrine of the Lord's Supper, Adamson, p. 178.) Peter speaks of "spiritual sacrifices, acceptable to God by

Jesus Christ" (1 Peter 2: 5), while in Hebrews we find: "By him therefore let us offer the sacrifice of praise continually; that is, the fruit of our lips giving thanks to his name" (Hebrews 13: 15). The Psalmist exclaims: "Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107: 22; also Leviticus 7: 12). And: "I will offer to thee the sacrifice of thanksgiving" (Psalm 116: 17). So, according to the Scriptures, thanksgiving whether in gifts, prayer, service, or praise, is sacrifice. The Lord's supper may well be looked upon as preeminent among our thanksgivings.

#### ORDER OF SERVICE.

The features of the service in the "upper room" were: Jesus took bread, blessed it (gave thanks, as some versions have it), broke the bread, gave it to his disciples and commanded them to eat, saying, "Take, eat," etc. Then he took the cup, blessed it, gave it to the disciples, and commanded them to drink, saying, "Drink ye all of it," etc. Then after they had sung a hymn Jesus instructed them after they had gone to the Mount of Olives, as Matthew's version has it. It is not unlikely, however, that the instructions were given both in the room and on the Mount of Olives; for John gives at some length the happenings in the "upper room" and his account is replete with the sayings of Jesus which have an important bearing upon the rite and its significance.

It might be noted in passing that we do not find specific instructions in the New Testament Scriptures as to who shall officiate in the rite. The example of Jesus indicates that one having authority shall do so, while Paul's rebuke to the Saints at Corinth (1 Corinthians 11) clearly points out the danger of partaking when administered by those without authority and under improper conditions. Of course, with us, other scripture has settled that, and custom, at least, in the other church organizations has determined who shall administer.

#### PERPETUITY OF THE EUCHARIST.

In the light of what has foregone it seems almost folly to ask if the eucharist means more than a commemoration of Christ's death, or if it is mere formality. The strong and well intrenched belief in the scope and significance of the ceremony gives a positive answer, while the question of its permanency or perpetuity seems well answered in Luke by the Savior's own words, "This do in remembrance of me" (Luke 22: 19). This Jesus said to the apostles. Any further question of its permanency is dispelled by Paul:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same

manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink of it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—1 Corinthians 11: 23-26.

This passage from Paul's letter to the Corinthians shows (1) that Paul received from the Lord special revelation regarding the sacrament of the Lord's supper; (2) that as Jesus originally commanded his disciples, so Paul did the Corinthian saints; (3) that the Lord's supper is a rite to be perpetuated, by being celebrated often, till the Lord's second coming.

#### FUNCTIONS AND CHARACTERISTICS.

The functions and characteristics of the Lord's supper as a rite may be analyzed as follows:

1. It is a religious rite from which blessings more or less specific are due. A religious blessing is something given of God as a result of observing the duties of worship or the obligations of churchly institutions. These blessings, of course, come through many channels. But in the eucharist there is, or ought to be, something more than a mere quickening. Such can come from any devotional exercise. But Jesus undoubtedly designed this sacramental rite to bring specific blessings. It is unique as a rite or ceremony,—communion with Christ. By this simple yet solemn rite Jesus' name is devoutly remembered, praised, and honored throughout the Christian world.

Public worship is in itself a good thing, to honor the Lord's name, to strengthen the faith and enable his followers to resist evil; but much more efficacious in these directions is communion at the Lord's supper; for at the table are only his guests. The Lord designed it so, and this demands close communion. Sitting as guest at the Lord's table and communing with him! What comfort in the thought; what courage to battle on! To thus sit with our brethren and participate in the divine feast implies a common belief in the ceremonies and teachings of the gospel and the church. It is a ritual of fraternity; simple, yet sublime. Its importance as a religious rite in blessings to follow its observance is emphasized by John when he reports Jesus as saying: "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (John 6: 54).

#### IN MEMORY OF JESUS.

2. It is a commemorative rite,—commemorative of Christ's death as the great mediator; of his broken body, broken for us; of his blood shed for us, the blood of atonement; not that we believe God gloried in the sight of the blood of his Son, or that blood appeased his wrath; but that Christ's death was necessary to show his victory over death as the consummation of his great work of mediation and salvation. And Paul evidently held it to be highly important to commemorate Christ's death, as is done

in the eucharistic rite, for he says: "For as often as ye eat this bread and drink the cup ye do show the Lord's death till he come," (1 Corinthians 11: 26).

There are those who hold the idea that the rite is purely commemorative,—a pictorial announcement or review of Christ's death. But if such be the full purpose of the ceremony the mere reading of the Scriptures regarding him would answer every purpose, with occasionally a sermon in which the death on Calvary is feelingly portrayed in burning eloquence.

But surely Jesus had in view more than a mere reminder of the suffering he was to pass through. We can well go with the Catholics, the Church of England, with Calvin and Luther in believing that the rite is more than commemorative, yet without going to the extremes occupied by some of them. It is more than incantation, it is not mummery. In a clear view of its significance the sacrament of the Lord's supper is rich in truths and ideas. In it can be seen the work and doctrine of Christ. In the bread and wine set before the communicants in the sacred feast as the emblems of the flesh and blood of the Christ is seen the idea of the incarnation. He lived as we live, having flesh and blood. But he died for us, and rising from the grave conqueror over death and the grave, he ascends to his abode at the right hand of the Father. Here is seen the hope-inspiring doctrine of the resurrection. He took to himself in his glorified state his body, the emblems of which are before us, and thus taking up into himself that human nature, there is still between him and us a sympathetic connection which makes him the great mediator. Thus to us is presented the idea of the Incarnate Logos, and to us, as we partake, the scheme of the gospel of Christ takes on anew its broad significance as our souls are lighted by the truth that Jesus is the Christ.

#### THE TIE THAT BINDS.

3. It is a rite of communion. It is first a communion of fellowship. Those united by the bonds of a common belief in and acceptance of Jesus the Christ, partake as his guests, and that bond of fraternity is strengthened thereby. It is a communion with the Christ; for as his guests, partaking of the emblems of his body and blood, his spirit quickens and solemnizes the partaking till the souls of the communicants receive of his spiritual nature. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10: 16.)

Just how this communion with Christ takes place in the rite of the Lord's supper we can place with the "mysteries of godliness" (1 Timothy 3: 16) and not refuse to appropriate the blessings of this com-

munion because we fail to comprehend the method of the communing. As we have seen from the foregoing, the Latin Catholic Church in attempting to account along material lines for the communing, has gradually formulated and gives credence to the doctrine of transubstantiation, according to which the body of Jesus literally comes down and replaces the emblems; while the Greek Church has a modified theory termed insubstantiation, according to which the bread and wine are transformed into the body and blood of Christ. Luther did not get very far away from transubstantiation in presenting his substitute theory of consubstantiation or impanation, in which the idea is held that the elements remain as they were, except the flesh and blood of the Christ enter into the bread and wine, so much so that the flesh of Jesus is bitten by the teeth, etc. Calvin gave credence to neither of the three theories here mentioned, yet held that the ceremony was much more than commemorative (see quotation previously given). Adamson, perhaps representing the Church of England, thinks that Christ is present in the sacrament as a whole, not simply in the elements. (Christian Doctrine of the Lord's Supper, pp. 153, 163, 74, etc.) And this view appears reasonable, and harmonizes to a great extent with our practices and beliefs in administering the rite. Christ is present through representatives (those holding the priesthood) and by his Spirit, and in the souls of "all those who partake" of the sacrament worthily. He is surely present in sympathy with his people during the proper administration of the rite. However his presence may be brought about, he has said: "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."—John 6: 56, 57.

#### A COVENANT.

4. Partaking of the Lord's supper is a covenant, and as such is a sacramental rite, in the light of the generally accepted definition of sacrament. According to our own belief it is a witness anew that we are willing to take upon us the name of Christ (Doctrine and Covenants 17: 22) and that we do always remember him (Doctrine and Covenants 17: 23). "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him," etc. (John 6: 56.) This renewal of the covenant is a source of strength by renewing our faith and increasing our determination to further resist evil. Any public profession of Christ strengthens the bonds that bind to him his believers; and the repeated renewal of the baptismal covenant taking place in the Lord's supper as oft as it is eaten is therefore a constant source of strength to "fight the good fight" spoken of by Paul. (Hebrews 10: 32.)

#### FORGIVENESS OF SINS.

5. As we have seen, the idea is quite generally held that the Lord's supper is propitiatory. As forgiveness of sins follows the first covenant, so it does the renewal. If the eucharist is a complete renewal, then whatever terms are imposed by the first would become effective again in the renewal. If the rite be held as a saving ordinance the propitiatory character becomes self-evident. Luther and others of the reformers so regarded it. Harnack, in commenting upon the development of the eucharistic doctrine of the second century, it will be remembered from a quotation previously used in this article, said, "We shall search in vain for any special relation of the partaking of the consecrated elements to the forgiveness of sins." But by the end of the following century the idea had been well developed.

Jesus in presenting the cup to his disciples and commanding them to drink the "blood of the new testament," coupled with it the idea of forgiveness of sin (Matthew 26: 28); though it must be admitted that it is open to some argument as to whether the remission of sins he then referred to applied only to the efficacy of his blood as a propitiatory offering in baptism alone, or in both the initial and secondary covenant. We incline to the opinion that he here meant to convey the idea of propitiation as a part of the renewal of the covenant as well as the initial rite.

It would be unsafe, however, to maintain that the forgiveness is effected by mere participation in the ceremony. It must be sought and worked for. Forgiveness of sin as a result of baptism follows only after repentance; and the preparatory work of this principle must be operative in the secondary covenant as well as the initial.

#### MORE ABUNDANT LIFE.

6. The significance and efficacy of the Lord's supper as a means of spiritual life is startlingly stated by Jesus himself: "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6: 53). "Whoso eateth my flesh and drinketh my blood, hath eternal life" (John 6: 54).

We might therefore say of the sacrament of the Lord's supper that it is a sign or symbol of (1) the great love of God who gave his Son "that whosoever believeth on him should not perish but have eternal life." (John 3: 15, Inspired Translation.) It symbolizes (2) the love of Christ who died to redeem man and (3) the extreme nature of his suffering and the completeness of his service,—unto death,—while it further betokens (4) the vicarious and sacrificial character of his death. It bespeaks (5) the benefits to be derived from it through believing it a divine institution, the remission of sins together with the soul development brought about by communion

with the Christ. It is further a reminder of the final judgment and the promised second advent of the Messiah: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Corinthians 11:26.) And in temptation the memory of communion is often a deterrent from wrongdoing, as fraternity is a source of spiritual strength.

#### MANNER OF BLESSING EMBLEMS.

Before closing it might be of interest to comment on the manner of blessing the elements. Jesus broke the bread and blessed it (gave thanks), and likewise blessed or gave thanks over the cup.\* This is the extent of the description in the Scriptures. Justin Martyr in writing to Emperor Antonius Pius, in the first half of the first century, concerning the sacrament of the Lord's supper said: "So we have been taught that the food over which thanks have been given by the word of prayer which comes from him (Christ)." This has led some writers on the subject to ask, Was there a form left by Jesus? It is not at all unlikely that there was. The form as coming through latter-day revelation may, by those who believe in continued revelation, well be believed to be it.

#### THE QUESTION OF WORTHINESS.

A statement by Paul to the effect that one who partook of the Lord's supper unworthily would eat and drink "damnation to his soul" (1 Corinthians 11:29), has resulted in many Christians refusing to partake because of a natural but perhaps over-sensitive feeling of modesty, which senses the "personal unworthiness which attaches more or less to all Christians" (Adamson, *The Christian Doctrine of the Lord's Supper*, p. 16). But it is quite clear that Paul did not have in mind this personal unworthiness so much as he did the manner, time, and place of celebrating the rite, and perhaps even the authority of the one administering it. Paul exhorted the unworthy ones to return to the table under other and proper conditions.

The Lord's supper is designed to furnish spiritual food, divine food, and should be taken, when properly and authoritatively served, as physical food is taken to sustain the physical body and strength when it has been properly served. This is not to say, however, that there shall not be made on the part of the communicant adequate preparation to sit at the table of his Lord properly qualified, by penitence of soul and contrition of heart, to partake of divine food and grace. Then he can communicate with heart filled to overflowing with thanks to God for his goodness and mercy in providing room at the gracious festal board for every follower of the lowly Nazarene, and receive strength and spiritual blessing flowing from the Spirit of the Christ to his own soul.

#### INFIDEL METHODS EXAMINED.

EDITOR'S NOTE.—The following intelligent and carefully written article appears in *Food for Thought*, published by Lambert Brothers, Lamoni, Iowa, in 1890. It was prepared by one well-known throughout the church, who for reasons which need not here be expressed withholds his identity. We commend the article to the Saints for a close reading, calling particular attention to the clear and concise manner in which the methods of infidelity are so successfully met.

Even the imperfect narrative which historians have given us shows that men opposed to truth have always adopted similar methods; and though these have differed greatly in details, their general course has always been the same.

We do not propose making a minute examination of the intricate mazes through which infidelity has led its march; but shall be contented for the present with a general survey of the forts, arsenals, weapons, and munitions and methods of warfare owned, manned, and employed by the foe of the humble Nazarene. We notice that the unbeliever plants himself usually in one of two positions: He affirms either that the Bible is shown to be untrue by internal evidence; or history and science, singly or combined, demonstrate its untruthfulness.

If history is relied upon, we answer first, that it is an incomplete witness. As no man can judge of the merits of a picture, unless at right distances and angles the light is thrown upon the entire view; so we can not judge the picture of the Bible, claiming to be divine, by the partial, prejudiced, uncertain, contradictory accounts furnished us by profane historians. It must also be remembered that the Bible lays claim to historic worth; and the unprejudiced student of history is compelled to acknowledge that in this respect it possesses superior merit; at any rate, we can not justly cast it aside and fail to consider and properly weigh its statements, when we appeal to history as a material witness in the case. We submit, that for the following reasons, profane history can not be relied upon to impeach the validity and accuracy of the Bible narrative.

It lacks comprehensiveness. So far is its light from covering the entire field that it gives but faint and uncertain reflections of undefined and in many instances imaginary portions. The blanks which it leaves are filled either by the imagination of the historian, which by lapse of time become hallowed into historical fact; or its chasms are bridged over by a process called reasoning, which is nothing more than comparison of the known to find out the unknown, which must therefore be uncertain and unsatisfactory, and can not by any ordinary stretch of imagination assume the dignity of historical fact. The relation, quantitatively speaking, which the historically known bears to the historically unknown, is not ascertained and can not be, until the unknown is explored. The unknown may be much greater than the known;

in which case, the revelation of that great unknown historical quantity might be much more startling to infidels than anything they have ever found in the Bible; and might, and likely would, so completely modify statements at present received as facts that they would be found to be startling fictions instead. A careful distinction, we note, must be made between what is received and urged as known, by infidels, and that which is actually known; for professing to seek after facts, and to be willing to receive nothing else, they may justly be compelled by public criticism and demand, to give facts in support of their charges and criticisms.

As a second reason for disputing the infallibility of the world's historical record, we cite the fact that the best class of histories, those termed vaguely "authentic," are constantly undergoing revision and change. That which was received as absolutely true in a historical sense fifty years ago, is in many instances doubted or positively denied, as the old mists and fogs clear away, and new and stronger light comes. This change, which we need only mention, for everyone of you who has given the matter any considerable degree of study and thought knows it to be true, is fatal to the claim of infallibility or absolute truthfulness. That witness, who, surrounded by different circumstances and persons, and handled by a different lawyer, tells each time a different story, is not worthy of belief, unless supported by strong collateral evidence.

The appeal to science is no less unsatisfactory. Under this term, literally meaning knowledge, by a familiar process of enlarging the domain of words without changing their etymology, has been included all knowledge derived from a study of nature directly. We do not propose to consider the question whether science as now understood and the Bible agree or differ, but as in the case of history, we deny the reliability and infallibility of the witness. No man has yet had the hardihood to affirm that he possesses or that anyone else possesses a complete knowledge of any single branch of science. There is before every explorer in the scientific domain an unknown, of which he can only affirm that "there is but one thing he knows, and that is that he knows nothing." Thus in seeking to try and condemn the Bible by a scientific standard, the infidel stands, like the ancients at the pillars of Hercules, and measures the Bible by his knowledge of the seas and bays and gulfs around his native land, but never takes into consideration, because he knows nothing about it, the great expanse of unexplored waters before him. He grasps a weapon of the temper, size, and general features of which he confessedly knows but little, and stupidly and persistently declares that with it he can demolish the great civilizing and enlightening force of the ages. Having seen a few of the char-

acteristics of the temple of truth, he avers that he possesses such complete knowledge concerning all the rest as to be able, by the light which they reflect, to try a record which contains a theory by which men have reached the highest ideals of goodness and greatness. The pretended certainties of science are born of the repeated assertions of that class of scientists who have again and again demonstrated the truth of the adage, "When philosophers set out to be foolish no folly is equal to theirs." But we must hasten to the other branch of our subject.

Infidels urge that the claims the Bible makes for itself, for God, and for God's people are all "unreasonable." This charge implies the erection, in their minds at least, of a certain standard, called by them reason. What is this? If they urge that it is outside of and above human experience and power, they seek to lead into the spiritual and inspirational domain, but are not willing to enter therein when led by the Christian, or Bible believer; and if they affirm that it is something within the pale of human experience, then we ask, What kind or class of human experience condemns the Bible? That of infidels, or that of Christians? Such a scrutinizing inquiry robs the infidel of at least half his stock in trade, which consists in the charm there is for many minds in the averment, the positiveness of which is only equalled by its carelessness, "It is not reasonable." More closely examined, reason is found to be that faculty of the human mind by which it compares things known to ascertain things unknown. Galileo compared his knowledge of rotary motion and the facts his rude telescope revealed with reference to the appearance, disappearance, and re-appearance of the sun's spots, and concluded from such comparison that the sun revolved upon its axis. But had either of the known quantities been wanting, the unknown could not have been discovered. Thus it appears that knowledge is the instrument which reason uses to enlarge her domain; and that, therefore, concerning that of which we have no knowledge we can not reason. The infidel affirms his disbelief in certain things because he has no knowledge of them, little thinking that thereby he confesses himself unable to submit them to the ordeal of reason; and that, therefore, as against him who with equal credit for honesty and veracity claims knowledge of them, he is an incompetent witness, and that in any court of our land he would be denied a hearing. In France, where the "Reign of terror," born of the worship of the "goddess of reason," drenched Paris with blood, a different rule applies.

We must, then, in order to be accurate and just, discriminate between the childish attempts of those who blatantly affirm that such and such things are not reasonable, and the calm and diligent efforts of

those who possess knowledge and are seeking to increase it by the familiar reasoning process.

We may perhaps state here, with as much advantage as at a more advanced stage of the argument, the clear and grand distinction between infidels and Christians. The former is using all the force, ingenuity, and ridicule which he can command to destroy the belief that a revelation has come from God to man, pointing out the realities and glories of a future state and bidding men walk in certain clearly defined paths in order to receive a blessed state after death; the latter plants himself upon this platform: "God has revealed himself to us; and if you will comply with his conditions he will reveal himself to you." The infidel says to the Christian, "Enter into my scientific laboratory, and I will demonstrate to you that the Bible is not true"; the Christian enters, wades methodically through what are called demonstrations, and finds them to be simply the conclusions of the scientist, without warrant of fact. The Christian invites the infidel into his laboratory, and asks him in all fairness and candor to apply the test of his demonstration, but the unbeliever will not go. Loud and many times impudent in his declaration that the Christian will not submit to a demonstrating process the difference between them, he now, when the test is applied, reveals not only his weakness and the weakness of his position, but his moral cowardice also.

In regard to the portions of the Bible which are averred to be unworthy of belief, we can only speak in a general way. We notice first that they are nearly always those parts the existence of which is immaterial to the question of salvation. Moreover, built as we are upon the foundation of revelation from God, both individually and collectively, our position is absolutely impregnable in this regard. If through human weakness, either doctrinal or historical, errors have crept into the ordinarily received versions of the Holy Scriptures, we as a people need give ourselves no uneasiness; for God in his own time and way, according to our faith, will correct error by revealing truth.

We note also and wish especial attention directed to this thought, that the purity, the nobility, the beneficence of the life enjoined by Christ upon his followers have never been successfully disputed. Of all the benefactors of the human race infidels have not been able to show one equal to the humble Nazarene. So long as the teachings and life of Christ remain impregnable to the attacks of unbelievers, so long is the victory ours; so long as this the very citadel and high tower of our fortress of truth remains, just so long may we laugh at every maneuver of the foe. In connection with this thought we present the additional one: Infidels are always seeking to get as far away as possible from a discussion and

consideration of principle. Their appeal is not to men's love of right and truth; for if it were they would appeal to Christ; for there, as nowhere else, are found the basic principles which have appealed to the common feelings of humanity as being just and right. There, as nowhere else, are found the searching, though profoundly simple expositions of human nature. There, as nowhere else, my friends, are found unswerving integrity, dignified sacrifice, yearning love, and godlike wisdom. If the infidel were searching for these things, and to accomplish no other and sinister purpose, he would bow the reverent knee at the cross of the great exemplar of truth and righteousness. If an unbeliever could be found who presented as much truth in his whole life as Christ presented in one day, infidels would never tire of pointing to him as a successful rival of the Christian's Savior.

In this connection we wish also to point to the fact that infidels to the latter-day work, and the fruits thereof, pursue the same course and use the same weapons which infidels to the Bible have always pursued and used. The attacks upon the Book of Mormon and the Book of Doctrine and Covenants have been marked with the same virulence, the same questioning with reference to origin, transcribing, publication, etc., which have marked the attacks of infidels upon the Bible. The Bible, the Book of Mormon, the Book of Doctrine and Covenants, all enjoin holiness of life in order to salvation. Is this attacked? Suppose it could be shown that they enjoin unholiness of life in order to salvation; what then? Would infidels pass over this part of the record in silence?

The Bible has its ark, the Book of Mormon its ship that brought Nephi and companions to America; the Bible has its Urim and Thummim, and the Book of Mormon its balls and directors; the Bible teaches the doctrine of vengeance, the Book of Doctrine and Covenants is objected to for the same reason. Thus we might increase the volume of evidence that proves conclusively that infidels to the divine truth have in all ages adopted similar methods.

Christianity comes teaching certain principles, and insisting upon these as the only essential things in the message brought. The infidel refuses to fight upon this ground, and thus admits the correctness of the Christian's theory. The infidel says, as it were, "I admit the exalted character of your Christ and the purity and holiness of the principles you teach, but I have somewhat of fault to find with the means by which you came into possession of those truths. Your house is good enough to live in, and altogether too strong for me to tear down, but I will not come into it and abide there; for according to my notions there are some unreasonable things connected with your account of its erection. An exam-

ination of the building reveals nothing rotten, nothing imperfect, deformed, nothing that does not conduce to the welfare and happiness of its inmates; but I fear there is something unsound about your belief as to how the timbers were in the first place formed, or by what means they were brought into position and fitted to each other with such marvelous accuracy. Until these fears are allayed, and you can demonstrate, according to my standard, that the magnificent structure, which I confess is superior to anything else, was erected according to human reason, I must remain outside, though I confess a longing for the comfort and hope which you say you feel within the protecting walls of your Christian doctrine."

Briefly summarizing we note again:

History and science are incompetent witnesses against the Bible and Christianity, because they lack comprehensiveness, testify to different and contrary things, are constantly changing their point of view, and looking at things in a different light. They are unstable witnesses; in fact, they know but little about that of which infidels seek to make them testify, and are totally unworthy of belief, unless supported by other more reliable evidence. Human reason is but an application of human experience—a comparison of known facts for the purpose of discovering those which are not known. Upon that, therefore, concerning which we have no knowledge, we can not reason. He, therefore, who asserts that he knows nothing of any other world than this, thereby confesses that he can not reason concerning any other world, or concerning the truths, principles and laws of any other world. Infidels are therefore incompetent to reason upon the Bible, a book largely of laws, truths and facts concerning another world. It is the reason—the experience—of infidels that is against Christianity; that of Christians, the only ones competent to reason upon it, is all in its favor.

The infidel's challenge to investigation within the laboratory of science, if we permit this witness to be heard, has been many times accepted by the Christian. The Christian's challenge to investigation by direct appeal to God, the infidels have never accepted.

The infidel attacks what he claims to be bad about the Bible; but he will not accept and act upon what he confesses to be good. This shows that his real object is to oppose these good principles, though he will not directly attack them for lack of either show or reality of evidence against them.

Finally, whatever unbelievers may say or do, the golden precepts of the Bible, Book of Mormon, the Book of Doctrine and Covenants, are grand and eternal truths, on which if we rely no power shall be able to move us from the brightness and certainty of our hope in Christ. The more thoroughly these truths are investigated, the more glorious they ap-

pear, hence criticism should be invited, not avoided; but an appeal to basic principles should always be made, rather than pursuing a less comprehensive course.

## Of General Interest

### EPISCOPAL GENERAL CONVENTION.

The close of the second week of the General Convention marks a stage at which it is possible to discover the attitude of the Protestant Episcopal Church towards the pressing problems of the day. At the time of writing last week the convention had hardly found itself. There was a deluge of notices of motion and a multitude of proposals for canonical and constitutional amendments, all of which were promptly remitted to committees for consideration and report; and in the absence of discussion on the floor of the respective houses there was no means of gauging the mind of the church. So far as the House of Bishops is concerned that difficulty is still existent. The American episcopate still clings to secret sessions when a like privilege is not exercised by any other house of bishops in the world. The policy of publicity, so strongly advocated by Bishop Potter in his lifetime, and supported by such leaders as Bishops Greer, Lawrence, and Brent, was again defeated, after a debate prolonged over two sessions.

The socialist bishop of Utah assailed the convention as a convention of plutocrats. If so, they are singularly sensitive to social and industrial problems, for, so far, these have loomed more largely than purely ecclesiastical questions. The many-sided problems of marriage, including divorce and eugenics, have been under consideration, and they are remitted to a special commission for exhaustive inquiry and report. Then, too, the convention has awakened to the paramount importance of religious education in its manifold phases. This has been exhaustively discussed in joint open session, mass meeting, and conference, in its relations to the Sunday school, the college, and the university. Leaders have realized that in the absence of Bible reading and moral instruction in the public schools an increasing responsibility is thrown upon the church, and that the most pressing need of the hour is a radical reorganization of Sunday school instruction and the inauguration of a thorough system of teacher training.

On the ecclesiastically domestic side the outstanding question of the change of the name of the church is left unsettled, and it is determined that the question is not to be acted upon at this convention. The fine spirit of Doctor Manning was shown in his proposal that no radical change should be made in the Prayer Book except by a two thirds vote of the con-

vention, a proposal which increases the difficulty of making any change in the title of the church. This proposal called forth an interesting but rather futile debate, significant chiefly because it showed the fine temper of the convention and its determination that no differences of opinion shall arrest the growth and harmony of the church. It was finally adopted by a nonparty vote.

One thing is markedly evident in this convention, and that is, a new sense of the vital importance of missions to the life of the church. They are no longer apologetic. The joint sessions held in the cathedral in the interests of missionary work, the presentation of the Women's United Offering of more than \$300,000, and the great mass meeting in Carnegie Hall, all testify to a quickened apprehension of the imperial mission of the gospel. In her devotion to the evangelization of the world, the church will find the wisdom and strength so sorely needed to grapple with her problem at home.—*Outlook, October 25, 1913.*

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### THE ESKIMO TABOOS.

To illustrate one of the phases of the native religion of the Eskimos, we may consider the question of food taboos. In the mountains of Alaska, on the upper Kuvuk and Noatak rivers, and on the headwaters of the Colville, the prohibitions which applied to the eating of the flesh of the mountain sheep alone were as extensive as the entire dietary section of the Mosaic law. A young girl, for instance, might eat only certain ribs, and when she was a little older she might eat certain other ribs; but when she was full grown she would for a time have to abstain from eating the ribs which had been allowed to her up to then. After a woman had had her first child she might eat certain other ribs, after her second child still others, and only after having five children might she eat all the ribs; but even then she must not eat the membranes on the inside of the ribs. If her child was sick she must not eat certain ribs, and if two of her children were sick she might not eat certain other ribs. If her brother's child was sick she might not eat certain portions, and if her brother's wife died there were still different prohibitions. The taboos applying to the ribs of sheep had relation to the health of her children and of her relatives. They also depended upon what animals her relatives or herself had killed recently, and on whether those animals were male or female.—V. Stefanssen, in *Harper's Magazine* for October.

It is not strange that men lose the faculty of reverence when they do all their worshiping before a mirror.—Henry F. Cope.

## The Staff

EDITED BY AUDENTIA ANDERSON.

### Criticisms and Suggestions.

With the announcement of the new anthem books comes a wave of enthusiasm, making itself felt decidedly from all sides. Choirs are taking them up enthusiastically and with a vim which augurs well for the big 1914 Conference Choir. Let none fall behind in the general movement forward! "Be instant in season." Order your books at once, learn to sing the songs contained therein, with the *Spirit* and the *understanding*, and thus transmit to your listeners much of the uplift and joyousness which come to you as you study to send forth the gospel message on wings of melody and love.

A criticism concerning the delivery of choir music was recently passed on to us, and we were struck at once with its aptness. The brother said he believed very few choir members *felt* what they were singing. He said he had noticed, from his seat in the audience, that the singers wore much the same expression, no matter what they were singing; that he had heard them sing music and words intended to convey the very height of joyousness and gladness, with faces both long and solemn, and utterly devoid of even a suspicion of rejoicing. Think a moment, singers, and see if you can not take this criticism home and profit by it.

How about the ever burning question as to who is eligible for choir membership? Is the largest choir the most successful? Should quality be sacrificed for quantity? Or is there an inspiration and enthusiasm springing from the larger bands of singers which is lacking in the smaller ones? Which is the greater asset to a choir, a faithful member with small talent, or a greatly talented member with little or no sense of responsibility as to regularity of attendance, no consecration to the general interest? Should the humble aspirant with a poor voice be welcomed or barred? Should our greatest effort be to enlist the largest number of persons in this service of praise, or should it be directed towards the highest perfection possible for that expression? After all, to whom comes the greatest good from choral singing—those who sing or those who listen? What think you?

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric.

### Notes of the Staff.

Independence singers were favored recently by a flying visit from Brother Hoxie, who paused long enough in the midst of his business to gather together about eighty of the singers of this locality and give them a good practice upon the cantata to be rendered next April, "The Holy City," by Gaul. Brother Ed Bell, of Saint Louis; Brother Orville James, of Kansas City; Brother E. S. Losey, of the Independence South Church, and Sister Anderson of the Stone Church, were all present taking notes of the interpretations of the general director, so that each could conduct his own choir in harmony with such interpretation. It is by this combining of effort and interest that all are able to work in unison, and to the ultimate success of the church choir.

Brother Paul Craig, of Omaha, recently visited Independence, and evinced great enthusiasm along the lines of choir work. He has a fine and energetic band of singers, among them being a number who possess very fine voices, which serve to give his choir considerable renown. Brother Craig has promised us an article upon the subject of singing with the Spirit, which article we may expect soon.

### Musical Notes.

A prize of two thousand five hundred dollars is offered by the Boosters Club of Southern California for the best original song expressive of the beauty and progressive spirit of that portion of the State. The writer of the best poem is to receive five hundred dollars of the amount, and two thousand dollars goes to the composer of the best musical setting for the poem selected. The contest is open to all, and the award will be made by a jury selected by booster officers. The names of the competitors will be withheld from the jury in order that their selection may be unbiased. The contest for the best poem, which closes November 1, will be first decided, after which it will be submitted for a musical setting. The rules to govern this contest may be had by addressing, Poem Contest, Boosters Club of Southern California, 431 Herman West Hellman Building, Los Angeles, California.

An economical way of obtaining blue prints of music manuscript as originally written on any ordinary white paper, is described in a late number of *Popular Mechanics*. It is done by means of an electrical process followed by a chemical bath. It will save the great labor and expense of copying on transparent material, and is said to be quite inexpensive.

Chicago, having waged war on immodestly suggestive songs for some time past, is now preparing to lend its influence away from ragtime music by circulating through its public library channels various operatic selections that have been produced there during the past year. About seventy-five musical scores have been purchased for distribution in this way.

Mr. Charles Granville, the distinguished baritone who has been appearing as a tenor for some time past, has recently returned to baritone work with brilliant success. Two points that he insists upon as necessary for the highest degree of success are: singing from memory, which aids true interpretation; and abstinence from tobacco during the season of his musical work, the use of which he claims is a hindrance to artistic production.

For some time advertisements have appeared in various periodicals, offering courses in piano tuning at nominal prices to those who can spend a short time in the study of this line of work. This seems attractive enough, no doubt, if one does not know all that is involved in producing a successful tuner. The tuning of the strings is often only a minor part of the work necessary to put a piano in proper condition; it is also necessary to regulate the tone and action of the instrument, which may contain from five thousand to seven thousand five hundred parts, requiring very accurate adjustments and thorough knowledge of the entire construction. The best piano tuners have been years in mastering their trade, and it does not really pay to employ one to do this work who is not entirely competent, as it is an injury to a first-class piano to have the work improperly done. The difference may be noted by one who has been compelled to have the work done over again by a reliable tuner, after having paid an incompetent one to do it. Not every tuner knows how to properly voice the instrument.

A. B. PHILLIPS.

### Music in Worship.

It is not at all improbable that we are indebted to religion and religious ceremony for the development of the art of song, and especially choral singing, though some scientists

have thought singing originally came from attempts to imitate birds. But be that as it may, singing has for centuries been an important adjunct of religious ceremonies in the Christian church. The role it played in the temple services under the old Mosaic law, by command of God himself, was elaborate. In Exodus fifteenth chapter, and Judges fifth chapter, are accounts of songs of victory of a religious nature; David by the use of instruments and hymns beautified the religious ceremonies of his day (Amos 6: 5); and in Psalms there is constant reference to instrumental and vocal music. The instruments used by the Hebrews are the lyre, harp, horn, trumpet, flute, and the pipes.

Interesting theories of the origin of music are given by Darwin and Spencer; but so far as church music is concerned, the origin is undoubtedly rhythm. And rhythm and song as an accompaniment to religious ceremony are not confined to the Christian religion, nor the religious ceremonies of the civilized or cultured races, but extend to practically all races of mankind. In fact, with the idea of evolution in mind, our present choral music in churches may be a development and an elaboration of the cruder religious music of the less cultured races.

The dance is almost universal among uncivilized races as a part of religious exercises; and the dance means rhythm. The sound of the stretched drum head on which fall the strokes determining the rhythm of the dancers would consciously or unconsciously be imitated by the chanters in the accompanying incantations, and a unison monotone would result. Then because of high and low-pitched voices, as for example the female and male, the octave would naturally be fallen into, and from this beginning choral singing has developed. The ancient Hebrew song was accompanied by the timbrel alone, to mark the rhythm. Harmony (the triad, consonant, and dissonant tones) is of comparatively late origin, as late as the tenth century. Hence we must conclude that the old Hebrew music was a unison, or followed the octave. It is worthy of note that Selah! an interlude, occurs seventy-one times in forty psalms.

This church music as rendered in the Hebrew ceremonies, and long after the time of Christ, was recitative, the rhythm enabling the choir and congregation to repeat the words together, the idea of response being dominant.

The origin of Christian hymnody, then, must be credited to Hebrew sources. Saint Augustine defined a hymn as praise to God with song. The word *hymn* to the ancient Greeks meant a poem in honor of famous men, heroes, or gods, to be recited on festive or solemn occasion.

Some have thought that the Hebrew music was founded on the Egyptian, Moses having introduced into the Hebrew services the music of the Egyptian priesthood. The singing was probably done by alternate choirs, this custom having later passed over into the period of the primitive or early Christian. It is to be expected that the first Christians would take with them some if not many of the temple melodies. At first the music of the Christians consisted chiefly of the singing of the Psalms, and was simple in its characteristics; but such as it was, it flourished in Syria and at Alexandria. Jesus and his disciples sang a hymn after they had celebrated the feast of the passover, and Jesus had instituted the sacrament of the Lord's supper. Paul speaks of psalms, and hymns, and spiritual songs.

This should be observed: Music in the early church developed from the custom of reciting in rhythm. The emphasis was therefore upon the words; and the rhythmic words, not the sound, was the song of praise. As music developed and the laws of harmony were discovered, their use

in church music enhanced the beauty of the rhythmic recitation. And where music has thus been preserved as an auxiliary to the other worshipful exercises of the church it has not interfered with the religious sanctity of the service, but has enhanced its effectiveness, and brightened its splendor. Only where it became independent and tended merely to the ornamental has it marred or detracted from the value of the services from the religious standpoint.

So, in attempting to follow the command of the Lord to develop our musical talents, and in giving these talents to the church in the services thereof, let us remember that it is for the purpose of enhancing the sentiments of praise and worship that rhythm and harmony have been called to add their share to our efforts to make worship beautiful, helpful, and inspiring. Let us, therefore, study to sing with the Spirit, that our devotional music may be uplifting, softening, and tender; full of praise and worship.

FREDERICK M. SMITH.

LA MESA, CALIFORNIA, September 30, 1913.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

"So as by Fire."

In a recent issue a sister wrote earnestly on the subject of dress, and about the same time there appeared in the *Ensign* a letter from one of our missionaries in which he asked why some of the women of the church who write do not express themselves on the subject of dress. These communications have moved me to narrate a spiritual experience had several years ago. I shall give it only in part.

I was sitting one balmy Sabbath morning in our church in Lamon. I had come up from the primary rooms of the Sunday school and was waiting for the morning preaching service to begin. My mind was entirely at rest; and as the choir filed up into their places they offered a picture pleasing to the eye, the bright tinting of dainty dresses and ribbons harmonizing with the soft morning air, with the glimpses of verdure in the tree tops that swayed gently at the windows, and with the generally pleasant conditions which combined to make me feel at peace with my surroundings.

And so I sat and looked upon the pleasant scene and wondered in my heart just what the Lord requires of his Saints with regard to their dress. It seemed to me that the beauty I saw in the dress of many was like the beauty the Lord himself has placed upon the flowers of the grass, upon "the lilies of the field," in the rocks of the earth, in the blue of sea and sky, and in fleecy, white clouds; for "he hath made everything beautiful in its time." I wondered if I had been wrong in thinking the Lord requires his Saints to curb their desire to beautify the outward appearance, to dress well.

My musings were cut short by the opening of the service. Very probably I thought no more on that subject during the day. It was in the night following that I had a dream, very clear to me in its meaning.

In my dream I stood in the room of a young woman, known to be a good dresser, one who, in modern parlance, is said to be "well groomed," one pleasant to behold; for it is pleasant to look upon artistic beauty, let it occur where it may.

I stood in my dream in a room in the home of this young woman and saw in great profusion many changes of apparel. Some were in process of making; some were finished but had not yet been worn; some had been but slightly worn.

Some material had not yet been cut. The beautiful, costly fabrics were strewn about in profusion. They indicated that the owner loved beautiful things, that she gave much thought to beautiful dress, and that she indulged her fondness for such things. They indicated refinement of taste and the expenditure of money in large amounts.

In the midst of this profusion of fine fabrics to be used in outward adornment, stood a small table, and on it my own typewriter.

Something caused me to go into an adjoining room for a short time. There, at a table, stood an older woman with whom I had intimate acquaintance. She was a woman who had a love of the beautiful in a degree equal to that of the young woman before referred to; but this older woman had always made her own garments, while her busy hands had toiled unceasingly at many tasks of love for others. She stood at the table measuring off the goods for a dress for herself; and, at the same table, leaning her elbows on it in such a position that the lace falling away revealed her round, white arms, sat the young woman in idleness, watching the older woman as she worked.

As I stood taking in the contrast between these two women, there came a knock at the door, and, when it was answered, there stood outside a person who delivered to the young woman an invitation to some pleasurable gathering, which invitation she accepted with happy courtesy. Life for her was largely a pleasure day. For the other woman, it had been largely a day of busy work.

I returned to the room I had left, the room that contained the young woman's treasures, those things her heart loved and to which she gave her attention. In our absence a fire had swept through the room, and the beautiful fabrics were charred masses. The young owner passed with me about the room, examining the condition of those things which once had been creations of beauty, to which she had given her time, thought, and money.

I recall distinctly and with pleasure that, amid the destruction that had been wrought, there was one dress that was marred but not destroyed. It was of white material with threads of gold in it, and the golden threads shone out brightly in contrast with the charred remains of the perishable materials that had been destroyed by the fire.

When the tour of the room had been made, I bethought me of my typewriter and hastened to ascertain its condition. I was relieved to find that the fire had not harmed it.

I awoke from the dream, which has remained with me in vividness in the years since it was given me, for it is not of recent date. I understood its teaching to be the warning spoken before by an inspired man of God, "The fire shall try every man's work, of what sort it is. If any man's work abide, . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself may be saved; yet so as by fire."

The same inspired man suggested that we may spend our time and energy on enduring works, represented by gold, silver, and precious stones, while he has warned us that we may waste our time and attention upon perishable things, represented by hay, wood, or stubble. I am glad that, in my dream, the young woman's works were not entirely destroyed, that there were some enduring threads of gold. May we all be warned that we shall suffer loss, if we lavish our attention upon the perishable things of time.

The older woman in the dream, working with her own hands, making her dress neatly and daintily, as from my acquaintance with her I know she was accustomed to do, but satisfied with what was sufficient for moderate needs and not craving

many "changeable suits of apparel," was, I believe, in harmony with God's law.

I am not inclined to believe the Lord desires us to repress our love for the beautiful to the extent that there shall be no ornamentation at all upon our garments; for he has said to the elders of the church that their garments should be free from "excess of ornamentation."

The person who holds the work of God above all other things, who desires above all other things to establish the church of Jesus Christ, who loves his neighbor as himself, can not find time or money to spare for extravagant dress. He finds too many demands for time and money in pursuing more enduring work.

Those people of Alma's time seem to have found the happy medium, who "did not wear costly apparel, yet were neat and comely." To be comely in appearance is to be of pleasing appearance.

In avoiding one extreme, we should exercise care not to go to the other extreme. In avoiding excess of ornamentation, many changeable suits of apparel, the use of costly apparel, we should not fall into the other error of clothing ourselves in garments that are devoid of all beauty.

He who has clothed nature with so much of beauty has surely given us reason, if we follow his example, to make our surroundings beautiful within the limits of that which is reasonable. But we should never forget that the imperishable gem which we should polish and beautify with the greatest care is the inner man who lives in our tabernacle of clay, the spirit which is beautified by the acquisition of kindness, humility, moderation, and wisdom.

They who are seeking to clothe themselves with this beauty can not lavish time, thought, and money to excess upon personal adornment.

### Prayer Union.

SUBJECT FOR THE FIRST THURSDAY IN NOVEMBER.

Prayer for the church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or sister as he regards his own. Pray that greater power may be had in the healing of the sick.

Scripture lesson, Doctrine and Covenants 58: 3.

Memory text, Isaiah 1: 27.

### REQUEST FOR PRAYERS.

From Chetek, Wisconsin, comes a request in behalf of Mrs. Matie Rich, who has been sorely afflicted in mind for about one year. July 13 she was taken to Mendota and has since been improving slowly. We are asked to pray that, if it be the Lord's will, she may soon be at home again with her family.

No man shall place a limit on thy strength;  
Such triumphs as no mortal ever gained  
May yet be thine, if thou wilt but believe  
In thy Creator and thyself. At length  
Some feet will tread all heights now unattained—  
Why not thine own? Press on; achieve! achieve!  
—Ella Wheeler Wilcox.

It is a great mistake to fancy ourselves greater than we are, and to value ourselves at less than we are worth.—Goethe.

To improve the world begin by improving yourself.—Backbone.

## Letter Department

### The Standing Minister and the Missionary.

I am sorry that the spirit and contents of the article bearing the title given above and appearing in the HERALD of July 23 was not understood, as is plain to be seen by the criticism offered in HERALD of August 27. I admire a clear-cut criticism or argument, based on facts, but assertions minus evidence are not arguments. W. G. T. Shedd is authority for the saying, "A clear statement, supported by evidence is solid argument"; and Junius has said, "Assertion unsupported by fact is nugatory."

Notice the criticism number one:

"That the local officers of branches and district can get along without the 'traveling presiding councils of the church' in their midst. Such a view, if believed by the readers of our church paper, can not but seriously interfere with the influence and work of these 'leading representative authorities of the church.'"

From the above the reader would conclude that some one has declared that there is no need of the presiding councils of the church in branches or districts, when the statement is:

"John. In my opinion, if we, of the traveling ministry, were to keep out of branches and districts, say one year, we would find the work in a sad condition."

"Dan. It is not contemplated in the law that the *extreme* view taken by you shall be maintained, namely, that all missionaries keep out of branches and districts. The law is, 'Leaving them, (branches and districts) *so far as possible*' (Doctrine and Covenants 122: 7). There are some districts that have competent material, and if left for a term of years (not all the time) would prosper without a personal visit of any of the missionaries, while there may be some that would need help. Notice Doctrine and Covenants 120: 3, (in the HERALD there is a mistake, it has paragraph eight and it should be three): 'The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth. The high priest and elders, holding the same priesthood, are standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them under the direction and instruction of the presidency and twelve.' You observe that the standing ministry are to move under the direction and instruction of the Presidency and Twelve. It is not necessary that either of the Presidency or Twelve should be on the ground; directions and instructions can be conveyed by correspondence."

The statement that "it is not necessary for the Presidency or Twelve to be on the ground, but that direction and instruction may be given by correspondence," is made with the understanding that this would be the method if their time were taken up with other work. The following shows that it was not intended that the traveling councils should be excluded from branches and districts:

"John. You believe that as branches, districts and stakes are established, that the traveling ministry should not labor in their jurisdiction, even with their consent or invitation?"

"Dan. No; I did not wish to convey that thought, (why make the accusation) for according to Doctrine and Covenants 120: 4, when the traveling, presiding councils of the church, (Twelve and Seventy, see Doctrine and Covenants 123: 13) are present in either district or branch, they are to be regarded and considered as the leading representative authorities of the church and be respected as such, and their counsel and advice be sought and respected when given."

Again Dan says: "I am sure that no objections will be urged by the standing ministry if the brethren of the traveling

ministry visit them occasionally at the conferences and reunions and branches."

I ask why, in the face of the above, assert that the claim is set forth that the local officers of branches and districts do not want the traveling, presiding councils of the church?

The second criticism is a charge that the traveling councils of the church are wasting their time in branches and districts. The term, "wasting their time," is not mentioned. Here is the language:

"Dan. But, as I view matters, we, the traveling missionaries (not councils), are spending much means and valuable time in going often to the various branches, conferences, conventions, and reunions. In my judgment, by so doing we are neglecting our own fields and are not in keeping with the law."

There is a difference between the traveling missionaries and traveling councils; the former is to do missionary work, has not the responsibility of presiding; the latter are presiding, traveling councils, and also do missionary work. In support of what is said, I have known missionaries while having good interest, with tents or in schoolhouses, to close their meetings and go several miles to a conference or reunion, which, as said, was spending much means and valuable time, neglecting their own field.

Third: "If one who criticizes knows best how to carry on missionary work, why was he not ordained to that work?" Is this offered as an argument or a question? If as the former, I fail to see the point; if as the latter, I have this to say: If the reference is made to me, I was not called; and, second, I do not understand that all who have knowledge of missionary work are ordained to that line of work. I am safe in saying that there are many in the church who have knowledge but who have not been ordained. Since the query is, Why one having that knowledge, if he had, was not ordained to that work, we might ask, Why others having the knowledge are not? We might infer from the question that a knowledge of that line of work entitles one to the ordination, which I do not believe. It is a mistake to harbor the thought that only those ordained have a knowledge of that line of work unto which they were called and ordained. I do not understand that because we are not an apostle, seventy, high priest, elder, bishop, or any other officer of the church, we are not to have any knowledge of their respective line of work; neither do I understand that so soon as we have an understanding we should be ordained. In Doctrine and Covenants 130: 9, we are informed that there are others whom the Lord has in reserve, who are fitted for the apostolic work; so we do not lack for material.

Fourth: Reference is made to the epistles of Paul, written to the various churches (or branches). While he wrote to them, he was faithfully at work elsewhere. Had he devoted all his time in those branches, there would be no need of writing so extensively to them. In the travels and labors of Paul, we find him in organized and unorganized fields. If he is presented as an example, we have no objections, and hope that others called to that high and responsible calling will do as well; and as we honor and respect the former-day Paul and his collaborators, so shall we honor our own Paul and his associates, under similar conditions and circumstances.

The charge is made that "as we understand the validity of the apostolic work in regulating and setting in order the churches of Galatia, Corinth, Ephesus, and at Rome, it would reveal the false character of the interpretation of partial texts taken from the Book of Doctrine and Covenants used to sustain the view that the standing ministry should have complete and exclusive control of branches and districts." A grave charge! It is not necessary for me to stoop so low as

to introduce partial texts to support that which we have not advocated or believed. The statement was not made that the Twelve have no rights in organized districts or in branches.

Fifth, we read:

"It would be most interesting if some one, holding the view that the Twelve should confine their efforts to unorganized districts and have no rights in organized districts or in branches, would contribute an article dealing with the validity or otherwise of the Apostle Paul's work in regulating and setting in order the 'churches of Galatia,' the church at Corinth, Ephesus, and at Rome. This would reveal the false character of the interpretation of partial texts taken from the Book of Doctrine and Covenants used to sustain the view that the standing ministry should have complete and exclusive control of branches and districts."

To this I can say that I know of none who would treat either the former or latter-day apostle with such disrespect; and I take pleasure in referring to nearly fifty years of my connection and association with the members and ministry of the church. My record will show that I am not guilty of the accusation; and as the charge is an imagination or supposition, I conclude by saying that, "Charity thinketh no evil."

After a careful perusal of the article criticized, I see nothing that conflicts with the law or spirit of this good work.

I wish to add that when men are placed in charge of districts or missions, it stands to reason that before they can know the conditions or needs of the field they must go over the ground, or obtain by corresponding, the needed information. They are to be judges of how much of their time they are to devote in the organized fields, before entering into new. The law is, "Leaving the branches and districts *so far as possible*." When we speak of new fields, we mean new openings, which may be in close proximity to a branch within the district or stake. The organized and unorganized is sometimes a wheel within a wheel; room for standing and traveling ministry to work. Let each learn his duty and do it.

There are in nearly all branches elders and priests who are not branch officers, and who are acquainted with the surrounding country. It is the duty of the elders and priests who are not branch officers to distribute tracts, make new openings, preach as often as their circumstances will permit, get acquainted with the people, seek a stopping place for the brother missionary, and, with his consent, make arrangements for him to hold services. By so doing, both the standing, or local ministers, and the missionaries can be laborers in the spreading of the gospel, which would be in keeping with the admonition to get out into new fields. Let the local ministry assist the missionary along this line, rather than devote all their time in the branch; and let the missionary encourage the standing minister in assisting in making new openings in place of spending too much time in the branches. I did not wish to intimate that the missionary or the one in charge had no right to go into the branches, districts or stakes.

Respectfully,

WILLIAM LEWIS.

CAMERON, MISSOURI, September 12, 1913.

IPSWICH, QUEENSLAND, AUSTRALIA, August 25, 1913.

*Editors Herald:* Joy and peace and love to all in the land of Zion. I received the first of the HERALDS and am glad to have them. I enjoy reading the letters of the Saints. Most of them are beautiful in their expressions, and strength giving.

We are looking forward to greeting Elders Griffiths and Miller, who are coming to Australia in mission work. I pray to God that they may enjoy a pleasant trip, and land safely in

the best of health. May their work for the Lord Jesus prosper here like the beautiful olive tree, giving faith, healings, and blessing for all who hear and receive the word.

We are having lovely weather here, and the best of health to enjoy it.

Your brother in Christ,

R. C. T. SCHULTZE.

CITY BOARDING HOUSE, Bell Street.

CENTERVILLE, IOWA.

*Editors Herald:* We are still here, laboring for the advancement of the cause we love, and for the perfecting of the Saints. While we can not report any great thing done, yet we live in hope that our effort here will not be in vain.

We have been trying to learn the cause of the lack of union, harmony, and interest in the work on the part of some of the members here, and then to apply the remedies in the way best adapted to each individual case. We have learned by experience that one can not always proceed with different persons in the same way and bring about the proper results, even if the cases seem to be exactly alike. Therefore, we feel very keenly the instructions of Christ to his ministry, when he said, Be ye wise *servants*, yet harmless as doves.

We often feel the need of wise instructions and advice from the First Presidency, and are thankful for what has been published in the HERALD by them, especially of late. We hope they will continue this instruction from time to time, for in so doing I feel assured good will result.

May the Lord continue to bless his servants, giving added wisdom according to the needs of the work, and help us all to be truly laborers together with God for the accomplishing of the work intrusted to all, is my prayer.

In bonds,

M. M. TURPEN.

BOONVILLE, MISSOURI, September 26, 1913.

*Editors Herald:* We welcome the HERALD each week, with its good news of the restored gospel. The same gospel taught by the Saints of old is being taught to-day by the Reorganized Latter Day Saints.

If there are Saints living within six or eight miles of us, or further, I would like to get in touch with them. If we can secure an opening for preaching, I will make an effort to meet the demand. I live two miles east of Lamine, Missouri. If any of the traveling missionaries come through, I want them to call on me. I have a home for you so long as you can do good. Come around and preach through the country, open up the good work, and I will do all I can to keep the interest.

I feel strong in the faith and have a great desire to help spread the truth, and help others to learn the true way to Christ.

May all the honest in heart be gathered out of the world and brought into the fold of Christ.

Your brother,

W. R. RUSH.

SEATTLE, WASHINGTON.

*Editors Herald:* We have occasion to write the sad message of the tragic end of Brother P. T. Plumb. Brother Plumb has been laboring in the Seattle and British Columbia District as a General Conference appointee for over two years. Without the least attempt at undue eulogy we will say, a good man has gone to his reward.

Brother Plumb was at the hop fields at Claber, Washington, ostensibly to preach to the hop pickers, and while there engaged in the picking to some extent. On the afternoon of

September 15 he, with some others, decided to go bathing in the Chehalis River. His sister got beyond her depth and called for Brother Plumb to help her out. He did so, and then seemed to lose all control of his faculties. Though an expert swimmer he perished in this small body of water. His stepfather, Brother A. Premo, went to his assistance, but the effort was futile of effect.

The physician who was in attendance said his death was due to heart failure, or congestion, due to the cold water. How true the statement, "In the midst of life there is death." Brother Plumb was buried under the auspices of the Centralia Branch. It was lovely to witness the tokens of regard manifested in the words of praise and flowers. The church has lost a true representative, and the Saints a good brother, and wise counselor.

To the Saints of the Seattle and British Columbia District, as bishop's agent, I make an appeal in the interests of the general church debt. Let us as a district meet this obligation immediately. Let each one send me your \$1.50 now. I have received some, but this should not be passed by a single one. I expect to visit each branch in the next three months, but this will serve the isolated ones. Let us do it now. We can do it if we will but try. Any donation or amount will be accepted. Remember that I have some receipts that I will gladly exchange for tithes and offerings.

In bonds,

WILLIAM JOHNSON.

3618 EVANSTON AVENUE.

DECKERVILLE, MICHIGAN, September 29, 1913.

*Editors Herald:* We wish the Saints to know that we are still in the last great battle for life and salvation. In the immediate vicinity in which we live there are only eight soldiers to battle with the hosts that are against us, and some of our number are badly handicapped, being married outside of the faith; yet by the help of God we are trying to hold the fort.

As we are some six miles from the branch and not able to attend all the time, we are visited by Brother Amos Guy, of Shabbona, who gives us some very good advice and splendid admonitions. It is hoped that we will heed the same, and by so doing come up higher. Brother Guy held forth at the home of Sister Gonya Sunday, September 28, when a few of the Saints gathered together to hear the words of the Master. Although we were few in number, yet God's Spirit was felt, and we were all blessed.

Brother Guy spoke under the spirit of prophecy to Brother E. Ravin, who was told that if he would cleanse himself from the use of tobacco he would yet be preaching the gospel of Jesus Christ. While this message was being delivered to the Saints there was not a dry eye in the house. May it be so is our prayer.

In the evening of the same day we attended meeting at the Lee Schoolhouse, where we witnessed the confirmation of nine souls into the church and kingdom of God. They were all baptized by Brother Henry Shaffer, and confirmed by Elders Goheen and Harriman. The McGregor choir furnished some fine selections for the occasion.

Surely we can say that God is marshaling his army for the rescue of his truth, for he is bringing forth to battle both the aged and the youth.

May the good work prosper, and may many more precious souls be brought to a knowledge of the truth as it is in Christ Jesus, is the prayer of your humble writer and servant.

ELDORUS RAVIN.

JERUSALEM, PALESTINE, September 25, 1913.

*Editors Herald:* Our voyage across the Atlantic and through the Mediterranean was very enjoyable. The experiences while passing through the different countries were very, very interesting and educational.

Smoky London, gay Paris, beautiful Lucerne, dirty Rome and Naples, interesting Cairo and a few other places we visited gave us a fine chance to study the country and the people.

I had the privilege of witnessing the "Holy Carpet" procession while we were in Cairo, waiting the time of the departure of our boat from Port Said. The Holy Carpet procession, which comes once a year, attracts Mohammedans from all parts of Egypt. Few tourists see it because of it being out of season. The Bedouins were very much in evidence. The whole affair was so interesting that I thought the HERALD readers would appreciate learning of it.

Having been informed that it was quite necessary to procure a guide so as to get a good position to witness the proceedings, we started out upon our journey.

My guide was a strapping big Arab; with his Bedouin hat and flowing robe he looked the picture of the wandering Ishmaelite. Soon after starting out from our hotel we boarded a car which was packed with Mohammedans and Egyptian police going to the square. When we neared the place of the rendezvous, the motorman was compelled to slow down because of the great crowds that thronged the streets.

Arriving at our destination, we were compelled to push through the crowds of Arabs to get a suitable place to view the parade. As we pushed through the immense concourse of people, we saw the police strike the Arabs with whips in making avenues so the carriages, and the English officials could get to a place reserved for them. After getting a stand we began to look around and ask questions concerning things about us. I found that we were about five hundred feet below the fort that Napoleon built, and about three hundred feet below the citadel which commands the city, where eight thousand British soldiers are quartered.

One thing I noticed surprised me, and that was the absence of English soldiers in the parade. All the soldiers taking part in the ceremonies of the Mohammedan religion were from the Egyptian troops. I thought that it certainly displayed good judgment on the part of the English officers in holding in reserve so many men in the citadel during the day, at the time of gathering of thousands of fanatical Mohammedans.

My guide informed me that the dimensions of the holy carpet was about ten by fifteen feet. It is silk, and handmade. The best workers are obtained to make it. The approximate cost is \$250,000. It takes a month for the caravan to go across the Arabian desert to Mecca. Five hundred Egyptian soldiers accompany the caravan to protect the carpet from wild bands of Arabs. The government is obliged to offer gratuities to the wild Arabs to keep them from attacking the caravan. It is considered a principle of Mohammedanism for every good Mohammedan to see Mecca once before he dies. There are five or six carpets taken along with the holy carpet which are placed over the grave of Mohammed, to protect it.

Just at this juncture of the conversation a salute of twenty cannon was fired for the prime minister who had just made his advent into the inclosure. Every Mohammedan raised his hand to his cap to salute him as he passed by. I was too busy taking his picture to spare the time of saluting. Just as soon as the salute was fired, the holy carpet, which was in a large, square case, supported by two heavy poles, was raised to the shoulders of twenty men,

then a salute of thirteen cannon was fired for the carpet as the men prepared for the march.

Before the men carrying the carpet came out of the inclosure they marched seven times around a ring, followed by a native band, who rode on camels gayly attired in silk, and colors of every hue, playing weird music. At the conclusion of the seventh round, the holy carpet, preceded by Egyptian cavalry, was carried out of the inclosure. Just before the carpet was carried past me twenty or twenty-five men and boys threw themselves down on the ground in front of the carpet, permitting the men who were carrying it to walk over them. This last scene was in all probability a part in the program, as the soldiers and police did not interfere with this peculiar procedure, but waited until the carpet was carried by, then politely ushered the men and boys back inside the inclosure. None appeared to be hurt.

I have heard of the Buddhists permitting the juggernaut car to run over men who threw themselves down in front of it. I somewhat disbelieved the story. But I am half-convinced after seeing the Mohammedans, carrying the holy carpet, walk over the bodies of the men and boys, that there may be some truth in it after all.

After the holy carpet had been carried by, there were seven or eight cases, heavily draped with silk, inside of which were additional carpets to place over the holy carpet to protect it. The men carrying the cases wore gray robes and gray caps. The cavalry was next in line, each man riding an Arabian horse and carrying a banner. Their horsemanship can not be excelled. After the cavalry, came the mounted battery of six guns. It takes five mules to carry the equipment of each gun. The infantry which came next in line made the best appearance. With white uniforms and red fez caps, and with their bayonets glistening in the sunlight, they looked the picture of great fighters. Practically every man was a six footer, and as straight as a die. Nor do their looks deceive their record as brave and fearless fighters.

After the parade had passed, the police kept back the crowds while the carriages returned to the city. Here again I was very fortunate in having a guide. The way we were driven through the crowds of people was alarming. And such narrow streets, too! I had only ten minutes to make the hotel and train from Port Said. Arriving at the hotel I found Elder Greene and Sister Koehler in a nervous mood, thinking that I would surely miss the train. But we managed to get located in our car just long enough before train time to get cooled off.

Sincerely,

7 FRENCH POST.

H. ARTHUR KOEHLER.

#### Extracts from Letters.

Brother Benjamin Pearson, Tigris, Missouri, writes of the Ava, Missouri, reunion: "A good spiritual time was enjoyed by all, especially during the fore part, when the spirit of prophecy and admonition was in our midst. During the last days some of the ministry began to leave, and the reports came back that they were having large audiences, which was one of the blessings promised; this was encouraging to those remaining, and when we separated it was with thankful hearts to the Giver of all good. Preaching was by all the ministry present; all enjoyed the spirit of their calling. Seven were baptized during the reunion, and many more since in the different parts of the district."

M. A. McConley, Honolulu, Territory of Hawaii: "We started on a trip around this island on foot the last Monday in September; were out one week, and I came home with the grippe. This laid me up the first part of the week, but I am recuperating and expect to go out on Monday. After we

complete the rest of our one hundred-mile jaunt, we intend to go to the island of Hawaii, where we will remain until about the first of February. As we have items of interest in our travels I may drop you a line now and then. But facilities for writing are not exactly first-class out in the country, so do not expect much."

Maude McCracken, Myrtle Point, Oregon: "There were not so many campers at the Southwestern Oregon reunion as we would like to have seen, but that did not hinder the Lord from being with us. Owing to the Adventist camp meeting and the Christian revival, which were going on at the same time, there was not quite so large an attendance of the people of the town as at other reunions, but interest among those who did attend was good. After visiting the other branches of the district, Brother Sheehy preached at North Bend before taking the boat for Vancouver, Washington. Brother Crumley is still at Myrtle Point."

C. L. Wainwright, Chicago, Illinois: "Our Wednesday evening prayer service was a grand one. The Saints seemed to be enveloped in the very Spirit of God. During the early part of the session Mr. Crippen, a young man who has been investigating this work, as well as many others, arose and expressed his desire to come into the church, saying that he had never before, among any other people, witnessed the good fellowship and spirit that exists among the Saints. Brother Crippen was baptized Sunday afternoon by Brother Dowker and confirmed by Brethren Pitt and Dowker."

Mrs. L. C. Shirk, Sidney, Montana: "I am far away from any of the Saints, but God takes care of me. I am praying to be able to do more for his blessed work and hope I may be able to pay tithes and offerings for God's goodness to me. My prayer is to overcome all the trials of life and rejoice with all the redeemed in the kingdom of God."

W. L. Kimball, Plano, Illinois: "The Saints in this place are trying to do a little all the time, nothing great, but to keep moving; and this we hope to continue to do. Let us hear from others and let us get down to business and not stop until the church debt is paid. I believe that we should not go to any expense that we can get along without until after the debt is all paid off. I mean to work to this end myself. Although I may not do much I will do all I can and will try to do more each year."

## News from Missions

### Denmark.

Sister Hansen and I arrived in this city on the morning of September 17, having left our home and loved ones at Weston, Iowa, on the evening of the 3d. Our journey from home to Quebec was somewhat disagreeable, caused by a wreck on the Chicago & Milwaukee Railroad, which delayed us seven hours, in consequence of which we failed to make proper connections, and were compelled to continue our journey to Quebec, where we reached the steamer that we otherwise had expected to catch at Montreal.

Our passage across the Atlantic from Quebec to Avenmouth, near Bristol, England, was completed in one week. We left Quebec on the evening of the 6th and landed at Avenmouth the evening of the 13th. The steamer was the *Royal Edward* of the Northern Canadian Line. We found the accommodations quite good, notwithstanding we were traveling third class—the best third class accommodations I have seen. We were both well upon our arrival here, though Sister Hansen felt somewhat tired. As my health was very

poor when I left home I felt that I had great reason to be thankful.

We had scarcely time to become located in this city before we went to Helsingborg, Sweden, to attend a two-day meeting on the 20th and 21st. This, however, was a pleasant opportunity to meet with the brethren and Saints with whom we have been associated upon former occasions. The meeting was not largely attended, as our membership is not numerous and not many nonmembers attended. Brother John H. Hanson of the missionary force could not be with us on account of ill health. Brethren O. W. Okerlind, C. W. Swenson, together with the writer, administered the word. All seemed to enjoy themselves; the Saints felt comforted and encouraged, and some who have not yet united with us are interested, and we hope are not far from the kingdom.

I have now entered upon the work in this city, where prospects at the present time are not very encouraging. I purpose, however, not to allow myself to become discouraged, but to make a thorough effort. If I fail to arouse an interest I will try some other place; but I am still hopeful, trusting in the Lord.

Just before leaving home, it was my privilege to attend the Western Iowa and Eastern Nebraska reunion, held at Missouri Valley, Iowa. This was a treat highly appreciated by me, after having been so long out on the front, where our gatherings are small. The meetings were spiritual and uplifting in their nature and all, with the exception of a few faultfinders, seemed to enjoy themselves. The Saints were appealed to for help in behalf of this mission, and a collection amounting to \$100 for the benefit of *Samhedens Banner*, and other publications was taken up, for which we, in behalf of this mission, feel very grateful, believing the Lord will reward and bless all who so willingly contributed.

We hope to be remembered by the Saints in the homeland, and shall always be glad to hear from them. We trust also that all will remember that this mission needs your cooperation. We need your prayers that the Lord may assist, for without him we can do nothing. May the Lord help us all that indeed we may be truly laborers together with him.

In gospel bonds,

H. N. HANSEN.

COPENHAGEN, DENMARK, Lossøesgade 3.

### Palestine.

Our long journey is ended, and we are located in the city of the great King. We arrived Sunday noon, September 14, via the Russian boat from Port Said to Jaffa. We were advised not to take this boat, but had been waiting a week in Egypt for one, and, by shifting to first class, managed to live through the experience. We draw a veil over the picture; one must see and smell it to appreciate it. Our descriptive powers are insufficient to do it justice.

Missionaries frequently do things they would not do if they were amply supplied with money. We did not prepare for a sojourn of a week in Egypt, and our dreams never revealed anything like their prices; so it was a question of go, if we expected to reach Jerusalem without walking. Had we walked, like Israel of old, we would have needed manna daily, and our faith was insufficient.

It was interesting to watch the boatmen surrounding the steamer at Port Said and Jaffa; such a scene of confusion and utter lack of system, can only be witnessed in the east. You can pay Cook and Son to cover all landing charges, but everyone who touches the luggage, rows the boat, up to the agent in charge, will make you miserable asking for "bak-sheesh."

A feeling of peace and rest came over us as we landed

at modern Jaffa. We were glad to be there. The train passed from the city into beautiful gardens of orange, lemon, date, pomegranate, grape, and nuts, showing the wonderful fertility of the land. Slowly we moved out upon the plains of Sharon. I believe this country compares favorably with the Western Reserve, Ohio, or any part of Illinois or Missouri I have seen. At present it is dry. In a few weeks, when the rains come, it will be covered with growing grain. We entered the mountains in two hours. The change was great. There is practically no timber where it ought to grow in abundance. The rains have washed the soil into the valleys. Here and there were feeble attempts to cultivate a few grapes and olives, but these attempts were pitifully crude.

Our first sight of Jerusalem was interesting and encouraging. There are new stone buildings on every hand. Homes, hospitals, stores, churches, convents, with new buildings are under construction in every direction. We found Brother Floyd's home without difficulty, as everybody knows him, and received a saintly welcome from Brother and Sister Jenkins.

We had scarcely partaken of luncheon when we were pressed into service, and were reminded of my Hawaiian experience, preaching by aid of an interpreter, Brother Roos, an excellent German who has found the precious gospel in this far-away land. Brother Koehler had his first experience this evening.

We have already started a small school. Sister Koehler is doing splendid work, even without equipment. Many friends in America offered financial help if it were needed in Jerusalem. I trust they will respond as promised. We need everything from chairs up, and can largely obtain what we want here. We have found excellent buildings, with suitable school and church facilities, but need four thousand napoleons to secure them. We hope the Bishop can furnish the price.

We are comfortably situated, and find inquiring people humbly seeking for light. The sight of a daily paper or interesting magazine would do us good. Our address will be Jerusalem, box 97, care of the French Post.

Very hastily,

U. W. GREENE.

JERUSALEM, PALESTINE, September 19, 1913.

### Australia.

On July 30 Elder Jones went to Moona, South Australia, and located at a private boarding house. Here he met two Utah elders. He let them know who he was. His next step was to write a letter to the local paper, and also to another paper, *The People's Weekly*. The Utah elders were met by Brother Jones on the street, where they had a verbal warfare, which ended by Brother Jones defeating them in all their defenses.

At Hamilton, Newcastle, there has been no advancement in membership, but all are as strong and zealous as they ever were. On June 20 two promising young men, Brethren A. Pascoe and Rupert Imrie, were ordained to the offices of priest and teacher, respectively, under the hands of Bishop Lewis.

As superintendent of normal work in Australia, Brother W. J. Haworth visited Wallsend, Hamilton, and Bulahdelah, during July last. At Wallsend four candidates sat for examination. They aggregated three hundred and ninety-nine marks, which was extremely gratifying, as the possible number was four hundred. The loss of one mark was due to a slip of the pen and not to inability to answer the question. At Hamilton six candidates piled up one hundred per cent each. At Bulahdelah fourteen candidates from very tender age up to middle age sat and passed, each scoring the "possible."

I am very pleased to say that the work is gradually being pushed ahead. Here at Kurri there are only six or seven members, but sometimes an elder from Newcastle comes this way, very seldom though. I have been on the lookout here for anybody I could see who would like to read the church books, and have found one young man. He used to go to the church in Wales before he came to Australia. He had read the Book of Mormon in the old country, and had the Inspired Version with him. I gave him the Fall of Babylon and The Voice of Warning; he says the books are splendid.

Your brother in gospel bonds,  
AUGUST 24, 1913. J. R. BOEKENSTEIN.

### Northern Indiana.

I was appointed to Northern Indiana, and came here direct from conference. I have since tried to do what I could for the Master, but I feel I have not accomplished much. There are few Saints in this district with whom I can stay; yet I have found some. Most of these have been very kind to me, and have done what they could to effect openings; but as a rule the people are so prejudiced toward the work they will not come to hear. Most of them are going after everything except the true religion of Jesus Christ.

I was in the city of Elkhart quite awhile, making my home with Brother and Sister Robert Walters most of the time. They are dear Saints, and did all they could to help me in my effort. There is a Brother Mark Johnson there also. His wife is not a member of our church and he could not assist as much as he otherwise would have done. I left some investigating, who I think will obey in time.

I went over the line to Mattawan, Michigan, where I found three families of the Gliddens, two of which are members of the church, and at one time lived in Lamoni. They regret having left there. They can not interest their neighbors in the gospel; and would like to have their children under the influence of the church. They think of selling out where they are and returning to Lamoni. I felt sorry to find them under those conditions. They are good Saints, and kindly remembered me in a financial way.

I am now making my home with Brother and Sister Julius Pancop, the only Saints here. We have endeavored to effect an opening but as yet have not succeeded. The other evening we went to a small village about four miles from here and engaged a schoolroom for a week's meeting, or longer, commencing to-night. The place is called Lisbon.

I would like to say to the Saints of the district that if they are interested in trying to make an opening at or near their homes and will write me I will be glad to do all I can in that line.

I have been short of means and have been helping Brother Pancop dig his potatoes; but a little hard work goes a long way with me these days.

I ask the dear Saints to remember me in their prayers, that I may succeed in the work of the Master.

Your brother in the faith,  
OCTOBER 19, 1913. WILLIAM DOWKER.

Not in the clamor of the crowded street,  
Not in shouts and plaudits of the throng,  
But in ourselves are triumph and defeat.

—Longfellow.

The trouble with the man who never makes a mistake is that he doesn't know when he makes one.—Backbone.

## News from Branches

### Cleveland, Ohio.

This branch is growing, on account of the Saints moving into the city. We have had a larger attendance lately, and some especially good sermons by Brother Baldwin. Otherwise we do not note any particular progress. Some of our one time regular members are absent. Three ordinations occurred last Sunday, J. McNice, elder; Clarence Thomas, teacher; Brother Martin, deacon.

We believe that the work is destined to progress in this part of the vineyard. The good of the work must be the first consideration. Preferring one another and loyal support with a united effort is what we need. We have many favorable opportunities for advancement, if each will consider the others' welfare. Our Réligio has a new leader in Brother Mellish, lately moved here.

CORRESPONDENT.

## Miscellaneous Department

### Conference Minutes.

**FAR WEST.**—Convened with German Stewartville Branch, October 11 and 12, district presidency and J. W. Rushton presiding. Branches submitted summarized ministerial reports by branch presidents: DeKalb, John Piepergerdes; Oak Dale, Coleman Snider; First Saint Joseph, B. J. Scott; Second Saint Joseph, John L. Bear, jr.; Third Saint Joseph, H. B. Taddicken; Alma, L. F. Ferguson; Cameron, N. V. Sheldon; Pleasant Grove, S. J. Hines; Far West, S. H. Simmons; Stewartville, A. St. Lewis; German Stewartville, T. T. Hinderks; Kingston, E. M. Bryant; E. L. Henson reported. Branches reported: German Stewartville, 91, gain 2; First Saint Joseph 579, loss 6; Second Saint Joseph 161, gain 11; Third Saint Joseph 121, gain 8; Stewartville 237, gain 1; Oak Dale 55; Kingston 83, gain 1; Delano 82, loss 10; Alma 56, loss 1; Cameron 154, gain 14; Pleasant Grove 73, gain 1; Far West 41, gain 5; DeKalb 52, gain 2. Sunday school reported. Library board reported. R. L. Henry, district recorder, reported. Action on report of committee appointed at last conference to draft rules to govern future conferences deferred till next conference with order that printed copies of rules prepared be furnished each branch for consideration. Far West Quorum of Elders, Fifteenth Quorum of Priests, Fourth Quorum of Teachers, reported. Charles P. Paul, T. T. Hinderks and D. E. Powell were appointed to draft resolution in memory of our deceased brother, A. J. Seely, and to file copies of same with *HERALD* and *Ensign*. Charles A. Morton, of Kingston Branch, was ordained an elder. T. T. Hinderks was set apart as president of the Fifteenth Quorum of Priests, D. C. Wilke being set apart as his first counselor. Presidency were appointed to arrange for two-day meetings throughout the district and to assign minister to take charge of same. By motion the first Sunday in November was set apart for special collection to defray current expenses of the Children's Home, Saints' Home, and Sanitarium. Preaching by E. L. Kelley, B. J. Scott, and J. W. Rushton. Special collection was taken up, collection and promises amounting to \$2,250. The pro rata of the Far West District for church debt as reported by the Bishop is \$2,150. Adjourned to meet with First Saint Joseph Branch first Saturday and Sunday in March.

**FLORIDA.**—Met with Alaflora Branch, near Dixonville, Alabama, October 11, C. J. Clark, W. M. Aylor, and F. M. Slover presiding. Ministry reporting: A. G. Miller, B. L. Jernigan, F. M. Slover, Swen Swenson, W. M. Hawkins, W. A. West, James Cooper; C. J. Clark, J. H. Johnson, A. E. Warr, J. S. McCall, C. Dixon, J. H. Barnes, E. N. McCall, J. G. Dixon, Willoughby Dixon. Branches reporting: Alaflora 166, Fairview 24, Mount Olivet 61, Santa Rosa 83, Cold Water 102. Bishop's agent reported: Total receipts, \$175.28; expenditures, \$180. Report was audited and found correct. Treasurer reported: Total receipts, \$10.47; expenditures, \$3.15. It was ordered that treasurer pay expense bill of \$10.71, incurred by president. Appointment of W. A. West as district historian was ratified. Report of report blank committee accepted and committee discharged. Ordination of J. L. Mize, of Flomaton, Alabama, to office of priest was approved. Next conference

will be held with Cold Water Branch, near Botts, Florida, early in January. Preaching by I. M. Smith and W. M. Aylor. E. N. McCall, secretary.

**CLINTON.**—Met in conference at Veve chapel, October 11 and 12, W. S. Macrae and W. H. Lowe presiding. Branches reporting: Veve, Nevada, Fort Scott, Butler, Walker, Taberville, Coal Hill, Lowry City, Mapleton, Wheatland, Rich Hill, Eldorado Springs. Priesthood reporting: W. S. Macrae, W. E. Reynolds, W. H. Lowe, C. H. Athey, S. C. Williams, T. R. White, O. D. Shirk, C. M. Schroder, Amos T. Higdon, J. Harry Paxton, George Wells, John Sallee, Roy S. Budd, T. L. McCormick. Speakers were: O. D. Shirk, W. S. Macrae, Amos T. Higdon. Adjourned to meet at Nevada, Missouri, first Saturday and Sunday in March.

## The Bishopric.

### AGENTS' NOTICES.

*To the Saints of Colorado, Northwestern New Mexico, and that part of Wyoming included in the Eastern Colorado District:* The undersigned, as bishop's agent for the above-named district, desires to make a personal appeal to you in behalf of the financial interests of the district. Let us as Saints rally to the support of the church in its present need. Let us all by our personal efforts see to it that the work of the district shall not suffer, or the families of the missionaries be found in need. Remember that the work of the church depends upon the efforts of each one, and that this work is "intrusted to all."

Particularly is your attention called to the plan for reducing the general church debt. Let us respond gladly and quickly with the amount allotted to each one, \$1.50; and lest there be some who are unable to furnish their allotments, let others contribute in greater measure so far as possible.

We trust that the divine Spirit will inspire and that heavenly grace will assist all in the performance of this most important duty.

ARTHUR H. MILLS.

DENVER, COLORADO, 358 Emerson Street.

*To the Saints and Friends of Western Nebraska:* Just a few words to remind you that I am still bishop's agent for Western Nebraska, and am anxious to be remembered by you with your tithes and offerings.

My dear brethren, sisters and friends, let us not lose sight of the fact that to withhold our tithes and offerings is to "rob God," (Malachi 3: 8-10). Just think a moment of the magnitude of such a crime! And then read this glorious promise: "Behold, now it is called to-day (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)"—Doctrine and Covenants 64: 4. Jesus taught the necessity of tithing. "But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, . . . these ought ye to have done, and not to leave the other undone."—Luke 11: 42.

Jesus further says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7: 21. And in Luke 6: 46 we read, "And why call ye me Lord, Lord, and do not the things which I say?"

I trust that by these positive statements of our blessed Lord all will be admonished to come up to the help of the Lord in this great and final struggle for the emancipation of the souls of men from the consequences of sin. I am indeed thankful for the generous efforts you have made in the past, and trust that the Lord will bless you in "basket and in store," inasmuch as you shall seek to do his will. (Malachi 3: 10; Matthew 23: 23; Doctrine and Covenants 106: 1, 2.)

Checks made to me are as good as any other paper, so you need not be at extra expense or trouble to get drafts. Mail sent to me at Comstock, Nebraska, or 2312 South Twenty-fourth Street, Omaha, Nebraska, will reach me.

Yours for Zion's weal,

C. W. PRETTYMAN.

## Convention Notices.

Minnesota Sunday school will meet in Minneapolis, corner of Fifth and Queen Avenues North, November 8 and 9. Alta Kimber, secretary.

### Notice of Release.

Elder John F. Sheehy, who has been laboring in the Western Maine District, is released from his appointment for the remainder of the conference year; he has wrought well, and has requested the above action owing to home needs.

PAUL M. HANSON,  
*Minister in General Charge.*

BIRCH HARBOR, MAINE, October 21, 1913.

### Book of Rules Revision.

*To Those Whom it May Concern:* The committee on revision of the Book of Rules, as appointed by last General Conference, has subcommitted part of its work, and that subcommittee is now situated so it can begin its work. Brethren A. B. Phillips and H. O. Smith will be in Fall River, Massachusetts, much of the remainder of the conference year, and have planned to devote considerable time to the work of revision. Those who have suggestions to make regarding the Book of Rules will please take notice, and send such suggestions to A. B. Phillips, box 701, Fall River, Massachusetts. Other members of the committee will also please note, and communicate with Brother Phillips regarding any changes to be suggested. The work of the subcommittee will be to work out a report to the committee which will be the basis for subsequent committee work when it meets next spring. This will greatly expedite the work of the committee.

FREDERICK M. SMITH, *Chairman Committee.*

INDEPENDENCE, MISSOURI, October 21, 1913.

### Address.

William Dowker, home address Lamoni, Iowa; field address, 917 Cedar Street, Elkhart, Indiana.

### Died.

DYCHE.—John Dyche was born at Bradley, Stafford, England, May 14, 1847, died suddenly of heart failure at Govan, Canada, July 16, 1913. He was baptized in February, 1874, at Stafford, England, by John Seville; was ordained an elder July 21, 1895. He leaves wife, one son, two daughters. He was a devoted father and a strong exponent of the work. He tried to do right. Funeral at home of his daughter, Sister Morris, of Lumsden, Canada; sermon by Reverend Russell, of the Presbyterian Church.

NELSON.—Mary Nelson was born in Gotland, Sweden, January 7, 1834, died October 9, 1913. She came to America in 1865, located at Nebraska City, Nebraska, soon after uniting with the church. Since her husband's death, six years ago, she has made her home with her daughter, Mrs. C. L. Gouldsmith, now living near Blue Springs, Missouri. She leaves

three sons, one daughter, six grandchildren. Funeral at Nebraska City church. Sermon by H. A. Higgins.

ROGERS.—Loren Davis Rogers died at the home of his daughter, Mrs. J. M. Olwins, Chicago, Illinois, September 21, 1913, aged 81 years, 10 months and 1 day. He was buried from the German Evangelical chapel, Sandwich, Illinois, F. M. Cooper of Plano, Illinois, preaching, assisted by C. H. Burr, also of Plano. Deceased married Miss Catherine Heavener, March 25, 1855. Of six children, three survive him, as do twenty-one grandchildren, twenty great-grandchildren, two brothers, three sisters. His wife preceded him. Brother Rogers was quite successful as a business man. He was a member of the church for over fifty years. He was a good man, one of the church's financial helpers.

PARKS.—Agnes Parks was born in Ayreshire, Scotland, December 14, 1837, died October 10, 1913, at the home of her daughter, Mrs. Marguerite Frederick. She came to America at seventeen years of age, soon after marrying James Parks. She leaves two daughters, three sons, six grandsons, one granddaughter. She had been a member of the church about fifty years. Her religion was seen both in word and deed, and her benevolence and kindness to the poor and needy was as the perennial fountain that quenches the thirst of the thirsty. Her life was like a perpetual sunshine. Buried from the home where she died. Sermon by F. M. Cooper.

MASON.—Eugene L. Mason was born October 25, 1869, at North Lawrence, New York; died August 17, 1913, at Appleton, Wisconsin. Brother Mason was baptized June 28, 1903, at Appleton, Wisconsin, by C. H. Burr. He was highly respected for the integrity of his character and was an earnest and faithful church worker, being a priest and president of Fox River Branch. Death was due to dropsy. He leaves wife and two daughters, besides many friends in and out of the church. Interment at Riverside Cemetery, services conducted by B. C. Flint.

HORTON.—At Independence, Missouri, October 15, 1913, George F. Horton. He was born at Rutland, Tioga County, Pennsylvania, August 17, 1836. Baptized at Plano, Illinois, September 26, 1875, by Joseph Smith. April 26, 1859, he married Miss Sarah Elizabeth Deam. Two sons and three daughters were born to them, three of whom survive. He also leaves nine grandchildren, and five great-grandchildren. Sister Horton died September 1, 1877. He married Miss Abbie Augusta Johnes, May 17, 1879, who is left to mourn. Brother Horton was about eight years old when his parents left Nauvoo, Illinois, in the scattering of the Saints, but he held fast to the faith. Funeral from Independence Church; sermon by W. H. Garrett; interment in Mound Grove.

BLUE.—Agatha Blue was born August 18, 1857, at Clymer, Pennsylvania; died June 3, 1912, having been run down by an automobile. She leaves seven children. Sister Blue was baptized March 6, 1904, by A. B. Phillips.

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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



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

VOLUME 60

LAMONI, IOWA, NOVEMBER 5, 1913

NUMBER 45

## Editorial

### BUILDING THE HOUSE OF GOD.

(Dedicatory sermon delivered by Elbert A. Smith on the occasion of the dedication of the church at Andover, Missouri, October 12, 1913. Reported by Sister Elizabeth France.)

In Psalm 127: 1 I find a text that may be suitable for this occasion. "Except the Lord build the house, they labor in vain that build it."

I realize of course that this is an old and favorite text with men preaching dedicatory sermons. But I believe that its possibilities are not by any means exhausted. The text that has served others so well can not fail to arouse some thoughts in our minds that will be profitable. "Except the Lord build the house, they labor in vain that build it." Or, to express it in other words, Except the Lord be with those who build the house, their labor shall be in vain.

I think that we could apply that text profitably, not only to the building of a house, but to the building of institutions, and to the building of men and women. We may just as well say that except God be with those who build the church as an institution, they labor in vain who attempt to build it. And except God be with those who educate and train and develop men, they labor in vain who engage in that work. Because the Master has said in another passage, "Without me you can do nothing."

It is not enough alone that God should not be *against* us; it is absolutely necessary that God should be *for* us. And we see why Joseph was told concerning Christ, "They shall call his name Emmanuel, which being interpreted is, God with us." If God is not *with* us as an institution, if he is not *for* us, then our labor is all in vain. And if God is not with us as men and women, our whole lives shall have been wasted.

This is the predominant thought that we want to impress on your minds this morning, the absolute necessity of having God with us in all of our deeds and in all of our life. And we believe that this note should be sounded in this age as never before, because this is the age in which men and women and institutions are ignoring God. It may not be that

they are all of them fighting against him, it may not be that God is against them, but they are simply ignoring him—paying no attention to him. And if God is not *with* this age, then this age certainly will be a failure.

#### WHAT DOES THE BUILDING REPRESENT?

We have met this morning to dedicate a house of worship—a building. And as we come together for that purpose we are reminded of the fact that every building, no matter what its nature, stands for something,—something more than brick and mortar, or wood, or stone.

The house that you live in may be simply a little cottage of four or five rooms, or perhaps only two rooms, but it stands for something more than a house. It stands for the family, which sociologists tell us is the unit of society. It stands for the home, which certainly is one of the great corner stones of civilization. The little, humble, log cabin that Abraham Lincoln lived in as a boy, certainly no less than any great mansion, typified the home and the family.

We might say in this connection that if God does not build the home, they labor in vain who build it. That is, if God is not in the lives of the men and women who are building the home, then their labors have been expended in vain. How many homes are there in this country that are ruined, simply because the home builders have labored without God! They have ignored God. He has not been with them in their labor, and as a consequence it has all been in vain.

It is equally true that every other building of any importance has its significance. The city hall is something more than a building. It stands for the community. It stands for the society that composes the city which it represents. The state capitol stands for the State, and the national capitol stands for the Nation. We may say in the language of our text concerning all these, that if God does not build the State, if he does not build the city, if he does not build the Nation, then they labor in vain who build these various institutions. To express it in other words, If our great national capitol in Washington, if the Houses of Parliament in London; if these do not stand for nations in which God is working, then those

nations will certainly go down in defeat. It is not the number of men in the army, it is not the number of vessels in the navy, that make a nation formidable; it is not the thickness of the walls that makes the city strong, but it is the character of the individual citizens and the fact that God is truly with them. For, as the Psalmist goes on to say just following our text, "Except the Lord keep the city, the watchman waketh but in vain."

And another statement is made in Isaiah 26: "We have a strong city; salvation will God appoint for walls and bulwarks." It is not the walls that we build that make the city strong, but the fact that God has appointed salvation for that city. And though in ancient Babylon they had walls that were wide and high and strong, when God sent Cyrus against the city it was no trouble for him to find a way in and to destroy the wicked and drunken inhabitants who trusted alone in the strength of their walls.

We read further, in Isaiah 26, "Open ye the gates that the *righteous nation which keepeth the truth* may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

It is the nation where righteousness enters in, the nation that keeps the truth that is strong.

And there is a principle in that statement made in the Book of Mormon concerning this Nation in which you and I live, that it shall never be brought into bondage, excepting the people shall lapse into iniquity. And if it ever does come about that this Nation becomes a nation of iniquity, then our armies and our navies can not preserve us.

But we come back to the fact that just as these other buildings stand for something, this building that you and I have met here to dedicate to-day stands for something. It stands for something more than the material and expense and labor put into it. It means an increase in the wealth of the church; but it means something a great deal more than that. This building that we have met to dedicate to-day stands, first, for the Church of Jesus Christ, as a great, organized institution. And it stands, second, for the individual worshiper, who comes here from time to time to meet with God. We put the individual worshiper second, but in some respects at least he is most important. For the whole church exists that it may save the individual worshiper who enters the doors of this church building and other church buildings to meet with God. And so we can truthfully say this morning that if this building does not represent a church that God has builded, then all our labor has been in vain. But the testimonies of the past and the assurances that we find in the word of God confirm us in the thought that God was with those men, who built this building. He was with

those men who organized the church that this building represents. And we can say in the language of the angel, "God with us." We can call his name Emmanuel, which truly means, "God with us."

#### THE LIFE UNDER THE CORNER STONE.

It is said that the Russian people centuries ago had a custom that whenever they laid the corner stone of a public building, they would bury under it some living creature. I have seen a picture that I will never forget that represented the laying of the corner stone of some such great public building. It was one of such importance that they wanted a sacrifice of unusual value, and so they selected a young girl. And the picture represents her struggling in the grasp of those strong and brutal men who were about to cast her into that dark hole that she might be buried beneath the corner stone.

The theory was that the life of the individual went into the building—into the institution. And so, if we look back of every institution we will find the life of some individual or individuals who have given their lives; and their character and their lives have gone into the institution.

When we look at the church of Jesus Christ it is needless to say that we discover that his character and his life went into that institution. That is what Paul had in mind when he said, "The church of God, which he has purchased with his own blood." Just as that unfortunate girl was under the corner stone and her life was supposed to have gone into the institution to give it life and permanency, so Jesus Christ is through and in his church, and his life, his character, his vitality went into it as an organized institution.

#### WHAT IS THE ROCK?

Along this line we call your attention to Matthew 16. This is familiar to all, and you probably remember how Peter was talking with Jesus, and other apostles were talking with him, and he asked them several questions. Finally Jesus said to Peter, "But whom say ye that I am?" And Peter answered, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

We have heard various explanations of that statement, "Upon this rock I will build my church." The Catholics tell us, of course, that the rock was Peter. Some of our people have taken the position that the rock was revelation. Jesus said, "Flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven"; hence they conclude that revelation,

continued revelation, is the rock on which the church is built.

This has never appealed to me as being the correct interpretation. I believe that when Jesus made that statement his mind went back to the *leading thought* that had been mentioned, "Thou art the Christ, the Son of the living God." The mind of Jesus went back to that statement, and he said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Of course revelation is important (the church can not well do its work without continued revelation) but the thing revealed is more important than the mere revelation. The great fact that Jesus was the Son of God and the Savior of the world is the underlying fact on which the church of Christ rests. If we could take that away the church would have no foundation at all,—it would be simply a man made organization, and God could not be with it, because in that event Jesus would have been an impostor, and God could not be with such an individual nor with such a church, hence the text would apply, "Except God be with those who build the building, they labor in vain that build it."

But of course we could not remove that great fact. That Jesus is the Son of God still stands as the great foundation principle on which the church of Christ rests. There may be those assembled here who may not entirely agree with me on the point, as to the nature of the rock, but I presume that all will agree with me in the thought that Jesus is the great central figure, the great permanent figure in the church. As it is expressed in another place, "The stone which the builders refused is become the head stone of the corner."—Psalm 118: 22. Or, as Jesus himself expressed it in Matthew 21: 42, "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?"

Why, the Jews thought they were building the church, but when the time of Christ came it was evident that God was not with them in this building because they rejected that which he had designated as the chief corner stone, that which was in due time to become the head of the corner. While we can all look back and see what a woeful mistake the Jews made when they rejected Jesus Christ; yet the world is making the same mistake to-day.

The Christian world, so-called, is rejecting the doctrine of Christ. We can not reject the doctrine of Christ and have Christ with us. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son," is the divine statement. (2 John 1: 9.) Jesus instructed the apostles that they should go into all the

world and teach all nations, teaching them to "observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." What are the conditions? That we abide in the *doctrine of Christ*; that we teach the people *all things* that he has commanded us. On that condition, and on that condition only, he says he will be with us until the end of the world. And if he is not with us, then all of our labor is in vain.

NOT JOSEPH SMITH, OR PAUL, OR APOLLOS, BUT JESUS CHRIST.

We call your attention to these facts this morning for this reason: We frequently hear the charge made in the world that Latter Day Saints do not believe in Jesus Christ; that they believe instead in Joseph Smith. I have had people put to me this question, "How can you people worship Joseph Smith, and why is it that you put him in the place of Jesus Christ? And so this morning and at all times we want to set forth in plain terms the fact that Jesus Christ is the head of the corner, the Son of God, and that his is the only name under heaven given among men by which the children of men can be saved. We want to make that so emphatic that no one can misunderstand it, and that this church is not the church of Joseph Smith; it is the church of Jesus Christ, and in him and through him we obtain our salvation.

#### DID JESUS HAVE A CHURCH?

But then one asks, "Is it a fact that Jesus organized a church?" We meet hundreds of people in the world who do not believe that Jesus organized a church, or that God ever builded a church, or at least if they believe it they seem to ignore it. There are thousands of people who believe that Jesus is a great teacher, but they know absolutely nothing about his church; they do not recognize it as a great saving institution.

Is it not a fact that Jesus said, "On this rock I will build my church"? Nobody else would build it; he would build it. He made the definite promise that he would build his church on a rock and the gates of hell should not prevail against it.

Is it not a fact that in the first Corinthian letter, twelfth chapter, it is said that God set in the church apostles and prophets?

Is it not a fact that in the second chapter of Acts the statement is made that the Lord added to the church daily such as should be saved?

So we have three definite statements in the Bible that confirm us in the thought and knowledge that we have that Jesus Christ, working in conjunction with the Father, organized an institution known as his church; and that God set in it certain officers, and that those who were to be saved were not saved

outside of the church, but were added to the church daily.

People ask, "Can not we be saved outside of the church just as well as in it?" We let the Scriptures answer that question. The statement is made that God added to the church daily such as should be saved. That was the divine rule anciently. And this rule will apply just as well to-day as it did in those days.

Yes, Jesus organized a church and it had a certain definite form. It was not a haphazard plan, for we read in this chapter (1 Corinthians 12): "And God had set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And in Ephesians, fourth chapter, we find the same thought presented. In other chapters we read of other officers, apostles, prophets, seventies, bishops, evangelists, deacons, all that went to make up the great organized church of Jesus Christ in those days.

#### ORGANIZATION AND DOCTRINE.

Now we have the plan by which God worked. Can we build along some other line? If we do God will not be with us, and if God is not with us then we labor in vain who build a church and build it without his sanction. How many churches are there existing that are patterned after this plan?

Is this church in harmony with that divine plan? We have apostles. Jesus said to his apostles, "Go ye into all the world and preach the gospel to every creature." How many churches have apostles fulfilling that divine commission? We are glad to say that this church is carrying out that plan. Only yesterday a letter came from Apostle Greene, saying that he had just arrived in Jerusalem, taking the gospel to the Jews. Only the day before a letter came from Apostle Griffiths, saying that he had just reached Tahiti and had baptized seven of the natives there. We have Apostle Butterworth in Australia, Apostle Curtis in Canada, and others in the United States. And so they are carrying out the divine commission, "Go ye into all the world and preach the gospel to every creature." And we have the seventies also in their place, the bishops and pastors, the teachers and deacons and priests; all those officers that went to make up the great organized church of Jesus Christ when he was here on earth.

The church had a certain definite form of doctrine, as we find in the sixth chapter of Hebrews. It is not necessary, perhaps, to take the time to read it this morning, but we will hastily run over it:

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection. (These you notice are the principles of the doctrine of Christ, that according to another

translation we are *not* to leave.) Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

So we find that they had a certain definite form of doctrine that constituted the foundation principles of the doctrine and gospel of Jesus Christ. Since those days we have had a great many efforts made to draft a form of doctrine, but absolutely none that have been any improvement on that statement of faith that we find in the sixth chapter of Hebrews.

#### FUNCTIONS OF THE CHURCH.

The church of Jesus Christ in those days also had certain functions that it was to perform. And in order to bring this to our attention I will read an extract from a sermon preached by a prominent minister by the name of Frederick Lynch. Speaking of the church, he says that we should

Make just the claims Paul made, namely, that Jesus Christ divinely instituted the church to be his representative in the world, and imparted to it all the powers he himself exercised upon earth, including the forgiveness of sins, the salvation of souls, and the giving of eternal life. He appointed the church to be what he was, say what he said, do what he did, and to continue to effect what he accomplished.—*Literary Digest, October 4, 1913.*

That sentiment is very striking, and will be new to a great many people, but it is not new in its essential ideas to us. Jesus Christ delivered his work over to his church, and the church was to do the very things that he had been doing. It was to perform the same functions that he had performed. It was to have the same power, the same authority, the same characteristics that he had as an individual when he was here among the children of men. One of those functions was the power to forgive sins.

In Matthew, the chapter I have already cited, (Matthew 16:19,) Jesus went on to say, "I will give unto you the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Our friends of the Catholic Church believe that this commission was to Peter. But we see in it something more than simply the power of a pope confirmed in one individual; we see in it a commission that was given to the church. That church we believe is represented here to-day by this building that we are about to dedicate.

In the eighteenth chapter of Matthew this is cleared up a little bit where the statement is made regarding transgressors or one involved in a difficulty:

If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven:

and whatsoever ye shall loose on earth shall be loosed in heaven.

Now Jesus was not talking to Peter alone on this occasion; he was talking to the disciples collectively, to the church, and the church was the final repository authority, and it still is. When members come into conflict and reconciliation is impossible, then it shall be told to the church. The church is the representative of authority and exercises that authority through individuals and members of the priesthood, and also by its own expression of opinion by way of vote. If the transgressor will hear the church and heed the church he may be forgiven, but if he will not hear the church, then he shall be cast off—excommunicated. For the church has power to bind on earth, to cast out, excommunicate; and the church has power to loose on earth, that is, to forgive under certain conditions. And whatever the church does along these lines, God says he will recognize in heaven.

Jesus also gave to the church this commission: "Go ye into all the world; and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The church had the power and authority to go out and administer this ordinance of baptism, and thereby the sins of those who came in at the door would be abundantly forgiven.

#### THE INDIVIDUAL WORSHIPER.

We have considered the great institution of the church that is represented by this building. We have also mentioned the individual worshiper who comes into this sacred place that he may meet with God. How is it with you? How is it with those who constitute the congregation that meets here? Are you building along the lines that will apply to you as well as to the church: "Except God build the building, they labor in vain that build it"?

We are told, "For other foundation can no man lay than is laid, which is Jesus Christ."—1 Corinthians 3: 11. It is just as necessary that the individual should have Jesus Christ in his life as it is that Jesus should be with the church. The individual who tries to build without Jesus Christ in his life is absolutely sure to make a failure.

We can not have a strong nation without Jesus; we can not have a strong church without Jesus; we can not have strong men and women without Jesus.

Then the apostle goes on to say:

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

You see we have no choice of foundation, but we do have a choice of material out of which to build.

We can choose gold, silver, wood, hay, or anything mentioned here in building our individual characters and life's work, but we must do so with the thought in mind that by and by the work we have built shall be tested. We do not all have to build alike, but we should all, within the limits of our abilities, try to conform to the divine pattern and try to incorporate into our lives that which will be eternal in its nature.

#### BUILDERS WISE AND OTHERWISE.

It is not enough to build; we must build *right*. According to the Scriptures there are builders who are wise, and there are builders who are otherwise. There are builders who are foolish as well as those who are wise. In the eleventh chapter of Genesis we read:

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone and slime had they for mortar.

What was their idea? They said, "Let us build a tower that will reach to heaven." What was their material? Brick for stone and slime for mortar. Nothing genuine. They did not have genuine stone or genuine mortar; but they had brick and slime and thought that they could build to heaven.

How many institutions are there in the world today with the same ambition, trying to get men to heaven; trying to bring about heavenly conditions, and their material is just as inadequate as the brick and slime that those people tried to use. What is the reason? Because they ignore Christ. They leave him out.

Then we turn to the statements of Christ himself as we find them recorded in Matthew 7: 24, where he tells us about two individuals who builded. You know the popular conception is that if you build, that is all that is necessary. In other words, if you are sincere, it does not matter how you build or what you build. But Jesus, evidently having this thought in mind, tells about two individuals who builded. The first was a wise man. He hunted around until he found a solid rock. He cleared away the obstructions and smoothed off the surface of the rock and built his house on that rock. It took a great deal of labor and thought. But when the floods came and the winds blew his house stood. Now Jesus said he would liken this man unto one who hears his words and does them.

Then there was the other man. He looked around and found a nice smooth strip of sand. It did not take a bit of work to prepare the foundation. It was just smooth and level and lovely; and so he went ahead and built. By and by when the storms came and the winds blew, the house fell. This house fell

because it was founded on the sand. Jesus says this individual is like the man who hears the words of the Master and does not do them.

It takes work and thought when we have heard the words of the Master to go and do them. Anybody can hear them and then go blundering along the lines of his own conception, and he may be just as honest as the day is long, and just as sincere as Jesus himself, when the storm comes his house is going to fall. So we want to build, and not only build, but build right. We want not only to *hear* the words of the Master but to *do* them.

#### YE ARE THE TEMPLE OF GOD.

As we meet here this morning in this house that is to be dedicated to God, we realize that it is a holy building. We come here expecting that God will be here with us. We can feel the solemn influence of the Spirit when we come into the prayer services. God has pledged himself that he will be here with his Spirit, whenever two or three of us come here agreed and our hearts right in his sight. In a certain restricted sense it is a temple where God meets with men. But we must not forget that while the building is important, the men and women who meet here are vastly more important. While in a restricted sense it is the temple of God, in an unrestricted sense and in a higher sense you yourselves are the temple of God. For the apostle goes on to say, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." (1 Corinthians 3:16.)

Josephus tells us that shortly before the temple in Jerusalem was destroyed by the Romans, when the priests went in to administer in their sacred ordinances, they heard a sound like the rushing of the wind, then they heard a voice say, "Let us go hence," and the Spirit of God departed. Shortly the temple was destroyed.

Paul tells us that we are the temple of God and if we defile that temple by evil deeds perhaps some day we shall hear the Spirit of God say, "Let us go hence." And the apostle carries on the thought, "If any man defile the temple of God, him shall God destroy."

#### THINKING, FEELING, ACTING OUR RELIGION.

But we have happier and better thoughts concerning those who meet here. We trust that they will live in harmony with the religion that they have espoused, and you know that means a great deal. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Do you know what that means? That means that

we shall *think*, that we shall *feel*, that we shall *act* the Christian religion. "Thou shalt love the Lord thy God with all thy heart." The heart is the seat of the emotions. "With all thy mind," the mind is the seat of thought and intelligence. "With all thy strength," the source of all action. Thy strength shall be devoted to his service. Feeling, thinking, acting the Christian religion we can not fail to merit the personal blessing of God.

May he bless the services that we observe here to-day, and receive this building and bless those who shall assemble here, that they may conform to the pattern that Christ has set them.

#### NOTES AND COMMENTS.

DOWN AGAIN.—It is a bit amusing to note the various reports incident to the discussion of "Mormonism" so-called, with reference to the success of the opposition in downing the cause. The latest "victory" in this connection reaches us through the *Christian Reporter*, being a brief account of the Zenor-Etzenhouser debate, held at Tryon, Nebraska. Mr. Zenor says:

It is the universal verdict that the "Mormons" have done the worst thing they have ever done since coming to the country. The verdict of this community is that they are already down and out, for years to come, if not entirely.

E. D. Howe downed the faith in his *Mormonism Unveiled*, published in 1834. Every writer, every lecturer, every debater, with hardly an exception, from that day to this has reported a fall to his credit; and still the cause arises to conquest and to victory, having extended itself to every clime and to most every country. The situation does not bear comparison even with the proverbial nine lives of the cat. The modern game of football comes nearer to a true illustration: First down, yardage gained, and a touch-down every contest.

A FAIR FIELD.—Just how sincere the Utah Church is in the following expression appearing in the *Deseret Evening News* for October 16 may be attested by our proselyting brethren who have from the beginning been denied buildings in Utah owned or controlled by the Utah Church, and who have been assailed but met with a refusal to discuss in Utah the differences between the Reorganized and Utah churches:

We are perfectly willing that the opponents of the church should meet our elders in "a fair field"; that they should discuss our doctrines from every angle; that they should examine our claims, and even scrutinize our lives as an evidence of the character of the message our elders deliver to the world. All that is legitimate. But this is just what the opponents nearly always refuse to do. And when they, instead, resort to libelous slander and falsehoods, they are not fighting fair.

We remember in this connection that when granted the use of our church building in Lamoni a few years ago certain representatives of the Utah Church challenged our Brother Heman C. Smith to debate with them in said church. When told he would do so on condition that the discussion be repeated in Salt Lake City, these representatives stated that they had no control in Salt Lake City, but that they would take the matter up with the authorities there and report. No report has been made to date. The Utah elders are sometimes ready to consider fundamental differences outside of Utah where they have nothing to lose and all to gain; but in Utah where they have little or nothing to gain and all to lose they hesitate. "A fair field" seems to be found only outside the home camp.

**FAIR AND LIBERAL.**—The *Household* for September, in the column edited by Mrs. Alice E. Wells, in answer to the question as to the origin of the American Indian, acknowledges receipt of a copy of the Book of Mormon and of letters from various people holding said book to be sacred. A brief though comprehensive and intelligent synopsis is given of the journey of Lehi and his family from Jerusalem to America, and of the history of the Nephites and Lamanites thereafter, down to and including the destruction of the Nephites. We wish to commend the *Household* for this fair and liberal consideration.

## EDITORIAL SELECTION.

### CALVARY.

The Pilgrims through the city gates  
While the night is falling fast;  
They go to watch by Calvary's hill  
Ere the twilight hours are past;  
Though dark be the way, with eyes of faith  
They gaze on His Cross above;  
And, lo! from each heart the shadows depart  
As they hear His words of love.

Far, far away, o'er the dreams of years  
They hear the Voice of the King,  
"Where, O Grave, is thy victory,  
And where, O Death, is thy sting?"  
Captive He leads them for evermore,  
While weary pilgrims rejoice;  
For looking on high to the Cross He bore  
The faithful shall hear His Voice.

"Rest, rest to the weary,  
Peace, peace to the soul;  
Though life may be dreary,  
Earth is not thy goal.  
O lay down thy burden,  
O come unto Me;  
I will not forsake thee,  
Though all else should flee."—Henry Vaughn.

## Original Articles

### THE WILL OF GOD IN CREATION.

Sermon preached at Lamoni, Iowa, September 20, 1913, by Heman C. Smith. Reported by Elizabeth France. Scripture Reading, Genesis 1: 1-24.

If it is requisite that I take a text this morning, I will invite your attention to the third verse of the chapter we have read, a portion of the first chapter of Genesis: "And God said, Let there be light, and there was light."

Volumes might be written upon the philosophy of this text. We shall not confine ourselves, however, to the fact recorded that light came to the world; that is a very small matter compared with the philosophy of the subject as to how it came and the power by which it was created. If I can understand it, and I suppose I do only imperfectly, God willed it to be so, and because he willed it it was. And it indicates to us that God has but to will a thing and, when his will is behind it, it is done. This is not the only passage of this kind. There are several of them in this chapter.

And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

And God said, Let the waters bring forth abundantly, the moving creature that hath life, and fowl which may fly above the earth, in the open firmament of heaven.

The point I want to invite your attention to is that God can will a thing and his will is the highest law in the universe; that there is no other law or no other force greater than his.

By reading further than we have read this morning we will find it plainly indicated that God created these things in his own mind prior to their taking shape on the earth; that he formed the things that are spoken of here, as the Inspired Translation says, spiritually, before he formed them upon the earth. The same thought, though not in as plain language, is found in the King James translation: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. These were all created before that; he created them before they were on the earth. That is, he formed them, if not literally, in his own mind. And when these formulations were made, or he had planned them, he had but to say, Let it be so, and it was so. There is no power that can thwart this mind; there is no power that can interfere with it.

It is not necessary to take the position that some have that this world and all that therein is has

evolved by a slow process, and has developed from one thing or one specie to another. It is but reasonable to think God could will a thing to be so and it would be so. The process might be a very quick one, too. To illustrate that point so far as the power of God is concerned, we have but to think that this power is largely resident in man as well. Man has but to will things and they are so. It may be a more tedious process than it was with the Lord, but it is so when he wills, largely so. God took time when he willed a thing to be so to bring it to pass, or to create it in his own mind before he created it in fact. When he willed it the processes were in his mind to make it.

Now I say that this same power is largely resident in man. Nature never created for us certain things we enjoy. For instance, when man was made there was not created for him a house to dwell in. God left that for him to do. The crude materials were furnished at his hand. God made the sand and the clay; he made the metal and the slate. He made the running water and the growing trees. And when man wanted a home for himself and his children to dwell in he said, Let there be a house, and there was a house. He set to work the processes by which these materials were converted into the solid wall, ornamented with beautiful architecture, and lighted by means provided for the light to get into the dwelling—through transparent glass. He said, Let there be a house, his will was behind it, and the process was set in motion by which he had what he wanted. And what is true in regard to a house is true in regard to other things. God never intended that man should have everything furnished for his need.

The will of man behind a thing is a powerful agency to bring it to pass. He saw the necessity of better means of transportation than that given him by nature. He said, Let there be an engine, and there was an engine. The will of man was behind it, and the will of man was obeyed. The process might have been more tedious than that by which the Lord went to work, but it is the same principle that is involved. We do not come to the conclusion that what we do in this regard, and what we will, is the result of the processes of evolution, only as our minds evolve greater things. We know better. We know we have but to will a certain thing and put the process of its creation in operation and it is so. This power must necessarily be stronger in the Creator of the universe than it is in us; but it is illustrated in us to that extent that we need only follow up the philosophy of the statement that God made, "Let there be light, and there was light," and we can account for everything there is in creation upon that hypothesis. There is no necessity for anything else. Our own experience has demonstrated to us that the

will power brings out things that we need. We create to supply the demand that is upon us.

The world is growing, they say, in knowledge. The world is becoming better so far as the ability to create things is concerned. But it is done simply by the will. The demand is upon us and we will something shall be created to meet that demand, and it is so. That was true of the Lord in the creation. He said, Let there be light; and there was light. He said, Let the earth bring forth grass; and it was so. He said, Let the sea bring forth living things; and it was so. There is nothing more mysterious in this than there is in our experience when we say, Let there be a machine; and there is a machine.

I was talking once in a town not very many hundred miles from here, of the power of God, speaking of Christ and his mission. And a man in the audience spoke up and said that Christ could not make a sewing machine. I do not know how he knew he could not. I acknowledge that he never did make a sewing machine; he never made a house; he never made an engine. He never made any such things that we have in the world. It is better for us that he did not. He could have made everything and let us occupy it. There would have been no exercise of our will, no room for us to develop and show forth the power that God has placed in us. He said, Let there be light; and there was light. He said, Let man exist upon the earth, and he did exist. He willed certain things should be and they were. Then he said that man should exercise his own will; and things that are necessary for your comfort and your support and your convenience in this world will come by the exercise of your own will.

And we make things in our own minds, as he did, before we make them literally. We form in our minds an idea of architecture, or machinery, and when we get it formed and made as far as plans are concerned, we say, Let it be that way; and it is that way. Sometimes we may make failures; but that does not interfere with the plans involved or the power by which it is done. There is enough of success in this world to know that we can do that. When we look at things from this standpoint it accounts for what we call marvelous, what we call miraculous. There is an ordinary way in which things are done in this world. But it does not argue that because there is an ordinary way there can not be an extraordinary way. It was extraordinary when the Lord said, Let there be living things upon the earth and in the sea. The ordinary way is what we call natural. I do not know why one is any more natural than the other. But we call one natural and the other supernatural.

I was once discussing with a gentleman of doubtful mind, what we call an infidel, an infidel at least

in regard to the revelations of God to man. And he said, "I want you to state frankly to this people (his name I think was Joseph Cartwright) I want you to state frankly to this people if there is not something in the miraculous conception of Jesus Christ that you do not understand. I frankly confessed that there was. I said, There is something in the miraculous conception of Jesus Christ that I do not comprehend; there is also something in the miraculous conception of my friend, Mr. Cartwright, that I do not understand. But if there is a power in the universe that can create the germs of life by which an ordinary conception takes place, then that power can also reach the same ends by extraordinary means. I do not argue that Mr. Cartwright was not conceived because I do not understand the process. And I would be inconsistent if I argued that Jesus Christ was not conceived in the manner spoken of because I do not understand the process. One is no more marvelous to me than the other. It comes under our observation more frequently, but measured by the power it takes to bring about the results, one is just as marvelous as the other. It all lies behind the will power.

God willed that it should be so and it was so. And you and I will that certain things should be so and they are so. Dare we deny to the Creator of the universe the same power to work by the same philosophy that we do?

They say that when miracles out of the ordinary are performed then the laws of the universe must be changed; or it must be done contrary to the laws of nature. That does not look reasonable to me. I do not see but that they can be done in harmony with the laws of nature just as well as to be done contrary to nature. God can not violate his own law.

There are conflicts shown in nature and we never think about them. These flowers [pointing to a bouquet on the stand] grew in the sunlight, and without the sunlight they would not have been as perfect as they are, if they had been able to live at all. This sunlight made them or helped to make them what they are. But you have changed the conditions. Then they were being benefited by the sunlight, but now if you put them out in the sunlight they will die, and the more sunlight they get the quicker they will die. Has any law of God been suspended? Not at all. The same sun that has life in it under certain conditions has death in it under others.

For instance, this man, and some others I have heard, said that certain things spoken of in the Bible that are supposed to be miraculous would have been impossible. He said that it would have been impossible for an ax to float (2 Kings 6: 5-7) unless the weight of the ax was changed to be lighter than the water, and that God would have to interfere to

the extent of making the ax lighter than it naturally was or else it would not have floated. Let us see. I raise my hand, not because it is lighter than the atmosphere. I determine in my mind that it shall rise up, and so abundant is my physical vigor, in comparison to the effort, that I can hardly notice it. It rises by my will. My will is under the hand and it goes up. God's will is under the ax and it will float, and it does not have to be lighter than the water any more than my hand has to be lighter than the atmosphere. No law of God interferes; but that one law that God wills it to be so which is the strongest power in the earth.

Mr. Ingersoll once said, and was very successfully answered by Father Lambert of the Catholic Church, that water always runs down hill. And Father Lambert said that it did not always run down hill; that the great body of the water in this universe is held by centrifugal force upon an inclined plane. If water always ran down hill it would seek the lowest place on the globe and stay there, becoming a stagnant pool, and there would be no circulation of water. This is true, is it not? It is a fact that there is more water ascending the capillary stems of vegetation in one day than goes over Niagara Falls in one year. And Father Lambert added that Mr. Ingersoll had seen a little water running down hill and thought it all ran that way. But to keep it in circulation it has to go up. Water, like every other substance in this world, is subject to the highest force that comes in contact with it,—to the strongest force. If gravitation is the strongest force it goes down. But if a force be stronger than gravitation it goes up. You can demonstrate this by getting hold of a pump handle.

The will of God is the strongest force in the world. And I think a great deal more of this theory that things are created by the will of God—he willed it should be so and it was so—than I do of accounting for their creation in any other way. Many of the miracles we hear in the word of God I might call attention to if it were necessary. All I have to say is that if his marvelous power is not enjoyed in the experience of God's people in this age of the world, it is only an evidence that God is not exercising his will. It is nonsense to talk about God doing certain things to establish his power in the world; working miracles in the world eighteen hundred years ago just to convince people that Jesus was the Christ, and to establish his mission, and when that was done there was no longer a necessity for it. I would despise myself if I thought God was doing that to show them what he could do and then quit. The will of God will always be the strongest force in the universe. And he is just as likely to will one day as another. I depend upon that largely for my pro-

tection. Do not you? If a man is deaf to-day, God is just as likely to will that that man's ears shall be opened now as he ever was. If he is blind, God is just as likely to will that his eyes shall be opened as he ever was. It is the will of God.

Man's power is limited, but God's is not limited. But within those limitations man wills that a thing shall be so and it is. It is in the history of man just as much the truth as in the history of God that man wanted a house and he said, Let there be a house; and there was a house. He said, Let there be machinery created, and there was machinery created. Some people say that God made his out of nothing. I do not care whether he did or not. We can not do that. We do not need to do it. The material is here. We take these crude materials and we fashion them according to our will. That is the reason why we have all the wonderful conveniences that we have in this world. Man said, Let the lightning come down from the clouds that it may serve us; and it did. It turned darkness into light, transported his thoughts from one part of the world to the other. It turns the wheels of commerce. Man's will is strong; it accomplishes a great deal from the material that is furnished. Our fathers did not have these things. They did not think about them. They did not create them in their minds. They did not formulate them spiritually or mentally.

One of the special miracles that the world finds fault with is the one which says that Joshua said to the sun, Stand still; and it stood still. Sometimes men can not do things themselves. They depend upon the power of God. And when they are in a certain relationship with God, God hears them, and God does for them what they want done. Why, somebody says, if that had been true, that the sun stood still in the midst of the universe, it would have created a heat that would have burned up a globe forty times as large as ours. I do not know very much, but I must use what little sense I do have. I do not want to sit down and let somebody tell me their opinion and believe it without using my own brain. I have thought about this heat business, and I did not believe it. Go and sit down on the steps to-day; out there it is cold, and you will get cold. Get up and run around the block and you will discover that it is movement of bodies that creates heat, and not their rest. It does not create heat to stand still; heat is in motion. So far as my observation goes, that is true. I never saw any heat created by bodies being at rest. The Book of Mormon says it was not the sun that was standing still. It is the earth that moves, not the sun. The earth was turned backward upon its axis, and the time of day was lengthened by that process. If God could say, Turn this way, and it could be done, he could say, Turn that

way; and it would be done, would it not? I do not see anything more marvelous in one way than another. It is done by the will of God.

Talking about this matter of healing the sick that Latter Day Saints claim, a certain man said:

I do not dispute that they are healed. There are probably fifty people in this audience who would testify that they are healed, and I have no disposition to dispute their word. God had nothing to do with it. It was done by psychology. Psychological influences were used for the healing of the sick. When they could be brought to bear the result came.

I told him I always liked to agree with an opponent. I said I agreed that it was done by psychology. All these marvelous things are done through the influence of psychology; the miracles so-called were done that way. The question is, What is psychology? It means the power of mind over matter, and whose mind was it? Within certain limitations it is true that the mind of man may bring about wonderful results. He says, Let it be so; and it is so. Outside of these limitations he can not go. He has not force enough—not will power enough. Outside of that, the thing that man can not do is done by the influence of psychology, just the same as the thing which he can do, but it is a stronger mind that does it. God wills that it shall be so, and it is so. We will to a certain extent, and it is so; beyond that it is God's will.

There are some things that we can not account for from our human standpoint of human psychology. But we can carry out that same law to account for all that has been done on this earth. No law of God has been suspended. The laws are just the same. The weight of my hand is not made lighter because I raise it. The atmosphere is not made heavier to bear it up. The same relationship exists as when my hand rests on the pulpit. I will that it shall be done.

They say that our will can only control our own bodies. But we can do more than that. I do not know whether anybody ever willed that I should do a thing, and I did it, or not. They say if you get your mind fastened on a person and will that they shall turn around and look at you, they will turn and look. I have looked at a good many persons, but I do not know whether it was because they willed it or not. But they say we can control each other largely in that way. The same physical influence is manifested by a powerful speaker addressing an audience. I have myself been held entranced by a certain personality and have been interested, and have gone away and tried to think what he said but could not.

God said, Let there be light; and there was light. That is the only principle necessary to account for this universe and its creation. Illustrated in our own experience and by what we have done, it is not hard to believe. It is more intelligible to me to be-

lieve in creation by God's will than to try to reason out that through some slow process one specie developed from another. God created all things in the earth spiritually before he created them literally. That is all there is behind all these things that we are trying to account for some other way. There is an effort being made by science to find another way, born of the desire to get God out of the universe. They want to account for it without a God.

God said, "Let there be light; and there was light." The will power is there, and what he says is done. I do not see anything unreasonable about it.

More might be said upon this subject, but I leave it with you for your consideration.

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### WHY DO WE SUFFER?

I am persuaded that most of the useless suffering of humanity is the result of ignorance and carelessness, which is the inability to appreciate truth.

Tell the little child to keep away from the fire or he will get burned and it will hurt severely. Does he stay away? No. Why doesn't he? Because he fails to comprehend and appreciate the truth you have tried to teach him.

Let him see his playmate come in contact with the fire and get burned. He can look on and smile at the pain thus caused; not because he is hard-hearted, but because his sympathies have not been developed.

This development must be reached through suffering. When he has himself suffered, he will know what suffering is, and thus be able to sympathize with one who suffers.

It would be better for us to take a brand from the fire and touch lightly the flesh of a child than to allow him to thrust his arm in the flame and thus become a cripple for life. The obedient child needs no chastisement, to my way of thinking; though he needs must suffer in order to develop.

I do not believe that God has caused humanity a needless tear, though we have brought much needless suffering upon ourselves. The child who has burned the end of his finger severely, has learned as much about the nature of fire as the child who has sustained much greater injuries in that way.

Humanity must suffer—the object of satanic influence and power is to make us suffer more than is necessary for our proper development. Satan tries, through our ignorance, indifference, lusts, appetites, and desires, to lead us away from God.

What a glorious privilege it is to educate men away from the influence of the Evil One, which in all its phases leads to suffering and sorrow. Why should we hesitate to avail ourselves of this opportunity? There is a subtle, blinding, misleading influence, which says it is useless to try to do good, and that

there is more satisfaction in the gratification of self with the things of this world. This is a gross deception and we must unmask it. But the burning question is, How?

Can we not accomplish something by prayer? Let us pray night and day.

Will talking avail anything? Let us exhaust our powers of speech in earnest talking.

Will not love help us? Let us love with all our hearts, and with all our might, minds, and strength.

What of the influence of a godly life? Let us strive to live by every word that proceedeth out of the mouth of God.

If we have not done so in the past, let us take fresh courage for the future, as we have everything to gain by enduring to the end, and can by no possibility lose anything by so doing. Remember that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

I believe in taking an optimistic view, because it inspires zeal and sustains hope, which moves us to greater effort. But optimism may be misapplied—the sinner encourages himself with the thought that he may live many years to enjoy his sinful pleasures, thus hope is a curse to him. He is one kind of an optimist; but he makes a wrong use of the principle. Instead of using it as an incentive to good action, he makes it serve to offset the pangs of remorse, and of an outraged conscience. One must be sure that his aim is in the right direction, and his desires of the right character when applying this principle, for a force which when properly applied is of greatest benefit to us may be most destructive when wrongly used.

The swift passenger train is a promoter of happiness, and a blessing to mankind if controlled by a skillful and cautious engineer, but with an insane engineer at the throttle it at once becomes a means of destruction.

True and lofty ideals are the only promoters of true and lasting happiness, though there may be some momentary pleasure in the gratification of lust, or in the knowledge that evil desires can be gratified. Trials, suffering, and struggles develop character. The problems that our childish minds struggled with have now become easy of solution, though they were once trying; greater questions confront us now, and thus it will be until we have overcome all things, and can inherit all things. One writer says, "Doubt is a parley with difficulty; despair is the surrender to it." The best philosophy is to never yield an inch to either, but to rise above them.

The man worth while is the man who has met discouragements, who has been tried, who has been dis-

appointed, and has suffered; and who through it all has retained his integrity and faith, and is still a man.

EARL ROBERTSON.

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### GALLANDS GROVE CELEBRATES ANNIVERSARY.

The writer was present at the fiftieth anniversary of the organization of the Gallands Grove District at the Gallands Grove Branch, about seven miles from either Dunlap or Dow City, Iowa, held October 17, 18, and 19, and by request writes this brief account. If any who are in some way related to the events of that period find their names omitted, let it be remembered that I am unacquainted with the history of the district in detail, and do not have sufficient time to gather the facts. The conference was held at the same time, and was a part of the program, being presided over by Bishop C. J. Hunt and Elder J. L. Butterworth.

The first meeting was on Friday evening, the 17th, being a lecture by Elder Elbert A. Smith entitled, "The three keys of power." It was very instructive and of special value to the young. The keys were, work, study, and prayer. On Saturday, the 18th, the business of the conference was disposed of between 9 and 10.30 a. m. At eleven o'clock Elder Heman C. Smith was the speaker. A part of the time was used in relating remi-

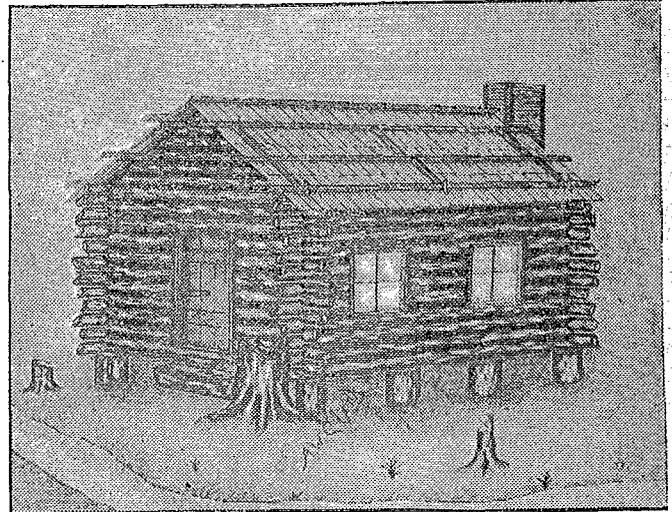


ELDER THOMAS DOBSON.

Brother Dobson was the first vice president of Gallands Grove District.

niscences of that early time, some of which related to his boyhood life and that of his young manhood. He had been baptized on October 8, 1862, in a nearby stream, and was ordained to the ministry when a young man.

The lecture sermon was enjoyed by all, and especially by some of the older ones, who remembered Brother Smith as a boy in the old log schoolhouse, or as a young man when they heard the ears of corn bang against the sideboards of the wagon on a frosty



This historic log church-schoolhouse was built about the year 1855. Several pioneer preachers of the Gallands Grove District began their good work in this humble building. It was destroyed by fire in the early sixties.

morning in November. Since that time his voice has been heard in the valleys and on the mountains proclaiming the angel message, and that in fulfillment of prophecy delivered before he was yet called to the ministry.

The service at 2.30 in the afternoon consisted of short talks by the pioneers, supplemented by some from the younger generation; among those of the pioneers, whose names we recall, were Alexander Black, Alfred Jackson, Chancey Holcomb, Charles Derry, Ichabod McCord, and Mary Ann Shaw. Among the names of those who were among the pioneers or moved in, or were baptized near that time, we recall the following: Rony Pett and wife, William Pett and wife, Hezekiah Baughman and wife, Eli Clothier, and Albert Crandall. A list of those present will be made out and given to the secretary to be kept on file for future reference. At the evening service Elder Heman C. Smith did the preaching.

The Sunday services commenced with a prayer meeting at 9.30 a. m., and was followed by a ser-

mon by Elder Elbert A. Smith, his subject being "The signs of the times." The afternoon sermon was by Elder Heman C. Smith and the closing one by Elder Gomer R. Wells.

The meals were served in the district tent, which was set up in the churchyard. The manner of serving was not such as you would find in a million-dollar hotel with uniformed colored waiters,—it was stand up and eat, good, wholesome food, among a joyous, happy people who cared more for the love of each other and of their Lord than for the frills of society. It was a very pleasant and enjoyable gathering. The spirit of good will was present; hearts

was in a log church, where many of the conferences have been held.

This anniversary was a gathering of happy and joyous people. So far as appearances go, many of them might be living at the centennial celebration, if such shall be held; for youth is still with a very large number of those present.

EDWARD RANNIE.

## Of General Interest

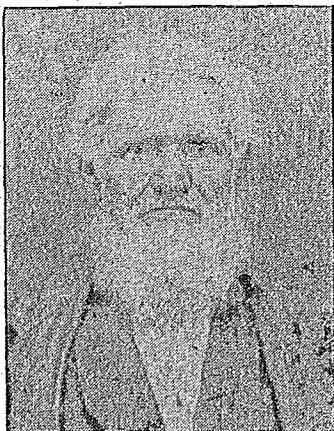
### THE FOE WITHIN THE FOLD.

The most dangerous enemies of the Christian Church would not ordinarily be sought within the fold, as the saying is, and yet that is just where they are found and noted by the Reverend Frederick Lynch, D. D., of *The Christian Work* (undenominational, New York). Foes the church has always had to face, Doctor Lynch reminds us, and she has "met them and triumphed," even when they appeared in the great minds of Voltaire, Rousseau, Gibbon, Shelley, Hume, and others. These were "avowed and open enemies," whom she need fear little, as she need little fear Socialism in this day. Nor is "the world," or those that follow after its lusts a serious menace to the church, because such people neither support nor attack the church. "They simply ignore it," we are told, except "to seek its offices at marriage, and at the death of their loved ones." Who, then, are the worst foes of the church and those who will bring about its collapse, if such an event were possible to conceive? They are the members of the church themselves and, "above all, its shepherds and pastors," which forthright accusation Doctor Lynch sustains as follows:

Our churches are full of ministers who have no particular sense of the divine origin and nature of the church, they lead and serve, nor particular love for, or awe in its wondrous presence, and often no conception of its transforming progress through the ages, or of its divine capacity to work miracles to-day. As a result of this their congregations have no love for it, attend its services as one habit or duty among many others, apologize to their friends for their connection with it, conceive of it as one society making claims upon them among many others, and feel none of that wondering awe in its presence, and none of that overmastering love and devotion for it that one sees in a Saint Paul, an Augustine, a Bernard, a Newman, or a Phillips Brooks.

Speaking from an experience and observation of twenty years, during which time he has been watching the churches "with anxious eyes," Doctor Lynch anticipates any charge of exaggeration in the foregoing statement, and goes on to say:

We have watched the sermon topics in the papers, and have seen year after year go by and certain pastors never once preach on the church. We have seen institution after institution spring up and draw men into such passionate



ELDER JOHN A. M'INTOSH.

First president of the Gallands Grove District. In this position he served for several years.

were made glad at meeting old and new friends; the older ones had found it a joy to be faithful in the gospel, and their hearts were made glad because they saw that there were many earnest young men and women to take their places in the great conflict for truth and right. The young were happy and full of hope; their young hearts had felt the power of the Holy Spirit, and they were made strong by the testimonies of the older ones who had passed through the storm and stress of life and still felt like continuing their journey on the old gospel boat.

The branch that bears the same name as the district was organized October 29, 1859.

The district was organized October 6, 1863. The first president was Elder John A. McIntosh, and the first vice president was Elder Thomas Dobson; the first clerks were O. E. Holcomb, sr., and Nathan Lindsay. The district is composed of twenty-one counties in northern Iowa. It has a membership of 1,028; with 10 branches, 8 Religio societies, 9 Sunday schools, and 8 church buildings. For about twenty-five years the place of meeting of the branch

devotion as they never evinced toward their church—pastors saying nothing. We have seen one organization and society after another rise; settlements, institutes, all sorts of things to do the work the church should do, and making great claims—and the pastors still quiet. We have seen great groups of children come to the Sunday school as infants, spend fifteen years, and at twenty leave the Sunday school (not to enter the church), and during all that time not one word said to them by the pastor of the one divine institution of the world, the one society that has made their civilization and given them their homes, books, and schools, the one thing that persists unchanging while everything else has changed, the one house where God dwells, not exclusively, but, as it were, where his hearthstone is, his foyer, his meeting place with his children, his chosen vessel wherein he offers them the water and bread of life. We have quietly sounded the members of a big congregation and found they knew absolutely nothing about the wondrous, miraculous history of the Christian church, except the little they learned when they studied the Acts of the Apostles as children. And we doubt if the average congregation could do better.

But Doctor Lynch does not ask that his word alone be taken for the soundness of this contention; he offers by way of additional testimony, from lectures on "The building of the church," delivered before Yale Divinity School, these words of the Reverend Charles E. Jefferson, D. D.:

Many preachers are thinking little about the church, and others are thinking about it mistakenly. The very word *church* is in many pulpits tabooed. There are clergymen who preach no longer about the church. Their favorite theme is the "Kingdom of God." An influential American theologian, in a valuable treatise on theology, picks up the word *church* only to drop it, using in its place "the Christian people." . . . When those who sit in the seats of the mighty speak after this fashion, it is not to be wondered at that men lower down begin to think of the church with a slackened interest, and to speak of it with a diminished enthusiasm. The church has, to many Christians, become an object to be apologized for, and has ceased to be an institution to be sacrificed for and loved.

While disclaiming to be "unduly pessimistic," Doctor Lynch confesses that he "can not fail to see that the church is losing its hold upon many, both among the masses and the cultured of the world;" wherefore he issues this warning to the leaders of the church:

Unless we who are its bishops, priests, and ministers magnify it before the people, we shall lose increasing numbers. For many great and powerful organizations are asking the allegiance of the people, and making great claims for themselves. None of them can make the claims the church can; but that does not matter, so long as they make their lesser claims and the church makes none. We believe that all that is necessary to win the love and adoration and service of the great majorities of our communities, both of young and old, is simply to tell them the truth about her, so that every soul in the community shall know, and, before the non-churchgoing community, to make those claims one has absolute right to make for the Christian church. Make just the claims Paul made, namely, that Jesus Christ divinely instituted the church to be his representative in the world, and imparted to it all the powers he himself exercised upon earth,

including the forgiveness of sins, the salvation of souls, and the giving of eternal life. He appointed the church to be what he was, say what he said, do what he did, and to continue to effect what he accomplished.

Such is the "apostolic conception" of the church, Doctor Lynch points out, which has always "worked its wonders when it was true to its nature," but will "pass out of existence if it begins to think of itself as simply one religious society or reform agency among many others." Then, remarking the irony of the fact that it remained for a philosopher, Professor Josiah Royce, to remind the ministers "that the one Christian doctrine which is based on universal experience is Paul's doctrine of the church," Doctor Lynch adds a final word:

There is nothing more suicidal to the minister than to fail to magnify the church to the Pauline proportions. It is the church which makes the minister, and not the minister who makes the church. Take the church away, and what influence would the minister have, or through what would he exercise his influence? It is to the manifold increase of his powers to build up the church and make it as powerful and resplendent as he can. It is through the church he shall save the people, and through the church that they shall become Christ's. Let us also be careful how we praise the kingdom at the expense of the church. Wherever there is even a little of the kingdom you will find that there was a very big church back of it. Even those who have left the church to serve the kingdom got their inspiration and ideal in the church. The kingdom will amount to very little a century hence if the church becomes weak and powerless. There will be neither men nor money forthcoming for philanthropy or reform when worship ceases and the church abrogates her special and divine calling as the vicar of Christ.—*The Literary Digest*, October 4, 1913.

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#### LONDON BISHOP REPORTS HEALING.

The church since its organization in 1830 has taught that in the restoration of the gospel in latter days the signs were to follow the believer. Continuous testimony has been borne to the effect that among other gifts that of healing was enjoyed in this restored church. For many years both teaching and testimony were lightly received by a skeptical Christendom. Of late, however, various movements have sought to incorporate in their systems the principle of divine healing; and occasionally some recognized authority has expressed the conviction that God might or had intervened in the alleviation of distress and the restoration of the sick. We know of no more striking instance of the latter kind than that represented in the *Chicago Tribune* for March 16 last. We give the report in full as appearing in the *Tribune*.

LONDON, March 15.—The Right Reverend Arthur Poly Winnington Ingram, bishop of London, tells a story of the healing of a sick girl in response to prayer, which may be interpreted as a miracle by those who are disposed to regard it in this way.

The girl had heard the bishop preach before she became sick. When her illness became worse she asked her mother to petition the bishop to pray for her. The bishop went to the bedside of the girl, who had been raving in delirium, but who recognized him and became calm. The bishop prayed for her and anointed the girl's forehead with oil. He placed his hand on her head and blessed her. The girl, who had long been unable to sleep, immediately sank into a deep slumber, and slept for many hours, and is now recovering.

The bishop says: "I know Jesus was personally with us. It reminded me of the raising of the daughter of Jairus, and it seemed to be almost the same thing repeated."

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### THE WORK OF ZIONISM IN PALESTINE.

EDITOR'S NOTE.—The following was translated by Brother Frederick J. L. Roos, of Jerusalem, from a German report.

The eighth sitting of the Zionistic Congress at Vienna, which took place on the evening of September 6, was opened with a speech by Doctor Arthur Ruppin, Jaffa, the director of the Palestinian office of Zionism, on the work of Zionism in Palestine.

The speaker called the attention of his hearers to the fact that at the beginning of the systematic work in Palestine there had to be found, instead of the old and too much used methods, new ways which would make it possible to reach results with relatively small means. Through the creating of societies for parcels it was made possible for elements of great capital to take possession of developed farms; the creation of the big farms Rinereth and Ben-Schemen, made possible the education of farm workers and the proving of all technical innovations.

The creation of the farm of Rinereth brought about the rise of flourishing Jewish life at the sea of Tiberias; the foundation of the farms of Merihanja, Migdal et Dagania; the promising movement Achusa; and last, but not least, the introduction of farms for girls for the training of female colonists on farming work—from these farms issued the introduction of milk production and the systematic introduction of cattle keeping in the Jewish colonies of Palestine.

Of course it was not commendable to emphasize by the colonizing undertakings the standpoint of profit, because they were founded for quite other purposes. But the payment of high dividends of the Fumobilien Society and the prospering plantations in the Jewish colonies are proofs enough that commercial undertakings in Palestine give good interest. The question of the occupation of Jewish workers is no question at all, but a necessity; because if we came exploiting the labor of Jewish hands, we will also secure a moral right to property in Palestine. Just for this reason we entertained the best relationship with the native Arabian population.

The clearings of the Palestinian office in the last five years have increased thirty fold. While in the

year 1908 the clearings amounted to 208,000 francs, they have surpassed already in the first half year of 1913 the sum of three and one half million francs. For the future the development of the schools, especially the opening of the technical school at Haifa, is of the greatest importance. Already the Hebrew Gymnasium at Jaffa brings to the Jewish population nearly a quarter million francs of school money from foreign pupils.

The speaker finished his speech with a warm appeal for further support of the work in Palestine. The speech of Doctor Ruppin was saluted repeatedly with tempestuous applause.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECT FOR THE SECOND THURSDAY IN NOVEMBER.

Parents' Day. For our families; for the growth in spirituality, and a greater sense of parental responsibility; for the conversion of kindred outside of the church: Prayers for the sick and afflicted.

Lesson, Doctrine and Covenants 68: 4.

Memory verse, Proverbs 8: 17.

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## Letter Department

### Little Journeys in Foreign Lands.

Thinking HERALD readers would be interested in foreign travels specially undertaken for missionary purposes, we pen the following observations.

#### SAYING GOOD-BYE.

It never seemed so hard to say good-bye to loved ones before, or to separate from those among whom we have labored for many years. The journey seemed so long, the new field so far away, the heartstrings were unusually touched. Commending all to God, we moved forward, satisfied it was the divine will, and that he would extend his protecting, guiding hand.

I had booked passage from New York, because the largest, fastest ships sail from that port; but the word of the Lord came, "You shall travel in safety and reach your destination without being sick." Mal de mer has followed me so many years, on very short as well as long trips, it did not seem possible of fulfillment. I may as well record here that it was true, not a moment of unpleasantness upon the water between Boston and Jaffa. Thanks be unto the Father for his goodness.

I was cared for in New York by Captain and Mrs. George Potts, whose latchstring is on the outside for every missionary. The kindness of Brooklyn Saints is a pleasant recollection.

One of the sights of New York is the departure of an ocean liner. In this instance the hour selected is one a. m., that the bay may be clear for the leviathan of the sea. For hours all has been bustle and apparent confusion, crowds hurrying to and fro; hundreds of trunks and bags lifted to

the proper deck level by endless moving platforms, then whisked away by porters to cabin or hold as desired; last of all come the post office vans with stacks of mail for Europe. The great whistle sounds its note of warning, and "All ashore that are going ashore" brings the last handclasp and word of cheer from the many Saints who had assembled to speed the parting ones. The great gangplanks are lowered one by one, the hawsers cast off, and amidst the shouts of the people, the flutter of handkerchiefs, the shrieking of the whistle, we move slowly out into the river and turn our bow down the bay. The Battery, the Statue of Liberty are passed, and the increased vibration indicates sea room for speed. Our long journey has commenced.

#### PLEASANT VOYAGE.

We were fortunate in meeting that gospel veteran, Elder William Newton, returning to England in his old age to do good and convert men to the gospel of Christ. Sisters George Potts, George Box, B. R. McGuire and daughter "Ducky" were going abroad to visit relatives, so there was no fear of loneliness on board.

What a delightful experience; the smooth sea, the musical concert morning and afternoon, the splendid singing by the Rhonda Valley Welch Choir, the games, the good reading, and the sea appetite; my, how one can eat, and how diligently you watch for the lunch steward at 11 a. m., 4 p. m., and finally at 10.30. It is hard to satisfy the sea appetite,—you can not hold enough.

All too quickly the trip ended, the gulls intimated approaching land, and soon the Irish coast appeared. All travelers note with interest Fastnet Light; it looked good to us that morning, but the coast appeared strange. Toward evening the Welch hills were on our right, highly cultivated, but destitute of timber, as was most of England. At Fishguard the Cunard Line has a landing pier for London passengers. The steamer did not dock, but was surrounded by lighters that took the mail, the luggage, and passengers with perfect order; the sea was lighted by acetylene torches that added interest to the scene. Through the early morning fog the River Mersey and Liverpool appeared, and we were soon alongside the landing stage, the finest in the world.

We soon discovered we had traveled upon a treasure ship; several drays were loaded with bricks of gold and moved away without armed guards; it was evident that this was not America. Here they were more indifferent to gold, else realized the hopelessness of escape from their island without detection.

#### WELCOMED TO ENGLAND.

In the customs the pleasant face and hearty welcome extended by Brother W. H. Greenwood made me feel at home. Liverpool is a clean, beautiful city, one of the nicest I visited. Brother Greenwood escorted me to the Exposition. One of the finest things I saw there was the Scotch "pipers." The quaint costumes, the solemn seriousness of the men as they marched past, the weird music, presented a scene that lives with me yet. At night Brother Greenwood's estimable family made me welcome as only Saints can do. I was permitted to visit the historic places for a few days, and just before the conference convened went to the hospitable home of W. R. Armstrong. Truly the Spirit of the Master moves upon his children to care for his servants. Their kindness will ever be remembered.

One reason of my being in Manchester was to attend the British Mission conference. The brethren in charge were familiar with catering and the large crowd was well cared for. It was a pleasure to meet the veterans of past conflicts,

to hear their fervent testimonies and to join with them in praise to God for the angel's message, and to leave my testimony of its truth. There were so many I can not recall all their names. The writer and Bishop R. May were selected with Brother W. H. Greenwood to preside over the conference. Brother Armstrong and assistants ably cared for the secretaries' work, and a splendid singer, whose name I do not now recall, marshaled the hosts for the songs of Zion. Brethren Baty and Greenwood of the Order of Patriarchs strengthened the Saints. The smiling faces of such able men, as J. E. Meredith, Thomas and J. W. Taylor, Thomas Bryan, J. A. Judd, J. G. Jenkins, Brother Thomas, Simon Holmes, J. W. Mather, greeted us with many others, who will pardon me if I do not recall their names. Business passed pleasantly and all were strengthened for the conflict.

#### TOUR OF BRANCHES.

After conference I was permitted to address the Stockport Saints. They greatly miss the labors of Elder George Baty and speak of him in highest terms. He did a great work there. Also addressed the Northeast Manchester Branch, where I met Elder J. W. Leggott, the pastor. They expect to erect a commodious church in the near future. It seemed to me that a central location uniting several of the small branches would strengthen the work in Manchester, radiating out in missions. It appeared to be an inviting field for vacation bible school work. It ought to be tried there. It helps break down prejudice and opens the hearts of parents for the gospel seed, as no other method in our experience has done.

From Manchester my itinerary of the branches began, or as many as my limited time permitted me to reach. Leeds was our first stop. The evening hour found the Saints gathered in their neat chapel, including several from Bradford. We tried to leave an encouraging testimony. This is the former home of our much esteemed Brother J. W. Rushton. The beautiful English home of Thomas Taylor extended its hospitality, and under his escort we visited the famous views of Kirkstall Abbey, dating from the twelfth century. When I saw the extent of the ruins, the many well-regulated departments, including wine cellars, the well-stocked fish ponds for fast days, I thought, Well, who wouldn't be a monk, if their highest ideal was the stomach! They surpassed the king in comforts. It is said that a delegation waited upon the king on one of his journeys and with prayers and tears besought him to restore their former bounty. The new abbot had reduced the courses at dinner from sixteen to twelve. The surprised king informed them he rarely exceeded seven himself, and commanded their list reduced to five. Poor monks, the pathway they trod was made exceedingly hard!

Our next point was Clay Cross, a mining town. Most of the people I met were named Holmes, and certainly made us feel at home. The Saints have a fine church there, and are carrying on a vigorous campaign of outdoor work. A fair was on and we found it hard to compete, so joined the thousands and enjoyed the day. The floral display was very fine, the fruit, especially the gooseberries, great, the vegetables only fair. The pit house races were amusing, the variety plays not up to their usual standard, but some points very nice. It was an enjoyable day and gave me an insight into English pastimes not otherwise obtained. They allowed gambling on the races, and sold beer and stout, but I saw no one drunk.

Unfortunately the name of our next stopping place has gone from me, but I assure you Brother Greenwood won't forget it. I found him hung by the fingers between the window frames and had some difficulty in releasing him, then

ministered first aid. The Saints were very kind there. Among the interesting sights passed, I recall the crooked church steeple; no matter what side you view it from it is crooked. It is said that the architect committed suicide because he was unable to build another like it when offered a princely sum to do so. It is bad enough to have crooked religion without attempting to teach it in crooked buildings.

We stopped a few hours in Nottingham, famous for its lace and castle. Near here the celebrated outlaw Robin Hood and his merry men operated. I was shown the *very caves* under the castle where they lived. After visiting the castle and learning of its subterranean passages and dungeons, I concluded that the caves were a part of the system, exposed by modern road building.

Our next stop was Birmingham, where we were cared for by our genial brother, J. E. Meredith. Sister Meredith being away on her vacation, he proved to be an excellent housekeeper and cook. Through his kindness the Jerusalem mission will be supplied with an organ, which is greatly needed. We express our appreciation, realizing the spirit of helpfulness that moved upon the Saints, that we might be assisted in our work. Here we gave our parting hand to the president of the mission, Brother W. H. Greenwood, who had extended every courtesy during my visit. He is held in high esteem by the Saints wherever I have visited.

#### LONDON VISITED.

London at last, the largest city in the world in population. No trip abroad is complete without visiting it with its historic monuments. The genial face of Bishop May at the station and the saintly welcome from his good wife at the mission house made me feel like staying in England, especially when the flesh shrank from thought of strange lands, foreign tongues, queer people and customs.

Of course we visited the Tower of London, where the "beef eaters" in their strange uniforms keep guard. Here is the bridge over which Anne Boleyn passed, there the door by which she entered to become the wife (?) of Henry VIII. There is the block and ax and the identical spot where they cut her head off, when he tired of her; and yonder the tomb where her ashes molder. Cobbett records that one of the celebrated women of the court, Lady Boleyn, admonished the king to beware lest he marry his own daughter.

In the Parliament Building there are life-size paintings of Henry and his five wives. Yet the church of England owes its origin to the anger and lust of such a man, by act of Parliament, their only divine warrant. No wonder they have only a dead form.

Space will not permit me to record all the interesting things of London. Most of all Westminster Abbey fascinated me. I would enjoy spending hours therein. The monuments of statesmen, generals, admirals, explorers, poets, kings, queens, lords, dukes, and princes are interesting. We stood by the grave of Livingstone, Gladstone, and many others. We passed through the House of Lords and the Commons, the king's robing room and saw the throne, the coronation stone and the queer old chair in which all the kings are crowned.

It is said that this stone was used by Jacob for a pillow, and was carried to Ireland by the prophet Jeremiah, captured by the Scots in one of their battles and used as their coronation stone, and when the Scots were away during the Crusades, an English army captured the Edinburgh Castle and carried away the stone. Here in Jerusalem they show the original (?) stone with the impress of Jacob's head still upon it.

I am reminded by a circumstance here that it does not do to believe all they show you. In one convent they show you the

skull of Adam; visit another, not far distant and they show you the skull of Adam; when you remind them you saw that a little while before, they reply, "Oh, that was his skull when a boy."

A ride down the Thames to Greenwich; a visit to the clock that regulates the time of the world; an inspection of the steel yardstick, the standard of measurement; and a view of the Parliament buildings and first-class hotels constituted another day of instruction and enjoyment.

We must not forget a Sunday with the Enfield Saints, ably presided over by Elder J. A. Judd, who has purchased a mission house and home on a prominent corner. We enjoyed the blessing of God in their midst and returned to London for evening service. Brother and Sister Koehler joined me here, also the New York Saints who arranged to spend a few days in Paris and connect with the *Olympic* at Cherbourg for New York.

#### JOURNEY RESUMED.

Ye missionaries booked for Alexandria, Egypt, with several stop-over privileges. We left London sadly. English Saints had been very kind; it was a pleasure to labor among them; we knew what was there, but the future, what had it in store for us? Our faces were steadfastly set toward Jerusalem; we were in God's hands; he had promised to be with us. We were not afraid, but sad at parting with old friends. Brother May accompanied us to Charing Cross, and his "God-speed" rang in our ears as the train pulled out. Another stage of our long journey had commenced. We carried only pleasant thoughts of England, and saintly hospitality.

Our permanent address is box 91, care French Post, Jerusalem, Palestine.

In the conflict,

U. W. GREENE.

#### Bailey-Smith Debate.

The writer was called to act as moderator in a debate, August 6 to 9, between Reverend Thomas Smith of the Church of Christ, (anti-organ), and J. W. A. Bailey, at Ravenwood, Missouri. We thought a few lines about the discussion might be acceptable to your worthy columns.

Both disputants recited scriptural reasons for church organization, doctrine, and practice.

Reverend Smith had much of the old "stock in trade"; that is, that tongues ceased, prophecies failed, and knowledge vanished away. He said, We have reached the unity of the faith, but we just have different *opinions* about things; we have come to a knowledge of the Son of God—all of us who know him; I said there were twelve apostles in the church, but I have not said there were no more; these inspired men were placed in the church to reveal the word of God to the children of men, and their work was completed as soon as the word of God was given. He submitted in evidence 2 Timothy 2: 2; John 20: 30, 31; 2 Timothy 3: 15; Acts 20: 20, 27. He agreed that if the apostles should continue in the church, then we should have a continuation of Christs; that Paul's office no one can fill, but we have his words; just like righteous Abel, Paul, being dead, yet speaketh.

Reverend Smith charged that the Book of Mormon claimed to be more "plain and precious" than the Bible, but when called for, the proof was wanting. He contended also that during the great apostasy the church that Christ organized never was disorganized; that the members who remained loyal to God just went off and left it as it was, and all that was necessary was for good men and women to come back and take up the work of God and go ahead with it.

Brother Bailey showed that the will of heaven would be revealed unto the children of men until the end of time. He

was especially eloquent and blessed with the Spirit on the third evening of the debate, while setting forth the doctrine and practice of the church. I was impressed that everyone there could not but feel the force and power of the argument when he took up the laying on of hands for the blessing of little children.

Time will tell what good was done by the discussion. At any rate eggs seemed to get cheaper, as they were thrown around rather indiscriminately after the crowd was dismissed. We did not get to enjoy (?) this part of the program, as we had taken our departure for home before the egg throwing began.

Hoping for Zion's weal, I am,  
CLYDE, MISSOURI, September 21, 1913.

E. S. FANNON.

COLUMBUS, TEXAS, September 18, 1913.

*Editors Herald:* Five months ago to-day I opened my doors for business in this town of about two thousand. I am the only Saint here. A week ago I enjoyed a visit from Brother Aylor; he stopped off on his way from San Antonio to Houston. One thing is certain, an isolated Saint who is striving to retain his hold on the gospel appreciates a visit from one of God's servants more than those who have daily association with them. I do not understand why God permits certain conditions to obtain in the lives of some of his children, unless it is the only way in which we can know our weaknesses.

Who is there who has partaken of the spirit of the gospel and has not been made to feel the spirit of the adversary of our souls? Those who are surrounded by the fostering care of the church do not know or see what there is going on in the world. Satan is more wise than we are, sometimes, for he looks for our weak points and works on them, while we overlook them, and fail to try to strengthen them. He does not try us where we are strong and well fortified, but where we are weak and unprepared. If we are in possession of the Spirit of the Master we are useful, but when we let any other influence actuate us, we are of no value to the cause of Christ. We do not lose our personality, but our power for good. I think that I comprehend the Master's statement, if you are not for me, you are against me.

How often we hear reference to the spirit as well as the letter of the law! How deep into this statement do we look? How much of it do we comprehend? The judge of a juvenile court says it is not the statutory law, but the law of Christ that makes these courts effectual. The truant boy must feel that he is in the hands of a friend who will help make a man out of him, instead of one who is meting out punishment because he has the power and can do so. If we of the church, members and priesthood, would learn that this is what the laws of the church are for, and all catch the spirit of our office and calling, the goodly influence would be felt throughout the entire church.

When I think of the statement, This gospel of the kingdom shall be preached in all the world, and look at the multitudes of people, then look at myself, one seventy-thousandth of the force that God has at present to warn the world, I realize in a measure how great the need of each Saint learning his or her duty and then doing it.

Ever praying for the advancement of the cause we all love so well, I am as ever,

Your brother in Christ,

GEORGE M. HILES.

BROOKLYN, NEW YORK, September 30, 1913.

*Editors Herald:* Report of the joint Sunday school and Religio conventions of the New York and Philadelphia District, held at Elk Mills, Maryland, August 30 and 31, will

be published in the usual form, I presume. This will mention meetings held, business transacted, baptisms, etc., but it will not awaken, except perhaps in a slight degree, the Spirit enjoyed by those present. It may not relate the orderly manner in which the services were conducted, and the efficient and hospitable way the visiting Saints were entertained.

Neither do I hope through this letter to make any other than those who have at some time enjoyed the presence of the Holy Spirit realize the season of rejoicing experienced by those present on this occasion. The young soldiers of the cross under the able leadership of the general chorister, A. N. Hoxie, brought cheer, hope, and courage into our midst.

The meetings were not an outburst of wrought up feeling, an incoherent, exciting bubble of enthusiasm, but were peaceful, edifying, and strengthening. Prayers were fervent and purposeful, testimonies certified to experiences that had brought knowledge of the truth of the gospel, and appreciation of a life lived in harmony therewith.

The singing was inspiring, and the papers read at the institute were entitled to and received attentive hearing. The subject matter and the manner of treatment evidenced the fact that we have among our young members those who are alive to the problems confronting the different departments of the church, and now demanding solution.

The added interest since manifested in the branches reveals that the seed of advancement thus sown fell on fertile ground, and encourages the belief that Zion will be redeemed. Such meetings, such expressions, such a spirit exhibits the desire, the breadth of vision and the adaptability to accomplish the task intrusted to all.

Last Sunday was Rally Day in the Brooklyn Branch. District Sunday School Superintendent O. T. Christy, District President E. A. Squire, Evangelist A. D. Angus, and Bishop Zimmermann were among those present. This week Brother Angus is conducting a series of evangelistic services at the Brooklyn church. If Monday evening was a fair sample, surely the Brooklyn Saints will be greatly blessed through the effort. The Brooklyn choir is supporting the meetings. Monday evening they were assisted by Brother A. N. Hoxie and Sister W. N. Robinson. I could say some encouraging things about the choir, library, Sunday school, and Religio outlook in Brooklyn, but leave that for others.

I may state in closing that the Saints of the New York and Philadelphia District are going to raise their share of that seventy-five thousand dollars. Ask any member of the district.

Sincerely,

B. R. MCGUIRE.

LOCK FOUR, PENNSYLVANIA, September 30, 1913.

*Editors Herald:* I have been having some very trying times. The way I have been situated I could not get away to work, but I think it is over now. I think I can start this week. My mother, my wife, and myself have had very poor health for some time. My business is canvassing, and it takes me away from home.

For years I was groping blindly for what the Latter Day Saints teach, and I never heard enough to interest me till I happened to hear O. R. Miller. My eyes were opened by the plain truths taught. I borrowed what I could to read, and became convinced that this verily was the truth from God. It made very many things plain. I set the time to be baptized. The ordinance has not been attended to yet, but I hope to be baptized very shortly now.

In my canvassing I meet many people who are hungry for this truth. I have done the best I could to tell it. What I would do without the HERALD I do not know. I think it is the best religious paper I have ever read. There is much in it

to help one. The article by Elder Pender last week helps me much. Oh, how I need some tracts! God being willing, I will get them in time.

I hope to soon be in loving hands, and be an heir to the kingdom. I want to be in the front of the battle where it rages the hottest. I have lost so much of life that I must be up and doing. God be praised, I have found the truth. Truly the blind shall be made to see. May God bless all in their efforts in his cause. I remain,

Yours truly,  
GEORGE MASTERS.

BAR HARBOR, MAINE, September 30, 1913.

*Editors Herald:* I left Jonesport yesterday morning, where we held the Eastern Maine conference, and, thank the kind Father, we had a fine session. The speakers were Paul M. Hanson, G. W. Robley, and J. C. Foss. The house was well filled. I have been a member of the church and in the active ministry for over forty-four years, and I never listened to a sermon that suited me better than did that of Brother Hanson on Sunday evening. May our heavenly Father continue to bless Brother Paul.

My report at the conference showed that since June 29 I had preached sixty-eight times, baptized three, attended twenty-four other meetings, administered to forty-five sick. Some thought that doing well for an old man, most seventy years of age.

Last night I preached to the Saints and friends at this place. To-night I speak at Rockland, then on to Boston, and Providence, Rhode Island, to attend the conference. October 12 I am to be in Chicago. I expect to leave there for home Monday evening, after three months and a half of hard labor for the Master.

I feel well and cheerful.

Yours truly,  
J. C. FOSS.

SANTA ANA, CALIFORNIA, October 1, 1913.

*Editors Herald:* I write you from my new home in Santa Ana, mine as long as I pay the rent—just a suite of rooms, yet very pleasantly situated. I was reluctant to leave my home in Colton, there was so much associated with it that had become a part of my life. Yet I realize that I ought not to live all alone any longer, and I wished to be more nearly associated with a branch, to be where I could meet with the Saints more regularly. I now can easily walk to the services on Sunday and to the Wednesday night prayer meetings.

The branch here is in its infancy, but all seem to be desirous of doing what they can, and a good spirit is the result. The prayer meetings are held in the houses of the Saints, since they have no church of their own. Last Wednesday evening the prayer meeting was very good indeed. No time lost at all, and not too much singing.

The first Sunday I met with them the Lord in his goodness granted me the favor of hearing my son preach. I heard him all the way through, the reading lesson and all. May the Lord bless him in his spiritual work. He has little opportunity for making any preparations, as his time is not his own; he is fully occupied every day. But the Master knows it all and knows that he is doing the best he can.

I trust that some of the faithful ones who have better opportunity for prayer and meditation will at times remember him and others who are young in the ministerial work and who are battling their way against heavy odds, that they may have the special care and help of the Father, that they may not at any time become discouraged, but remember that they shall reap in due time if they faint not.

I am not living alone now. Besides being in rooms of the

house of a very kind old gentleman and lady who are very friendly, I have a sixteen-year-old granddaughter with me. But the company that is the most gladdening, the most uplifting, is the church publications. How lean in spirit I would be without them! I am sorry for the loss sustained by those who have only time to read a sketch here and there. Yet they have the hearing of the ear, that I have not.

I greatly enjoyed Brother Ebeling's letter from South Rawdon. It revived memories of the past. Dear aged "Mother Haley," as I used to call her! May the Lord be very near unto her in the closing hours of life. Though she did not obey the gospel, her acts toward us, who were strangers, hungry and homeless, entitle her to the gladsome words, Come thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

EMMA BURTON.

620 WEST FIFTH STREET.

SPRINGFIELD, MISSOURI, October 1, 1913.

*Editors Herald:* We of the Springfield Branch are still in the fight, with a full determination by God's help to win the battle. We have six services every week.

Last Sunday we had a real feast day. We had our regular forenoon services, when immediately after preaching we went to the park lake, where our presiding priest baptized a bright little Sunday-school boy. We then had two hours' priesthood meeting, which was interesting and will result in good. We enjoyed a stirring prayer meeting, and after five minutes' recess held our eight o'clock preaching, the writer speaking. All in all, it was certainly a profitable day for our branch.

While we are not gaining rapidly in numbers, we feel that we are growing in grace and in a better knowledge of the truth. We indeed feel glad that we are a part of the church and kingdom of God on earth, and by the assistance of Him who spoke as never man spoke we are going to do all we can to help redeem Zion.

Our district conference and reunion which was held with the Ava Branch was a decided success. Brother Ammon White, one of our worthy patriarchs, was there to instruct with his wise counsel. When the last song and prayer was offered and good-byes said, we left for our several homes feeling that it was good to be a Saint of latter days.

The writer was not at the reunion by reason of having made previous arrangements to take a week or so off and go back and view some of the scenes of other days, before I ever heard the angel's message. The places were in Saint Clair County, Osceola, the county seat, Roscoe, and Monegaw Springs. My first stop was in Osceola; then on to Roscoe, where I had lived eleven years. I landed there on Saturday evening and put up at the only hotel in the little city.

I met several old friends and acquaintances who knew that I had for years been a member of the Christian Church, and held the office of deacon. A lady whom I had taught for years in a bible class wanted to know if I had heard what she had said about me. She said she had told the people that if I were preaching for the Latter Day Saints I did not believe what I preached; but after hearing me preach three nights she changed her mind.

On Sunday morning I put my Bible under my arm and headed for the church. I felt that I had some right there, for I helped pay for it. I went in and found the pastor and a few others there. The pastor greeted me, saying he presumed I was a minister. I told him I was. I inquired if there would be preaching after Sunday school. He said no. I then told him I had one time lived there, had helped to pay for the house, and would like to preach at ten and at night.

He said they would be glad to hear me. When I told him whom I represented, he was silent for a while, then said he would consult the brethren. After Sunday school he made the announcement that the young people had requested him to preach for them at night.

I went back at night, and lo, the wise pastor took the sixteenth chapter of Acts for his text, where Paul and Silas cast the evil spirit out of the damsel. He said that some in this day made the claim of supernatural power. He reviewed the claims of Mr. Dowie and Mrs. Mary Baker Eddy, then took up what he called the most stupendous fraud of the ages. He raised himself on tiptoe, and said that Joseph Smith was the greatest scoundrel that ever disgraced the earth, making the claim of supernatural gifts and miraculous power; that he had seen angels and that one had shown him where there was a record hid up.

He said that the contention that Joseph Smith planned and wrote the Book of Mormon was erroneous; that Sidney Rigdon was Joseph's scribe and that he was the power behind the throne. He said he knew what he was telling was true, for Sidney Rigdon was his mother's uncle, and that he had heard him tell of it. Then he went on with a tirade against Joseph Smith.

When he concluded I was granted permission to make an announcement. I told the people I would preach on the street the following night, and answer the gentleman's statements. By courtesy of Mr. J. S. Pence, who is the principal merchant in the little city, I occupied in front of his hotel and two store rooms, and had the use of the hotel and store chairs, numerous boxes, chicken coops, planks, buggies, high sidewalks, and other things too numerous to mention. The crowd grew in numbers each night.

The wise preacher was out every night, but did not answer when given the opportunity. His people were out to hear, and some wondered why he did not come back at me. One lady said she believed what was preached, but that she could never be a Latter Day Saint. I believe some had their eyes opened, and that much prejudice was removed. Some wanted to hear more, but we had to move on.

I had the pleasure of meeting Mr. Huston, whom I had known for many years. In conversation with him about the Book of Mormon he told me he had at one time lived in the same town with David Whitmer, who was the custodian of the manuscript. He said he was a man of high moral standing, and was highly respected by everyone who knew him. Mr. Huston is seventy-six years old, has never belonged to any church. He said from what he knew of the Latter Day Saints he regarded them as above the average of church people, and their system of helping the poor commendable. The restored gospel certainly appeals to the fair-minded man or woman.

I went from Roscoe to Monegaw Springs. My conveyance left me one mile from the Springs, and at a crossroads where there were two farmhouses. I had more baggage than I wanted to carry, so I went up to one of the houses and asked permission to leave some of my load, which was granted. The good old man seemed so nice I thought he must be a Latter Day Saint. I asked him if he knew of any Latter Day Saints in that locality. He eyed me rather suspiciously, and said he and his wife were Saints. We had a regular Latter Day Saint handshake. Their name is Carpenter, and I believe they said they had at one time belonged to the Lowry City Branch. They had lived in their present location eighteen years. For isolated Saints they were well up with the doings of the church.

Monegaw is built on one of the ancient battle grounds of the Lamanites, and takes its name from Chief Monegaw, of

the Osage tribe. He was killed and his tribe nearly exterminated. While on this famous battle ground my mind went back to the days of Nephite and Lamanite faithfulness when the blessings of an all-wise Creator were poured out upon them for many generations and for nearly two hundred years, when there were no poor among them, when equality abounded in the hearts and minds of all. Then I recalled the demons of pride and adultery and their deadly work.

We look out over the world to-day, and see the mad rush for greed, graft, and pleasure; God's offspring rushing into eternity without one thought of preparation, and have reason to feel sad again.

But we are told that straight is the gate and narrow is the way and few there be that find it. Will we be of that few? Zion and her people must be redeemed by sacrifice. Will we make sacrifice, or will we say, Soul, take thine ease, for thou hast much goods laid up for many years?

While at Monegaw, we met Doctor Loohanpossen, a French lady physician from Kansas City, and have seldom met a more intelligent lady. She spoke very highly of the Saints she knows. She said she had made a thorough study of Christian Science, but had to confess she found nothing that would aid her in her life work. We were pleased to meet one of her profession and nationality who would speak so highly of the Saints.

We of this branch expect to do our part in contributing to the \$75,000 fund. May the Giver of all good sustain the Bishop in his efforts.

Ever praying for the redemption of Zion and her people,  
I am still in the conflict,  
J. W. QUINLY,  
323 WEST PACIFIC STREET.

TRYON, NEBRASKA.

*Editors Herald:* E. E. Long's coming tract noted in the late HERALD should not fail of being published. The ministry can not afford to let it fail. It was of great service in late debate, and will be in many more and for general work. Three hundred fielders selling two each will more than cover it, to say nothing of local men who should push it as well. I can work twenty-five if need be. We need all such work put to the front.

R. ETZENHOUSER.

NORTH PLATTE, NEBRASKA, 1123 West Sixth Street.

## News from Missions

### Southern Missouri.

I am one of the missionaries laboring in Southern Missouri. The Father has greatly blessed me in the work since the reunion at Ava Branch.

I left the reunion for Rome, Missouri, where I held meetings for twelve days, and baptized five grown people. I organized a Sunday school of fourteen members, and left there for Ava, Missouri, where I secured a tent and held meetings for twelve days with good interest, and baptized one noble man. I then went to Ava Branch, about five miles from Ava. We renewed our efforts there. I held meetings for ten days and we baptized four. From there I was taken by one of our noble young priests, Brother Miller, to Tigris, Missouri, where we have a nice branch. Here I held meetings for nine days and baptized five precious souls.

The church at this place was not finished. I took up a collection to help finish it. In ten minutes we had twenty-eight dollars, afterwards two dollars more. The next day we went to work on the building and with the thirty dollars put the church in good condition.

I left there for Mansfield, Missouri, via Ava. I was stopped at Ava, the courthouse was secured for me, and I held a few services with good interest. I am now at Mansfield. I don't know what the results will be.

The Lord has surely blessed me in the good work.

Your brother in gospel bonds,

JAMES WILLIAM DUBOSE.

MANFIELD, MISSOURI, October 25, 1913.

## Miscellaneous Department

### Conference Minutes.

**CENTRAL OKLAHOMA.**—Meet at Terlton, Oklahoma, October 3 to 5, E. D. Bailey and J. E. Yates in charge. Branches reporting: Terlton, Holdenville, Piedmont, Ripley, Oak Grove. Ministry reporting: E. D. Bailey, J. E. Yates, J. S. Meyer, C. T. Sheppard, R. L. Herring, V. A. Herron, J. W. Parshall. President was appointed to confer with Eastern Oklahoma District relative to changing boundary lines. It was provided that a reunion be held next year at Holdenville. Conference adjourned to meet at Sperry. Officers elected: E. D. Bailey, president; H. K. Rowland, vice president; C. T. Sheppard, secretary and treasurer. C. T. Sheppard, secretary.

**FREMONT.**—District convened at Saints' church near Thurman, Iowa, October 18, 11 a. m., district presidency in charge. Branches reported: Glenwood 63, Thurman 200, Riverton 52, Hamburg 64, Bartlett 44, Tabor 67, Henderson 85, Shenandoah 112. Ministers reported: T. A. Hougas, W. E. Haden, C. Scott, J. C. Moore, James Comstock, M. W. Gaylord, C. M. Roberts, John Huston, Frank Beckstead, J. E. Claiborn, L. C. Donaldson, C. W. Forney, F. B. Knight, J. R. Wight, James Vinnerd, R. V. Greenway, R. E. Pratt, Roy Dundson, and D. M. Ettleman were selected as auditing committee, said committee to be perpetuated by election last conference of each calendar year. Hiram N. Pierce of Bartlett was ordained an elder. By motion committee was requested to provide for a reunion for 1914, to be located within the Fremont District. Preaching by T. A. Hougas, C. Scott, and W. E. Haden. Adjourned to meet at Hamburg, time left with presidency. C. W. Forney, secretary.

**SEATTLE AND BRITISH COLUMBIA.**—Convened with Centralia Branch, 10 a. m., August 16, William Johnson and P. W. Premo in charge. Branches reporting: Seattle 225, gain 5; Roslyn reinstated, 36; New Westminster 32, gain 9; Centralia 75, loss 3; Chiliwack 42, gain 1. Bishop's agent reported: Receipts, \$2,149.35; expenditures, \$1,732. Ministry reporting: T. C. Kelley, William Johnson, P. W. Premo, P. T. Plumb, S. P. Cox, F. W. Holman, Leonard S. Rhodes, Samuel Pope, Fred L. Robbins, Isaac McMullen, Henry Stade, Norris Heading. The subject "Is the church becoming worldly?" was profitably discussed. Centralia church was dedicated by T. C. Kelley. William Johnson spoke Sunday evening. Amos Rhodes was ordained an elder. Adjourned to meet in Seattle second Saturday in February. Members enrolled upon Tacoma, Castle Rock, and Nanaimo branches, disorganized, may obtain letters of removal from undersigned. F. W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

### Convention Notices.

We wish to meet all the Religians of the Southern Indiana District at Indianapolis, November 7, 1.30 p. m., to transact such business as may be necessary. Katherine Schmitt, secretary.

### The Bishopric.

#### APPOINTMENT OF AGENT.

To the Saints and Friends of the District of Utah: Please take notice that Brother C. A. Smurthwaite, 751 First Avenue, Salt Lake City, Utah, has been duly appointed bishop's agent in and for said territory in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, in place of former agent, Brother G. J. S. Abels, Ogden, Utah, who has been unable, by reason of his business interests, of late, to personally look after the work of said office.

## HERALD PUBLISHING HOUSE

# \$100.00

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(c) We have issued only 200 bonds—\$20,000 worth—all of which goes toward payment of our debt incurred in adding improvements since the fire, and in adding other improvements.

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The Bishopric extend special thanks to Brother Abels for the work that he has accomplished in the office as agent the past few years, and trust that wherever and in whatever work his lot may be cast that he may be blessed and directed to perform a good work for the Master.

The Bishopric bespeak for Brother Smurthwaite the ready and hearty assistance of each member and friend of the cause of truth within the district, for which the brother has been duly authorized to act as agent. We hope and trust that through the divine blessing that our heavenly Father has promised to his faithful children, each one may specially receive of the Spirit of the Master as they fulfill his law under the administration of our brother in his appointment as agent.

Please do not wait for the Bishop's agent to call on each one of you. It will encourage the agent and bless the work and you will feel approved of the Lord if you wait upon the agent either by letter or in person and assure him that what others may do it is your desire to move along with the work of the Master and fulfill his law in your efforts. That the Lord may specially bless you in your labors, together with the agent, Brother Smurthwaite, is the prayer of your brothers of the Bishopric.

Very respectfully,  
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 25, 1913.

#### AGENT'S NOTICE.

*To the Saints of Central Illinois District:* We are anxious to get into communication with all the Saints who are members of branches located in the Central Illinois District, so that we may collect the amount allotted to this district to apply on church indebtedness.

Those who are absent from the district will please send money to Martin Bolt, bishop's agent, who will gladly receipt for same. Amount is \$1.25 each, or as much more as you can give.

The members of the branches who are living near the home will please pay the above amount, or as much as you are able to the following brethren: Taylorville, George L. Hartsell; Pana, E. E. Stonger; Beardstown, Charles H. Davis.

Let us all do what we can. The Lord will bless all of those that do their best.

Ever praying for the success of the work, I am  
Yours in bonds,  
MARTIN BOLT.

SPRINGFIELD, ILLINOIS.

#### Conference Notices.

Alabama District will meet with Flat Rock Branch, November 8 and 9. A. A. Weaver, president.

#### Two-Day Meetings.

Toledo Saints will hold a two-day meeting at their hall, 3055 Summit Street, Toledo, Ohio, November 8 and 9. Take Summit Street car. All Saints and elders are invited. W. S. Hetterick, branch president; John W. Topping, district president.

#### Graceland Benefit.

On November 18 the Patronesses of Graceland College will conduct a bazaar at Lamoni for the benefit of the college. The sisters throughout the church are by this means given opportunity to send in aprons or fancy work, or both. Let us all join in this bazaar for the benefit of our college. Send contributions to Mrs. M. B. Nicholson, Lamoni, Iowa. By order of committee.

#### Married.

MARTIN-GOODE.—At the home of the bride, in Lamoni, Mr. James H. Martin and Mrs. Emma Goode were united in marriage Sunday, October 26, Elder Elbert A. Smith officiating. Both are well known and highly respected citizens of Lamoni, and merit and receive the best wishes of the community.

#### Died.

FISHER.—Lyman Fisher, widely known throughout the East, late of Lamoni, followed his wife who passed on about a year ahead of him. The funeral was held at the home of his sister, Sister Eliza C. Badham, of Los Angeles, California, October 20; his other sister, Mrs. A. A. Eggleston, was also

present. The sermon was by V. M. Goodrich. A goodly number were in attendance and the spirit of peace and brotherly love seemed to predominate, filling and pervading the entire assembly and supervising the service so that one could almost feel that God was near.

CHAPPEL.—The funeral of Sister Chappel was held at the home of her sister, Mrs. Ira Gifford, 1143 Normandie Avenue, Los Angeles, California, October 23. She was baptized in England in 1857, by William Hart; came to Utah with her father's family, and later to San Francisco. She had not actively associated with the Reorganized Church, but it is evident that her membership lay with this church. She exhibited the characteristics of the true Saint in her sickness. Sermon by V. M. Goodrich, assisted by R. T. Cooper. At the request of her sister, Mrs. Gifford, Mrs. Vasek, pastor of the "Progressive Society of Spiritual Truth Seekers" followed Brother Goodrich with a poetical ritual and offered the closing prayer.

TAYLOR.—Elder W. S. Taylor departed this life at his home, six miles west of Columbus, Kansas, October 19, 1913. Brother Taylor was born at Yorkshire, England, June 26, 1833. He moved to Canada with his parents when about eight years old, coming to Illinois in his younger days. He was there united in marriage to Miss Mariah Hazelwood; to them eight children were born, seven of whom, with a number of grandchildren, survive him and mourn their loss; his wife and one daughter having gone on before. He moved to Kansas in the spring of 1870, where he has resided ever since. He united with the church in 1858 and ever remained faithful, devoted and loyal. The writer called to see him only two or three days before his departure, and while very near death's door. He rallied and said, "Tell Brother Joseph my testimony, now that I have reached the supreme moment, is that God is, and that the restored gospel, which he and I have borne witness to over fifty years, is true. My knowledge and testimony of it have been greatly reinforced very recently; God in his goodness lifted the veil and permitted me to view the mansion which is to be my abode,—the beauty and grandeur of which surpasses all mortal understanding, and which I can not, in my feeble condition, undertake to describe." Brother Taylor was one of the only three surviving grown men who attended and took part in the Amboy conference when the Reorganization was effected. To know him was to love him, for he was a kindly man, gentle as a springtime morning breeze; one who rejoiced with those who rejoiced and wept with those who wept; known and appreciated by a large circle of friends, both in and out of the church, many of whom had been partakers of his kindly ministrations and loving counsel; and young especially sought and accepted his counsel and advice. His knowledge of the restored gospel and his faith in it were the thought and theme of his life. When called upon to go to the assistance of the sick and suffering, which was frequent, he was always ready to respond, darkness, storms, or distance seldom or never preventing, and many have been the blessings received through his service and faith. Funeral service in charge of Bishop Ellis Short; sermon by Elder Lee Quick, which was beautiful and timely. The attendance was large. Thus passed another of the tried, the true, and the faithful ones.

BURROUGHS.—Arthur Hoyt Burroughs was born November 8, 1859, in Wayne County, Illinois; died October 6, 1913; of cancer. Was baptized when nineteen years old; was later ordained a priest and for several years was an efficient laborer. He married Margaret E. Bogle, July 15, 1886. To them were born four children, three sons, one daughter. Oldest son died when a child. He leaves wife, remaining children, mother, three brothers, and many friends. A good man has fallen. Sermon by I. A. Morris.

HETRICK.—Susan I. Hetrick died at Sioux Falls, South Dakota, September 28, 1913. She was the first daughter of Abner and Elizabeth Martin. Her age was 53 years, 2 months 18 days. She leaves husband, three sons, six daughters, mother, seven sisters, two brothers. Death was caused by cancer. Our sister was baptized in 1880. She maintained her faith in God and Christ to the end. The memorial sermon was preached by Charles Derry, at Woodbine, Iowa.

CRANDALL.—Gladys Crandall was born at Montrose, Iowa, August 13, 1873; died October 13, 1913, at Flora Vista, New Mexico. She married Walter Crandall, August 14, 1895, at Gallands Grove, Iowa. To them six children were born; one,

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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an infant, lay on its mother's arm in the same casket. Five children, with the father, numerous relatives and friends, mourn. She was baptized in the spring of 1884. She lived a consistent Christian life, and was loved by all. During her last sickness she wrote letters to her children admonishing them to live lives of purity and usefulness and above all cling to the rod of iron. Sermon by W. B. Farley.

**VAN FLEET.**—Nelson Van Fleet was born August 21, 1831, in New York State. For a short time he lived in Illinois, coming to California in 1850. He married Abbie M. Austin, October 23, 1861. He was baptized November 6, 1864. In turn he occupied as priest, elder, high priest, and patriarch. He died at his home October 21, 1913. Funeral in charge of V. M. Goodrich, was from Los Angeles church; sermon by James E. Kelley.

1913

1914

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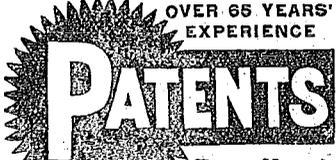
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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## Editorial

### AN APPEAL TO THE YOUNG.

(A sermon to young people delivered by Elder Elbert A. Smith, at Lamoni, Iowa, October 31, 1913, during the revival services that were in progress at that time. Reported by Elizabeth France.)

Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Romans 11: 33-12: 2.

#### REASONABLE AND HONORABLE SERVICE.

Your attention is especially called to that part of the scripture reading which says "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"; and in particular to that clause which says, "your reasonable service."

I heard a little story about a young convert who in the excess of his zeal stood up in prayer meeting and said, "I am willing to do anything that God wants me to do." Then he hastily qualified it by adding, "At least anything that is honorable." Now perhaps sometimes when we make such a pledge we have a mental reservation which says, At least anything that is reasonable.

The Apostle Paul was supremely confident that God would never ask any man to do anything that was either unreasonable or dishonorable.

The Apostle Paul was supremely confident that the whole Christian system was eminently reasonable. So much so that he did not fear to meet the most acute theologians of a race of theologians, the Jews; he did not fear to reason with the most profound philosophers of Greece; he did not fear to stand before the kings and emperors of Rome. And never did theologian or king or philosopher find a flaw in the system that Paul had to defend.

That is the thought that I want to impress on my hearers to-night: that the restored gospel that is given to us, the same old gospel that Paul taught is a reasonable system and demands a reasonable service. It is logical and we need not fear to defend it wherever we go. It is defensible, whether we consider church organization, church doctrine, or the gifts and blessings that follow. The world has never found a flaw in the system that we have to defend.

#### A BILL OF EXPENSES.

I know, of course, that the creedmakers and the doctors of divinity have been tinkering at religion until Christianity, so-called, is not always reasonable. Brother Robert T. Cooper, of Los Angeles, sent me a little document that is rather amusing. It seems that the trustees of an old church in Belgium engaged the services of a painter to fix up some of the old paintings that had become somewhat dilapidated, and the painter brought in a bill of sixty-seven dollars and thirty cents. The trustees insisted that he should itemize the bill, and these are the items that he brought in:

- Correcting the ten commandments, \$5.12.
- Renewing heaven, adjusting stars, \$7.14.
- Touching up purgatory and restoring lost souls, \$3.06.
- Brightening up the flames of hell, putting new tail on the Devil, and doing several odd jobs for the damned, \$7.17.
- Putting new stone in David's sling; enlarging the head of Goliath, \$6.13.
- Mending the shirt of the prodigal son, and cleaning his ear, \$3.39.
- Embellishing Pontius Pilate and putting new ribbon on his bonnet, \$3.02.
- Putting new tail on the rooster of Saint Peter and mending his comb, \$2.20.
- Re-pluming and re-gilding left wing of guardian angel, \$5.18.
- Washing the servant of the high priest and putting carmine on his cheek, \$5.02.
- Taking the spots off the son of Tobias, \$10.30.
- Putting earrings in Sarah's ears, \$5.26.
- Decorating Noah's ark and putting head on Shem, \$4.31.
- Total, \$67.30.

When I read that little document I thought that those doctors of divinity and creedmakers, and the men who have been tinkering at religion so long might bring in a bill something along that line. And

these are some of the items they might possibly incorporate in that bill:

Remodeling the Godhead.

Reducing God from a personage to an essence, incomprehensible, indivisible, without body, parts, or passions, whose circumference is everywhere and center nowhere.

Tinkering up the eternal verities.

Denaturizing baptism.

Touching up the flames of hell.

Obliterating doctrine.

Sending unbaptized infants to perdition.

Incorporating the delectable idea of predestination.

Removing the underpinning and most of the studding and joists from the church organization.

Erecting a cross of gold on a lofty church spire above a street full of beggars.

Befogging the way of obedience.

Putting a kink in the straight and narrow path, and a not in "these signs shall follow the believer."

Probably there are many other items that we might have mentioned that they might bring in, and the bill would be considerable. And do not forget that humanity has that bill to pay.

In a book called, *Half a Man*, by Miss Ovington, of New York City, we are told about a library in a Calvinistic church that has recently been invoiced, and they found five long shelves full of books on hell, and five little, thin, emaciated books on heaven. No wonder preachers that came out of that library delighted to preach the "glad tidings of damnation," as some one has recently said in criticism along this line.

But when we strip away those false ideas and traditions of the elders and leave the pure gospel of Jesus Christ to shine forth it is eminently reasonable and defensible.

#### OLD IDEAS CHALLENGED.

Young people in particular demand that their religion shall be logical. Each generation challenges the traditions and beliefs and the customs of the generation that preceded it. We may hedge those things about with all the sanctity at our command, but the coming generation will demand that they shall stand on their merits. The younger generation does not respect that which the older generation respected, unless they find that it can command their respect because it is founded in truth.

This is eminently proper.

The truth need fear no challenge; error ought to be challenged.

Thus young people, especially those who are in the higher schools of learning, colleges, and schools of similar standing, who are beginning to think on these questions, if they are thinking along *right lines*, are in harmony with the divine injunction, "Prove all things: hold fast that which is good." And we would never stop them in their investigation so long as they continue along legitimate and wise lines.

#### EMOTION AND INTELLIGENCE.

It is true, of course, that they want a religion that appeals to the emotions. A religion that does not appeal to the profoundest emotion of the human soul would not be worthy of our acceptance. We want a religion that stirs the heart. We want a religion that appeals to the highest sentiments of reverence and adoration for God and charity towards our brothers.

And the religion that we have is that kind of a religion. We can join the Salvation Army in singing, "I've found a friend in Jesus"; and we can echo the solemn strains that come out of the dim cathedrals of the East, "Nearer, my God, to thee." There is not a heartstring that can not be stirred and touched by the religion of Jesus Christ.

#### WHEN THE BRAIN CHALLENGES THE HEART.

But while we want a religion that appeals to the emotions, we want one also that appeals to the intelligence. Young people demand such a religion, a religion that appeals to both the heart and brain. I suppose if we wanted simply a religion of emotion, we could develop men who could get up in these revival services and we could soon have some of you shouting and very much enthused. But to-morrow, when your brain began to question your heart, if you did not find anything back of that emotion, what good would it do? And so we want a religion that appeals not only to the emotions, but also to the intelligence.

#### PAGAN IDEAS; CEREMONY VERSUS MORALS.

I want to impress deeply on the hearts of this assembly to-night this thought: That as Paul says, in the gospel of Jesus Christ we have such a religion—a reasonable service, something that we never need feel ashamed of.

Possibly we can bring this home to our hearts in a clearer way by contrasting the Christian religion with some of the old pagan religions in some particulars. The pagans, or heathens, had an idea of a god that was a terrible, malignant deity, whom they must appease with sacrifices or he would come down upon them and destroy them. Such gods were not concerned with the morals of their devotees; but were greatly concerned with their ceremonies, their rites, and their sacrifices.

For instance, the god Moloch of the Phoenicians, was represented by a metal image with a hollow interior, containing a fiery furnace; and fathers and mothers brought their little children and they were thrown upon the red hot hands of that image and rolled down into the furnace to struggle and die, so that when the image was set up in the valley of Hinnom, outside Jerusalem, it came to be known very properly as "the valley of the groans of little

children." This god was concerned with these sacrifices and they had to be offered in a particular manner. But he did not care a rap about the morals of the people who came there to worship. In fact, he made them the most horrible of murderers. He was unlike the great God of love, who is represented by Jesus Christ, who said, "Suffer little children to come unto me," and took them up in his arms and blessed them.

The goddess Venus, of the Babylonians, in her service required that sometime in her life every woman should go up to the temple of Venus and offer her virtue to the first stranger who might approach her with an offering of silver for the temple service. She did not care anything about the morals of her followers; in fact, she debauched every man and woman who came to her. But she was infinitely concerned with their ceremonies and rites. When you contrast her with the great God of heaven, notice well the contrast. God is concerned *primarily* with the morals and characters of his followers.

That is what makes the service *reasonable* as contrasted with all other religions.

It is reasonable because it makes you better and makes everybody better to whom you administer.

God is only in a secondary way interested in ceremonies and rites and sacrifices.

#### EVEN IN THE LAW OF MOSES.

Even in the Mosaic economy we find that thought shining forth very clearly. It is true that when God gave the law of Moses he came down (in a sense) to the plane of the people, and tried to reach them where they were living, and gave them a system that they could understand. He incorporated many ceremonies and many sacrifices in that economy. Some of these sacrifices would appear very disagreeable to us to-day. But I want to impress this thought upon your minds, especially on the minds of the young people who may be told sometime in their life that the God of the Old Testament Scriptures was a heartless and cruel being who delighted in sacrifices and knew and cared nothing about justice or mercy, that these sacrifices were made to point forward to something, and this was simply a schoolmaster to bring the people to Christ, as Paul very plainly tells us. And though people sometimes lost sight of the true character of God, and like the heathens thought only of the sacrifices and ceremonies, God himself, as interpreted by the prophets, thought *all* the time, not of the sacrifices, but about the morals of the people.

I will read from some of the prophets to prove that this is true:

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.—1 Samuel 3: 14.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Samuel 15: 22.

To do *justice and judgment* is more acceptable to the Lord than sacrifice.—Proverbs 21: 3.

God, unlike Moloch and Venus, was concerned with the morals of the people, and he thought more about judgment and justice than he did about any sacrifice, no matter how costly, that the people might bring to him. And the God that lived then is the same God that lives to-day. We can not cover up any private iniquity by our tithing and our free-will offering, for God is more interested in the private lives of the people than he is in any offering they can possibly bring to him.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah 1: 11-17.

Even through the imperfect law of Moses the great, loving, just heart of God shines forth.

For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.—Hosea 6: 6.

Wherefore shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6: 6-8.

#### IN THE CHRISTIAN DISPENSATION.

We might go on and multiply these texts, showing that God all the time instituted a reasonable service, and that the things that he loved were justice, judgment, mercy, honesty, and purity of heart. If some one sometime tries to unsettle your faith by pointing to the Old Testament and telling you that the God of those old days was a cruel and wicked despot, just remember that the people themselves may have misunderstood him; but when the prophets spoke they revealed his true character.

When we come to the revelation of Jesus Christ himself we see more clearly revealed the fact that God was interested in the private morals and lives of the people. In Hebrews 10: 6 we read, "In burnt offerings and sacrifices for sin thou hast had no pleasure." Then a little further, "But this man, [Jesus Christ] after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

The one great sacrifice toward which all these others pointed had been fulfilled.

In the Christian religion that Paul taught we have

revealed that perfect, reasonable system that we come to present before you to-night. The ideal of true religion is not to placate a great, ill-natured deity, but to develop men and women.

The idea of true religion is to bring about a correct relationship between man and his God, and between man and his fellow men.

Is that not reasonable?

Is God asking anything unreasonable when he asks you to give yourself to such a service as that? Can you find anything in all the world that is nearly so reasonable in its demands upon you?

#### SOME OF THE GODS OF TO-DAY.

We do not have the gods that they had in those old days, but we have other gods that have taken their place to a certain extent.

Suppose you go out and serve the "god of material things." What demands do you think he will make upon you? Will his demands be reasonable? What is the creed of that great god? His demand is that you shall be successful. The poet Pope expresses it in these lines: "Get place and wealth if possible with grace; if not get wealth and place." Succeed if you can honestly, but succeed. Like those ancient deities, not concerned about the morals of the people, but altogether concerned about the service that is rendered to the great god himself.

Or suppose you go out, as some people do, and serve the god of fashion. Look at some of the things that are imposed upon the people in the name of fashion and tell me if you think that the service that is demanded is reasonable. While riding on the train not long ago I saw one of these creations in a hobble skirt shuffle down the aisle and try to alight from the train and get onto another train, and there was a struggle; a struggle worthy of a better cause. Two train loads of people watched that struggle. I have sometimes seen a hobbled horse, but never one that put the hobble on voluntarily, because, you know, a horse has "horse sense."

Suppose then we go out and serve the god of society, as many do. We will find, like the god of fashion, that the so-called "best" society cares little about the morals of her devotees, but is concerned about ceremonies and forms. You must know precisely what fork to use at the psychological moment at the table, and you must not drink out of the finger bowl. You must observe all these little forms, but the question of your personal virtue enters in to a very limited degree. In the old days when society believed in predestination, if a man were born to the aristocracy he might be as corrupt as the Devil himself; nevertheless society opened all doors for him to come in. To-day society believes in salvation by works, and if a man gets busy and earns money enough, no

matter how corrupt he is, he and his wife and his children can take their place in the circles that many consider very select and of the highest society.

#### MEN AND WOMEN FIRST; CEREMONY SECONDARY.

But in the sight of the God that we serve, "A man's a man for a' that." And for that reason we can say with the Apostle Paul that this service is eminently reasonable. God is interested and concerned in the development of those who come unto him and not solely in the forms and ceremonies they may observe.

It is true that in the church he has instituted ordinances and rites and ceremonies of a sacred nature, but these are not the *end*; these are simply the *means* to an end. These are not *primary*, they are *secondary*. The primary thing is the development of men and the salvation of men and women.

#### HAVE WE THE SPIRIT OF SACRIFICE AND SERVICE?

The Apostle Paul says, I plead with you that you may give yourselves "a living sacrifice." Now he did not mean that we should die like those people of old died when they were given as living sacrifices to idols. God does not ask very many men to die for him. Even martyrdom is incidental to certain periods of persecution. He wants men to *live* for him, and those men and women who are living for him all the time are making of themselves a living sacrifice in the highest sense of the term.

We know how those people in apostolic times were willing both to live and to die for Jesus. They did it. When we read the things they suffered we ask ourselves, Has the same spirit come upon the church in the days of the restoration?

And we answer, Yes.

We remember Oliver Cowdery and his associates traveling through the winter snows fifteen hundred miles or more from Ohio to Independence, Missouri, and beyond; to carry the gospel to the Lamanites. We remember the bloody sacrifice of our people at Haun's Mill, where their mutilated bodies were buried in that old well. We think of the temples they built and the missionaries sent out everywhere against such great opposition, who have gone forth to spread this latter-day gospel.

Have we the same spirit with us? I believe that we have. We recall the death so recently of our Brother Charles Lake in that far-away island, five hundred miles from any other white man. He went there knowing that he could not live, but he went on his own volition. He said, "I can not do any good here; but I can do good there, and it does not matter where I die, so that I die in the harness."

We remember the devotion of his wife, watching by his lonely grave so many weeks, waiting for a vessel to come. And we remember also our Brother Charles May and his associate, Brother Savage, and

the wives of these two men in the islands, dedicating six or seven of the best years of their lives to the service of God among the natives; and Brother Barrett and Brother McConley and their companions in Honolulu, and Brother Miller in Australia; mentioning those who are comparatively young. So we realize that the missionary spirit is still in the church, still with the young people. And we believe we have young people here in Lamoni, who when the test comes will give their lives to God. They may seem careless to us, some of them, but God alone knows the devotion that wells up in their hearts at times. We have confidence that when God puts a burden on them they will be prepared. Otherwise the future would look comparatively dark to us so far as the church is concerned.

#### HAVE WE THE SPIRIT TO SUSTAIN THE MISSIONARY?

But now, here is a thought; the missionary spirit is still with the young people, but is the spirit to sustain the missionary equally present? God tells us in the Book of Doctrine and Covenants that we are all laborers together; the business man together with the missionary.

We look to our young people in the future to be ready to give in business the same consecrated service that these missionaries give when they go out into the field.

Our missionaries go out and make the sacrifice, they die when necessary, but we see our business men shrink back a little. They hesitate to make that sacrifice that they are required to make to put themselves on the same plane and give their services that they may stand on a level with the missionaries and suffer the same privation and receive the same glorious reward in the hereafter. But God speed the day when we have men and women raised up who will not shrink from that sacrifice, and the business man, the farmer, and the missionary on a common level of sacrifice and service are altogether blessed in the sight of God. That is why we appeal to these young people to try to impress upon their minds that this is reasonable service. God is asking nothing unreasonable.

Let me exhort you in the language of Paul to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." How significant that language, "lay aside every weight."

#### THE WEIGHT THAT HINDERS.

I read a story, claimed to be true, of a little incident that occurred up in the Klondike during the gold craze, about two men who had pushed far into the interior in their search for gold. They had been very successful; and when winter approached they waited too long, toiling on and on, gathering their

gold. And finally when they started for the coast where they could get a ship for the south their provisions were almost gone. They were overtaken by a severe storm and cold weather, and it soon became evident that they would barely reach a haven of safety. One of these men was frail and there seemed little hope for him. The other man was strong and vigorous and not inclined to give any assistance to his frail brother. As they pushed on they finally became separated. Finally a morning came when the weaker man, lifting up his heavy sack of fifty pounds of gold, made his choice and threw it away and pressed on and reached his haven of safety. But the other man toiled on, carrying his burden. Every morning he would take it up, throw it away and start on, then come back and take it up again. The next summer they found his bones bleaching almost in sight of the ship that would have taken him to safety, and by the side of that whitened skull, marked by the teeth of the wolves, was the sack of gold that had dragged him down in sight of salvation because he would not leave it.

What is the weight that is dragging you down, that the Apostle Paul tells us we should put aside? What is the weight that is holding you back? You know. We do not know. God knows. But whatever it is, now is the time to get rid of it. Now, during these revival services, when the Spirit of God is burning in the hearts of some, as I am satisfied. Now is the time to cast aside every weight, every sin, every evil habit, every intemperate, obscene thought, or vile passion. Now is the time to leave these practices and run with patience the race that is set before us.

#### WHO IS IT WE ARE WORKING FOR?

Who are you working for? At one time I was pastor of a little branch, and when New Year's Day approached we thought that we would arrange for a special service and we would have special music. So we advertised the sermon and the special music all through the city. The evening came for our service, and where was the choir? Why, not one of them was there, excepting the chorister. Next day I started out in the face of a snowstorm to investigate, and I visited a family where resided a number of the best singers of the choir. I found out from them that there had been some trouble with the chorister and so they quit. I said to these girls, "Who is it you are working for? If you are working for the chorister you can quit. If you are working for me you can quit; but if you are working for God you have no right to quit until he says your work is done."

I wish you would bear that in mind in all your service, in the choir, or anywhere else. We are not working for the pastor, or the president of the stake,

but for God, and we can not let anything turn us aside. We have no right to quit.

WHEN YOUTH IS NOT A BLUNDER AND OLD AGE A VAIN REGRET.

In conclusion. Some time ago I saw a thought expressed by a pessimist who said, "Youth is a blunder, manhood is a struggle, and old age is a vain regret." We will never reach the time this side of the millennium when manhood will not be a struggle. But if these young people will enlist in the service that Jesus Christ is calling them to, in this the church of his choice, and start out in this reasonable service, then their youth will never be a blunder and their old age will never be a vain regret.

## Original Articles

### THE BODY EARTHY AND TRANSITION.

Funeral sermon by Elder Joseph Luff over remains of Brother Walter H. Bullard, at Independence, Missouri, September 28, 1913.

I am reminded that our service this afternoon must necessarily be brief. I will therefore avoid any lengthy reading of the Scriptures, and ask your consideration of three or four verses which may incidentally bear upon the thought we may have to express while together.

From the fifteenth chapter of the first letter of Paul to the Corinthians I read a portion, first, of the thirty-sixth verse: "That which thou sowest is not quickened, except it die." Secondly, from the forty-eighth verse: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Also from the gospel record made by Saint John, the words uttered by our Lord and Master under circumstances that seemed to demand such an expression of him: "The hour is coming in the which all that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Turning now to the fourth chapter of the gospel record as made by Saint Mark, the twenty-ninth verse, we read: "But when the fruit is brought forth (instead of the words *brought forth*, in the margin we have the words *is ripe*—when the fruit is ripe) immediately he putteth in the sickle because the harvest is come."

Instinctively my mind runs from passage to passage of scripture, as it has been doing since the occurrence that occasions our gathering together today to this place and I was asked to occupy. Among these stand out very prominently two passages; one

may be found in the letter of the Apostle Paul to the Ephesians, the closing part of the letter wherein he, in addressing the people of God, tells them they had been separated from the world and brought into holy fellowship through the gospel bonds, "In whom ye also are builded together for an habitation of God through the Spirit." In this was revealed the design of God for the creation of his church that God might have a home.

When Jesus came into the world it is said he declared of himself, "Foxes have holes; and the birds of the air have nests, but the Son of Man hath not where to lay his head." You, as well as I, know that he did not mean there was no place on the ground for him to lay his physical head. No, there was plenty of room for that. He meant something else. Ever uppermost in his mind was his Father's business. He was thinking of that, and he meant that the foxes have their places where they carry out their design of life, meet the requirements of their existence and perform the functions that relate to their being; so have the birds of the air; but the Son of Man has not. All there is in this world is foreign to it, hence I have come to create it. In the Corinthian letter Paul said: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man (which was Adam) is of the earth earthy; the second man is the Lord from heaven." The first was of the earth; the second was spiritual; and this second spiritual man came, and, staying for a while, sought to create a home wherein he could lay his head; wherein he could execute his purpose; wherein the Father, whom he came to represent, could have a habitation for the Spirit in and through and by means of which he might execute that infinite design which had for its finality the blessing of the world into which Jesus had come.

Permit me briefly to call your attention here to the statement made by the apostle in his letter to the Philippians, wherein he said:

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that is may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

What did he mean? "Our conversation is in heaven." Was it the utterance of these lips of ours or what did he mean? Our environment is in heaven. Our interests are not here; they are in heaven.

Adam was created of the earth, earthy, and there were given to him hands, ears, eyes, and all the organs that compose the physical framework, to adapt him to the life that now is, so that sound might be utilized, because he had ears to catch it; that light might be an agent to his advantage because he had

eyes to utilize it; that hands might perform the labor demands; and that this brain might be active in directing the use of the eye, and ear and hand and foot and tongue. In other words, these organs were given to the physical man, or man of the earth, earthy, to adapt him to an earthy environment while he was tabernacled a human spirit. But the Apostle Paul when he said our conversation was in heaven had reference not to the body of the earth, earthy, but referred to this church, this body of Christ, this institution that has been separated from the world—our conversation, our environment, is in heaven; and all these things manifested as the will of God to this institution known as his body, or church, have been made operative, have been created for the express purpose of adapting these spirits of ours to that heavenly environment, so that, as with this ear I can catch the human sound, so by means of the agencies and organs in this new body, this second man from heaven, I can catch the voices from on high. That as I am enabled to walk upon the earth here by reason of these organs, adapted to that necessity, meeting that physical requirement, so, being furnished with these elements within this body and church of Christ, this second creation from heaven, which is the church, the body of Christ, I may be enabled to walk with God. I may be able to commune with angels. I may be in touch with the Infinite. I may bask in the midst of the celestial glory that knows of no full expression to the human race except through this medium called his church and this message known as the gospel of his dear Son.

Now I have a reason for using these thoughts in an introductory way this afternoon, and I will tell you what that reason is. Only thirty-five years have passed since he whose mortal remains lie in the casket before us made joyous the household wherein he was born. It was said, "Unto us a son is born."

The allotment of human years, according to the Scriptures, is threescore and ten. Not more than half of that allotment has been permitted to this young man in which to meet whatever requirements were imposed upon him by the Divine Mind in his introduction or entrance into this world. You have observed in life that some people have the ability of utilizing the good within their reach to better advantage than others. Some housewives will require ten dollars to do that which others will do with half that amount. Some people will cover a distance of ground in half an hour that others would take three or four hours to do. And the Infinite, in the execution of his purpose, adapts the means to the end; and just as in all other considerations, so with the measurement of human years, and that man doesn't live long who simply can say, I have been on this earth eighty or ninety years. A man may not have

lived twenty years and yet have lived a long, long life. Life is long in proportion as it reaches the end for which it was ordained. Life is short in proportion as it fails to meet the necessary requirements. Some men will reach the intention of the divine thought in a dozen, in twenty or in thirty years, while others take eighty or ninety years to do this work.

When a man learns well that this life has but one purpose—to serve God; that he can not help God; that he can not make God any richer or do him any particular kindness; but that being a part of the divine heritage in this life, the great church and kingdom of God, separated from the world, our relationship being to each other, and in that sense and capacity that whatever lies at our command that can be brought into execution by which the measure of human good may be extended, the measure of the divine grace found within us be disseminated for human benefit,—whoever learns that lesson successfully lives a long life, and it makes no matter whether his years be many or few, for with the Lord a thousand years is as a day, and a day as a thousand years. There is only one measurement; it is the question of accomplishing or reaching the designed end—of serving a purpose; and if that purpose be served it matters not, except for those who may be left behind and who are called our survivors, whether we go hence as an infant in the bud, to unfold our petals to catch the rays of celestial light in the paradise of God, or whether we stay here subject to the hard work and knocks of experience, and the bitterness of a harsh existence—whatever helps to the end is to be appreciated as a divine necessity.

You will remember that the apostle said to certain people when he was discussing the sacrament of the Lord's supper, that some persons in doing certain things drank to their condemnation—drank unworthily, to their hurt, not observing the Lord's body. What is the Lord's body? It is his church, the apostle said. They didn't discern that that ordinance belonging to the church of Christ was a means ordained to adapt those who observed it to the divine environment, for which all these things were created.

In the verse that I have read last is another statement to the effect that God keeps close watch upon and is always in very close touch with those who are within his fold; and that when he notices that the last particle or atom of influence that is essential to complete the perfection of that character has done its work, immediately he puts in the sickle. He carries him away. It doesn't make any difference whether he has been here a hundred years or thirty-five years. It is all one to him, for the end is reached. And the other thought associated with it is this, that

we are differently impressed by different circumstances and events in life.

I knew a man in Canada, a large, strong, robust man who knew nothing of suffering unless his own body was under distress. He was favored with a large family, a loving companion. Every child of his died after a long, lingering disease. His wife finally died, and never a tear was known to escape his eyes. But finally his own strong frame was in torture and agony. Then for the first time he suffered.

There are others, who, like that mother away out upon the Alpine mountains, when overtaken by the storm, traveling as far as she could go, became exhausted, and finding at last that there was no escape for her, she stripped the covering from her own body and wrapped it around the child she was bearing in her arms, and quietly laid herself down in the snow, glad in the thought that by depriving herself she could probably save the life of her babe. When found later the babe was crowing in the enjoyment of life and warmth, but the mother's corpse was a testimony of her devotion. Her one thought was of others.

That man had only one thought, and that was for himself; and it would be more than absurd—I am using plain language that you can not mistake my meaning,—it would be worse than absurd for an all-wise God to bring such influences and conditions in this life to bear upon such an individual as I have referred to as he would necessarily have to do upon the man whom I first referred to.

Our physical, mental, and moral characters are like an open book to his eyes, and their necessities call for varied interpositions; but all to conserve that one grand purpose of an adaptation to the divine environment, so as to bring about the ripening, when the removal is but a transition into the better condition. It is found necessary for this man to have a long life, while the other can do with a shorter. When the fruit is ripe, the sickle is put in. To this man was given a freedom from this experience; to the other man the endurance of such, and God will never impose upon an individual any experience beyond that which he will be able to bear. Bear in mind, I am not now talking about thistles and weeds, but about fruit and grain. I am not talking about the ungodly and their fate, but about the Saints of God and their reward.

We have heard people say, "If I could only have been permitted such experiences as that man I would have felt better satisfied and lived better." Such a person must learn the lesson that that isn't so, and whatever will teach him that lesson the quickest is the divine intention. That man over yonder feels dissatisfied, and says, This man or this woman is environed so differently; if I could only have been

permitted to have lived as they lived and enjoyed as they enjoyed I could have grown faster spiritually. Until he learns differently God will need to administer distasteful experience according to his divine wisdom. In other words, before our transfer into celestial life the distance that is represented by the difference between our minds and the mind of Jesus Christ to-day, must be traveled by us. That is the thought I would seek to impress upon you.

Crowning this thought comes the statements I first read from the Scriptures to the effect that death is but a part of the program. Put it away from our thoughts as we may, distressing as are the conditions that it leaves among us in life, it is as absolutely essential that death shall come, under our present conditions, as that birth shall take place. As the grain by death evolves increased volume and beauty, and thus serves its ordained purpose, so do we, and this is immortality to unfold its ampler magnificence and glory.

The thought of immortality has been the one that has crowned the hope and the faith of people in all years; and they only looked for that immortality under the conditions that arrived after the purposes of change have been passed through by which this corruptible has been run through the changes that evolve the incorruptible. Even the philosophers of olden time recognized the truth of this. Even Ingersoll himself called immortality the conscious hope and desire of the human heart.

Plato in his soliloquy in regard to the soul made the statement:

The soul, secure in its existence,  
Smiles at the drawn dagger, and defies its point,  
The stars may fall; the sun himself grow dim with age  
And Nature sink in years; but thou  
Shalt flourish in immortal youth,  
Unhurt amid the war of elements,  
The wreck of matter, and the crash of worlds.

Another poet, in speaking of it, and drawing the lines of comparison, wrote:

Look nature through: 'tis revolution all;  
All change; no death. Day follows night, and night  
The dying day; stars rise, and set, and rise.  
Earth takes th' example. See, the Summer gay  
With her green chaplet and ambrosial flowers  
Droops into pallid Autumn. Winter gray,  
Hoary with frost, and turbulent with storm,  
Blows Autumn and his golden fruits away,  
Then melts into the Spring: soft Spring, with breath  
Favonian, from warm chambers of the South  
Recalls the first. All, to re-flourish, fades  
As in a wheel; all sinks to reascend,  
Emblems of Man, who passes, not expires.

Again he writes:

Can it be?  
Matter immortal? and shall spirit die?  
Above the nobler shall less nobler rise?  
Shall man, alone, for whom all else revives,

No resurrection know? Shall man alone,  
Imperial man! be sown in barren ground,  
Loss privileged than grain on which he feeds?

The human heart carries the instinct of immortality, aside from the faith that is reposed in God, hence welcomes the declarations found in the Scriptures to be a truth. Immortality is the sphere, the life of man, the purpose of the divine being; and so man is well prepared to receive the statement made in the Scriptures: "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall bear the image of the heavenly."

Unto Him who knew best my brother committed the trust of deciding whether his days should be many or whether they should be few. All along through the years, while disease was wasting this frame of his, while all the efforts that he made to get relief proved vain, and the limbs grew feeble in their effort to bear him up, and he grew weaker and weaker, when conversing with his companion and others, he said, "I have no reason to complain. If God thinks best for me to bear a portion of this kind of experience as well as others, why should I not? He knows best and there is no use in being disturbed in mind about it."

The sooner we fall in line with the divine thought the quicker will we be adapted to the celestial environment. Oh, that life's lessons could be learned by us all so readily, and we could, under all conditions, feel as he did. My experience with him covered a few years, and during those years I have learned a lesson for my own profit in that I saw that under the most trying conditions,—under experiences that in some would instinctively breed dissatisfaction and discontent,—he was, by the grace of God, happy. A man can stand, a man can rise, a man can walk superior to these conditions that come to us in this mundane sphere. A man can so live that God can have residence within him, and what he does and experiences here will be but the carrying out, to his satisfaction, of the divine purpose, looking by faith to the culmination that has been promised and upon which his faith is set.

I must not talk longer. I learned to love him because of the lovable qualities he revealed. I learned also to admire more the gospel of peace because of the contentment, and the peace, and satisfaction that it enabled him to express in committing himself to God. I learned a lesson of value in regard to our gospel thus. May God give grace to all, and may we all lay more firm hold of the means of grace that

helped to develop quickly within him that peculiar kind of adaptation to the heavenly that made him feel that the transfer over there would be to his home; that he would be more at home there than he could be here. The adaptation was growing, just as the ear catches sound and utilizes it here; so can the attuned ear of the spirit be trained to catch the music of the divine voices; and as the hands and fingers have been trained to grasp and hold the things of this life, so may the spiritual body adapt itself to that spiritual environment; and just when the moment comes that these lessons of pain, disease, and hardship are required no longer, God utters the words: "It is enough," and the messenger carries the dear and proven one hence.

Walter has gone to his rest. May the Infinite One so bless our estate that we may be able to walk in the paths of wisdom and righteousness while we remain.

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#### UNWISE ZEAL.

This subject has been called very strongly to my mind by the forces and influences that I so often come in contact with, and with which I have many times had to deal. My observation has been that when men who are called to high and noble positions on earth become extremists they become unbalanced in mind; their judgment is dethroned, and they are disqualified for the functions of their positions. Hence these men become a detriment to themselves and to the work whereunto they have been called.

When Constantine, the great religious enthusiast, permitted his zeal to carry him to excess, he enthroned the church upon the political seat of Rome, set the woman upon a scarlet beast, as John puts it in Revelation; out of which condition grew the papal Inquisition, blood, misery, and suffering.

I wish, however, to confine myself to those of my comrades in the socialist movement who have as they firmly believe espoused the great cause for liberty and freedom, of justice to all mankind. If these claims be true, then the subject of social betterment would naturally demand the most cool and candid thought and the exercise of the very best judgment, entirely free from the so common wild enthusiasm, or that blind zeal that dethrones judgment and takes the place of good reasoning. I am a socialist, vote that ticket, and expect to do so as long as voting counts. But God forbid that I shall ever go to the extreme that a brother and an elder of whom I shall now speak has done.

This brother had been president of a branch. I visited him about the first of last June. I found him entirely out, as the saying is, down and out of the work. We had passed only a very few words when he called up the subject of socialism. I felt

confident that as he and I were both elders and both socialists we would enjoy ourselves together, and that I could surely appeal to him on this subject of church work. But when I mentioned the church, and the condition of the branch in which he lived, it seemed to be repulsive to him. His first question was, "Why doesn't the church adopt socialism?" I found he was angry because socialism had not been adopted as the politics of the church. I observed also that he had drifted into Christian Science.

My answer to his question was that the church is not a political body, neither a political agitator, and could not afford to ally herself with any political power or party; but that every Latter Day Saint votes as he pleases and stands or falls on the merits of his own judgment. I remarked that if the church should adopt any political power or party it would be taking the first step toward Romanization, and would not meet the approval of the Master.

I asked if Christian Science people had adopted socialism. He had to say no. I then asked if he had approached any nearer the application of socialistic privileges by leaving the gospel and the church which is true and taking up Christian Science, something that he knew was not true; and that if socialism or its principles were true would it not be better to hold to them in connection with the gospel principles? If both were true, why lay one down and mix the other with something else that is not true? Would not two sets of true principles work best together? I stated that it had been the argument of many Latter Day Saint socialist comrades that the principles of socialism are identical with the teaching of Christ. If this be true, I asked if it were not inconsistent to take Christian Science or any other untrue science and mix it with socialism, adding that it was very disgusting both to a true Latter Day Saint and to a true observer in the socialist ranks to do so.

I do not desire at this time to say anything against or in favor of socialism, but if possible to say something that will help some one to avoid this lunacy or this extremely blind zeal of many of our comrades. Now let us sum up the losses and gains in such actions as we have been able to observe and see which weighs the heavier in the balances. First we will count the losses.

First, we lose our balance of mind; second, we lose our interest in the church and in the gospel; third, we lose our standing with the church; fourth, we lose those refreshing testimonies that are promised in the gospel, to which all are entitled, and we lose our confidence in those assurances we have been given in the past, both to ourselves and to our brethren; fifth, we lose confidence in God; sixth, we lose our blessings in a temporal and physical salvation; seventh, we lose our hope of eternal life, and forfeit our right to entrance into the holy city when Zion

shall come again. Who can afford it? Keep cool and keep your head!

Let us now count the gains. The only gain we are looking for, or the chief gain, at least, is a full and complete application of the principles of socialism. Now ask yourselves the question, When we become so zealous and so interested in the socialist movement that we lose interest in the church and in the gospel, do we bring about an application of socialism to the world? Again, When we join with Christian Science, do we bring about an application of socialism to that people? When we leave the church of Jesus Christ do we apply socialism to our condition, and make it practical to ourselves or anyone else on earth? We know that in all these we do not, neither do we approach any nearer the application of the principles we advocate. Then why leave the church, or lose interest in the gospel? Let us keep cool, keep our heads! Let those who have left the gospel count their losses, for they have no gains.

The second time I visited our brother, the elder, he ignored me entirely; he did not invite me into the house; he was out in the back yard pretending to be working at a chicken coop, and kept his back to me all the while. I could not persuade him into conversation on the gospel, so I left him. A storm was coming up, and I was without shelter. But because I wished to talk the gospel, in which he had lost all interest, because of his extreme zeal in his politics, he seemed unconcerned as to my welfare. This is a sad condition and should be avoided by all Latter Day Saints. If this were the only case it would not be so regrettable, but there are many others.

Saints, let us all be faithful to our covenant and keep it holy till the day of our redemption, that our gains may be all and our losses none.

S. H. FIELDS.

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## DUTIES OF THE BRANCH SECRETARY.

### "DUTIES OF OFFICERS" SERIES.

To my mind the office of branch secretary has never been fully appreciated by our branch officers.

In the first place, the president of the branch is responsible for all the work of the branch; that is, he is to see that it is done, and the secretary is his clerical assistant, just as the priest, the teacher, and the deacon are his assistants in their several lines of work.

When the branch is in session of any kind, the secretary should record the proceedings in order that all the official acts of the branch or its officers or properly appointed servants, whether elected as permanent officers or appointed for temporary or specific duty, may be placed upon the official record for future reference when wanted.

It often occurs that at a regular prayer meeting and sometimes at a preaching service some are confirmed or ordained, and if the clerk does not happen to be there and the elders officiating neglect or fail to report it, the items are lost, no record being made of them. Then when at a later time some one tries to gather them up, no one is sure of the dates or who was spokesman, and the record is imperfect for lack of proper clerical work at the time of the service.

In the matter of keeping the record of the names of members, if the secretary is faithful to his duties he is on hand and in touch with the presiding officer so that he knows just when every baptism takes place, when every death, marriage, or ordination occurs, and should put each item upon his record at once, not trusting to his memory, for with the most of us memory is at best more or less unreliable. Then, when it comes time for his report to be made for the conference, he does not have to make a canvass of the branch and especially the priesthood to find out what has been done before he can make it out, and have it imperfect and incomplete when done.

Some branch clerks make their notes on the report blank as the changes take place, and then when the time comes for reporting they copy the matter from the report on the record book and send the report to conference. This should not be. The report should be a copy of the record, the record being the place of original entry. Every time a matter is copied there is a possibility of an error; then let that error, if there is one, be on the report and not on the record.

The law makes it the special duty of the presiding elder and the priest to keep in personal touch with all the members of the branch. When a family moves away, as they frequently do, to territory where there is no branch, they can not be ministered to by the personal visits of these officers, yet the branch through its officers is responsible for their spiritual welfare, and the members should be made to feel that the branch is still their spiritual home, and that they have obligations to keep in touch with it and minister to its needs, even though they can not now meet with it. The branch secretary is the clerical officer of the branch, and is the logical one to keep in touch, by correspondence with these absent ones, advising them of the progress of the branch and of its temporal needs from time to time. In this way hundreds if not thousands of members would be saved to the church, who now are left to drift back into the world for the lack of pastoral attention, just because their business affairs may have made it necessary for them to move out of the personal reach of the branch officers.

In a few of the large branches the work of the

clerk has been divided and is done by a secretary and a recorder, the secretary only doing the recording of the minutes of the meetings and the recorder looking after the record of names and the statistical reports. In this arrangement, however, the recorder is, in fact, an assistant to the secretary, for it is all clerical work and belongs to the clerk, and in most branches is done by one person; so we here consider it as a part of the work of the secretary.

In our system of handling the branch statistical reports, all possible precautions against error are applied, and yet many errors creep in through various sources, mainly; however, in the copying of matter from the record book to the report blank, from the letter of removal to the record book, or from the record book to a letter of removal. In the general office, however, we have a system whereby these errors are sooner or later detected. But when we discover that an error has been made we can not tell whether it is the first report or the last one which is in error; we must go to the district clerk, and he in turn must call on the branch clerk for the facts in the case. The branch clerk should not reply simply by saying that "My record says," so and so; but personal inquiry should be made of the persons whose data are involved for the actual facts. We are not specially interested in how the error was made or who made it; we simply want the facts, so that we may make the records correct. It should be considered the particular duty of the branch clerk to be sure that all entries on his record are correct, and he should make every possible effort to this end, a very important one of which is to respond promptly to inquiries from the district clerk or the general office after having made all possible effort to learn the facts asked for.

By some the records are considered sacred, and they hold that the clerk has no right to make any changes in any entries found therein. It should be remembered by such that an error can not be properly considered as sacred; that the record can only be held to be sacred when it is known to be absolutely correct in its essential details. So, when it is discovered that an entry is wrong, no matter who made it, it should be corrected; and as the district and general records should be exact duplicates of the branch record, these offices should be advised of every correction made in the branch record.

More might be said regarding the many minor details of the work of the secretary, but this is perhaps sufficient to meet the demands of this article. We wish to say, however, that we are glad to answer any inquiry from branch or district clerks regarding any part of their work at any time, and we solicit such inquiry.

C. I. CARPENTER,  
*Church Recorder.*

## Of General Interest

### SEX EDUCATION.

The question of sex education in the public schools has been given a wide discussion in the public press of the country. Powerful forces have been working for and against the introduction of such instruction in the schools. Some idea of the plans and extended efforts of the advocates of public education in matters of sex may be gleaned from the following, appearing in the *Current Opinion* for October:

The question whether sex hygiene should or should not be taught in the schools is at present arousing intense interest throughout the Nation. Arguments pro and con may be heard on all sides. Religious, educational and medical societies debate the problems involved. Organizations favoring instruction in sex hygiene already exist in twenty-two States of the Union, and an American Federation for Sex Hygiene brings these organizations into closer relation and secures cooperation amongst them. On the whole, the present tendency is to affirm the need of sex education for the young. But powerful counter-currents may be discerned. The Chicago Board of Education, after indorsing Mrs. Ella Flagg Young's plan for a lecture course on sex hygiene, received so many protests that it decided to abandon the course. A majority of Chicago citizens seemingly think that such topics "might better be taught at home." The American Federation of Catholic Societies has also refused to countenance the movement; while *America* and other Roman Catholic papers are devoting more and more space to the exposure of what they regard as the dangers of the new propaganda.

One of the ablest documents dealing with the question is that lately published by a special committee which made its report to the Fifteenth International Congress on Hygiene and Demography held in Washington some months ago. It seems that in connection with the congress a letter was sent out to a large number of educators, medical men and social workers, asking their opinions on the following questions: 1. The importance of educating the young in the physiology and hygiene of sex; 2. The practicability of introducing sex teaching into schools and colleges; 3. The matter and methods of proposed instruction. In by far the larger number of cases, we are told, the answers received were quite favorable to the suggestions.

The committee offers a general outline of a plan for sex education, of which the gist is as follows: Sex instruction has a purely practical aim, its purpose being "to impart such knowledge of sex at each period of the child's life as may be necessary to preserve health, develop right thinking, and control conduct." A further aim is "to develop a healthier public sentiment in regard to sex, which will make it possible to discuss with more freedom than is now customary the grave hygienic and moral dangers to the individual and the community which grow out of the violation of the physical and moral laws governing sex life and the sacred processes of human reproduction." This instruction must not, however, "seek to create interest and awaken curiosity in the subject with which it deals, but merely to satisfy the curiosity which spontaneously arises in the child's mind."

Detailed descriptions of external human anatomy and human embryology are discountenanced, while emphasis is laid upon the importance of providing proper physical exercise for the young, the value of which, "in its bearing on the control of the sex instinct, is so generally recognized that

it needs no further emphasis here." The scientific basis of sex instruction is to be laid in the nature-study classes in the elementary schools, and in the more systematic instruction in biology and hygiene in the secondary schools and colleges. This scientific instruction must be reinforced by ethical instruction, both direct and indirect. "Appeals to the sense of personal self-respect and purity and to the instinct of chivalry can be effectively made in the earliest years of adolescence, and even before."

Good reading is urged as one of the best indirect means of ethical instruction—the most effective, in fact, which is at present available in the public schools. Then for the purpose of outlining more specifically the character of the instruction adapted to various ages, the life of the pupil is divided into four periods, during each of which it is pointed out just what instruction should be imparted. Since parents who would naturally be expected to give much of this instruction to their children are generally unqualified and unwilling to do so, it is advocated that courses of lectures be provided for them at public expense. Courses in sex morality under the auspices of Boys' Clubs and Young Men's Christian Associations are also favored.

Finally the committee emphasizes the necessity of good judgment and tact in introducing sex instruction into the schools. "It should be introduced only when teachers can be found or trained who are competent to give it, and when public sentiment will support it." On the other hand, "undue weight must not be given to the difficulties attending such instruction even under present conditions, inasmuch as even occasional mistakes will do far less harm than allowing children to continue to gain this knowledge, as many of them do now, from impure sources."

The character of the discussion, the wide range it has taken, and the general interest in the matters at issue are indicated by the following.

Doctor Charles W. Eliot, President Emeritus of Harvard University, at the recent Congress of School Hygiene, urging the greet need of a union of forces against the ravages of evil, is reported as having said:

A remarkable change in public opinion has taken place in regard to sex hygiene, using the term in its broadest sense. The policy of silence was almost universal. Medical discoveries have contributed to the shift in public opinion, which also has been moved by the many signs of physical deterioration consequent on the rush to city life. Fathers and mothers feel a new duty toward their children. Churches take a new interest.

The most important question is: What force can now be put in play against the formidable evils which gravely threaten the very life of the race? No one force or agency can be completely relied on. Attack must be made against the three principal causes of present evil conditions: First, lust in men; second, complete lack of moral principle in certain classes of women; third, depravity of those who make commerce of these two.

Commercialized vice should be attacked in all its forms by all the powers of the law. The ancient policies of toleration and licensed segregation must be uprooted. Segregation has nowhere been successful. Regulation is a confessed failure. The laws against undesirable marriages need to be revised.

*America*, an influential Catholic journal, holds that it is not more knowledge that is needed, but more will power and less desire. What is considered

the premature knowledge of school training is held to be a greater evil than the evil of ignorance. We quote:

We are foolish in relegating to the attics of the mind as so much mental junk the wise reticence of the past in matters of crime. "I know the higher way; I give it the sanction of my approval," said Ovid, "but I follow the lower." Shakespeare has told us of the pastors who point out to others the path of righteousness while they themselves "the primrose path of dalliance tread," and there is a still more potent authority on that topic if it were needed. "I see another law in my members fighting against the law of my mind and captivating me." Saint Paul puts the issue clearly. It is not the law of the mind which needs strengthening, but the law of the members that needs restraining; not more knowledge, but more will is required. In the very lesson in which you reveal the evils of sexual indulgence you are likely to elicit the attractiveness of sensual gratification. The evils are remote; the pleasure is present and insistent. The drunkard in presence of temptation is not going to be saved from his indulgence by tables of statistics.

There are indeed evils in ignorance, but the evils of premature knowledge are more numerous and more disastrous. This is especially true in the matter of purity which is now at stake in the school training of what is called sex hygiene. . . . Let the young have less desire, not more knowledge; strength of will, not complete information.

*The Evening Bulletin*, a Philadelphia daily, concedes the need of proper sex instruction, but contends that such instruction is a matter that rests entirely with parents or guardians, and that to shift the responsibility elsewhere would be a serious mistake.

Modern civilization is not yet prepared to take such advanced ground in public education, and the time when it will be still probably far distant. Too much is at stake in the training of the youthful mind to chance disaster from an experiment in the domain of morals. Custom and usage have set wise limits beyond which frankness and candor in public speech may not go without losing caste and becoming obnoxiously bald and immodest. The line between purity and pruriency is perilously thin when intimate personal subjects are discussed in the open. To convey sex knowledge to the young requires unusual tact, acute sympathy and entire understanding of the nature and temperament of each pupil, so that to teach it en masse in the schoolroom would be to assume grave risk of sowing evil where good alone should grow. The responsibility of instructing children in these matters rests on the parents or guardians, and the place of instruction should be the privacy of the home. Any attempt to shift the duty elsewhere would be a serious mistake.

A correspondent in the *Independent* thinks that building up barriers against temptation is proper, but that for public-school teachers to undertake the task would be like handling dangerous explosives:

Personally, I would prefer to handle the most violent explosives known and advocate it for others rather than fall into error on the question of "sex education." If I can't teach my children what they should know and what they should not know, and do it at the proper time, I certainly would not delegate it to the public-school teachers or others, who may or may not have children, and the desire to "teach" this dangerous matter most likely comes from the latter class.

"Building up barriers against temptation and avoiding the danger of exciting undue curiosity" is all very well, but that certainly rightfully belongs to parents and not the public. Any intelligent person knows that of all curious things on earth children take first rank, so lead them into right channels (and only parents can do this) that their curiosity may find vent on healthy subjects and minds occupied in the world of matters they may know of to their benefit. Good healthy horse parental sense with "a word in season" will do the rest, and if it can't be done that way, it can't be done at all.

The San Francisco *Argonaut* is of the opinion that we have already had too much discussion, that the cure for immorality is not in publicity and familiarity, but in reticence and mystery:

The barriers of morality and convention are by no means so distinct as we like to suppose. Usually they supplement each other. During the last few years we have seen the almost complete destruction of those reticences upon sex matters that doubtless had their own attendant evils, but that did actually prevent far more evils than they caused. What we call plain speaking became a vogue and a fashion. Literature and the drama combined in what was said to be a moral crusade, but that was actually a financial crusade. And now the churches have followed suit. Nothing is too private for public discussion, no audience too young for admission and participation, no vital fact too explosive for reckless handling. Upon every side we see gross familiarity at its deadly work. . . . The cure for this sort of evil is reticence and not publicity, mystery and not familiarity, the home and not the pulpit, the mother and not the school-teacher. . . . Therefore it is time that we called a halt to the sex fanatics. . . . It is these sex fanatics that are largely responsible for the juvenile immorality of the day. It is the sex newspaper, the sex drama, the sex novel, the sex reformer, and the sex pulpit that have created it. And it has been nourished by the apathy and the neglect of parents who are quite content that the policewoman and the delinquency court shall do the work that has been so shamelessly neglected by themselves.

Let us hope that we are nearly at the end of this particular epoch lest some worse thing befall us. It is bad enough that for years past our young people should have been forced to live in an atmosphere of public discussion comparable only with that of an open sewer. Things will have come to a pretty pass if we must now forbid our children to go either to school or to church for fear of the moral contamination that must ensue.

*Collier's*, while inclined to favor home instruction, seems to see in public instruction, by teachers of spiritual force to conquer the problem, and with personal reverence, the possibility of good:

There are many indications that the problem of what to tell our maturing young people is going to be given an answer within the next few years. In current discussions the position taken seems to depend very largely upon the speaker's fundamental belief as to the importance of chastity. This means that we are attempting to handle a practical problem from the most theoretical standpoint. It seems clear that experience so far shows that this whole problem of sex had better be approached in the spirit of personal reserve and reverence for personal relations that we associate with the better sort of home life rather than in the spirit of eager curiosity and practical experimentation that we associate with the schools. The psychologists are welcome to

their endless wrangles as to the precise extent to which sex discussion arouses; in those discussing sex, cravings which might otherwise remain dormant, but it is certain that the average young medical student's first acquaintance with obstetrics is not a force making for personal or social purity. The contrary is far too often the case. Any system of instruction which gives a knowledge of sex hygiene merely as mechanical knowledge will be a gigantic mistake. Any instructors given this responsibility must have the spiritual force to conquer the problem and the personality to compel their pupils to reverence. Anything less will be instruction for dogs, not for human beings.

*The Des Moines Capital*, recognizes that the duty of proper instruction rests in the home, yet urges that since parents do not perform their obligations public instruction is necessary for the sake of the child:

Teaching of sex hygiene in the public schools by the lecture method is a solution of a troublesome question. . . . There is no doubt that the duty of telling children the mystery of life rests upon the parents. Since parents will not fulfill their obligations in this respect, it is apparent that another source must be found for the sake of the children.

The *Chicago Tribune*, in sympathy with public instruction, says:

It is not a question of whether the youth should remain ignorant or be instructed. It is a question whether it shall be well or ill instructed.

A writer in *Collier's* urges that the consequence of ignorance is in itself an argument in favor of public education.

All the time that this controversy is going back and forth the clinching argument for teaching sex hygiene is being cried in agonies; sons and daughters by the score are constantly being heaped in sacrifice upon the altar of prudery. The sob of a mother whose baby must go through life blind because of some one's ignorance is an argument for sex education that defies the glibbest debater.

Doctor Eliot, a champion of public instruction, on the occasion already referred to said:

Public progress in regard to sex hygiene and eugenics is to be procured chiefly through educational methods. The work must be done delicately and without interference with parental rights or religious conviction.

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#### CIVILIZATION, STIMULANTS, AND NERVES.

All races of mankind discover at some period of their development the agreeable qualities of nerve excitants, these falling usually in the two classes of the alcohols and the alkaloids. But the later experience of each race demonstrates the dangers involved in indulgence in alcoholic drinks and even in the immoderate imbibing of such beverages as coffee and tea.

The third step of progress is twofold, consisting of zealous temperance propaganda on the one hand, and on the other of efforts to pluck the string from the dear familiar table companions that have been loved not wisely but too well.

Doctor Viktor Grafe, of the University of Vienna, writes on this subject in *Prometheus* (Vienna, July 27) with special reference to preparations of the South American stimulant *mat'e* and the preparation of what may be called *denatured* coffee, i. e., coffee with a large percentage of its caffeine extracted, but retaining its aroma. He writes:

The joy of nerve excitement in any race follows the path of a curve whose ascending line, beginning at a certain period of development, rises to a topmost point, at which reaction takes place and the downward slope begins. This downward curve, to be sure, will probably never sink to the level of its starting point, since it is highly improbable that any race will entirely abandon wine, beer, tobacco, coffee, tea, etc.

But reaction has already set in strongly in Europe and America. We begin to bethink ourselves that with the agreeable effect of the stimulant on the nerves is an injurious effect produced by the poison in the stimulant. For the zenith of civilization often goes hand in hand with a severe tax on the nervous system, especially under the strenuous modern conditions of the struggle for existence.

And this induces an augmented use of nerve stimulants, so that an increasingly large percentage of civilized mankind falls victim to such stimulant poisons; this is already commonly shown in the condition of irritable nervousness. . . . —*American Reviews of Reviews*, for August.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### How Two Little Girls Learned to Cook.

There was almost four years difference in their ages, and when the older one was about two and a half years old, she was given a little rolling pin as a Christmas present, for she was always teasing her mother on baking days for a piece of dough with which she might do such things as she saw mamma doing.

She was taught as one of her first lessons that her little hands must be washed very clean. Then she was put on a chair by the table and was given a piece of cooky dough or of piecrust and was taught how to roll it out. If it was cooky dough, she was given a thimble, or a small cover of some kind, and was taught to cut out tiny cookies after the dough had been rolled to the right thinness. Then they were baked and three brothers were always ready to help her eat them, for her cookies were as clean and eatable as the mother's own larger ones.

When pies were being made, the same little girl was given a piece of piecrust and was taught how to roll it out and put it on a small pie tin. Mother put in the filling, and when the pie was baked it was eaten by the same accommodating brothers who ate the little cookies.

When bread was being baked, the little girl made what she called little biscuits. These also were eaten, for it was impressed upon the tiny cook that she must be careful and clean and that she must not be wasteful. She did her baking with the understanding that what she made should be placed on the table and eaten just as mother's was. Before this little girl was four years old, she could roll out crust for a large pie and make it look as nice as might be expected from one several years her senior.

The second little girl was taught in the same way. As they grew older, they were taught to mix their material, and when they wished to make a cake, they were given a cook

book and were told to follow the recipe exactly. When necessary, they were instructed how to put the ingredients together.

On one occasion one of these little girls was greatly disappointed. Company had come in and she wished to make a warm molasses cake for supper but spoiled it by forgetting to put in the soda. Instead of giving up in discouragement, she quickly made another, which proved to be a success.

These little girls grew to womanhood and, as a matter of course, became adept in the art of cooking. The elder is now married and has a little girl of her own, five years old. The rolling pin that was her mother's is now the property of this little child, and we have no doubt it is still doing duty in her hands as it did in other little hands years ago.

One of the little girls who used it in the time long past went from this world on her nineteenth birthday. She had become an ideal housekeeper, as well as a good cook. The mother who has told us this story of how she taught her little girls to cook says she may some time tell us how she taught them to sew. We hope she will do so.

### Taking Things Seriously.

There are several points in the above narrative, so pleasantly told, which seem worthy of mention. The little cooks were taught to be careful and economical, and that which they did was treated with consideration. They were not dabbling with foodstuffs, expecting to throw them away when they had tired of playing with them. They were not trifling. They were seriously at work, mastering something, achieving something worthy.

We are reminded of the admonition we once read, "Thou shalt at all times take thy child seriously." When we picture to ourselves the mother at work with her little daughter beside her, doing in miniature the things she sees mother do, we contemplate that which is pleasant and yet serious.

And this is the great task of humanity in the present, the task of learning to find pleasure in the earnest things of life, the task of finding satisfying pleasures, pure in character, and of lifting the world's necessary work from degrading drudgery to ennobling activity.

### Running Away.

A little boy ran away from home one day. It was a winter's day, the older brothers and sisters were at school, and, much as he loved his mother, he craved a relief from the monotony of being shut up day after day in the same rooms. And so he ran away; not far, just to a neighbor's, where there was another little boy, toys different from those he had played with at home, and another boy's mother moving about at her busy work.

A man ran away from home one day. He ran away because he craved relief from the responsibility of providing for a family of children. They were bright, active little ones. In a way he was fond of them. He had been quite proud of the first one, but his interest and affection waned as the family increased and with this increase came the necessity of increased activity on his part. It grew very irksome to him, and, finally, he ran away.

"I'm glad he did!" stoutly affirmed his young son; "he was so cruel to us, I'm glad he went, and I hope he never'll come back!"

She ran away from home, the young girl whom seductive pleasures had lured from the path of virtue, and a mother's eyes are dim from weeping and her heart is faint from hope long deferred, and she scarcely can continue to pray for the return of the child she longs to take to her heart and forgive. This recital is not fiction; the story is real. Somewhere this

girl wanders from home and the mother-heart tries to follow and call her back. Eagerly this mother is catching at everything that may prove to be a clew to her daughter's location, but thus far her watching and praying have been in vain and her home and heart are desolate.

He ran away, the man who sat in his office day after day, looking admiringly upon the girlish attractiveness of his young stenographer. She was physically more attractive than his faithful wife, at home with the children. As he indulged the admiration he should have repressed, as he yielded to the pleasures he should have denied himself, as the great tempter of men's souls wound about him the silken cords of self-indulgence, interest in his home decreased, love for wife and children waned, and he, too, ran away, exchanging a home that had been one of pure love for one of illicit companionship.

They are running away, some from unattractive homes, some from uncongenial husbands or wives to whom they have joined themselves without sufficient carefulness, some from duties to which they are unwilling to apply themselves, some from obligations they should regard as sacred. They are running away in quest of happiness, and many will not find it, because self-indulgence does not always bring lasting pleasure.

### Over the Threshold.

The following lines were suggested to me one day when our baby boy was trying to get over the threshold where there were rocks that would hurt him and many things we felt he did not need:

Over the threshold my baby boy  
Has often wished to go,  
And has looked at me with tearful eyes  
When I have answered, "No;  
Over that threshold, darling child,  
Are dangers you do not know;  
So I place a barrier before the door,  
Over which you can not go."

But he is so little he does not know  
The rocks would hurt his hands,  
And he looks and looks with longing eyes  
On what are to him new lands.  
I say, "Those rocks and all you can find  
That over the threshold lie  
Will, when you have learned to walk,  
Be there for you to spy.

"But wait until that time shall come;  
Be patient, and do not try  
To reach for the things that mamma knows  
Will make her baby cry.  
It will not be long, my darling boy,  
Till over the threshold of life  
Your feet will carry you many times  
Into a world of strife.

"And there will be many tempting things  
That would hurt my darling boy;  
You will find the world is not all gold,  
But is mixed with much alloy.  
May you shun the evils of life, my boy,  
And may there be barriers there,  
To guard my child from the evils of life—  
Barriers of love and prayer."

—Nettie I. Smith.

### Prayer Union.

FOR THE THIRD THURSDAY IN NOVEMBER.

Our missions and missionaries in all places, especially remembering the Lamanites, for the fulfilling of the prayers and prophecies of their forefathers; that God will bless the preaching of the gospel among them by our missionaries. For the Jews in Palestine, and for the mission at Jerusalem; for scattered Israel that the glad tidings of the gospel may reach them all.

Lesson, Jeremiah 31: 10-14.

Memory text, 2 Timothy 2: 15.

## Letter Department

### Little Journeys in Foreign Lands.

TO FRANCE.

In my last letter I said that we were leaving London upon the second stage of our long journey to the Holy Land. The famous chalk cliffs warned us that we were nearing the coast, and soon our train backed down to the wharf in Folkestone, and we transferred to the first-class (?) steamer for Boulogne Sur Mer, France.

Such a steamer! We never saw anything like it in America, only on the freight deck. Presently a young man approached asking for our ticket. He demanded two shillings each for the privilege of standing up or sitting on our suitcases. We resented the holdup and the party was richer by twelve shillings; but many in the crowd were defrauded.

A beautiful ride, destitute of scenery, but enjoyable because of the cool breezes, ended at the small city, famous in church history as the place where John Taylor in 1850 defended the prophetic calling of Joseph Smith, and the angel's message. To show that polygamy could not become a part of the faith of the true church, he used Doctrine and Covenants as adopted by the church in 1835. Yet he and many associated with him at that time were living in polygamous relations. Thank God! it is not necessary for the ministry representing the Reorganized Church of Christ to resort to duplicity in defending the work. None but apostates need have mental reservations.

Our inability to speak French brought about a number of laughable experiences that were destined to be reported in other countries. They kept us good natured; otherwise we would frequently have had an attack of nerves. On our first car ride the conductor, after receiving our fares, demanded a tip for a drink. We didn't decide whether he took us for American millionaires, or priests traveling incognito.

PARIS.

Paris is a city of broad, handsome thoroughfares, the finest of which is the Champs Elysees; this is a resort for pleasure seekers. The brilliantly lighted cafes-chautauts extend to the street, and are well patronized; every visitor is expected to take some refreshments, and may then watch the gay life. There is nothing done in a corner in Paris.

Our first day was spent in the Palace and Musee du France. Space forbids that I attempt to describe either the gorgeous building or its rich treasures. The gallery on the left side, ground floor, contains the famous statue of Venus, the admiration and model of every art student. A peasant of Milo found it, and sold it to France for six thousand francs. It is supposed to have been the work of a pupil of Scopas, in the time of Philip of Macedonia. There were galleries devoted to the statues of the gods and Egyptian mythology; bronzes and antiques from the sixteenth century; sculpture from the Roman period; busts of the emperors from Marcus Aurelius

to Caracalla; one of Antoninus, said to be one of the most beautiful men of antiquity. After looking him over, I didn't see that he had much beauty above brother Koehler and myself. The Gallery d' Apollon, one of the most beautiful halls in the world, contains the crown diamonds, enamels, etc. Every night to protect them they are lowered into a safe that is submerged in water. We were deeply impressed with Rembrandt's "The Crucified Christ." As we looked upon those pierced hands and feet, that horrible gash in the side, that face, bearing every trace of terrible suffering, the tragedy of Calvary seemed more real than ever before.

We secured good snapshots of the Place du Carrousel, where Napoleon I erected an arch to the glory of the French army. It is forty-eight feet high and sixty-three feet wide and is crowned with four horses. There is also an equestrian statue of the Marquis de Lafayette, presented to the city by the school children of the United States.

No visit to Paris is complete without seeing the magnificent memorial to Napoleon I. The church of Saint Louis is adorned with battle flags captured by Napoleon, and adjoins the Dome of the Invalides, which consists of a square tower surmounted by the circular dome. Immediately beneath this dome is the crypt, thirty-six feet in diameter and twenty feet deep. The walks are of polished granite, and the golden flood of light, admitted through the stained glass windows, gave a wonderful effect. The pavement represents a laurel wreath and upon it rests the sarcophagus of the great general. In the chapel may be seen the velvet pall which enveloped his coffin when he was brought back from Saint Helena in 1840. A beautiful sarcophagus on the left contains the body of Jerome Bonaparte; one on the right that of Joseph Bonaparte.

Napoleon's ambitions were never realized, but a continent was drenched in blood, and thousands of young lives were sacrificed on the altar of that ambition. I felt that I gazed upon the ashes of a disappointed failure in more ways than one. When he appears before the Judge of all the earth he can say, I present to you devastated towns and cities, hundreds of thousands of wasted lives, rivers of tears, millions of curses, billions of wasted treasure, diverted from channels of peace to those of pillage. Will not all these things entitle me to a seat near the throne, and command of the legions of heaven? What shall the answer be? His last request was: "I desire that my ashes may rest on the banks of the Seine, in the midst of the French people whom I have loved so well."

We spent a few moments in Notre Dame de Paris, but cathedrals are so numerous and so much alike in Europe we shall say but little about them. We learned this one had thirty-seven chapels and, when full, holds twenty thousand people. In the treasury they claim to have fragments of the crown of thorns and of the true cross, also a nail from the cross. We are very skeptical about Christian relics in Europe and Palestine, as you will learn in time.

Towards evening we visited the famous Eiffel Tower which is now the property of the city. This tower has three platforms, the first about two hundred feet, the second three hundred seventy-six and the third nine hundred and five feet from the ground. There are restaurants and bars, and theatrical performances are given at 3 p. m. The base is a square of one hundred twelve yards, and there are one thousand nine hundred and twenty-seven steps to the top. It is very graceful and can be seen from all parts of the city. It has been fitted with wireless telegraph apparatus and can communicate with Canada. As they wanted three francs each to let us up we did our act of admiration from the ground.

We counted the francs several times a day with a queer

feeling as we noted how fast they disappeared, and we found the walking good most of the time. Near the tower we found a cafe and obtained a good meal for a reasonable price, the only one, by the way. The astonishment of the waiter was laughable when we refused his wine, his "very nice wine," for water.

That night we said good-bye to the Brooklyn Saints, as our train left early; they were returning home and we were going on toward Jerusalem. It is needless to say that severing the last link binding us to the dear home land made us sad. They were to sail from Cherbourg on the *Olympic*.

#### THE CHARMS OF SWITZERLAND.

Our trip to Lucerne was very pleasant. This country is under high cultivation; the mountain scenery is grand. We arrived in the evening and after dinner strolled through the town to the lake side. High up in air we saw numerous electric lights that indicated mountain hotels. The air was cool and bracing. Thanking God for his goodness to us, we sought rest, determined to make the most of our one day in Switzerland.

To those who have visited Mount Desert, Maine, know something of the charm of its mountain and lakes, its gorgeous views of the sea, I can convey an idea of the charm of Switzerland. We visited the famous "Lion of Lucerne," which is twenty-eight feet long, cut in the side of the mountain, to commemorate the heroism of the Swiss guards of Napoleon who died in defense of the Tuileries against the Austrians in 1792.

Near by were the glacier mills. They were discovered by a gentleman excavating for a house, who realized the scientific value of the discovery. Great holes in the granite rock were ground out during the ages when the ice mountains were slowly melting, and the mill stones were left in them. This is one of nature's remarkable workshops.

As the sun was setting back of Pilatus the heavens were painted a bright salmon color, gradually growing darker. Purple and clay, and shades of black appeared one by one. The deep blue of the heavens changed to gray and gold, while the lake, like a mirror, reflected them all.

Our tickets entitled us to the steamboat trip up the lake to Fluelen, which will dwell in memory as one of the most beautiful rides in the world. We passed the scene of William Tell's shooting the apple. A statue of Tell and a chapel mark the interesting spot. The railroad carried us through interesting scenery. We could see the glaciers occasionally. We passed through Saint Gothard tunnel, nine miles long, built at a cost of ten million dollars.

#### ITALY.

We were now in Italy, and what a change! The beautiful green hills gave place to dry, brown ones; the pretty chateaux were replaced by dugouts and crude stone huts; the clean, well-dressed people, by dirty, ragged, filthy ones. Our experience of the "customs" was very annoying, and but added to our disgust with conditions.

We stopped about four hours in Milan, visited its celebrated cathedral, built 1386-1500. It is four hundred seventy-seven feet long; one hundred eighty-three wide, and one hundred fifty-five feet high. Six thousand statues cover it in every direction. Near it is Victor Emmanuel Arcade, said to be the finest in the world. It is nine hundred sixty feet long and is a favorite promenade.

#### ROME.

An all-night ride brought us to Rome, where a smiling "barker" informed us our hotel was closed and offered the

luxurious comfort of his own. We learned just in time that he was lying. Here we were in the historical city, founded seven hundred fifty-three years before Christ; once the proud mistress of the world, now exhibiting only the ruins of its former glory.

We first visited the Forum of Trojan, which must have been a magnificent series of buildings. The isles can be clearly traced, the gray granite columns showing a little of the former beauty. On the west is the "Temple of Saturn," dedicated 496 B. C.; near it is the Temple of Vespasian, and that of Concord, where Cicero delivered his philippic against Mark Antony. A short distance away is the Arch of Titus, erected in honor of his conquest of Jerusalem. Upon the reliefs may be seen soldiers carrying the golden table, the silver trumpets, and the seven branched candlestick, taken from the temple in Jerusalem. On the Capitoline hills stood the palace of Cæsar, where, it is said, Nero played the violin while he watched Rome burn. To save his own head from the angry populace he charged the crime of firing the city to the Christians and ordered their destruction.

With such thoughts we descended the hill to the Colosseum, so named from the great colossal statue of Nero that once stood near by. Jewish captives are supposed to have done the work, A. D. 72-80. It is said that ten thousand men and five thousand animals were put to death during the opening games which lasted one hundred days. The circumference of the Colosseum is about one third of a mile; the arena is two hundred seventy-nine by one hundred seventy-four feet in area, and could be flooded for naval combats. It seated sixty thousand people. We saw the cages where the lions were kept, the passages along which they were driven to the arena.

We tried to picture those white-faced men and women huddled together, some fervently praying, others turning their eyes to the horrible passages to see the dreaded lions emerge; we tried to picture that shouting, bloodthirsty mob, the roar of the animals, the shrieks of pain, and blessed death. And why all this? That Nero might escape the fury of those whom he had spoiled of their homes. These were the early day saints who loved not their lives, but the word of God. Under the altar their souls cried out, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? They were commanded to rest for a little season till their brethren should be killed as they were. Oh, the pity of it! And all in the name of religion. Pope Boniface IV gathered twenty-eight cartloads of bones, supposed to be those of the martyrs, and buried them in the Pantheon. Well, I had to cut my dreams of the past short, and use the time diligently; we were not moving very fast.

Who would see Rome and not visit Saint Peter's Church? It is only six hundred fifty-one feet long, four hundred forty-nine feet wide in the transepts; greatest width of nave eighty-nine feet; height of nave one hundred fifty-three feet; aisles two hundred seven feet long, twenty-one feet wide, and forty-eight feet high. The Basilica covers the site of Nero's circus; here many of the early saints were martyred. Here Paul was beheaded, and Peter crucified, head downward, because he did not feel worthy to die as did his Lord.

As we walked down the nave, on the right hand side was the bronze statue of Peter sitting on a marble throne. His right foot is extended. We saw a crowd of pilgrims step forward and kiss his toes; this has been done so much that they are partly worn away. Under the dome is the great Baldachin, ninety-six feet in height. Pope Urban VIII ordered the bronze beams taken from the roof of the Pantheon, —116,392 pounds. It is beautiful, but my respect for Peter's tomb would have been greater if they had not "taken it to preserve it" from the property of other people. That tomb

is gorgeously beautiful for a fisherman, who during his life ministered to the necessities of others. A more modest one and a just distribution to the poor, who infest the place, would please Peter, as well as the Master whom he served. Ninety-five lamps are burning around the entrance to the tomb. Among the precious relics exhibited here one finds: The head of the lance that pierced the side of Christ; the handkerchief containing the impression of his face; and a piece of the cross. In the Tribune is the great chair of Peter, said to contain the wooden chair which he used.

Relics abound in Rome, but there appears to be an absence of religion. The priests watch for visitors and pilgrims as a cat watches for a mouse. They tell fantastical stories which no one but a religious ignoramus would believe. We became very skeptical in Italy, and did not avail ourselves of the privilege of buying plenary indulgences advertised for sale at many churches. It does not seem as though the protest of Luther against selling indulgences had been heard in Rome, for the system evidently brings good financial returns. The Church of Rome prides itself upon its wonderful possessions, but I was pained to think that a greater part of them were secured by the same methods used by the highwayman when he relieves you of your watch and pocketbook.

Space forbids mention of many interesting places, like the tomb of Hadrian, the Pantheon, and the Vatican Library, that we visited.

#### NAPLES, POMPEII, AND VESUVIUS.

Refreshed somewhat by a night of rest, we continued our journey to Naples, by the sea. Our hotel was beautifully located high on the bluff, overlooking the bay. We could see Vesuvius, with its crown of smoke, looking innocent enough, but having at its feet the mute evidences of its terrible energy.

We spent hours at Pompeii, trying to recall the dead past as we gazed upon its ruins. On the 23d of August, A. D. 79, the inhabitants of the cities at the base of the mountain were startled by a terrible noise and saw a great cloud arising above the cone which soon fell upon them a boiling rain and mud. Then great fissures opened and threw out masses of burning stones and earth. Who can describe the confusion and terror of that awful night? No one saw the sun rise. To them the end of the world had come; even in Rome they thought the judgment was at hand. We gathered some of the small stones, about the size of peas, and saw the layers of burned dirt that smothered the city. We walked past the houses, shops, and places until we reached the Forum which was over five hundred feet long and one hundred and twelve feet wide, with twenty-two pedestals for statues. Just north of it was the Temple of Jupiter. The pavement was black and white mosaic. Of course we have souvenirs. In one place we saw several skeletons lying just as they fell; but most of the skeletons have been removed to the museum, where may also be seen bread, found in a baker's oven, dates, figs, grapes, and pastry; these are somewhat aged, but recognizable. Practically everything used by men and women in that city have been found, from fishing tackle to the safes for their treasures. There is more to tell than can be put in the space of one letter, as there was more to see than could be seen in one day and a half.

We did not like Naples; it was dirty and filthy, its stench were nauseating. We did not find a respectable, clean restaurant there, and as we had arranged for only breakfast at the hotel, it came quite hard. We were disappointed in its harbor, and failed to see its beauty, so much raved over by travelers. In fact, we had spent several weeks of the summer along the Maine coast, which so surpassed Naples that

we can hardly find words to express our disappointment. A welcome sight was the *Prince Heinrich* steaming into the harbor, and still more welcome the hour when she sailed quietly away, bearing us as passengers.

We got the disagreeable odors out of our nostrils finally, and settled down to enjoy a fine trip over the Mediterranean, for our faces were turned toward Jerusalem, once the city of the great King. But what were we to find? We were all anxious to reach there, but other experiences awaited us first. They must be deferred until our next.

In the conflict,

U. W. GREENE.

JERUSALEM, PALESTINE, Box 91, French Post.

EAGLE CITY, OKLAHOMA, November 4, 1913.

*Editors Herald:* We have decided to have another Christmas tree for the Indians at Calumet, Oklahoma, where we had the one last year. They have talked all the year about the other one. This will give us a chance to be with them for a week's meetings. They have agreed to buy the most of the presents for each other this year, which is as it should be. We will have to furnish the treat, decorate the tree, and put the presents on for them, and any little presents any wish to send we assure you will be greatly appreciated. We appreciate the kindness of those who responded to the call last year, and I trust we shall hear from a few this year.

I wish to call the attention of the Saints of the Oklahoma District to the fact that I am the bishop's agent here, and wish all who can to come to the rescue on the call to raise the funds to apply on church debt. We have half the amount now necessary for the district; who will help? Please let us hear from you; the amount is so small if all would respond it would only take one dollar for each member.

The indebtedness is a standing evidence of the fact that the people of the Lord have not done their duty or the treasury would be full, as the Lord has said. So many do not give anything, say nothing of the tithe offering the Lord has said is his. Zion is to be redeemed and we are to have place therein; are we willing to do our part? My address is Kingfisher, Oklahoma, and as bishop's agent I wish to hear from all the members.

Our new church in this place will soon be finished. Brother Chrestensen has been managing the building. At the same time he has taken to himself a wife. This beautiful ceremony occurred at the home of the bride's parents, Sister Emma Diamond.

We hope to visit many of the Saints of the district yet this conference year, and we would be very glad to hear from them.

Your brother,

HUBERT CASE.

To love the truth in an age of lies,  
To hold fast art when hunger cries,  
To sing love's song in spite of hate,  
Keeping his heart inviolate,—  
These are artist's victories.—Hamlin Garland.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always; like God to love always—this is duty.—Amiel.

It's the knowing man who knows enough to know there's a lot he doesn't know.—Backbone.

## News from Missions

### Fremont, Iowa.

After the reunion held at Nebraska City, August 7 to 18, by invitation of Brother H. O. Higgins, of the Nebraska City Branch, I occupied in the city for one week in company with Brother Robertson, of the Southern Nebraska District. We held our services on the church lawn. We were blessed with good liberty. Brother Robertson is quite companionable, and an able and impressive speaker.

At the earnest request of Brother W. E. Haden, I went to a schoolhouse some four miles west of Hamburg, Iowa, where he had a lively interest and large audiences,—a new opening made by him and Brother Chester Constance in 1912.

We held services there about two weeks. The interest held good to the close. Many there wish another series of meetings this fall. We hear nothing but good words relating to Brother Constance here where he labored in connection with Brother Haden in 1912.

While down on the Missouri bottoms I stopped mainly with a Mr. Samuel Fordice, whose father and other relatives I was well-acquainted with when growing up, in southern Indiana. Mr. Fordice, by his mother's side came from that colony of McKinleys, closely related to the late martyred President of the United States, William McKinley. Mr. Fordice and family are investigating the work, and I shall be surprised if they will be satisfied this side of an entrance into the kingdom.

After this successful series of services held during the hot, dry, dusty season in August, Brother Haden and I operated for a few days at Hamburg, occupying through the kindness of the authorities concerned, part of the time during the week in the city park.

With the Saints, Brother Haden and I attended the union services (?) held in the park on Sunday evening, September 7. The Methodist Episcopal minister of Hamburg was the speaker. The effort was a masked general thrust at the latter-day work, but it did not take with the people. He sold his library before leaving for some other call.

Even the outsiders in the community do not believe the world in general is growing better morally. They say so to us. The question is, Is the world in any legal (according to the gospel) process of being converted?

Brethren Nathan Mortimore, Frank Beckstead, William Gard, Simon Beskstead and others' are standing by the work at Hamburg. Their deacon is a faithful worker. Our old soldier Brother James Claiborn, is the active teacher of Hamburg Branch.

We were at Hamburg when the rains came in September, and when the drouth was broken, at least in that community.

September 12 Brother Haden and I went to Riverton where Brethren James Comstock and our old soldier, Brother Louis Donaldson, who with others has stood by the work for so many years and that are still trying to keep the camp fire blazing, and by righteousness let their light shine. Their numbers there are being decimated, yet their motto still is, Onward and upward; a most worthy example to be followed everywhere by us all.

We tried holding services in the large pavilion that stands on the hill just south of the town; but the evenings became rather cool after the rains and not many outsiders attended, but the Saints were faithful. The Father of all blessed us, and the few who came stayed till the end.

Brother Haden was called from there to preach the funeral of Sister Elkins, of Glenwood. We remained at Riverton till after Brother Haden's return; then, after preaching the sermon of Saturday evening, I returned to Hamburg by

agreement of all, and Brother Haden; I remained here over two Sundays, holding services every evening except one (it rained), and on each Sunday.

October 1 I went home, to Lamoni, to visit the dear home ones for a few days, and to learn of their welfare. Wife and I are getting almost back to where we began life together; with just one of our children to be at home with her of nights now. How quickly the thirty-five years of our life have flown, since September 1, 1878.

The conference of this district, held at Thurman, or Plum Hollow October 18 and 19 was quite well attended considering rain, mud, and clouds. A lively interest was manifested by all. Brethren Thomas A. Hougas and Nathan Mortimore presided, and Brother C. W. Forney was secretary. Business was done without a jar, and peace ruled the realm.

Elders J. Huston, C. Roberts, Moses Gaylord, James Claiborn, George Kemp and Brother C. Moore, and other officers too many to mention, were present to participate in the services and enjoy the occasion. H. N. Pierce, of Bartlett, Iowa, was, upon due recommendation of the missionary in charge, J. Arthur Gillen, and the Bartlett Branch, and vote of the conference, ordained to the office of elder, under the hands of Thomas A. Hougas, William E. Haden, and Columbus Scott.

Elder Thomas A. Hougas set forth the claims of Graceland College, in an excellent way. The conference was cheering and encouraging. The district will convene again at Hamburg, in February.

I am now engaged at Tabor. Brother Moses Gaylord presides over the branch here, Brother Samuel Clark is the acting deacon. A number that were here in 1903, when I labored in the Fremont District, are elsewhere, and are missed. We hope they are a gain to others in saintly encouragement and strength. Elder Haden is busy out by the hedges and highways of the work.

At the work in the field.

C. SCOTT.

TABOR, IOWA, October 23, 1913.

### Seattle and British Columbia.

At this writing, October 10, I am domiciled with the congenial Brothers Hartnell, John and Richard, located in the woods at Clayburn, British Columbia, where the latchstring is always on the outside, with a warm welcome on the inside. I am making a visit to the various branches of the district, with the view of imparting whatever encouragement I may be able to do.

I left home, Seattle, on the 24th of September. All went well until I reached the boundary line, where we were called upon to pass muster, answer such questions as were necessary to satisfy the demands of international law. Answering the question as to what church we represented, we were informed that Mormons were not desirable citizens, consequently not wanted in Canada, and we were ordered to get our luggage ready for deportation. The officer passed on, but returned with one who seemed to be a superior. My credentials were examined and passed as O. K. Sitting directly behind me were three ministers who enjoyed the scene. On being O. K.'d I demanded an apology for being called a Mormon, which was reluctantly complied with. There is too much at stake for the elders to travel even under the suspicion of being Mormons. That is a stigma that we ought to rid ourselves of at every opportunity.

I have not completed my round of calls as yet. I have some three branches and several isolated points to visit. Thus far we have been astonished at the attitude of some Saints who manifested a marked indifference toward the work. On the other hand our heart is made to rejoice at the faithfulness of others who are making a good stand for the truth.

In the cities of the Puget Sound country we suffer for the lack of city workers (street preachers and distributors of tracts). Preaching in private houses is not the most satisfactory. It is all right in some cases, but to reach the discouraged, disappointed, benighted masses we must go into the "highways and byways," not occasionally, but persistently.

October 28. I am now writing from the hospitable home of Sister Dancer at Bellingham, Washington, having visited the Chilliwack Branch, where for several years Brother H. Stade has stood unflinchingly at the helm. This branch is made up of farmers exclusively, scattered over a considerable territory. This makes it difficult for them to meet together. We found them cheerfully pressing onward, with a persistence that will eventually win.

At Rosedale we were comfortably provided for with lodging at the home of Brother and Sister J. Muirhead and were sumptuously fed at the homes of the several Saints. We were also provided with the means of transportation. In all we were encouraged.

We called next at Sumas, Washington, where we met with a few isolated Saints. We held three meetings, enjoying a degree of the Spirit. On leaving them we were requested to come again.

To-night we begin cottage meetings at the home of Sister Hayer. Not only at Rosedale were we royally entertained, but at Vancouver and Westminster, British Columbia, where there are noble Saints. Space will not permit us to name all.

WILLIAM JOHNSON.

SEATTLE, WASHINGTON, 3618 Evanston Avenue.

### Southeastern Mission.

After a long silence I write the dear old HERALD in order that its readers may know that we are not sleeping, but are moving along in the good old way, trying to help build up the kingdom of God in this part of the earth.

The spirit of that beautiful song, "The old, old path," composed by Sister Vida E. Smith, is burning in my heart as I move along in this good old way doing the will of my dear Savior. The beauty and grandeur of our blessed gospel is expressed so eloquently in the second stanza of that hymn as follows:

"Find the old, old path, 'twill be ever new,  
For the Savior walks all the way with you.  
In this old, old path, made strangely sweet  
By the touch divine of his blessed feet."

While the writer feels happy in this good old way, and others are finding the old path and are trying to walk therein, yet I can not truly write of the work in this large field as the poet wrote of the great work of God in the days of Enoch: "As himself each loved his neighbor; all were of one heart and mind." I feel sure, however, the work of God is prospering, and many in this great mission field are striving to be fully prepared to enter into the paradise of God when they are called to separate from this earthly house.

Several have obeyed the gospel this year and are rejoicing in the work on earth. There have been quite a number who have gone to the other side, where no doubt they are now happy and rejoicing in that peaceful state of rest, to which place we are all traveling if we continue on in the narrow way.

Since October 2 I have been laboring with Brother W. M. Aylor, the minister in charge. We expect to continue to labor together for some time yet. I feel sure that his presence in the field together with his counsel and advice has been a great help to the missionary force, as well as a means of encouragement to the Saints.

October 13 to 19 we attended the reunion of Florida District, which was held at Dixonville, Alabama, Brother Aylor and the writer with C. J. Clark, president of the district, were chosen to preside. The following missionaries were present and took part in the preaching: I. M. Smith, Sven Swenson, Hale W. Smith, A. G. Miller, and A. E. Warr. The preaching was of a very high order and very encouraging and instructive to both Saints and outsiders.

I am glad to note that all the missionary force present at the reunion manifested the true spirit of unity and brotherly love for each other, and are moving right on in harmony in the good work with a strong determination to do the right thing in every sense of the term. The prayer meetings were characterized by the gentle spirit of inspiration in peace and love and unity, cementing the hearts of the Saints together in the faith. Some excellent testimonies were related, causing the Saints to rejoice in the truth, giving them strength to press right on in the fight against the world and the power of Satan. Brother D. M. Rudd was present with us and enjoyed the services, taking part in the prayer meetings and bearing a very strong and comforting testimony to this latter-day message, which showed very plainly that he was moved upon by the genuine spirit of the gospel. The song service under the management of Sister Bessie Clark and Brother Hale W. Smith was inspiring and uplifting.

One lady who was very sick requested administration in order to receive strength enough to follow her Lord in baptism. After being administered to by Brother Swenson and the writer, I had the privilege of immersing her and five others the day the reunion closed. One had previously been baptized by Brother A. G. Miller and another was to be baptized by Brother C. J. Clark the day after the meeting closed. Thus we can write in history that the reunion of 1918 in Florida District was a success. Provision has been made to hold another reunion in 1914. Assistant minister in charge and district officers were selected with power to choose all other committees needful to arrange for next reunion.

The quorum of elders organized in this mission last year were in session at different times, doing their part in quorum work. I am glad to note that the interest in this department is growing. New members have been enrolled, until nearly all the elders of Mobile, Florida, and Alabama districts are members of this quorum. Those who are not yet members should send their names for enrollment to W. A. West, president of the quorum, Berrydale, Florida, or C. J. Clark, secretary, Botts, Florida. This quorum is starting out very nicely in its work, and will be a means of strength to this order of the priesthood if the quorum work continues to be kept up properly.

The opportunities for labor in this field are many, but, as elsewhere, there are things of a hindering nature to be met at times, hence the great necessity of all heeding the divine instructions: "And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted to his care." (Doctrine and Covenants 11:4.)

I pray God to bless his people everywhere. In order to be among the true and faithful when Jesus comes, I desire to continue faithfully in the line of duty.

Yours as ever in the bonds of love,

F. M. SLOVER.

Mankind worships success, but thinks too little of the means by which it is attained—what days and nights of watching and weariness; how year after year has dragged on, and seen the end still far off.—H. M. Field.

## News from Branches

### Los Angeles, California.

Brethren Brunner and Slye are holding tent meetings at Long Beach. Sister Sadie Hanson went along to take care of the musical part. Friday evening, the 24th, the choir left Los Angeles early, reaching the tent in time to sing several songs before opening time.

Brother and Sister McDowell are visiting their daughter, Sister Ball. Brother McDowell has been ministering to the Saints while here and is now assisting in the tent meetings at Long Beach.

Sister Packard has been untiring in her efforts to warn her neighbors, and it is because of her zeal that the tent meetings are being held not far from her home. Several are to be baptized next Sunday.

Services are held every other Sunday at Hermosa Beach, as a number of our people have built their homes at convention Park. MADGE P. KNOWLTON.

### The Bishopric.

#### APPOINTMENT OF AGENT.

*To the Saints and Friends of the District of Alberta:* Please take notice that upon recommendation of the district conference of Alberta, Brother W. J. Levitt, North End, via Macklin, Saskatchewan, has been duly appointed bishop's agent in and for the district of Alberta of the Reorganized Church of Jesus Christ of Latter Day Saints.

We hope and trust that the Saints and friends of the Alberta District may feel an interest in assisting Brother Levitt in his work and that the financial work of the district may be blessed in his efforts.

Brother Levitt is duly authorized to administer the law relating to temporalities in the church as found in the Scriptures, and we bespeak for him the sustenance and aid of every helper in the Lord's work.

Trusting all may be blessed of our heavenly Father. In the interest of the truth, Very respectfully,

E. L. KELLEY.

INDEPENDENCE, MISSOURI, November 1, 1913.

#### AGENT'S NOTICE.

*To the Saints of Winnipeg District:* Another year has rolled around, and is drawing to a close, which reminds us forcibly of the fact that our probation for usefulness is one year less. Can we look back upon it with pleasure, from the fact that we have heeded the admonition to "Seek first to build up the kingdom of God and to establish his righteousness," or have we sought to reverse this admonition, and sought to acquire the other things first, to the exclusion of the building up of the kingdom of God.

Building up the kingdom of God requires all the elements necessary to build up the kingdoms of the world; but distributed in such a manner as to be conducive to the most, and best good to all concerned. Hence the financial law was designed by God to be a blessing to all who observe it, and to all who come under its influence.

Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Get that thought. We can not enter into the kingdom of heaven unless we comply with the will of God, or the law governing this condition. God did not say, Invest your money in stocks or bonds, houses or lands, life insurance or fraternal societies, and I will open the windows of heaven and pour you out a blessing, but he said, Bring all the tithes into the storehouse, that there may be meat in mine house, and provide me herewith if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. In Doctrine and Covenants 64:5 we read: "Behold now it is called to-day, till the coming of the Son of Man and verily (or truly) it is a day of sacrifice and a day of tithing of my people." Read Doctrine and Covenants 72:3; 75:4; 101, 102.

The Book of Mormon, Alma 2:19, 20 gives us to understand that by observing this law, and thus providing for those whom God sends forth to bear the message of peace, as also providing for the poor and the needy, we RETAIN a remission of our sins; so it is only by obedience to and a continuing in his word that we are made free, and when the Master comes shall be permitted to hear the plaudit, "Well done."

The church needs your assistance, not only in that which is honestly due, in tithes and offerings, but requires a little sacrifice on our part. The Bishop has called for a special effort to help liquidate the church debt. Will we arise to the occasion? The church has a membership of nearly 70,000. The Bishop has called for \$75,000, a trifle over one dollar each. But suppose we take less than one fourth of that number, say 15,000, and make it five dollars each, payable in one month; about sixteen and two thirds cents per day, would secure the amount asked. Surely there are enough to respond. God does not judge us by our ability to pay, but by our willingness.

Now let us all arise to the needs of the work of the Lord, and untie the hands of the ministry, so they will be free to go out with the message of peace and salvation, that Zion may flourish, and blossom as the rose, for we are all workers (or ought to be) together with God, for the upbuilding of this the greatest work on earth, and when we get to the

## Miscellaneous Department

### Conference Minutes.

TORONTO.—Convened with Port Elgin Branch, October 4 and 5. District presidency, associated with R. C. Evans, presided. The speakers were R. C. Evans, James Pycoc, and G. C. Tomlinson. District President D. B. Perkins gave a report of work done by branch officers in fourteen branches that reported, viz: Arthur, Colpoys Bay, Cockburn Island, Egremont, Garafraza, Hamilton, Manitowaning, Owen Sound, Port Elgin, Redickville, Sault Ste. Marie, Southampton; Wiarton, and New Liskeard. Secretary reported present membership 2,997, gain 163. Of the thirty branches, twenty-eight reported. The two not reporting were Stokes Bay and Saint Edmunds, practically disorganized. Two branches had been organized, New Liskeard and Southampton. By resolution Stokes Bay and Saint Edmunds branches were disorganized. Auditors found all financial reports correct. Resolution prevailed requesting missionaries performing labors in Toronto District to present report of labors together with financial receipts and expenses to district conferences. Officers elected: D. B. Perkins, president; N. E. Leeder and John H. Taylor, vice presidents; Mrs. Floralice Miller, secretary; Sidney Smith, member library commission; Bishop Evans was sustained as bishop's agent and treasurer. Delegates appointed to General Conference: R. C. Evans, D. B. Perkins, J. T. Whitehead, Floralice Miller, Charles Dudley, James Pycoc, S. G. St. John, G. C. Tomlinson, N. E. Leeder, Harry Young, J. T. Thompson, May Leeder, J. V. Clark. Adjourned to meet at Owen Sound, first Saturday and Sunday in October, 1914. Floralice Miller, secretary.

### Convention Minutes.

CLINTON.—Assembled at Veve Chapel, October 10, 2.30 p. m. Number of locals in district, 10; active and reporting, 7. Taberville local reported perfect attendance throughout the quarter, and all members used on program. Lida Budd, secretary.

SOUTHERN NEBRASKA.—Sunday school met in Lincoln, Nebraska, July 18. Sister Blanche Andrews, of Lincoln, was elected district chorister, a new office in this district. The afternoon was occupied by round table discussion and convention program. In the evening a picnic was held at Capital Beach, under the auspices of the Lincoln school. This was done because we were not able to secure the hall for that evening. The conference very kindly gave over the Saturday evening service for further convention work of the Religio. This convention was greatly enjoyed by all. The Sunday school work seems to be alive in our district. Adjourned to meet at call of executive officers, prior to next conference, and at same place. Blanche I. Andrews.

1913

1914

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(Signed) F. W. Beckman,  
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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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## Conference Notices.

Idaho District will assemble with Hagerman Branch, Hagerman, Idaho, November 29 and 30. Those writing William Glauner or J. E. Condit, Bliss, Idaho, will be met with teams at Bliss. All branches should send reports to district clerk, to reach her not later than November 27. Missionary in charge, Peter Anderson, expects to be present. Mrs. T. B. Jackson, clerk, box 412, Boise, Idaho.

Spokane District will convene December 13, at 10 a. m., in Saints' chapel, corner Third Avenue and Smith Street, Spokane, Washington. Have reports in district secretary's hands a week previous. W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

Central Oklahoma will meet at Sperry, Oklahoma, February 6, 7 and 8, 1914. Mail reports not later than January 10. C. T. Sheppard, secretary, Holdenville, Oklahoma.

Idaho District will meet at Hagerman, November 29. Send reports to Mrs. T. B. Jackson, box 412 Boise, Idaho. The undersigned expects to be in attendance at the conference. Peter Anderson, minister in charge.

## Convention Notices.

Idaho Sunday school will convene at Hagerman, Idaho, November 28. Send reports to Lottie Condit, Bliss, Idaho. Mrs. T. B. Jackson, superintendent.

Independence Stake Religio will convene at Holden, Missouri, November 29 and 30, instead of 15 and 16, as formerly announced, change made because of local reasons. Beside the regular business of the convention, a splendid program is being prepared, both musical and literary. We trust that every local will be well represented. W. A. Bushnell, president; Mrs. R. Brocaw, secretary.

Montana Sunday school will convene at Deer Lodge, December 5, at 10 a. m. We want every school in the district represented if possible. William J. Murray, secretary.

## To the Evangelical Order.

I would like to have the addresses of all the evangelical ministers, so that I may send them blanks for reporting, and that I may get my list completed. I would also like to have the names of the new members of the order, with items of birth, baptism, confirmation, ordination, and so forth. Please send them to me at your earliest convenience.

HYRUM O. SMITH,

*Secretary of the Order.*

FALL RIVER, MASSACHUSETTS, box 701, November 2, 1913.

## Two-Day Meetings.

The following two-day meetings have by the committee appointed been arranged in Far West District at the places indicated, and in charge of the brethren named. Ministers who can not attend to the assignments will please see that others take their places. First Saint Joseph, November 23, 24, N. V. Sheldon and T. H. Hinderks. Second Saint Joseph, November 29, 30, B. J. Dice and Charles Householder. Third Saint Joseph, December 6, 7, I. N. Roberts and Paul Pugsley. Wyatt Park Mission, Saint Joseph, December 13, 14, A. E. McCord and George Mauzey. Edgerton Junction, December 13, 14, W. P. Pickering. Alma Branch, December 13, 14, M. F. Gowell and J. T. Ford. Kingston, December 20, 21, B. R. Constance and J. S. Andes. Far West, December 13, 14, Coleman Snider and Frederick Ehlers. Oak Dale, January 3, 4, D. E. Powell and A. W. Head. Cameron, November 29, 30, B. J. Scott and Charles Wood. Delano, December 13, 14, T. J. Hinderks and Charles P. Faul. Trenton, November 29, 30, Brother Eliry. Pleasant Grove, December 20, 21, C. Archibald and Roy Fifer. German Stewartsville, January 10, 11, Samuel H. Simmons and W. W. Scott. DeKalb, December 13, 14, A. A. Richardson and S. J. Hines. Stewartsville, December 20, 21, J. L. Bear, jr., and John Piepgerdes. Boxford Mission January 3, 4, W. P. Pickering. T. T. Hinderks, B. J. Dice, D. E. Powell, Charles P. Faul, committee.

## Address.

T. U. Thomas, 306 Thirteenth Avenue, Scranton, Pennsylvania.

## Died.

COMSTOCK.—Mary I. Comstock was born May 8, 1836, died October 21, 1913, at Riverton, Iowa. Funeral in charge of W. E. Haden.

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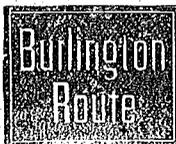
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, NOVEMBER 19, 1913

NUMBER 47

## AN OPEN LETTER TO THE CLERGY.

OFFICE OF FIRST PRESIDENCY, LAMONI, IOWA.

*Dear Sir:* Understanding that you are interested in the nation-wide campaign against "Mormonism," I desire to approach you with a request that I believe you will concede to be only fair and just.

The request is this; that in your lectures, and articles written for publication, you will make a clear distinction between the Reorganized Church of Jesus Christ of Latter Day Saints, and the Latter Day Saint Church of Utah, commonly called the Mormon Church. We have suffered much from misunderstanding and misrepresentation, owing to the popular tendency to confuse us with the dominant church in Utah, and we ask your help to clear up this misunderstanding, to the extent demanded by common justice.

As a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and as a member of the highest presiding council of that body, I crave your indulgence for a moment while I set forth some facts that you should clearly understand before you reach a conclusion or express yourself upon "Mormonism." For no study of "Mormonism" is complete that ignores that body of believers in the Book of Mormon and the prophetic mission of Joseph Smith that is sometimes called "The nonpolygamous branch of the Mormon Church," a title that is not wholly correct, but is perfectly true so far as the nonpolygamous clause is concerned.

First of all let me state that we do not teach, practice, or believe the doctrine of polygamy, nor have we ever done so. We regard it as unscriptural, unscientific, and contrary to the nobler sentiments of manhood. We look upon it with unmixed abhorrence, as a menace to that great corner stone of civilization, the home. We believe that a man should have but *one wife*, and her he should love and cherish with all his heart, keeping himself sexually for her and from all others.

We reject the doctrine advanced by Brigham Young, that "Adam is our God, and the only God with whom we have to do." We believe in God the Father, Jesus Christ the Son, and in the brotherhood

of man, just as those great facts are set forth in the Bible.

We reject the idea of "blood atonement" taught by Brigham Young, and recognize excommunication from the church as the extreme penalty within the power of the church to inflict here on earth. The State alone may deprive a man of life, liberty, or property.

We do not believe in political interference. Our members are free to support any political party, without dictation or interference from the priesthood.

We do not believe in commercialism within the church as exhibited in Utah. While we hold to the law of tithing as a scriptural doctrine, the paying of tithes is optional with the membership, and the spiritual authorities are not permitted to enrich themselves from the tithes gathered. A strict account of all money received and expended is published annually, and the account is audited by a committee elected by the membership of the church.

We are democratic in principle, to this extent—that in the annual conference, legislation may originate with any delegate, whether of the priesthood or the laity, male or female; and that all proposed legislation is freely debated on the floor of the assembly, and is decided by majority vote.

We believe that the laws of the land should be strictly obeyed, and hold to the principle laid down by Joseph Smith during his life: "He that keepeth the laws of God hath no need to break the laws of the land."

Here permit me to state briefly a few items of history: Joseph Smith organized the Church of Jesus Christ of Latter Day Saints April 6, 1830. He was assassinated in June, 1844. During the period of his life and presidency both he and the church taught strict monogamy and denounced polygamy and similar evils, as evidence abundantly shows; though it is true that he did hold to the doctrines of continued revelation, divine healing, and kindred ideas that were not considered orthodox by his religious contemporaries. But these other things of evil import were no part of his religious propaganda,

despite the statements of certain encyclopedias and sensational exposés of "Mormonism."

After the death of Joseph Smith, Brigham Young led a part of the membership of the church to Utah, where he later introduced the doctrines that we have mentioned; and these doctrines have become so notorious that many now suppose that they were a part of so-called "Mormonism" from the first.

Those who could not conscientiously follow Brigham Young and could not accept his doctrines, came together and reorganized under the leadership of Joseph Smith, the oldest son of Joseph Smith, the founder of the church. The Reorganized Church has its headquarters at Lamoni, Iowa, with a large following at Independence, Missouri.

To avoid confusion, I will here state that Joseph F. Smith, president of the Utah Mormon Church, notorious for his polygamous views and practices, is a son of Hyrum Smith; while the president of the Reorganized Church, Joseph Smith, is the son of Joseph Smith, the founder of the church. The descendants of the Joseph Smith who founded the church have a regularly-organized association, with constitution and by-laws, and a membership of over one hundred, including direct descendants and those who have married into the family. *Not one of these descendants ever at any time held membership in the Utah Mormon Church or gave allegiance in any way to the erroneous doctrines of that body of people.*

You will discover by this that we regard the Utah Mormons as apostates from the original faith. It is equally true that they regard us as apostates. But in this we have the advantage of the argument, because the civil courts have twice sustained our contention that we are the true successors—and that after long and exhaustive investigation. You will see the deep significance of that fact at a glance. It means that all that we stand for now in the way of morality and religion, the church stood for under the administration of Joseph Smith, prior to 1844; and the conditions in Utah to-day are not a true criterion by which to judge the church in its beginning. Behind the evil mask of Utah Mormonism is seen the face of Brigham Young, not that of Joseph Smith. The so-called revelation sanctioning polygamy—found in Utah editions of the Book of Doctrine and Covenants—while it bears the name of Joseph Smith, was never published until eight years after his death, and was then produced by Brigham Young. *It is a fraudulent document.*

At this juncture you may well ask for some proofs to support my statements. Space will not permit me to produce one tenth of all that might be furnished; yet I will cite you to a few evidences.

The following is an extract from a decision ren-

dered by Judge L. S. Sherman, in the Court of Common Pleas, Lake County, Ohio. (See Journal entry, February term, 1880):

That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio, and other States.

That the church in Utah, the Defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original Church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

March 16, 1894, Judge John F. Philips, in the Circuit Court of the United States, for the Western District of Missouri, Western Division, rendered a decision in the famous "Temple Lot Case," from which I quote:

The Book of Mormon itself inveighed against the sin of polygamy. . . . Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared "that we believe that one man should have but one wife, and one woman but one husband." And this declaration of the church on this subject reappeared in the Book of Doctrine and Covenants, editions of 1846 and 1856. Its first appearance as a dogma of the church [the dogma of polygamy] was in the Utah Church in 1852.

Claim is made by the Utah Church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done. . . .

The Utah Church further departed from the principles and doctrines of the Original Church by changing in their teaching the first statement in the Article of Faith which was, "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," and in lieu thereof taught the doctrine of "Adam-god worship." . . .

In 1852 the scattered fragments of the church, the remnants of those who held to the fortunes of the present Joseph Smith, son of the so-called "Martyr," gathered together sufficiently for a nucleus of organization. They took the name of "The Reorganized Church of Jesus Christ of Latter Day Saints," and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844.—Abstract of Evidence.

These court decisions must stand until reversed by some higher tribunal, and they should outweigh sensational statements of careless and uninformed writers.

United States Senator Julius C. Burrows was chairman of the Committee on Privileges and Elections during the long drawn out Reed Smoot Case. Great masses of evidence were examined, and scores of witnesses summoned. No man ever had a better opportunity to study the subject of Mormonism from the standpoint of an unprejudiced student. And at the close of this well-remembered case, Mr. Burrows made a speech in the United States Senate, from which I present two extracts for your consideration:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such the mythical story palmed off on a deluded people.—*Congressional Record, December 13, 1906.*

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents—numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be, and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, edowment house, or secret order—worship in the open like other church organizations, unquestioned and unmolested.—*Congressional Record, December 13, 1906.*

At the same time, Senator Fred T. Dubois, another member of the committee, made the following statement:

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the "Josephites," who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects.—*Congressional Record, December 17, 1906.*

So, in conclusion, I will repeat the statement, that no investigation of "Mormonism," as it is termed, is complete that ignores the Reorganized Church.

Here is a great body of people who command respect because of their morality; and yet they believe in the Book of Mormon and in the prophetic calling of Joseph Smith. You must approach them from a different angle than that from which you approach the Mormons of Utah. You can not wean them from their faith by attacking polygamy, for it has never been part of their creed. You can not convert them by relating the old stories that prejudiced people told about Joseph Smith,—to the effect that he was ignorant, dishonest, drunken, etc. They know that these stories are not true; and that just as evil stories were told about Wesley and Luther in their time, and about the prophets of old, not even excepting the pure and holy Man of Galilee, Jesus, the Son of God. You can only reach them by showing them something fundamentally wrong in their church structure or belief, or in the standard books of the church—such as the Book of Mormon, or Doctrine and Covenants—published during the life of Joseph Smith.

Of course I do not expect you to accede to all of our views without further investigation. Yet, I believe that you will concede the justice of the plea presented in the opening paragraphs of this letter. And as a man of honor and fairness—as I assume you are—and as one who holds to the old idea of the "square deal," I trust that in your public and private utterances on the question of "Mormonism" you will make a clear distinction between our people and the dominant church of Utah, on those fundamental questions of religion and morality outlined in the opening paragraphs of this communication.

If you desire further information in regard to our position on any question, it may be obtained from the *Bureau of Publicity, Lamoni, Iowa*. Church publications may be obtained from the Herald Publishing House, Lamoni, Iowa.

Sincerely yours,

ELBERT A. SMITH.

For the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints.

## AN APPEAL FOR GRACELAND.

LAMONI, IOWA, November 11, 1913.

To All: The Lord said, Pay that great debt. He had reference to the college debt. The college board feel that we should wait no longer, but that this God-given duty should be done. Some of the members of the board are willing to subscribe twenty-five dollars each, though financially they can ill afford to do so.

The board has authorized me to travel in behalf of the college in our effort to keep God's command to entirely liquidate this debt, which we hope to do by next annual conference, so that we can present a clean balance sheet at that time.

I hope to visit you personally so far as possible, but do not wait for my presence. On reading this write me immediately, even though you have nothing as yet to subscribe, and it will be seen to that you get your name on the list if you wish it there, and you certainly do.

The Lord said in Malachi's time, Try me and see. He has commanded us to pay the debt. *Let us do as we are commanded!* The Presiding Bishop concurs with the board in our effort to cancel the debt and in thus putting a man in the field.

Ask the president of your branch if he has heard anything from me yet. If not, you write to me, no difference what part of the world you are in. We are in need of *present help!*

Yours for liquidation of debt,  
J. W. WIGHT.

#### NOTICE FROM BUREAU OF PUBLICITY.

An Open Letter to the Clergy, a copy of which appears in this issue, has been printed and gotten out in splendid form on india tint paper with buff cover, convenient size for mailing in an ordinary envelope. Copies may be secured for personal distribution for thirty cents a dozen. Orders should be addressed to Bureau of Publicity, Herald Publishing House, Lamoni, Iowa.

BUREAU OF PUBLICITY.

#### GRACELAND VIOLIN DEPARTMENT.

Miss Enid Alexander has been secured by the trustees of Graceland College to teach the violin on Wednesday of each week. Miss Alexander is a graduate of Doctor A. Hefft's school, of Des Moines, and also of Randolph Macon College, of Virginia. She has had several years' experience teaching the violin, and since she is a resident of Leon, Iowa, the Board of Trustees have been able to secure her services on very satisfactory terms to the college.

Though the board has long desired to see such a department of music, they have hesitated to provide it on account of expense. The arrangements made with Miss Alexander are such as to avoid any loss to the college, as it can be handled without additional room in the studio, and the arrangements with Miss Alexander are on a percentage basis.

S. A. BURGESS.

#### NOTES AND COMMENTS.

**PARENTAL RESPONSIBILITY.**—Vice President Marshall preached at a Virginia Methodist camp meeting last summer, his theme being a reversal of Scripture reading, "The sins of the children shall be visited on their parents." Among other things Mr. Marshall is reported as saying:

Children are sent to Sunday school for a part of Sunday; to regular schools for a part of five days a week; and the

rest of the time they are forgotten, and they do as they please. It is high time for American fathers and mothers to have opinions on religion. You wonder why the turkey-trot, the tango, and the slit skirt exist. I say it is because the mothers of the country are not interested in training their children.

While a little out of the ordinary, this application, is timely. Lack of moral and religious training in the home is no doubt responsible for a large part of the irreverence and worldliness of the times. Would that parents might be awakened to a sense of their responsibilities along these lines.

**REVIVAL MEETINGS IN LAMONI.**—A series of revival meetings extending over two weeks has just closed in Lamoni. Careful preparations were made for these services. Elders Frederick A. Smith and John W. Wight, of the Evangelists, and Elder Elbert A. Smith, of the Presidency, were selected to do the speaking and were given full charge of the arrangement of services during the entire time. A committee on advertising and finances was appointed, consisting of John F. Garver, A. Carmichael, and Herbert Barto. Large handbills artistically lettered by hand and illustrated were posted in the store windows and a large banner was stretched across the main street. Bills were distributed to each house in town each day during the service and programs and personal letters mailed to hundreds in the rural districts from day to day. The attendance and interest were excellent. The Sunday audiences had almost the appearance of a General Conference crowd, auditorium, galleries, and rostrum being occupied almost to the limit of their capacity. A splendid spirit was present, and it is hoped that great good will result.

**AN APPRECIATION.**—Sister Nellie Martin of Perry, Iowa, sends to the Children's Home and Saints' Home, Lamoni, Iowa, a barrel of clothing contributed by Lutheran, Catholic, Presbyterian, and Methodist friends of the Saints of Perry. When our people live their religion they have influence among all, and become exponents of the beauties of the restored gospel. The good work of the Saints and friends at Perry is appreciated.

**OTHER OX GORED.**—The *Deseret News* complains because of the concerted action of the ministers of Lynn, Massachusetts, which has resulted in debarring the Utah elders from preaching on the streets of Lynn. The occasion recalls the arrest in Salt Lake City of our late and lamented Brother E. C. Briggs, for no other offense than distributing tracts in the vicinity of the temple. It makes a difference, sometimes, whose ox is gored.

## Original Articles

### THE ETHICAL TEACHER.

The need for the ethical teacher and the preacher will never cease.—Ely.

What is there in the cause of religion that justifies a man saying this? Is there that in our religion which will make our teachers and preachers a necessity? The man who expressed himself as above is, I take it, a Christian. What is there in Christianity which makes it a necessity in our social and economical development? The chief characteristic of Christianity is altruism. It is a social religion; that is to say, one man and God can not demonstrate it; it takes at least two men and God. Every teaching of the Christ breathes this spirit, and his every act exemplified it, from his acceptance of the mission of world redemption to his sacrificial death on Calvary.

It is difficult sometimes to differentiate between altruism and egoism. It might be said that the actuating motive of Christians is the hope of reward, immediate or delayed. And if this be found to be the motive of a number of those professing Christian belief, the fault will be found to be in the presentation of Christianity by their preachers rather than in Christianity itself. Christianity by some is thus erroneously presented. But this is observable: When one has been genuinely converted to Christianity he wants to share with others the pleasure derived therefrom, and he makes sacrifices to tell the "sweet old story" to others. Actuated by purely selfish motives he would "keep a good thing to himself."

The student of the present day is aware that we are on the threshold of important changes in social affairs. Those changes are already being wrought; suddenly in some instances, in others so gradually as almost to escape notice. In the evolution of industrial society we have reached a crisis. The changes which will be wrought will be important and so far-reaching as to affect every individual. As a people we must be affected by and participate in these changes, as we are now affected by present industrial conditions. God has given us instruction to study all good books, and it behooves us to study our social and industrial situation, the latter as reacting upon the former. In studying the works of men on experiments in industrial, sociological, and economic affairs, our admiration increases for the social schemes set out, fragmentarily, it is true, in the Doctrine and Covenants. "Coming events cast their shadows before them"; but to be able to see the shadows we must be able to read the signs of the times. A close study of past and present conditions will qualify us to see the growing shadows

cast upon the screen of to-day by the immanent events of to-morrow.

We believe God to be the great lawgiver, who by the force of his intelligent will created all nature and the universe. To know God we must know all things. As our knowledge along any particular line of study increases or grows, and to this extent our knowledge of God and his greatness extends, we see him in a new light, and his word takes on new significance. Following more closely the line of study which has thus increased our knowledge of God and his word, we are prone to give bent or cant to our thoughts and we become "cranks" because we think that only those who have studied as we have can see God and his various manifestations in their true perspective. This is true relative to the things of God in the Doctrine and Covenants. And God, recognizing this propensity in humanity, has admonished us to study *all* good books.

The details of the social scheme briefly outlined in the Doctrine and Covenants are not fully worked out. Upon these details we may and probably will differ; and until the processes of our evolution have demonstrated what these details shall be, we must exercise due charity and broaden our concept by assiduous study. But of this thing we can be assured, as indicated by the quotation at the head of these lines, in any successful scheme of social regeneration religion will be a potent and very large factor.

The test of things Christian is the criterion of altruism. Put this test upon the social teachings of the Doctrine and Covenants, if you will, and they will be found to stand examination. Take, for instance, the so-called "temporal law," the financial law, the basis of the social scheme therein presented. How does it stand the test? Briefly, the whole of the temporal law is included in the law of consecration, of which tithing is a part. This is reversed by some, making tithing the whole law of which consecration is a part; but we look upon consecration as being the more extensive in scope, hence including tithing. We are taught to consecrate from our surplus a tenth or more, according to our circumstances and spirituality, that the needy may be supplied; who are in want. In every instance where the details of the financial law are specified, the care of the poor comes first. It is basically altruistic, and thus stands the test. With this suggestion, further application is left to the reader.

Truly the need for our ethical teachers and preachers exists to-day; and let us hope that we can so vitalize our teachings by consistent practice that we can demonstrate our reasons for being.

FREDERICK M. SMITH.

## LAYING ON OF HANDS.

(Sermon by Elder J. W. Wight, October 29, at Lamoni, Iowa, during revival services. Reported by Elizabeth France.)

In the fourth verse of the third chapter of Habakkuk we have this peculiar language: "And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power." The prophet is speaking here concerning the Lord. And if I comprehend the construction of the language, it means, in his hands was the hiding of his power. Giving to the word *power* its full scriptural interpretation, to *have authority*, it implies clearly that there is authority in the hands. Just why God has been disposed to grant such authority, I make no pretension whatever of knowing, but it is enough for me to realize that the Scriptures are clear upon this point.

While the music was being rendered my mind was pondering the great fact of the latter-day dispensation. I traversed rapidly the work of the reformation and those men who had the learning and wisdom of this world. I made a comparison. It is said that comparisons are odious, but it is not necessarily so. And in making the comparison I reflected as to how it could have happened that nearly one hundred years ago a comparative boy, occupying as a church builder, stood not only shoulder to shoulder with those reformers, but occupied higher than they in that he added nothing to scriptural fact, neither did he take anything away. And it has seemed to me that if I had faith in the man, or in any man so far as that is concerned, that it would be the wrong kind of faith. And I can not look upon him as having had ability from the standpoint of the human above his fellows, for history reveals to the contrary so far as the wisdom of this world is concerned, and the knowledge of this world. So that it seems to me that the central thought of our faith should be, not in the man, but the rather in the inspiration working with the man, which necessarily must have been a godly inspiration from the fact that it was directly in harmony with all the inspiration revealed in the word of God. And reaching this conclusion, it helps to strengthen my faith.

I propose to treat upon the subject of the laying on of hands to-night under four headings, which literally means four sermons crowded into one. Under the headings of: For the blessing of children; for the healing of the sick; for the ordaining of the ministry; and for the confirming or setting apart of people unto or for the reception of the Holy Spirit. And I will undertake to bring scriptural proof bearing upon all of these thoughts.

I met a gentleman in a friendly discussion, not a public discussion, but a private one, some years ago

in the city of Melbourne, and he had two capital D's attached to his name. And in that friendly conversation he said to me, "Elder, I would not dare to presume to lay my hands upon any individual for the gift of the Holy Ghost."

I said, "Pardon me, sir; is it not a fact that the church of which you are a representative practices the laying on of hands to ordain men to the ministry?"

He answered, "Yes, sir."

"Very well, taking it from the standpoint of presumption, as you have been willing to do, has it not occurred to your mind that it is just as presumptuous to lay your hands upon a man to set him apart as a minister for God, to occupy as God's minister, as it is for me to lay my hands upon an individual to set him apart unto the receiving of the Holy Spirit?"

He dropped his head for a moment, and frankly admitted that it was an equal presumption. Said he, frankly, "Elder, I never thought of it in that light before."

## BLESSING CHILDREN.

In Matthew 19: 13-15; Mark 10: 13-16; Luke 18: 17, 18, we have the history of Christ laying hands upon the infants. Search the record as we may, we can not find an instance recited in all that record where a baby ever had water applied to it as an ordinance. And I would just like to say in addition to the thought presented last night in the sermon on baptism, that so far as baptism is concerned, the individual is applied to the water and not the water to the individual. In so-called baptism by aspersion (either pouring or sprinkling of water), the water is applied to the individual, being directly opposite to what it is in immersion, where the individual is applied to the water.

Now, Christ was the great exemplar; there can be no question on that point. It is not worth taking time to discuss because we are united on that thought. And he came not to do his own but his Father's will. And coming to do his Father's will he says that he spake and did only that which his Father had commanded him to do. Consequently the Father must have commanded him to take the little babies in his arms and put his hands upon them and bless them. And what more pleasing ordinance? Going away back to the time when little Samuel was born—his father and mother dedicated him unto the service of God.

Here, in this act, came the mothers with their children desiring to dedicate them unto God. The apostles, not understanding the situation, we are told, rebuked them—the mothers. Jesus turns with the mild rebuke to them and says, "Suffer little chil-

dren and forbid them not to come unto me, for of such is the kingdom of heaven."

We learned positively last night that baptism is for the remission of sin. We are united, I think, upon the thought that the sinner can not enter into the kingdom of heaven. The statement of the Master that of such is the kingdom of heaven, implies clearly that the baby is not a sinner, hence has no need of baptism for remission of sin. But the rather that it should be presented to God, dedicated unto him, dedicated unto holy service in this ordinance.

In the fourteenth chapter and twelfth verse of the gospel as written by John, Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." One part of his work as a minister was to lay hands on the babies to present them to God. Consequently Christ's ministers, doing the work that he did, will necessarily follow his example, they having authority so to do, the horns of power being in their hands also—the authority of God. And if his servants as ministers do the work he did they will necessarily take the babies in their arms, put their hands upon them and bless them. Here is a scriptural fact, and being a scriptural fact it is one of the things in which this young man of nearly a century ago harmonized himself with the revealments of almighty God.

I do not wonder that it required four years of the service of an angel to give unto him necessary instruction. For these other church builders, exercising all the wisdom and knowledge that they had, some of them being able to read the Greek language, and studying the Scriptures day by day, being generally earnest and devout men, yet lacking in these material points, the angelic ministration and divine power of the gift of the Holy Ghost, did not receive necessary instruction to bring them into complete rapport with the word of God in their teaching. Yes, they came short in many respects; and even to-day some of them are denying the necessity of the laying on of hands for other purpose than ordaining men to the ministry.

Now, isn't it just a little strange that while the laying on of hands was practiced eighteen centuries ago under these four heads, that men will occupy behind the sacred desk and tell their auditors that they are ministers for God, yet leave out three of the ordinances of the laying on of hands, and accept but one out of the four? Did you ever stop to think about it in that light?

While I am speaking emphatically to-night, while I am speaking frankly, possibly unto bluntness, I want to say to my auditors who do not or have not as yet harmonized themselves thus with the word of God as we believe it, that my statements are made

in all good feeling for you, with the hope that these statements may so exercise so far as you are concerned that you may be influenced to study the word of God more carefully than you have ever done before, and to go unto God in prayer, in supplication, seeking for wisdom, for learning, for understanding, that you may put yourself directly in harmony with his will concerning you.

And remember this one important fact, that when we stand in the presence of God at the great last day we can not make excuses there. The word that Jesus Christ has spoken will judge us there. He has so declared, and what will we do about it? Suppose, for instance, that we stand in that august Presence and seek to make excuses with reference to sprinkling or pouring water upon an individual, and the record is brought forth, for John saw that the books were opened, and this Bible will be one of the books that will be opened there. The record is turned to and no statement found there which teaches the sprinkling or pouring of water upon an individual. What excuse can you have then? And suppose that we have not believed in the laying on of hands upon the babies that they may be blessed of God, and here is the record so definite and so pointed and it is read in our presence there. It occurs to my mind that if the blush of shame has never before mantled our cheek it will do it there when we hear the word of God read right in our hearing and then are asked why we did not obey that word. What excuse can we have to offer? Will we say, "My minister taught otherwise, and I listened to him?" Will that minister be held responsible for our judgment? To my mind he will not. He should not, for if we have the ability to determine, if our mentality is complete enough, and if we have the opportunity to form judgment, we will be held responsible for the exercise of that judgment.

#### HEALING AND MIRACLES.

I turn now with reference to the healing of the sick. I call your attention first to Mark 16: 18, and wish to recite this thought of Jesus, standing in the midst of the eleven men, having been resurrected from the dead, and having made his declaration, as Matthew records it, "All power is given unto me in heaven and in earth." Having this "all power," he is giving them their commission and the certain promises in connection therewith. Their commission before was only to the lost sheep of the house of Israel; even into the cities of the Samaritans they were not to enter. But now the commission extended is to all the world to preach the gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." One of the signs that he enumerates is

that "they shall lay hands on the sick, and they shall recover."

It is recited of Mr. Ingersoll, I am not prepared to vouch for the truthfulness of it, that on one occasion he invited all the ministers of the town to be present at his lecture. And after giving the invitation to all the ministers present to come up on the platform, he took his text from the sixteenth chapter of Mark. And he said, "I am going to show you that there is not a believer here." Then he repeated the statement of the Christ, "These signs shall follow them that believe," and turning directly to the minister on his right he said, "Do you believe that these signs shall follow now?" That minister at his side shook his head. He passed down the row until all the ministers had been thus interrogated and all answered alike. "My friends," said Mr. Ingersoll, "what did I tell you? I have proved to you that there is not a believer here, because Christ said, 'These signs shall follow them that believe,' and these men say they do not believe the signs shall now follow."

It would have been somewhat embarrassing, if the story is true, had there been one of the Latter Day Saint ministers there. For when he reached that minister, that minister would have nodded, and he doubtless would have discomfited Mr. Ingersoll, to some extent at least. And I am glad indeed that as a people we believe these signs shall follow; that they shall lay hands on the sick and they shall recover. Unfortunately for the objector, Christ gives no limitation either as to time, distance, or people. The only limitation is that it must be a believer. It makes no difference what nation that believer may be found in; if he be a true believer, the promise of Christ, and that after he was resurrected from the dead and all power given to him, is that they shall lay hands on the sick and they shall recover. Why, it is not worth while to comment further upon this.

Acts 9: 17, 18. Ananias goes in and puts his hands on Saul and tells him concerning the Christ that appeared unto him, that he "hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And it is further recorded directly in harmony therewith that he received his sight forthwith. Now, I have not a doubt in my mind that had God seen fit so to do he could have healed that man in harmony with his prayer. And it is possible, quite probable, I think, that the man was lying there upon that bed not alone praying, but fasting, and doubtless asking God that he might receive his sight again. But God did not see fit to restore his sight in that way, but sent his heavenly messenger to appear unto Ananias and tell him to go and show himself unto Saul in that house, and going unto that house he found Saul languishing

upon his bed and put his hands upon him and said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And his sight was given unto him forthwith. Why, when you come to turn the sacred pages you will find the healing of the sick recorded many, many more times than I have time to call your attention to.

Luke 4: 40: It is said that they brought their sick there, sick with divers diseases, and the recorder says that Jesus laid his hands on everyone of them and healed them. "The works that I do shall ye do also." And there is a scripture somewhere, I am quite sure it is there, or language to this effect, I may not get it exactly right, As ye have seen me do, do ye also, or do ye likewise. But the former thought is entirely sufficient, "The works that I do shall ye do also."

James 5: 14: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

I had a public discussion with a man in the city of Melbourne some years ago; the last time I was over there. We discussed the question of officers in the church. And I said if that man were going to be consistent with himself, the thing to do was to declare that he did not believe in a single living officer. We were discussing the question as to apostles and prophets. And he said, "We have them." I was somewhat startled; I confess that. I demanded who they were, and whom do you think he named? Peter, James, John, Bartholomew, and the rest!

"Well," I said, "they are dead. And if dead apostles and prophets are all that are necessary for my friend here, by the same law of logic, dead elders and dead deacons (the only two officers he believed in), are all right for his church." And do you know, in the very next speech that man got up and admitted that he did not believe there was necessity for any officers at all! And I said, "Now, what is my friend going to do? For instance, he claims to believe in the Bible, and he says, Where it speaks we speak; where it is silent, we are silent. Now, it speaks in James 5: 14 and says, Is there any sick among you? let him call for the elders of the church and let them anoint him with oil and pray over him; and the prayer of faith shall save the sick and the Lord will raise him up."

No man can do this. It is not within the province or the power of any man to raise another up. God will do that. It has been demanded of me time and time again: "Show us your power. Raise your sick." And I have said, "We make no such claim. It is God who does that."

"Now," I said, "my brother here has discredited even his elders and deacons. What is he going to do? If there is any sick in his church is he going to send for the elders and will they anoint them with oil and pray over them, and shall the prayer of faith save them and the Lord raise them up? Rather than to have admitted that he did not believe there was necessity for any officers at all, he should have admitted that it is necessary to have all of the officers in the church, as taught by Jesus Christ, in our day."

In Acts 19: 11 we are told that God wrought special miracles by the hands of Paul; that he sent handkerchiefs and aprons from his body, and by the use of these, people were healed. But these were special miracles, the recorder says. And I am just as firm in my faith that if God wishes to use one of his ministry to-day, and through him to perform special miracles, that that minister can bless handkerchiefs and send them and they will heal. Why, the people thought even the shadow of Peter would heal their sick, they had such wonderful faith in him after seeing the miracles he performed. The fact of the matter is that the gospel is connected with miracle, and miracle is connected with the gospel.

A man, the last one with whom I had a debate, said: "I am of the opinion that the day of miracles is past." And he used this argument. "In creation, miracle produced, then came the law of procreation. So in the organic structure of the church miracle produced, and after the production, then came the law of procreation, and hence we do away with apostles and prophets because they were the miracle working body, and when miracles ceased we are living under the law of procreation and no longer need apostles and prophets."

I said, "Behold that oak tree as you look out of the window there. If you could have seen an oak tree growing in the Garden of Eden and set it side by side with this, it doubtless would have been an exact counterpart. And the law of procreation produces an exact likeness of the creation which he calls miracle. And he may talk till doomsday and he can not do away with the law of procreation being a miracle in itself. The law of procreation is just as much a miracle to-day as was the law of creation in Eden." And the man never said one word about apostles and prophets being done away with after that.

#### ORDINATION TO THE MINISTRY.

If you turn to Acts 13: 3; 6: 6; 1 Timothy 5: 22; 2 Timothy 1: 6; 1 Corinthians 7: 17, you will find this plainly taught. No man has the right to ordain another man only as that man be called of God. We read in Hebrews 5: 4, "And no man taketh this

honor unto himself, but he that is called of God, as was Aaron." Aaron was called by the inspiration of God speaking to his prophet, Moses, and telling him to set his brother, Aaron, aside. It is not worth while to make very much argument upon this, for the Christian world generally believes in laying on of hands to ordain men.

And here is where we come the nearest to unity, in the laying on of hands for ordaining men to the ministry. In all the other three, the blessing of children, the healing of the sick, and the confirming, we are at a difference with most. Some believe in the laying on of hands to confirm; the Catholic Church, the Church of England, the Lutheran Church [have since been told that the Lutherans do not lay on hands to confirm. J. W. W.], and possibly some others. But so far as my knowledge goes with reference even to these, not a single one of them lay hands on with the idea of the Holy Ghost coming as a result of being thus set apart. They may; I am not sure. But I do not care to discuss it, preferring the rather to discuss the question affirmatively. But I am glad to know that the churches generally believe in the laying on of hands to ordain men to the ministry.

#### CONFIRMATION AND THE HOLY GHOST.

Now we turn to the confirmation. I want to call your attention to a very important fact just here. Jesus counseled his men to tarry in Jerusalem, and he led them out so far as to Bethany, which is some distance southeast of Jerusalem. There he was wont to go in life, for it seems to have been the only place where he found a home. He loved Mary and Martha and Lazarus, and they gave him an abiding place, and it was the last place to which he went on this earth before making his ascension. He took the eleven men with him, his apostles. And he raised his hands and blessed them. (Luke 24: 50.) Luke said he touched the babies with his hand when he blessed them. And I think that he felt that when he said that Jesus Christ raised his hands and blessed them, the reader would understand necessarily that he contacted these men with his hands. And so I think Jesus Christ laid his hands on them.

And he told them, It is necessary for me to go away. But I will not leave you comfortless. I will send unto you another comforter. "Howbeit when he the Spirit of truth is come, he will guide you into all truth."

Let me use a figure here. Some day, I know not how long hence, and I am not very much concerned, so far as that goes, some one will follow this body to its last resting place. Loved ones and friends doubtless will stand around the open tomb. Why? Why follow this body? Why lay it in the cold, cold ground? Why cover it over? It is because it is

dead. Why is it dead? It is because the spirit has taken its departure. Where the spirit is not, life does not exist.

Christ acted as the great life-giving force, the spirit of the church, while he was with them. He was going away now to sit on the right hand of his Father, and he said, Go to Jerusalem. And he said, Tarry there until ye be endued with power from on high. Immediately he withdrew himself the church was in a condition of suspended animation, and hence had no power of volition until the animation was returned. And when that life-giving force, in harmony with the promise, returned to the church, then it was reanimated.

Ten days they waited, doing only the work concerning the calling of another man, and were fasting and praying when the day of Pentecost was ushered in. And there came into that room the sound as of a mighty rushing wind, and cloven tongues like as of fire sat upon each of them and they arose, these unlearned Galileans, and began to speak with other tongues as the Spirit of God gave them utterance. Life—force—had returned to the church. It was reinvigorated, and the man who fifty days before had been such a moral coward that three times he had denied the Lord and Christ, now stands up and faces the multitude. And when they said, These men are full of new wine, Peter said, They are not drunken, as you suppose, and then preached to the assembly a sermon filled with the power of God, by the authority of God.

Finally they cried out, "Men and brethren, what shall we do?" And Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Down through the centuries comes that promise that inasmuch as you yield obedience to the mandates of God the Holy Spirit will come with its comforting influence, its comforting power. I feel there is a necessity for the quickening power. I feel there is necessity for the power of the Holy Spirit to-day in the church, without which the church is dead. And may it not be true that we are getting into a sleepy, lethargic condition to-day as a church, disregarding the things of God, and the Holy Spirit is being withdrawn?

Now we come to the fact of one Philip preaching to people in Samaria, and when they believed his preaching, beholding the miracles that he did, they were baptized, both men and women. Turning to Acts 8: 14-20:

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them

Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon [the man who prior to his baptism had been a sorcerer] saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

#### AUTHORITY NECESSARY.

But here is the laying on of hands for the gift of the Holy Ghost. I have already cited the fact of Ananias putting his hands on Paul. I turn now in the history of Paul to the nineteenth chapter of Acts:

Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized?

Listen to the language of Jesus to Nicodemus, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit he can not enter into the kingdom of God." And when Paul said unto them, Unto what then were ye baptized? they said, Unto John's baptism. A great many people have falsely concluded that John's baptism was not Christian, and hence these people had to be baptized by Christian baptism. But if John's baptism was not Christian, how do you account for the fact that Christ was baptized by John's baptism?

Evidently these people had been baptized by somebody who had run without tidings, and did not have the authority to baptize them. And Paul or somebody else baptized them all over again. And the recorder says that when Paul had laid his hands on them (after they had been baptized over again by somebody having authority to do it), they received the Holy Ghost and began to speak in tongues and to prophesy.

It requires authority to do anything. I could not go and sit in the chair in the White House to-day and occupy in lieu of Mr. Wilson, because I have not the authority to do it. There is not a man in the land, though he may know more than Mr. Wilson, or may be a better politician (though I doubt it), who can go and occupy there without the authority to do it.

God's servants must have authority to do things. Man, to have that authority, must receive it from God. Here is the case. These men had been baptized by water, thought they were disciples, and shook hands with Brother Paul. Paul asked, "Have ye received the Holy Ghost since ye believed?" And they answered, "We have not so much as heard

whether there be any Holy Ghost." If we preach water baptism unto the people and say nothing about the Holy Ghost, what are they to do? They will have to be baptized over again. Because the man that preaches without the baptism of the Holy Spirit has no authority from God, or he will preach the baptism of the Holy Spirit. It requires authority. Christ taught the laying on of hands for the gift of the Holy Ghost.

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### Anthem Books, Special Music and Service.

Now that the cooler weather is here, and preparations for the winter festivals are receiving thought and attention, we find renewed activities along musical lines. Many local choirs are already using the new anthem books, and others are ordering theirs, awakening to a realization of the fact that they will be left behind in the general movement forward, if they do not get busy now.

Here is a suggestion we would urge for the consideration of every choir leader. Arrange to have regular, special song services every month this winter! We mean by this, to arrange a regular Sunday evening each month, when the choir may give thirty minutes, at least, of special musical numbers. Organ music, a solo, a duet or quartet, and two or three especially good chorus numbers will make up a very attractive service. Such service rendered regularly, and well advertised, will fill your church to overflowing.

Secure the cooperation of your branch president; get him to provide the best speaker possible. The same speaker, giving a series of sermons on timely topics, would prove an attraction. Begin your service, say at half past seven. Thus the preacher could begin at eight o'clock, and the whole program prove pleasant and profitable.

So many inquiries have come to us in regard to the new anthem books, that we take this opportunity to again announce concerning them. They may be obtained by addressing Brother Albert N. Hoxie, jr., 3119 North Sixteenth Street, North Philadelphia, Pennsylvania, inclosing seventy-five cents for each copy desired. He will also provide copies of Gaul's "Holy City" at fifty cents per copy, transportation to be paid by the purchaser.

This cantata, as has been announced previously, will be rendered during next conference, at Independence, by the big 1914 choir. Boost for it; everyone!

For the benefit of anyone who may be conducting a young people's choir or chorus, attention is called to "The Junior Choir," published by the Lorenz Company, Dayton, Ohio. It contains forty anthems, easy of execution, and adaptable to the needs of young voices.

In the little poem by Longfellow, which appears this month, is contained a lesson, very, very valuable to us as choir workers. Musicians, whether justly or otherwise, have obtained an undesirable reputation for crankiness—eccentricities, jealousies, touchiness, and general oddities along that line. But we believe that Latter Day Saint singers and musicians can prove to the world that they are innocent of this charge.

We have been in close touch with several large choirs of the church, and we believe the members are broad-minded, quick to commend worthy effort in others, willing to concede

merit, generous in their praise, and anxious to render all the help they can to others. We have been intimately connected with one choir for the last three or four years, and we can truthfully say that if there is any jealousy, envy, or hard feeling among the members of that choir, we have yet to see the first trace of it.

This is as it should be. Our church is large enough, its services diversified and important enough, and the opportunities—nay demands, for keeping busy musically great and insistent enough to make room for every good singer it can possibly find.

Why should any be jealous of another's talents? God gave and is alone responsible for the gift; the recipient, however, is responsible for the use he makes of that gift—and surely God never intended it to be used in pride, or haughtiness, or in a spirit of self-seeking or self-vaunting.

May we emphasize Longfellow's thought, "I see no best in kind, but in degree; I gave a various gift to each, to charm, to strengthen and to teach."

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric Street.

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### Boosters.

"I, for one, enjoy the Staff as published in the HERALD, and receive much good from it. I am interested in the advancement of our choirs."—F. E. C., Iowa.

"We are almost always represented at General Conference. I would be glad if several more could attend next year. I surely enjoyed the music at Lamoni last April."—Mrs. W. H. D., Kansas.

"Our choirs seems to have taken on new life."—J. A., Colorado.

"I don't know of anything I have been much more interested in than the Conference Choir, and hope to join it again next spring. . . . My best wishes for your success in the 'big movement,' in which we are all interested."—L. F., Missouri.

"Say! You should have heard our choir sing a week ago last Sunday at the rally and reunion services! They were certainly a revelation to me. . . . Have ordered fifteen anthem books and hope to start the 'Holy City' ere long."—P. N. C., Nebraska.

"I shall look forward to a splendid success in our efforts at Independence at our next conference."—T. J. E., Missouri.

"Permit me to say that the Staff in my judgment, so far, is a very pleasing feature of the HERALD, and I think will prove to have a refining and elevating effect among the Saints. It emphasizes, in a way that the HERALD would not otherwise be able to do, the need, the beauty, and the inspiration of music in the church, and upon the lives of our people, both young and old."—J. F. G., Iowa.

"Evidently everything is moving along well in the music department for our readers."—E. A. S., Iowa.

"I trust you will be greatly encouraged in this Staff work. You have made a good start, and we all have confidence in your judgment and ability to conduct the work. I am sure this department will be a great help to the church—in fact,

we should have had it years ago; but then, we go, and grow, slowly."—H. E. M., Kentucky.

"If I am any judge as to the success of a good reunion, this one was made a success by the assistance of the sweet singers of Israel. The singing inspired the large audiences as well as the preachers. . . . I am glad to see the effort that is being put forth in music and song; for no one knows better how to value a good song service than the minister who stands behind the sacred desk. May those who labor in this department of God's work be blessed as they bless others."—J. F. C., Illinois.

"I trust this department will prove that we have a goodly number who are responsive along musical lines, who will, in time, materially aid this part of the work of the church."—A. B. P., Massachusetts.

### Little Hints from Sister Nellie Martin.

How I managed a lazy little girl who hated to practice her lesson:

I placed a workbasket on my table near the piano. In it were seven packages. In one was a tiny doll; in another a stick of candy; another held six peanuts; another, a piece of bright sateen for her doll's dress; a cooky was in another, etc.

I said: "Now, Helen, play number fourteen over five times, and I'll let you draw a package from the basket." As she complied and drew, the number corresponding to the number on the package was stricken from the list.

"Now play this exercise, seven times, and you may draw two numbers!"

This plan worked wonderfully well.

How I managed a proud but ill-mannered little girl who would not count:

"Now, Margaret, let us play you are the teacher for a while. Here is a long skirt for you to put on; and, remember, the nicer you act to me, the nicer I will be!"

She counts steadily, while I play several times, always treating her with the utmost dignity and showing her great respect.

"Why do you have me play these notes more quickly than those?" I asked her.

"Because they are sixteenth notes," she answered.

Then I'd manage to say or do something a little rude, catching myself up short, saying, "I beg your pardon; if I talk that way, I will lose your respect."

She took the lesson home and treated me afterwards with more courtesy.

### News Items.

#### SAINT LOUIS.

A short time since choir members, instead of meeting at the church where we usually assemble for practice, met at the home of our pastor, Elder T. J. Elliott, (who is incidentally a choir member). After a short, sharp practice of several anthems, the evening was given over to the "social" feature. Everybody reports a very enjoyable time. We were also favored with a couple of vocal selections by Mrs. J. O. Isaacs. Don't you think we should have more of these enlivening socials?

Vacation time is over, and we are getting back to our fall and winter choir work. We are now working on the Root-Bradbury cantata, "Daniel," which we hope to have ready

for rendition some time during early November. Then comes our Christmas music.

We were glad to have General Director Hoxie call on us the other Thursday evening, and give us an interesting and encouraging talk along musical lines, choir features, etc. We hope to start Gaul's "Holy City" about the time of his next visit.

E. C. B.

#### DENVER.

We learn that the choir workers in this city have received an impetus since the coming to them of Brother Arthur Mills. He meets with them at rehearsals, and has proven a great help and encouragement to their faithful chorister, Sister J. H. Anthony.

#### CENTRAL KANSAS CITY.

Choir work here is in charge of Brother Orville James, and is receiving much commendation. They are using the new anthem books. Soon the special services in charge of Brethren F. A. Smith and J. W. Rushton will begin, at which time the choir will assist very materially. Success to you, Brother O. L!

#### LAMONI.

A two weeks' revival service was held in Lamoni, from October 26 to November 9. A very attractive feature of this revival service was the splendid music furnished by the local choir under the leadership of Sister May Skinner. An orchestra of young people, organized by Brother Joseph Anthony, also did splendid service in rendering special music. Good music is a great help in securing proper spiritual atmosphere for meetings of this kind.

REPORTER.

#### INDEPENDENCE.

The Children's Chorus has resumed its rehearsals, seventy children between the ages of eight and fourteen responded to the first call. They begin work upon a very beautiful Christmas service, which will be given on Christmas Eve, providing present plans materialize.

A Young People's Chorus has been organized, which will spend in song the hour preceding the regular Religio services. This chorus is under the joint leadership of Sister Anderson and Brother Charles Eaton, the latter being the Religio chorister. Later in the winter, some work for public appearance will be taken up if the interest and attendance justify.

### The Singers.

No individual poets were intended.  
God sent his Singers upon earth  
With songs of sadness and of mirth,  
That they might touch the hearts of men,  
And bring them back to heaven again.

The first, a youth with soul of fire,  
Held in his hand a golden lyre;  
Through groves he wandered, and by streams,  
Playing the music of our dreams.

The second, with a bearded face,  
Stood singing in the market-place,  
And stirred with accents deep and loud  
The hearts of all the listening crowd.

A gray old man, the third and last,  
Sang in cathedrals dim and vast,  
While the majestic organ rolled  
Conitron from its mouths of gold,

And those who heard the Singers three  
Disputed which the best might be;  
For still their music seemed to start  
Discordant echoes in each heart.

But the great Master said, "I see  
No best in kind, but in degree;  
I gave a various gift to each,  
To charm, to strengthen, and to teach.

"These are the three great chords of might,  
And he whose ear is tuned aright  
Will hear no discord in the three,  
But the most perfect harmony."

—Henry Wadsworth Longfellow.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Advisory Board, of Woman's Auxiliary.

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Mrs. Evelyn Burgess, vice president, 5920 Etzel Avenue, Saint Louis, Missouri.  
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Domestic Science Department, Miss Bertha Donaldson, 700 North Topeka Avenue, Wichita, Kansas.  
Young Woman's Department, Mrs. Pearl Gardner, 707 South Fuller Street, Independence, Missouri.  
Sewing and Aid Department, Mrs. Minnie B. Nicholson, Lamoni, Iowa.

All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Woman's Auxiliary.

(Home and Child Welfare Department.)

DECEMBER READING—MONTESSORI SCHOOLS.

#### THE WIDENING CIRCLE.

*"The thoughts of men are widened with the process of the suns."*

The educational principles and theories promulgated by Doctor Maria Montessori of Rome are creating a deep interest in almost all parts of the world. They have been the theme of numerous press articles and lectures, and remote nations have sent competent investigators to obtain accurate information in regard to them. Among these are the Minister of Education from New Zealand and the Supervisor of Education, sent by the government of New South Wales. The governments of Switzerland and Australia have founded schools to carry out the teachings of this method, as also have the municipalities of London, Rome, Stockholm, and Johannesburg. In the Argentine Republic, in England, Paris, India, Syria, and Japan are Montessori schools. A Montessori Society has been formed in England for the spread of the

method, and in the United States a Montessori Educational Association has been organized to promote and develop education based upon the principles "discovered" by Doctor Montessori. Letters of inquiry from all parts of the world pour in daily upon the Doctress, and one secretary is kept busy interviewing the visitors who come seeking information.

At present, the only authorized training course for teachers of this method is that in Rome which is under the personal supervision of Doctor Montessori. The present class is largely composed of teachers from the United States, nearly every state being represented. One American student is from the Philippine Islands, where she is the Government Supervisor of Manual Training and Kindergarten Work; another is from Panama; and still another is from Canada. The *Delineator* for December furnishes a list of more than sixty American teachers who have already received certificates from this training school, the majority of whom are conducting schools in this country.

#### WHAT VISITORS TO ROME FIND.

Looking in upon a Montessori school, one sees what a visitor has described as "a great white room with flooding sunlight and tiny waiting chairs and tables," connected with a garden by an arched doorway "that makes room and garden melt into one fragrant, peaceful whole."

From another visitor we have the following more extended description: "Imagine thirty children turned loose, absolutely loose, in a big, airy room, furnished with little chairs and tables, light enough for the little ones to handle, with room outdoors close at hand, where the children may run and play when they feel like it. Imagine a quiet, gentle, alert, nearly always silent superintendent, to whom all those little self-teachers turn for advice in their educational career; a piano in one corner of the room, to the music of which once in a while those children who feel like it dance and play. There are soft rugs on the floor, on which those children who feel tired may lie down and rest whenever they like. On the walls there are pleasant pictures of subjects suitable for little children. There are window boxes of plants, tended by the little pupils; there are in one corner some little wash stands with small bowls and pitchers where the children wash their own faces and hands, whenever they are dirtied by their work or play. In fact, the room and its furnishings are exactly like what every mother would like to give her own children in her own home. The Casa dei Bambini is truly a "Children's Home"—a place for self-reliant work and contented play. Such a home centers and holds within its walls the child's every interest, and how completely and happily children are at home in it."

This description is taken from the Montessori Manual, written by Dorothy Canfield Fisher. She is also the author of *A Montessori Mother*, and, in this book, she thus describes her first visit to one of the Montessori schools in Rome: "My first glimpse was of a gathering of about twenty-five children, so young that several of them looked like real babies to me. I found afterwards that the youngest was just under three, and the oldest just over six. They were scattered about over a large, high-ceilinged, airy room, furnished with tiny, lightly-framed tables and chairs which, however, by no means filled the floor. There were big tracts of open space, where some of the children knelt or sat on light rugs. One was lying on his back kicking his feet in the air. A low, cheerful hum of conversation filled the air. . . . Many of the children, absorbed in various queer-looking tasks, did not even glance up as we entered. Others, apparently resting in the intervals between games, looked over across the room at us, smiled welcomingly as I would at a visitor entering my house, and a

little group near us ran up with outstretched hands, saying with a pleasant accent of good-breeding, 'Good-morning! Good-morning!' They then instantly went off about their own affairs which were evidently of absorbing interest, for after that, except for an occasional friendly look or smile, or a momentary halt by my side to show me something, none of the little scholars paid the least attention to me."

Miss Ellen Yale Stevens, author of *A Guide to the Montessori Method*, suggests the following as typical of a Montessori schoolroom: "The furnishings of the room are true to the child's scale of dimensions. The tables are low, broad, light, so they can be carried about, yet firm and solid. The chairs are also low, comfortable, and easy to move. The material is placed about the room in cases which are within the reach of childish fingers. The large windows are so near the floor that the children can look out freely. The wash-stands, lavatories and shelves or hooks for wearing apparel and towels are all so arranged that they can be used by each child without strain. Little squares of felt, rolled up and kept in corners of the room, can be quickly shaken out and placed on the floor by any child. The blackboards are low, the chalk and erasers are all within reach. Plants and flowers are arranged about the room so that the children can take care of them. If there is a garden, it is easily accessible, and each child has his own bed to care for as he chooses, and animals to love and tend. The rest-room with its easy hammocks, easy chairs, picture books and playthings is to be freely used."

Miss Stevens says: "I arrived in a school in Rome one morning before the teacher or her assistant. The rooms were open and several of the children who were there early were busily engaged in wiping off chairs, tables, window-ledges, and the tops of shelves; watering the plants, and caring for the bird cages; and the entrance of the teacher caused no interruption, so absorbed were they in their work. This training in neatness, order and cleanliness is extended to the children themselves. The universal custom of wearing aprons seems to me excellent from a hygienic standpoint, as they are brought clean from home, kept in the schoolhouse, and put on for the same reason that the nurse or doctor in a hospital puts on his gown, to protect the material. They add also to the neat, attractive appearance of the children. In most of the schools, the boys wear aprons of one color and cut and the girls of another. . . .

"The children love the feeling of absolute cleanliness. They are at once taught the proper use of soap and water, and are made to realize how much keener the tactile sense is when the hands are clean, and so take pleasure in keeping them in good condition. The fineness of touch thus developed makes them sensitive to the least dust. One day the children of a certain school came back from their recess in the garden and took their places in their usual seats. One little girl thought she felt some dust, which was not visible to the eye, on her table top. So she rose quietly, went to the closet for a dust cloth, and without a word wiped off, not only her own table, but all the others."

#### THE CHILDREN AT LUNCHEON.

Visitors to Montessori schools are greatly impressed by what they witness at the luncheon hour. The children, as a rule, busy themselves happily with the different parts of the apparatus most of the morning. Towards noon, preparations for luncheon begin. The children take turns doing this work, four or five being charged every day with the responsibility of setting the tables, bringing in the soup tureens, and serving their little mates. Doctor Montessori writes of this: "Anyone who has watched them setting the tables must have passed from one surprise to another. Little four-year-old

waiters take the knives and forks and spoons and distribute them to the different places; they carry trays holding as many as five water glasses, and finally they go from table to table carrying tureens full of hot soup. Not a mistake is made, not a glass is broken, not a drop is spilled. All during the meal, unobtrusive little waiters watch the tables assiduously; not a child empties his soup plate without being offered more; if he is ready for the next course, a waiter briskly carries off his soup plate. Not a child is forced to ask for more soup, or to announce that he has finished.

"Remembering the usual condition of four-year-old children, who cry, who break whatever they touch, who need to be waited on, everyone is deeply moved by the sight I have just described, which evidently results from the development of energies deeply latent in the human soul. I have often seen spectators moved to tears at this banquet of the little ones."

Mrs. Fisher tells us that the little waitresses have their own meal first, it being a principle of the Montessori school that the children shall be comfortable while doing their work. She continues: "I held my breath to see four little waitresses enter the room, each carrying a big tureen full of hot soup. I would not have trusted a child of that age to carry a glass of water across a room. The little girls advanced slowly, their eyes fixed on the contents of their tureens, their attention so concentrated on their all-important enterprise that they seemed entirely oblivious of the outer world. A fly lighted on the nose of one of these solemnly absorbed babies. She twisted the tip of that feature, making the most grotesque grimaces in her effort to dislodge the tickling intruder, but not until she had reached the table and set down her sacred tureen in safety did she reach her hand to her face. I revised on the instant all my fixed convictions about the innate heedlessness and lack of self-control of early childhood; especially as she turned at once to her task of ladling out the soup into the plates of the children at her table, a feat which she accomplished as deftly as any adult could have done."

#### HOW ARE THESE MARVELS ACCOMPLISHED?

This is the question that rises in the minds of those who watch for the first time the children of a Montessori school. The same question presents itself when first we read of the wonderful development of those children.

Miss Carolyn Sherwin Bailey, who has been in Rome observing the children trained under the personal direction of Doctor Montessori, writes in the *Delimitator* for our enlightenment in answer to this question. She tells of a child of three years, "fat and good, but with little bent limbs, and a tired out spine, and clumsy, fumbling fingers." When this child had been in the school but a few months, the change in her was so great that the mother came asking how it had been wrought. She said of her little one, "She dresses the younger *bambino* at home, and buttons her own shoes. She no longer stumbles all day long, but stands well on her feet. She helps me to lay the evening meal and carries a dish of soup, full, to the place of her father. I do not understand it."

The explanation of the change was that she had received the benefit of those definite physical exercises planned by the scientific mind of Doctor Montessori. To the child it had come in the guise of most absorbing play of her own choosing, but the effect had been to cause her to grow straight, to find muscle-freedom and control by body-training.

The character of these exercises will be explained in a future reading.

The central idea of the Montessori system is "a full recognition of the fact that no human being is educated by anyone else. He must do it himself or it is never done. The learner must do his own learning, and this granted, it follows naturally that the less he is interfered with by arbitrary restraint

and vexatious, unnecessary rules, the more quickly, easily, and spontaneously he will learn. . . . All growth must come from voluntary action of the child himself."

The purpose of the system is "first, to stimulate the little child's natural desire to act and learn through action; second, to provide him with action which shall give him a better control of his own body and will-power; and third, which shall lead him naturally from a simple action to a more difficult one."

Miss Bailey's stories give us glimpses of the process by which the children of the Montessori school develop. In one of her word pictures, we see children of four and over fingering with intelligent, trained skill the geometric forms—circles, triangles, squares—that they are learning to recognize through the "eyes in their fingers," which will help them "to see with the mind's eye the form that makes the beauty of our world." One little girl in her corner, after running her forefinger with the greatest delicacy of touch a dozen times around a circle, looks up with a new light in her eyes, darts out into the garden and walks slowly around the fountain, running her finger around its deep basin. Then calling to the directress, she says, "The fountain is a circle! I can see a pebble that is a circle, too! I see many circles!" So the children learn through the exercise of the senses.

Another child sits in a little chair for a time quiet, reflective. Her lips move. Her fingers trace signs in the air and on the table before her. With a sudden impulse she runs to the blackboard, seizes a piece of chalk and writes, Ma-ma! Ma-ma! Joyously she writes the word many times while other children crowd around with sympathetic interest.

This ability to write was not achieved suddenly. It was the result of a system of sense-training in which the child had at all times been free to discover things for herself as she used the devices found in the school. "The teacher, under this system, is the scientific, observing supervisor of this mental 'playground' where the children acquire intellectual vigor, independence, and initiative as spontaneously, joyfully, and tirelessly as they acquire physical independence and vigor by physical play." This teacher is trained to make whatever explanations are necessary, as brief as possible, giving just the ray of light that the opening mind of the child is ready to receive.

The Montessori method is in accord with the principles advocated by Mr. Burbank in his *Training of the Human Plant*, where he urges that young children should not be confined in the schoolroom in the early years, that they should be permitted to develop strong bodies, that they be given much sunshine and love, that they spend their time, not idly, but in cheerful occupation.

The Montessori method meets these demands of child-development.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN NOVEMBER.

For our Sunday schools, and the Religio Society; for all the auxiliary departments, including the Prayer Union, that each may be blessed in its work for the general uplift.

Lesson, Hebrews 6: 10-12.

Memory text, 1 John 4: 8.

REQUESTS FOR PRAYER.

KENO, OREGON, October 30, 1913.

*To the Prayer Union and the Church:* I ask the prayers of all Saints in my behalf. I am the mother of five children

and am very desirous that I may live and be able to raise my children. May God grant it.

Your sister in Christ,

MRS. BERTHA HOWELL.

IDALIA, COLORADO, October 29, 1913.

*Dear Sister Salyards:* Will the Saints of the Prayer Union remember me in prayer that I may be healed of asthma and kidney trouble. I have been administered to several times, but receive only temporary relief. I have two little girls, and my prayer is that I may live to raise them. Pray for my husband that he may be led to join the church.

Praying that I may live to be worthy of God's blessing,

Your sister in Christ,

MRS. GRACE ROGERS.

Sister C. E. Laurence writes from Thomson, Illinois, asking the Saints to pray for her. She is old and much afflicted in body, and is one of those isolated ones who has not access to administration at the hands of elders of the church. In times past she has been healed through administration and still lives to praise the name of the Lord. May comfort be given her from on high and may a bright hope cheer her declining days.

## Letter Department

### Little Journeys in Foreign Lands.

To those who have experienced sailing upon a large steamship, the sea like a river, just breeze enough to keep you cool, the charm of those four days on the Mediterranean will be understood—a never to be forgotten experience.

About nine o'clock the first evening, we passed Stromboli. At frequent intervals the lava would rise and overflow, its cherry color showing clear against the dark background. What a strange country we were traveling through. Every day we had watched the smoke rising from Vesuvius, but here was the fire in Stromboli. How often during the past Etna, Vesuvius, and Stromboli had spread terror and death over the land. There must be subterranean connection between them. And at times the sea seems to break through, when most mighty convulsions of nature occur.

ROMANISH INQUISITION, SUPERSTITION, AND DECEPTION.

If hell is beneath, and the Catholic doctrine of literal fire is true, then this volcanic country is handy for the church. Strange that those emissaries of the Devil, called "Holy Inquisitors," never thought to torture their victims by throwing them alive into one of the volcanoes (hell). Possibly their cowardly hearts feared lest they slip and share the same fate. It is a pity they didn't, for with what measure ye mete, it shall be measured to you again, certainly applies to those priests and popes who inspired these fiendish tortures. What awful things have been done in the name of the Man of Galilee!

After visiting Rome, I am convinced that Catholicism is the greatest farce on earth. If anything more was needed to drive respect for that institution from my mind I found it here in Jerusalem. One needs to observe its nunneries for a few days, visit its holy (?) sites, listen to the weird tales they tell, note the lack of sincerity everywhere, and the job is done, unless you are an ignorant, superstitious fanatic.

Here is a sample: The Convent of the Holy Cross is near by. They tell you that after the incestuous conduct of Lot, Abraham met him and reproved him for his sin, saying it could only be pardoned if he would plant three nails on a hill shown to him, water them from the Jordan and not refuse any

request for a drink. Well, he planted the nails and was toiling up the mountain with the water skin on his back when the Devil met him and craved a drink. He must have been very hot and thirsty, for he drained the skin. Poor Lot had to return to the Jordan for more water. The Devil continued to meet him and drain the water skin. He must have had a stomach like a camel. One day Lot found the Devil asleep and stole past him. The precious nails received their wetting in Jordan water. Miracle of miracles! The nails sprouted and grew into a big tree.

Solomon, requiring a massive timber for his temple, cut it down, but it was too short. They set it upon a stone, then it was too long. So they cursed it and threw it away. When the Jews crucified Christ, they remembered the accursed tree, split it up and nailed him upon it. If you don't believe it, they will show the hole in the ground where the tree came from; if you are a good Catholic you will kneel down and kiss the hole.

Then they tell you that the mother of Constantine visited the holy places in the third century; while listening to a sermon by a priest she looked over her shoulder and saw three crosses in a cave. Not knowing which was the true cross, they caused a sick man to touch them; when he put his hand on the true cross, he was immediately healed. If you don't believe it, come over some day and I will show you the church and you can sit down in Saint Helena's seat, look over your shoulder, and the cave is there.

In Rome they show you the wood of the cross. In Milan they do the same, and in several other places it is on exhibition. So how can you doubt, oh ye of little faith! You must have relics, for there is money in showing them to superstitious pilgrims.

#### A PLEASANT VOYAGE.

Well, I started on a sea voyage and brought up amidst the superstitious relics of Rome. That trip was great! Every morning I would quietly lie and watch the boat. No, it was not pitching or rolling—another perfect day, and no sickness. No wonder I felt to thank God for his goodness to me.

What a time we had trying to solve that German riddle—the menu card. The last night they served our dessert with little flags representing the different nationalities on board. They had spotted us as Americans, and the miniature Stars and Stripes looked good to us.

#### ALEXANDRIA.

The long, low, sandy coast of Africa was uninteresting, but Alexandria had a history. Founded by Alexander the Great, more than three centuries before Christ, it has survived the wreck of ages and stands to-day, a modern city by the sea. One could enjoy those sea breezes and the beautiful scene for a long time. No wonder it is becoming popular as a resort. The harbor is protected by a splendid breakwater and the wharves are commodious.

The hand of England was seen in the orderly arrangement everywhere. We were glad of that, for the porters were a tough looking crowd. They wore garments resembling our nightdresses; they were white, black, blue, red, striped, and sashed. Some, like the historic coat of Joseph, were of many colors. The fez and turban completed the outfit. Their brown, bare feet and legs exhibited great muscular strength.

What a babel of voices! Are they angry, will they fight? were questions we asked; but no, it's the fellahinian way. What enormous loads they carried on their backs! We watched the animated scene until our agent arrived and piloted us, luggage and all, through the customs to our hotel, where we were made comfortable.

Our long voyage was over, and not a moment of sickness. My faith was increasing in the wonderful promise made, that I should make the journey to my mission without *mal de mer*. Eleven days at sea, and only one remaining before us. Surely the Lord is not slack concerning his promises.

When Alexander the Great died at Babylon his body was placed in a golden coffin and brought to this city, where it was buried in the royal cemetery. They claim that his body still rests there.

Near the British consulate once stood the great library, at one time containing over nine hundred thousand scrolls. This was the center of scientific learning, where Euclid discussed those problems that puzzle the brain of youths.

To this city came Mark with the gospel. Here he was martyred and buried, in the year 63 A. D.

We visited Pompey's Pillar, a well-preserved monument of red granite, eighty-eight feet high, and about nine feet in diameter, supposed to mark the tomb of Pompey the Great. There are two large sphinxes of red granite, evidently marking what was once the entrance to the plot.

#### CATACOMBS AND BUILDERS.

Leaving there we entered the great catacombs of ancient Alexandria. We descended one hundred and nineteen steps. The tombs are arranged in several stories, one below the other, reached by passageways and bridges, all lighted by electricity. In the center was a shaft leading to all the stories. All around are rooms filled with niches and sarcophagi. We entered one room supported by four pillars, having three platforms or tables, where banquets were held in honor of the dead. Far below, was the most elaborate room of all. Inside are the statues of the man and his wife carved from the limestone. There are serpents, and crowns, and shields, and heads. The sarcophagi are hewn out of the solid rock, with two rows of tombs, ninety-one in all. Each contains three mummies, many of them more. We could see the obituary notices, in red paint. Several places were shown us containing camels, horses, etc. The tomb of the sacred cow and the ibis were there.

Who were these people so carefully laid away? We could not tell, neither when it had all occurred. Their care in preserving the body indicated a belief in a future life, and the resurrection of the dead. Upon no other hypothesis could I explain their elaborate care. Covered for centuries from the ruthless hands of men, they were discovered in 1900, and now their contents are found in every land for exhibition purposes. Even I partook of the craze and have a bundle of bones as souvenirs.

#### TO CAIRO.

The next day we were off for Cairo. The railroad passes through a fertile country that only needs intelligent cultivation to give rich returns. We passed through villages of mud huts, crudely constructed, that a hard rainstorm would have leveled in a day. Even the mosques show lack of intelligence in construction; many are cracked and falling into decay. We see the Libyan Mountains and desert sands on our right, and have a glimpse of the pyramids before reaching the city. Cairo is the capital of Egypt, the largest city in Africa, with upwards of five hundred thousand population, composed of Arabs, Turks, Copts, Jews, Negroes, and Europeans.

#### THE PYRAMIDS.

Near the city, on the west bank of the Nile, are the Pyramids of Ghize, and far away can be seen those of Sakkorah. For some reason they are always found in groups. They are

surrounded by numerous tombs. They are supposed to date back to the invasion of the Hyksos, 3733 B. C. The pyramids were considered anciently as one of the seven wonders of the world, and if I were to select seven of the most wonderful things on earth to-day they would be in the list.

Doctor Lepsius solves the problem of the pyramids thus: "Before the actual building of a pyramid was begun a suitable rocky site was chosen and cleared, a mass of rock, if possible, being left in the middle of the area to form the core of this building. The chambers and the galleries leading to them were next planned, and excavated. Around the core a truncated pyramid building was made, the angles of which were made by blocks of stone. Layer after layer of stone was then built around the work, which grew larger and larger until it was finished. When a king ascended the throne, he built for himself a small but complete tomb-pyramid, and a fresh coating of stone was built around it every year he reigned; and when he died the sides of the pyramids were like long flights of steps, which his successor filled up with right angled triangular blocks of stone. The doors of the pyramids were walled after the body of its builder had been laid in it, and thus remained a finished tomb. Near the core of the pyramid the work is more carefully executed than near the exterior; that is to say, as the time of the king's death approached the work was more hurriedly performed."

Originally the pyramids are supposed to have been formed with a smooth covering, bearing inscriptions. Some of this is still seen on the second pyramid. The Arabs looked upon these monuments as convenient quarries, and many of their buildings were erected from the stones taken therefrom.

The great pyramid of Cheops measures seven hundred and fifty-five feet on each side, and is four hundred and fifty-one feet high. Somewhere between twenty and thirty feet have been removed from each side. The blocks of stone are very large, and the contents amount to eighty-five million cubic feet. There are three chambers within. In the upper one, made of real granite, is the tomb of Cheops, for his name is there in red, it is said. Herodotus says that "one hundred thousand men worked twenty years in building it."

#### THE SPHINX.

In the ancient graveyard next to the pyramids the Sphinx is the most interesting object. It was cut out of the natural rock and represents a lion's body with a human head. The head was carved with great care. The face has been much damaged by the Arabs, and the Mamelukes used it as a target. The body is one hundred fifty feet long, the paws fifty feet. The well-proportioned head is thirty feet high and fourteen feet broad; a person standing on the top of one ear could not reach the top of the head. Its origin is shrouded in mystery. It was for many years buried in the sand, but 1533 B. C. was restored by Thothmes IV.

A few feet south of the Sphinx is a temple, built of enormous blocks of red granite, supposed to have been a temple of the sun, the Sphinx standing guard over it, protecting the country from the encroachments of the sand.

Here is my solution of the riddle of the Sphinx. The pyramids are surrounded by tombs of priests and rulers. An American archaeological commission from Harvard University has opened a number of these tombs and are reported to have made valuable finds. Here again comes the thought: The ancients sacredly laid their loved ones away to rest until the resurrection morning, and these scientific vandals are desecrating the dead.

#### SIGHT-SEEING WHILE WAITING.

We were constantly annoyed by the Bedouins, who insisted that we ride a camel, a donkey, or employ them as guides.

We were saving our shillings; it was necessary; there was no post until Saturday and five days of hotel expenses confronted us. The number of times our gold pieces were counted! The long face of Brother Koehler as he realized we had not planned for such an emergency, and Jerusalem still far away! How we tried to save, and how everybody took us for wealthy Americans, and annoyed us by their solicitations to hire or buy will long live in memory. The Lord must have moved upon his Saints, who remembered the missionaries in their travels, else we would have been stranded in Egypt.

While waiting for that boat, we filled in the time as best we could, one morning visiting the famous Egyptian Museum. The collection is very fine. A great number of monuments and statues in a complete state of preservation, their location well authenticated, require time for examination. The mummies of Seti I and his son, Rhomeses II, were especially interesting. The Pharaoh of the oppression was before us. That shriveled up man, with narrow, retreating forehead, sharp nose, like an eagle's beak, those thin lips, indicated such a character as is described in the Bible. The beautiful treasures of gold, silver, and precious stones found by Mr. de Morgan at Dasher were exhibited here. The women of wealth to-day have very little with which to bedeck themselves above their sisters of four thousand years ago.

Through the kindness of a gentleman whom we met at the hotel we visited the famous bazaars of Cairo. The streets are very narrow, the shops small and open to the streets. Here were seen silk stuff, jewelry, brass articles, Persian carpets. Here was the rich merchant in silk, there the beggar asking for baksheesh. One thing we know, we would not have ventured in there alone.

No visit to Cairo is complete without seeing the citadel. There is a mosque in the center, the walls and columns of which are made of alabaster. The dome and two minarets are very pretty. Within the citadel is Joseph's well. Not the Bible Joseph, but Salahedden's, whose first name was Joseph. This well is two hundred and ninety feet deep, and is still used to supply the citadel with water. The machine, I can't call it a pump, used for raising the water is half way down and they carry the water from there on their backs or heads.

#### JOURNEY RESUMED.

All things come to those who wait, and that week passed finally. We took train and passed through the land of Goshen, where from the king the people of Jacob received their home. We were informed that five million people live there now, so it was possible for the Israelitish hosts to have lived there in Bible times. The desert finally encroached upon us, the air like the heat of a blast furnace.

At last the welcome sight of the Suez Canal attracted our attention, and became the theme of conversation. We were anxious to secure pictures of this canal and a steamer passing through. I took one; it so happened it was the smallest thing we passed afloat that day. It looked odd to see those great steamships apparently sailing over the sandy desert.

Port Said was a welcome sight. The breeze from the sea was a relief. We went on board a Russian steamer. Such a sight as met us there: Russians, Jews, Arabs; dirty, filthy, foul smelling. Could we pass the night under such conditions? We went to the first cabin, which was a little better, and after much effort succeeded in making them understand we wanted to change our quarters. We did, but ten francs each left our small savings for the blessed privilege. How we begrudged that money!

## THE HOLY LAND.

Early in the morning I discerned the land of the Philistines, and finally Joppa loomed before us. It rises in terraces on the slope of a hill. Here, at last, was the Holy Land; we were at its gateway. Here Hyrum, king of Tyre, floated the cedars from Lebanon for Solomon to use in his temple. Here Peter, the apostle, had his vision upon the housetop of Simon, the tanner. Here the armies of Rome fought the Jews and destroyed the city. Here came G. J. Adams in 1866 with an American colony, that soon went to pieces, but that could have become wealthy had they remained.

Such disorder among the boatmen, such a noise can only be heard in the East. We were welcomed by "Cook's" men, taken ashore, past the customs, and put on the train for Jerusalem. Then, though our landing tickets cost \$1.25, they lined up and demanded "baksheesh."

Our first stop was Lydda, famed as the spot where Saint George killed the dragon. We had the pleasure of listening to Brother Koehler tell that this spot was famous as the home of "Jack the Giant Killer." Our next stop was at Ramleh, and brought out the fact that this is pointed out as the home of Joseph of Arimathea. A fabrication, like most all the holy sites of this land, in possession of the Catholic Church.

The plains of Sharon impressed me with their beauty and fertility. Splendid orchards abound. Modern methods are not known. We saw them driving the ox to tread out the grain, and using the flail. They pull up the grain by the roots, leaving the ground bare. We pass near Gezer, an old Canaanitish city, not brought under the control of Israel until the days of Solomon. Bitter, another stop, is mentioned in Joshua 15: 61. Bar-Cockba, Jew, rebelled against Rome and they besieged the place three and one half years before capturing it. The Talmud says, "The blood of the Jews who were slain, reached to the nostrils of the horses, and flamed down to the sea."

As we entered the mountains we observed their barrenness—the absence of timber, for there is hardly a tree in the country. The rain, through the centuries, has washed the soil into the valleys; hence the rocks are seen everywhere. Traces of terraces can be seen, showing that these hills were once highly cultivated.

To-day we see the fulfillment of the curse pronounced upon this land by Moses. (Deuteronomy 28: 15-68.) What a fearful price the Jews have paid for breaking their covenant with God. How wonderful the promises concerning them in the latter days; and here we shall trace the hand of God in prophecy, in their restoration. Could these barren mountains speak, what a story they could tell.

## JERUSALEM AT LAST.

At last, the new Jerusalem, that is, appeared. We were at the journey's end. Taking carriage, we soon passed the Jewish settlement, the British hospital, the valley of Hinnom. Above us was Zion, David's tower, the citadel, the Joppa gate. Now on both sides of the road were modern stone buildings. The great Russian establishment loomed up like a fortress. Above it was the camp of Titus. Here on this high ground he successfully stormed the walls of the city. How busy the brain thinking of the past history of this place.

But we have turned from the road, and here is the mission house, with a saintly greeting from Brother and Sister Jenkins, our faithful missionaries, Brother Roos, a German Saint, and Sister Brown, formerly of Kansas. Yes, and Esease, our house boy, gave his Arabic welcome. Later we had the pleasure of meeting others, and telling the gospel story in the land where the "glad tidings of great joy" were first heralded by the angel's message.

## IMPORTANCE OF THE WORK.

In the latter times the angel's message is, The kingdom of heaven is at hand; repent and believe the gospel. The work before us is important: The purchase of mission property; the establishment of schools; the translating of tracts into Arabic, Hebrew, and German; the translating of the Book of Mormon and the revelations of God; the reaching-out into other sections with this message. While we hope to live righteously and receive the baptism of the Spirit, making possible our part of the work, we earnestly pray that the spirit of helpfulness may rest upon the Saints, because means are required to furnish home, school, and tracts, and to secure proper buildings.

We would greatly appreciate an American paper, or magazine occasionally. All we have aside from church papers thus far is the *Appeal to Reason*, that some one sends. We are not interested in its revolutionary tone. We trust the Saints will pray for the work in this land.

All letters sent here require a five cent stamp, and cards two cents.

In the conflict,

U. W. GREENE.

JERUSALEM, PALESTINE, box 91, French Post.

ELKHART, INDIANA, October 2, 1913.

*Editors Herald:* There are only four Saints in this city, my wife, myself, Brother Johnson, and Elder William Dowker of Flint, Michigan, who has been here about seven weeks. We have been holding meetings in a schoolhouse. We have had good attention but poor attendance. We are trying to get the work started here, though it is very discouraging. We have maybe twenty in attendance one night, and the next night only two.

I am out of work much of the time. I would like to get work somewhere where there are more Saints. I have had eighteen months' experience in the bakery, but I am willing to work at anything. Would like to hear from anyone having an opening for a brother.

We invite any Saints passing through this place to call. They will find a hearty welcome.

Your brother and sister in the faith,

MR. AND MRS. ROBERT R. WALTER.

917 CEDAR STREET.

ELK MILLS, MARYLAND, October 2, 1913.

*Editors Herald:* Our little branch was greatly strengthened by the district Sunday school and Religio convention held here August 30 and 31. We had quite a large attendance from Philadelphia and other branches. The music was rendered by the district choir, under the leadership of Albert N. Hoxie, jr. The young people's prayer meeting Sunday morning was very inspiring and encouraging to all. It left that sweet peace and joy of the Spirit which only Saints of God can understand and appreciate.

Five precious souls were by baptism ushered into the kingdom of God. Great was the joy of our brother Henry Carr, jr., who had worked faithfully to show two of the candidates the great beauties of the kingdom of God, when he was at this time permitted to administer to them the rite of baptism. All hearts of true Saints were filled with gratitude to our heavenly Father for this addition to our number.

We have some very sincere and faithful Saints in this part of God's moral vineyard, who with faith and courage are striving to hold up the banner of God. As in other places, there are also those who need encouragement and help from the stronger ones.

My desire is to be ever on the watch tower, and like the

wise virgins have my lamp trimmed and burning. I want to do all I can for the upbuilding of God's kingdom in these the last days.

The Lord is calling for reapers, be it brother or sister. We as children of God, have received a knowledge of the truthfulness of this gospel. We also have each received a talent. The Lord wants us to put our talent in use. We should be among those who are gathering the ripening grain, that the harvest may be great, and the sheaves abundant. If we do not know what our vocation is, we should pray to the heavenly Father for wisdom and knowledge, and he will enlighten our minds, that we may know the very things he would have us do.

May God bless this work, and may we so live that we may be able to teach others the great plan of salvation, is my prayer.

Your sister in Christ,

MRS. IRA W. HUMES.

HARTFORD, MICHIGAN, October 3, 1913.

*Editors Herald:* Through the efforts of Brother Willard Bevilhymmer and wife we have effected an opening in Benton Harbor. At this call I preached there in the rescue mission last Friday, Saturday, and Sunday nights, and spoke briefly to the Sunday school Sunday afternoon. The interest was excellent, and prospects promise good. I expect to be there again in the near future.

If there are any of the brethren engaged in the manufacturing of gasoline or kerosene engines, I would be pleased to have them write to me, as I am designing some farm implements of the tractor order, and am interested in power.

Yours in gospel work,

FRANCIS EARL.

## News from Missions

### Visiting Tahiti.

Since our last communication it has fallen to our lot to help bury one of our brethren here, who died of leprosy. The funeral procession looked very odd to us. We were conveyed to the cemetery in an automobile, while the other friends of the family were taken in a sight-seeing automobile, of which there are four on the island. Then there were several carriages. But the part that appeared strange to us was to see the chief mourners and relatives walk, while all the rest of the procession were in conveyances. This is their custom, no matter how far away the cemetery may be. We wondered why they didn't have handles on the coffin, which was one of the old style kind, but when we saw them use a rope (which was coiled on top of the coffin in the hearse) to pull the box out with, we understood then they didn't want to place their hands on it because of the disease with which the corpse had died.

The concluding ceremonies at the grave were conducted as follows: The minister, G. T. Griffiths, made a short talk, offered prayer, and then everyone at the funeral took a handful of dirt and threw it in the grave, saying, "Ia ora na," which means, "May you have life," certainly a very appropriate leave-taking of the dead.

On the seventh of September we left for the island of Takume, on the French steamer *Saint Michel*. We were seven nights on board of this vessel, and a dirtier and more filthy boat I have never been on, in my experience of sailing on between seventy-five and eighty vessels, or boats. The cook and waiter, in their appearance corresponded to the vessel. We called at four different islands on the way, where the coconuts are in abundance. These are called "the low

islands," being only four and five feet above sea level. All of these islands were damaged by the tidal wave of 1906. On one island we visited five hundred souls were swept away. We were also on the island where Brother Gilbert escaped death by climbing a cocconut tree, and who was instrumental in the hands of the Lord in saving the refugees of the whole island by inventing a still whereby the sea water was converted into fresh water; the natives speak in the highest praise of him, and hold him in high esteem.

These people have not forgotten the sacrifice and faithful service of the missionaries and their companions who have labored among them in the past. T. W. Smith and wife, Brother and Sister L. R. Devore, J. F. Burton and wife, Hubert Case and wife, J. W. Peterson and wife, Charles H. Lake and wife, Mark H. Forscutt, and William Newton, are remembered. Brother and Sister May, and Brother and Sister Savage, and Sister Lake are still here, working industriously in the Master's cause, and are loved by the people. Brother May acted as our interpreter in our travels around the islands. The natives say he does splendidly. He surely has done all within his power to make our visit pleasant and profitable. Sisters May and Lake have shown us every kindness, and we felt at home here in the "mission house." We have not as yet had the pleasure of meeting Brother and Sister Savage, they are away on some distant island.

On arriving at the diving island at Takume, we met with a great many elders and Saints, who were there to dive for pearls and shells. I was reminded of a dream that I had thirty-two years ago, which was literally fulfilled. At the time I had the dream I didn't know there were such people as these in the world. In my dream I thought I was sent to Australia on a mission. On the way I stopped off on some islands. I thought also there was a woman on board, who was a native, with whom I tried to converse several times; she was very large and was dressed in red. When we got off at the island, I thought that a large crowd of natives, old and young, gathered around me and seemed very glad to see me, and wanted to shake hands with me. They talked to me, but I couldn't understand their language. Well, the dream had its literal fulfillment, for on board the steamer *Saint Michel* there was a native sister, very large, and dressed in red, as I saw in the dream. When we got off the steamer, we had to go into a large scow, which took us to the edge of the reef, but could not land us on shore. The natives waded out to us, and carried us on their backs to shore, quite a distance away where nearly all the inhabitants of the island were waiting to receive us, and we had to shake hands with everybody, men, women, and children. And then they formed a procession and escorted us to the meetinghouse, where they tendered us a grand reception. While shaking hands, and seeing the kindly feeling displayed on their part towards us, the Lord brought to my remembrance the dream of thirty-two years ago. I don't think we will ever forget this unique experience.

A laughable incident happened at this time. The natives who came out to the boat competed with one another for the honor of carrying the apostle, high priest, and seventy to shore. In the boat with us was a wealthy little Jew. One of the natives, supposing it was Brother Miller, the high priest, took him on his back and carried him to shore, and didn't discover his mistake until he put him down. The other natives had a good laugh at his expense, and they tormented him all the time we were there, telling him he ought to pray for the spirit of discernment. These people have a keen sense of the ridiculous, and appreciate a joke as well as anyone.

This island is only inhabited four months out of the year,

when the people gather from other islands during the diving season. We sojourned here for two weeks, right among the natives. They built us a house, and supplied us with everything possible for our comfort.

Dysentery had carried away quite a number of the natives before we arrived, and one and two were buried every day while we were there. Many of our people were sick with it, and they kept us busy administering to them, day and night. Remarkable as it may appear, not one of our people died while we were there; but the Catholics, Mormons, and Protestants were burying the dead nearly every day. The Lord surely displayed his power in behalf of these people. Some of the Protestants had us administer to them and they were healed.

We had the privilege of witnessing the natives diving, about three miles from shore, an opportunity which not even some of the inhabitants of the island ever experienced. The natives hired a gasoline tug for us so we could witness this interesting event. We were on the tug as it gathered up the canoes ready to take them back to shore. Our tug pulled seventy "vaas," or canoes, and it was a picturesque sight as the tug worked around, picking up more and more of the "vaas," and then pulling them in a trailing line behind, with a native in each "vaa," industriously cleaning his shells and looking for pearls.

Some of the natives can go down one hundred and fifty feet. The lagoon here averages one hundred feet deep. For a detailed description with illustrations,—see the *Autumn Leaves*.

On leaving, we were followed to the boat by the Saints, many of whom were in tears as they bade us good-bye. We were greatly blessed with the Spirit in our labors among them.

They conduct all their services the same as we do in America. We listened to many edifying spiritual testimonies. They speak right to the point. They dearly love to sing. They have a number of hymns which have been translated from our language to theirs. Some of them have excellent voices. We baptized a girl eleven years old. After being confirmed that evening, she led the singing in the services, using all American hymns. She inherits her fine voice from her mother, who is the wife of a native missionary.

We wouldn't object to being aroused before daylight every morning if we could have the experiences here enjoyed repeated. Three of the missionaries' families had their huts near ours, and they always had their family worship together, singing being part of the service; gradually we would become conscious of the singing and we enjoyed a daily morning serenade, the mother, and little girl referred to, leading the song service.

We arrived at the harbor here from Takume, September 30, on the same steamer we went on, but were not permitted to land until the next day because the captain, like the natives, was ill with the plague, and the doctor refused to let us land. The board of health was called in session and deliberated whether we would have to be segregated to the quarantine island in the harbor for fifteen days. Imagine the anxiety of all on board, especially we three, as the boat was so crowded we had to sleep on deck, and as it rained most of the time had to go down in the hull with the freight and native sailors. While we paid for first-class fare, we didn't fare first class, didn't have even steerage accommodations. We were anticipating a good, clean bed and a clean supper, which had been prepared by Sisters May and Lake, who were at the pier to greet us, but we had to stay on board all night, with misgivings as to what was to happen to us the next day. A policeman patrolled the pier all night to see that none got ashore. On the morrow, the entire board appeared on the pier and gave orders that we could land, providing we have

all our luggage disinfected and appeared at the hospital every other day for ten days to undergo an examination. We were pleased to obey the orders, which we have faithfully observed. It was some consolation to know that we had the boyish privilege of sticking out our tongues at the source of our anxiety and trouble.

The object of relating these incidents is to show what our missionaries to these islands have to put up with. No wonder some of the brethren and their companions have returned as physical wrecks. Poor Brother Lake, on the last trip he made through the islands, had to sleep out in the rain, which was the cause, no doubt, of hastening his death. If the Saints in our country who have an abundance of means would only sacrifice some of it toward purchasing a motor boat in which the missionaries could visit these islands, it would bring great blessings in this life, and a greater weight of glory in the world to come. Three years' time is long enough to sacrifice on these islands at one time, under the conditions prevailing. The climate is springlike most of the year, the thermometer registering from seventy to ninety during the twelve months, but at no time is it oppressive, as in the States. Exposure in traveling and living largely on canned goods are health destroying. Nothing is raised on most of the islands except coconuts, but of course fish are always to be obtained.

It has appeared to me, since being here, that many of our young people could learn the Tahitian language at home, as it is not difficult to master, and some of the brethren and sisters who have been here could teach it to prospective volunteer laborers for these islands. Almost a year or two is wasted by the missionaries before they are of real service to the people here by being able to preach to them in their native tongue. Why could not the Sunday school and Religio take up the study of different languages, such as French, which is spoken everywhere, German, Hebrew, and Tahitian. Wherever I have been in my travels, the first three languages referred to are used quite extensively.

Yesterday (Sunday) the Saints of the district, with the Hill people, who are called the Poopo people, and many Protestants, as is their custom once a month, met for a feast and general celebration. Each branch takes its turn. The program is as follows: Preaching at 8, Sunday school at 9, preaching at 10, Religio at 11, a big feast at 12, singing and debating all afternoon, preaching at night, questions and singing until midnight. Strange to say, they would sing all night if the officers of the district would permit. There was a monster crowd present yesterday. Every seat was occupied, as was the platform; the floor was covered with women and children; the doorways and windows were filled. The women were dressed in their best, some having on satin gowns, tasty hats, with bare feet! The men looked very neat in their white clothes and navy blue suits. Many were barefoot, but some wear shoes, generally white ones with rubber soles.

The method of cooking the food for the feast was interesting to us. A hole about five feet in diameter and three feet deep was dug. Into this were laid stones, a fire was built on them, and after the wood had all burned out the food was laid on the hot stones. Dough and meat were placed in baskets made of the leaves of the coconut tree; these baskets were laid all around the bottom of the oven. Over these were placed a kind of a red banana, called faa; coconut leaves were placed over this, sacks on top of the leaves, then dirt over the sacks. The food was left in this condition about four hours, and was then taken out done to perfection.

We sail on the 27th inst. for New Zealand and Australia. The Saints here call me Aposetolo Go-ma-ra. Brother T. W. Smith is known as Aposetolo Ta-ma-ti. They call Brethren Miller and May, Eduati and Ioane respectively.

## Miscellaneous Department

### Conference Minutes.

I am greatly pleased to be able to impart some good news to the Saints. While on the steamer from San Francisco here the Lord gave me a dream in which he pointed out to me the condition that the pupu, or priesthood, company were in. A few days after our arrival here we were invited to visit them in their church house, at which time they gave us a grand welcome. I told them that I felt impressed to have a meeting with them with a view to have them come back into the church. The leading man present agreed to write to their people on the different islands and have them meet me in their church house on the hill about October 5. They did as they agreed, hence, we met in council with their leaders last Friday and Saturday, also on Sunday.

My, but they did fight hard to maintain their position and justify the course they took when they left the church and I want to tell you that they presented some very strong arguments that were hard to meet. However, I was led by the Spirit to tell them that their heavenly Father wanted them to come back through baptism and repentance, but they did not feel disposed to do so. On Sunday I told them again that the Lord wanted them to come by baptism and that they should return home and tell the rest of their people. They agreed to do so, and Wednesday, yesterday, seven or eight of their leaders came and told me that they did as I had advised them to do, and they had come to tell me that they and many of their people had decided to be baptized, and for me to appoint the time and place. I have appointed next Sunday at ten o'clock. We expect that about twenty-five to thirty or more will be baptized in the Pacific Ocean. In our next letter we will be able to give full particulars. We truly feel thankful to the Lord that he has moved on these people to return to his fold. There are about one hundred of them and they have a fine church building of their own and many of them have fine homes. Their leading men are very able ministers. They have never gone back on the doctrine and the organization, but have defended the same during all the years that they have been on the outside. They have great confidence in the officers of the church, especially the leading quorums. It was through mistakes and misunderstanding that they went astray. Some of these men have been good workers in the church in the years gone by, and they will do a great work for the church in the future. I have been led to reordain all those who were officers in the church when they withdrew from us; that is, all those who are worthy, also to reorganize their branch.

There is great rejoicing here among the Saints of this district at the prospect of these people coming back into the church. The Saints of this district will all meet here on Sunday and give these people a grand welcome. I can assure you that we are all thankful and very happy over the matter. God be praised.

The steamer leaves here on Saturday for San Francisco, hence we write this news at this time. With love to all, I am,  
Your brother in Christ,

GOMER T. GRIFFITHS.

PAPEETE, TAHITI, October 13, 1913.

Responsibilities gravitate to the person who can shoulder them, and power and success flow to the man who knows how, and who exercises his know-how.—*Backbone.*

Doing to-day just what he did yesterday, and this year just what he did last, dead to the opportunities around him; he rests and rusts—the self-satisfied worker.—*System.*

The earth is like a road, a poor place to sleep on, a good thing to travel over.—*Hillis.*

NAUVOO.—Convened at Fort Madison, October 11, District President Charles E. Harpe in charge, George P. Lambert and James McKiernan assistants. Statistical reports: Ottumwa 70, Keokuk 56, Farmington 65, Fort Madison 39, Burlington 158, Rock Creek 105, Montrose 102. Ministers reported: James McKiernan, George P. Lambert, E. B. Morgan, O. R. Miller, W. H. Gunn, S. Tripp, C. E. Harp. C. C. Joehnk was appointed associate district president. Albert Ersking of Ottumwa and John Lawson of Rock Creek were ordained to office of priest. District treasurer reported \$22.16 on hand. District president and associate were appointed to inquire into statutes with a view to having the church at New London moved. Adjourned to meet at Burlington, February 7 and 8. W. H. Thomas, secretary, 1100 South Seventh Street, Burlington, Iowa.

GALLANDS GROVE.—Convened at Gallands Grove, October 13, at 9 a. m., with district presidency and Elbert A. Smith and Heman C. Smith presiding. Branches reporting: Auburn, Cherokee, Dow City, Deloit, Coalville, Lanesboro, Harlan, Gallands Grove, Mallard, Salem. Ministerial reports: C. J. Hunt, J. L. Butterworth, A. R. Crippen, Alfred Jackson; J. B. Wildermuth, Edward Rannie, Gomer R. Wells, D. R. Chambers, George Juergens, Frederick Hansen, John Jordison, D. S. Baughman, William W. Reeder, Neslin Smith, Bishop Hunt reported: Received, \$1,527.39; expended, 1,336.39. Preaching by Elbert A. Smith, Heman C. Smith, and Gomer R. Wells. Adjourned to meet at Dow City, February 14 and 15. A. H. Rudd, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Convened at Ray, Indiana, November 1, district presidency associated with J. F. Curtis presiding. Branches reporting: Belding, Buchanan, Capital City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Knox, Sparta, showing gain of about forty. Ministry reporting: G. H. Smith, S. W. L. Scott, J. W. McKnight, B. H. Doty, S. Stroh, W. P. Buckley, Starr Corless, F. Earl, F. T. Field, N. A. Hill, C. F. Ellis, William Dowker. All officers were sustained. Delegates to General Conference: G. A. Smith, Belle Royce, Sister C. A. Clark, Sister John Kutt, C. F. Ellis, S. W. L. Scott, E. B. Blett, W. P. Buckley. Preaching by J. F. Curtis, E. A. Blakeslee, Daniel Macgregor. Two were baptized by Brother Shaub. The best, if there were any best, meetings came on Monday morning in the form of a priesthood meeting, followed by a farewell prayer service. The Spirit was present in both services to cheer, counsel and instruct, and to give healing. About twelve were administered to and some wonderful blessings were received. Adjourned to meet with Grand Rapids Branch, second Saturday and Sunday of June. W. P. Buckley, secretary.

### Convention Minutes.

CLINTON.—Sunday school met at Veve Chapel, October 10, 10 a. m. Blank report form of Standard of Excellence was ordered printed. Roy S. Budd resigned as home class superintendent, and Sister Mabel Braden, 708 North Ash, Nevada, Missouri, was elected to fill vacancy. As per action of previous convention, funds had been collected for the benefit of the Independence Sanitarium. By motion this plan was continued, the collections of different schools to be sent to the sanitarium semiannually. Zora Lowe, secretary.

LONDON.—Religio met October 10, at 10 a. m. The various reports showed that the work was progressing rather slowly. Officers elected: President, James Winegarden; vice president, Bert Richardson; secretary, George Tomlinson, jr.; treasurer, Aubrey Blanchard; home department superintendent, Hazel O. Small; librarian, C. C. Raison. Secretaries will please send reports at the close of each quarter. The president wishes to keep in touch with the work this year and we desire hearty cooperation. George Tomlinson, secretary, box 357, Saint Marys, Ontario.

MASSACHUSETTS.—Sunday school and Religio met November 8 and 9 at Fall River. Reports from locals showed encouraging conditions generally. Sunday school officers elected: Lucie Sears, superintendent; E. A. Fox, assistant superintendent; Ora V. Holmes, secretary and treasurer; Alice Fielding, primary superintendent; Sylvia Megathlin, superintendent home department; E. F. Yerrington, member library board; Calvin Sears, editor *Gleaner*; E. F. Yerrington, superintendent normal department. By motion those attending convention hereafter were requested to send names in advance so that the reception committee can provide for all. By motion superintendent of each local was requested to send list of names of those going to convention to the superintendent of the school where convention is to be held. Following were elected delegates to General Convention: J. W. Davis and wife, H. O. Smith, E. F. Yerrington, A. B. Phillips, P. M. Hanson, Lucie Sears, E. H. Fisher and wife, E. A. Fox, G. W. Robley, William Anderson, R. W. Farrell, William Bradbury, Calvin Sears, F. W. Roberts and wife, Harry Smith, Herman Chellin, Olive Yarwood, Frank Dobbins, G. H. A. Gates, Emma Dobbins, E. M. Brown and wife. Those present were authorized to cast full vote, and in case of a division, majority and minority. Present membership of district eight hundred and sixty. Religio officers elected were: F. S. Dobbins, president; Herman Chellin, vice president; Calvin Sears, secretary; G. F. Robley, treasurer; E. A. Fox, member library board; Myra Heap, superintendent home department; R. W. Farrell, superintendent gospel literature; E. F. Yerrington, superintendent normal department. Donation of \$5 was made toward paying general church debt. Delegates elected by Sunday school were appointed to represent Religio at General Convention. Present membership of district 316. Societies adjourned to meet in New Bedford, May 9. A. B. Phillips, press agent.

### Conference Notices.

Alberta will meet with Edmonton Branch, December 27 and 28. All missionaries provided for free. Clyde C. Walrath, secretary.

Montana District will meet at Deer Lodge, December 6 and 7. Maggie J. Reese, secretary.

### The Presidency.

#### NOTICE OF APPOINTMENT.

The Presidency, Bishopric, and missionaries in charge concurring, Elder W. A. McDowell has been transferred to Southern California for the balance of the conference year. Those concerned will please take notice.

FREDERICK M. SMITH, *Secretary Presidency*.  
INDEPENDENCE, MISSOURI, November 15, 1912.

### Address.

J. E. Vanderwood, 336 South Fourth Street, Salt Lake City, Utah.

### Died.

ROY.—At Lamoni, Iowa, October 31, 1913, Sister Mary J. Roy, aged 71 years, 10 months, and 12 days. She was born in Coles County, Illinois. She united with the church in 1894, baptized by Isaac Hogaboom in Custer County, Nebraska. She removed to Dow City, Iowa. Being blind and having no kindred to care for her she was received into the Saints' Home at Lamoni, 1907. She endured her affliction patiently. Services in charge of John Smith, sermon by H. A. Stebbins.

ORR.—William Thomas Orr was born in Gilmer County, Georgia, June 29, 1859. He married Matilda Adaline Sted, July 31, 1881. Moved to Missouri, March, 1882. Joined the Reorganized Church February 2, 1896. To them were born six sons and six daughters; one has gone on before. He also leaves wife, one brother, seven grandchildren. He died November 1, 1913. Sermon by John W. Rushton. Interment in Curtis Cemetery, Carthage, Missouri.

HARGIS.—Josiah Hargis was born in 1878, in Barber County, Kansas, December 22, 1904, he united in marriage with Miss Frances Griffith. To this union were born six children, four of whom still live. This brother was baptized May 22, 1905, by William M. Aylor. He remained true to the covenant. Funeral at Auburn, California, in charge of S. M. Reiste.

SCHULTZ.—Carl Frederick Schultz was born February, 1836, in Germany, later moving to America. He was baptized by R. T. Walters, October 8, 1910, at Pana, Illinois. He died November 2, 1913, at Pana. Services in the Saints' church, J. W. Paxton preaching the sermon, assisted by Charles Moze. A large number attended. He leaves two daughters, Sister Minnie Nowack, and Mrs. John Shafer; nine grandchildren, and three great-grandchildren.

PRICE.—Eugene Clement Price was born June 12, 1913, at Taylorville, Illinois; died November 5, 1913. This child was seemingly in perfect health the evening before. When the parents, Brother Joseph and Sister Maggie Price awoke, it had passed away. Funeral sermon by J. W. Paxton, assisted by Frank Izatt. The bereaved ones have the deepest sympathy of all, as was shown by the very large gathering. Services held November 6, at the residence.

HOLSWORTH.—Mabel Clair Holsworth, daughter of William and Emma Holsworth, was born August 6, 1879; united with the church February 27, 1898; died at her home, 219 West Washington Avenue, Pittsburg, Kansas, November 7, 1913, having been afflicted some months with the dreadful disease, dropsy. She was confined to her bed only three weeks. She died firm in the faith. She was laid beside her father in Waco Cemetery. Funeral held at the home, J. Arthur Davis in charge, assisted by J. T. Riley. She is survived by three sisters and two brothers.

### Book Reviews.

THE PIONEER TRAIL.—The Pioneer Trail is the title of a work recently published by the *Deseret News*, Salt Lake City, Utah. The author is Alfred Lambourne. The book is splendidly gotten up from a typographical standpoint, and is artistically illustrated with pen and pencil sketches by the author. This work deals with the old "Mormon Trail" over which the Mormons passed in their remarkable exodus westward.

SILVER ISLAND, BY D. LANGE.—Here is a boys' book that tells of the famous Silver Island in Lake Superior from which it is a fact that ore to the value of \$3,089,000 was taken, and represents a youth of nineteen and his active small brother aged eleven as locating it after eight months of wild life, during which they wintered on Isle Royale. Their success and escape from a murderous half-breed are due to the friendship of a noble Chippewa Indian, and much is told of Indian nature and ways by one who thoroughly knows the subject. There is also much taught of nature and woodcraft along with the accounts of exciting adventures with which the book teems. The young brothers are good to know, and the tone of the story is wholesome throughout. Lothrop, Lee & Shepherd Company, Boston; cloth, net, \$1; postpaid, \$1.10.

ON THE TRAIL OF THE SIOUX, BY D. LANGE.—This story was written by a successful and prominent educator to satisfy the insistent demand of active boys for an "Indian Story," and at the same time help them to understand what even the young endured in the making of our country. Many stories of this nature cause young readers to get false ideas of both history and Indian nature, and Mr. Lange is especially well qualified to guard against such errors, while at the same time finely carrying out his primary purpose of interesting live boys. The story is based on the last desperate stand of the brave and warlike Sioux tribes against the resistless tide of white men's civilization, the thrilling scenes of which were enacted on the Minnesota frontier in the early days of the Civil War. Lothrop, Lee & Shepherd Co., Boston; cloth, net, \$1; postpaid, \$1.10.

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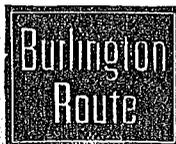
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 60

LAMONI, IOWA, NOVEMBER 26, 1913

NUMBER 48

## Editorial

### JESUS OUR STANDARD.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, *unto the measure of the stature of the fullness of Christ*: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 5: 13, 14.

In the language just quoted Christ is presented as the standard of excellence. He is the perfect measure of that manhood towards which we are to grow. His example and teachings are to determine our personal conduct and our morals until we come unto "the measure of the stature of the fullness of Christ."

Not only that, it is indicated that his teachings, whether coming from his own lips or from the lips of his inspired representatives, are to govern in all matters of church doctrine and personal belief, so that we shall be no more tossed to and fro and carried about with every "wind of doctrine." In a word, he is to be our standard, by which we are to weigh and measure conduct and belief in all things.

#### FALSE AND DOUBLE STANDARDS PROHIBITED.

And we read in Deuteronomy 25: 14, 15:

Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have.

We realize, of course, the importance of having standards by which to determine quantities, distances, and values. And so we have such units of weight and measurement as the pint, foot rule, and dollar in the United States, while other countries have similar standards.

#### A SCIENTIFICALLY EXACT STANDARD.

It is a correct principle that the importance of the measure increases with the importance of the thing measured. In other words, with every increase in the value of the thing measured there is a corresponding increase in the necessity for an absolutely correct standard of measurement. When men buy land in some great city by the square foot at fabu-

lous prices, there is an immediate demand for a standard of measurement that is scientifically correct.

While there are standards in material things, there are also in spiritual matters, by which to determine morals, ethics, and doctrines. And in view of the principle just laid down we can see that in such matters, which affect not only individuals but nations, and that not here alone but hereafter, forever and for ever, it becomes absolutely necessary that we should have standards that are absolutely correct.

In Jesus Christ and his teachings we have such a standard, one that is scientifically exact. In that sense his gospel is not only religious, it is scientific. It is in harmony with the highest known laws, those that operate throughout eternity and are in accord with God himself.

#### WORSE THAN ROBBERY.

Long ago dishonest people discovered that they could profit themselves by use of dishonest weights and measures in material things. Consequently God spoke as he did in Deuteronomy, the twenty-fifth chapter, where he said, "Thou shalt not have in thine house divers measures, but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." Dishonest people still resort to dishonest weights and measures, as is shown by the fact that it is said that some years ago the government inspectors in New York City threw twenty tons of dishonest weights and measures into the bay. These had been taken from the storekeepers, butchers, and shopkeepers of New York City. And about one year ago the state inspectors in Iowa reported that in some of the cities and villages that had been examined thirty-three per cent of the weights and measures in use were dishonest.

In some instances this becomes worse than robbery. In the large cities where thousands of people are extremely poor and are living below the standard of decent living, and where many children are underfed and undernourished, if then they are cheated a little bit on every loaf of bread, on every nickel's worth of meat, on every quart of milk, it

means murder as well as robbery. For it is in essence murder to take from people their sustenance when they are already insufficiently supplied.

#### THE DOUBLE STANDARD IN MORALS.

If it is true that dishonest measures under these conditions may kill the people, it is equally true in spiritual matters that double standards and corrupt and dishonest measures cause death, not only spiritually but physically. For instance, note the double standard in morals, which says that a girl must be pure and virtuous, while a boy must be allowed to sow his wild oats; that a married woman must abide by her covenant, while a married man is supposed to take his license. This false and corrupt double standard is responsible for the ruin and death of thousands of men and women.

#### THE SLAUGHTER OF THE INNOCENTS.

As a result of this folly it is alleged that seventy-five per cent of men in some of the larger cities are suffering from one form or another of loathsome disease. And it is stated on good authority that during 1912 fifteen hundred young girls disappeared in a single one of our States and were never heard from again by friends and relatives. They were forced or enticed into a life of degradation that in most cases ends in death in less than five years.

If one of our States were to set aside fifteen hundred innocent young girls every year to be taken into some horrible slaughter house and knocked in the head, a wave of horror would encircle the globe. But that would be a kind fate compared to that which is meted out to them. And all chargeable to this double standard.

Jesus sets a rigid single standard of purity and virtue, and in it is safety. Thou shalt not have a double standard in thy house, or in thy city, or in thy nation.

#### THE SAME YESTERDAY, TO-DAY, AND FOR EVER.

While it is necessary to have standards, it is also necessary to have those that are unchangeable. This is difficult to secure in material things. Even the dollar may mean a great deal more one year than it does another. In Christ as our standard in spiritual matters we have one whom we are told is the same yesterday, to-day, and for ever. In that respect Christianity is infinitely better off than any system that can possibly be devised by humanity. In fact, those who reject the gospel of Christ have no fixed standards.

Many so-called "advanced thinkers," including professors in some of the leading universities, are propounding the theory that there are no fixed standards of right and wrong, that conditions make a thing right or wrong. They argue that the senti-

ment of the community must determine all these matters.

If that be true, then polygamy may be right in Turkey and wrong in the United States; or it may be right in Utah and wrong in Iowa. Slavery is wrong now, but was right in 1860. Or to make it even more definite, in 1860 slavery was wrong ten feet north of the Mason and Dixon line, and it was right ten feet south of that line.

#### LOCAL OPTION IN ADULTERY AND MURDER.

If we recognize man only as the supreme law-giver, which is the only logical position left to those who do not recognize God and the Bible, then we must have "local option" not only in the question of temperance, but in all moral questions. And we are plunged into endless confusion and conflict.

But, thank God, we have revealed in his word and in his person, as represented in the life and teachings of Jesus, fixed and unchangeable standards of right and wrong. And we know that right is right because it is inherently so; while wrong is inherently wrong. Virtue is lovely always and everywhere; while vice is hateful all the time and in every place.

#### PAUL AND APOLLOS NOT OUR STANDARDS.

There is a pernicious tendency in humanity to follow other men. Paul noticed it in his day and declared, "One saith, I am of Paul; and another, I am of Apollos." And he declared that while men did that they were yet carnal. But that is still the custom. Some say, I am of Martin Luther; some, I am of John Wesley; others, I am of Alexander Campbell.

Or, bringing it down more nearly home, even in the church we may select some individual and say, "If I can only become as good as he is, I shall be satisfied." This is a serious mistake, because the individual selected may fall, in which event our standard will be gone.

And even at best man constantly changes from day to day. On the other hand, we select some one whom we know is not any too good and say, "Well, I am no worse than he."

It is a very low expedient to select some one whom we know is *wrong* and congratulate ourselves that we are no worse than he. All these tendencies are wrong. We should look beyond the man and recognize Jesus as the fixed, unchangeable standard of personal conduct and belief.

#### TO THE LAW AND TO THE TESTIMONY.

Turning now from matters of personal conduct to matters of doctrine. The teaching of the church has ever been, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." When approached

on the subject of church union we reply that we believe in church union when the revealed word of God is made the standard by which to determine the doctrines and practices that shall be retained. But we can not consent to the present theory that all doctrines upon which the churches can not agree shall be eliminated, no matter what the record may say regarding those particular doctrines.

#### THE KEYNOTE OF THE RESTORATION.

What was the first great revelation, ushering in the restoration of the gospel in these last days? What was the keynote of this dispensation? In the first vision, at the time when Joseph Smith went into the woods to pray, early in the spring of 1820, asking that he might know what was true and what was false in matters of doctrine, and which church was the true church of God, he was shown the Master, and the voice of God spoke to him, saying, "This is my beloved Son; hear him."

It has been said by some that the doctrine of present revelation is a "dangerous and damnable doctrine." Is there anything dangerous or damnable in that revelation? Should people fear a church, the keynote of whose teaching is, This is Jesus; hear him?

Why were men opposed to that revelation? Because they had been saying, "This is Pastor Jones, D. D., graduate of Harvard College, a very learned man; hear ye him." Or, "This is Bishop Brown, a very learned man, a graduate of Oxford University; hear ye him." Or, "This is the confession of faith adopted by that great convocation of divines at Westminster; hear them." Or, "This is the latest encyclical from the pope of Rome; hear it."

#### ONE CLEAR NOTE.

But in the midst of this confusion, like the clear note from a golden bell, fell this commandment: "This is my beloved Son; hear him."

Immediately all voices fell silent; and when they were heard again it was in unanimous denunciation.

Joseph Smith, coming out of the woods, and meeting a minister representing one of the leading churches of that time, related his vision and was told that it was "of the Devil."

When did the Devil begin to teach, This is Jesus; hear him?

In all of our controversies with the religious world we have insisted on the principle that the revelations of God should determine in all doctrinal matters, and should be the end of controversy.

#### CHRISTIAN SCIENCE AND THE STANDARD.

Some years ago, while talking with a prominent Christian Scientist in Burlington, Iowa, head of one of the wholesale firms of that place, I asked him if he had ever attended our church. He replied, "No;

I seldom attend any of the churches for the reason that they do not teach or believe the Bible. For instance, they do not believe in divine healing, which is clearly taught in the Scriptures. Why do you not teach and believe these things?"

He was evidently ignorant of our position, and I replied, "You will find our people an exception to the rule. We believe in divine healing and have taught it for more than seventy years."

And I went on, "Since you have raised the question, I can answer without offense, We people believe in divine healing more nearly in harmony with the Bible than you do."

He did not think that could be possible, but I cited him to James, the fifth chapter, where it says:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Now this," we continued, "is the law on divine healing. But how is it with your people? Is it not a fact that if one of them becomes sick he goes to some professional healer, usually a woman, and for a cash consideration receives treatment?"

He looked puzzled and said, "I never thought of it in that light, but I am sure Mrs. Eddy could explain it."

We insisted that it needed no explanation. It is so simple that anyone can understand it.

We can not permit people to come between us and our standard of evidence with some interpretation of their own. The law is given there, perhaps not even forbidding recourse to medicine, but if recourse is had to divine healing the steps that are to be taken by the afflicted one are plainly indicated, while the duty of the elders is set forth by the Master in the language, "Freely you have received, freely give." No room there for a charge for healing. The healing that comes from God is to be sought in the way indicated, and it does not come for a price.

#### THESE SIGNS DID FOLLOW.

Again, while resident in San Bernardino a little less than a year ago, the churches of that place, through their ministerial alliance, decided that they must take some steps to rejuvenate and save the city. And it occurred to them that the first step to be taken in rejuvenating the city was to exterminate the few Latter Day Saints of the community. So they announced a lecture on "Mormonism." They selected one of their number, a Reverend Lee of the Methodist Church South, to deliver the lecture.

In company with Brother Boren we visited Reverend Lee on the day before the evening of his lecture, and succeeded in inducing him to make a

fair distinction between our people and the Utah Mormons. After we had covered this phase of the situation, Reverend Lee said to us, "Do you people believe the Bible?" We replied, "Yes; we certainly do. We preach every Sunday night in the little church down here on the corner of Fifth and G, and always take our text from the Bible, and as a rule try to stick pretty close to the text."

Perhaps we should have stopped there, but we could not resist the inclination to go on, and added, "Possibly we believe some parts of the Bible that you do not."

He did not think that could be possible, so we inquired, "How about the closing verses of the sixteenth chapter of Mark, where it says, These signs shall follow them that believe? Do you believe those words?"

He replied, "Well, I believe that they *used to follow*."

"Yes," we answered, "that is the difference between you and us. You believe that they *did* follow,—religion in the past tense; we believe that they *do* follow,—religion in the present tense. You believe that God used to reveal himself,—religion in the past tense again; while we believe that God reveals himself now,—religion in the present tense."

At this juncture he changed the subject and said, "How about regeneration and the new birth? Do you people accept that doctrine?"

We replied, "Yes, Brother Lee, we certainly believe in regeneration. Jesus said, 'Ye must be born again,' and added, 'Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.' Yes; we certainly believe in the new birth. Man must be born of the water and of the Spirit. He must be baptized of the Spirit and of the water."

He drew back, scratched his head, and declared, "Well, I do not know about this water baptism, but the baptism of the Holy Ghost is certainly necessary."

What does the standard say? What did Jesus teach? "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

And so on all of these doctrinal questions we take the stand that the word of God shall be our guide and our standard in all things. And our message to the world is, This is Jesus Christ, the Son of God; hear him.

#### IS THE STANDARD TOO HIGH?

But some one says, "The standard is too high in matters of personal conduct. We can not attain to it. We do not join the church because we fear that we can not live our religion."

Of course you can not live your religion outside of the church. But we must remember the statement is made that "the Spirit helpeth our infirmities." And we should also remember that conversion is

not instantaneous. That is, conversion does not occur in a moment of time, and we are not required to reach perfection at a single bound.

This is clearly set forth in 2 Corinthians 3:18:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

#### ONE STEP AT A TIME.

Paul exhorted the people to go on to perfection. It was a process of going on.

One step at a time takes us to our destination.

If we have faith to take the one step immediately demanded we shall have strength and ability to take the next. Peter says that we should add to our faith virtue, to virtue knowledge, to knowledge temperance, and so on. It is a matter of addition, of growth, of development, of progression. And in this work we are told that if God is for us no one can prevail against us.

Jesus himself indicated the principle of growth when he said, "Ye must be born again"; and when he told his disciples that they must become as little children. Children do not attain to manhood in a single day. Their growth is natural, normal, and continuous, and they entertain no fears or doubts regarding their ability to grow up and attain to manhood. Nor should we entertain any fears of our ability to grow up in spiritual things, providing we observe the laws of God as children do the laws of growth.

#### STUNTED GROWTH DEVELOPS A POISON.

But this rule should be borne in mind, that growth to be healthy must be continuous. To illustrate. Shortly after the severe freeze in southern California during 1912 we were talking with an expert on orange growing, and asked him regarding some of the young orchards filled with trees two or three years old. We asked him if these trees would not live and continue to grow, and he replied, "Yes; they will live all right; but they will never be profitable. They have been stunted in their development and will never bear the fruit that they otherwise would have borne."

We are reminded also that in India when they have those severe famines and children are nearly starved to death for a long period of time, it is said that though they may receive an abundance of good, nourishing food later on, they never get back to a normal condition. Their growth has been stunted and their development arrested.

And one suggests to us another illustration that bears out this theory, that of the case of the stunted growth of corn resulting from drouth in corn growing districts.

According to state authorities in Iowa, this

stunted growth of corn develops a poison that destroys the animals that feed upon the stalks.

The thought is that the corn having been arrested in its development generates a poison and is not only destroyed itself, but destroys others.

And you perhaps have noticed this in the case of church members whose spiritual growth is arrested and who, as we sometimes say, "become soured." They develop within themselves a virulent spiritual poison that is capable of destroying all those who partake of it. There is no one more bitter and malignant than a "soured" Latter Day Saint who ceased to grow years ago and is now paying the penalty. And even as the Master warns his disciples to beware of the leaven of the Pharisees, so should Saints beware of the spirit that goes with individuals in the church who have ceased to grow spiritually and are soured and stunted in their development.

We should keep in touch with our source of life and strength, and continue to grow toward the "measure of the stature of the fullness of Christ."

ELBERT A. SMITH.

### WHY EVERY BOY AND GIRL SHOULD HAVE "STEPPING STONES."

What are you giving your growing boy and girl to read? In this great reading age of the world, the boys and girls if not supplied with good reading material will find something not so good, for they will read. Are you placing before them the best, that they may early cultivate a taste for good reading only? Recognizing the needs of the boys and girls in this direction, the church is now putting out a paper especially for them. *Stepping Stones* is our new, illustrated paper, published in their interest. It contains literature suited to their needs, and every effort is being put forth to make it a wholesome, helpful, pure, uplifting, and attractive paper. Are you a subscriber for *Stepping Stones*? If not, you are depriving them of a valuable friend.

### SOME OF THE INTERESTING FEATURES OF "STEPPING STONES" NOW AND FOR THE EARLY PART OF 1913.

#### BIOGRAPHY.

First, let us call your attention to the department of Biography contained in *Stepping Stones*. At present there is running an extended biography of Miss Frances E. Willard, ably written by the pen of Sister M. Walker. The life and good works of Miss Willard should be familiar to everyone of our young people, standing as she did for years, as the most prominent figure in the United States in the great temperance work, and serving long as the president of the Women's Christian Temperance

Union, using all the strong forces of her nature against the evils of the liquor traffic.

Following this will be other biographies, some of them short, of eminent men and women of the world, whose lives are a constant example and reminder of what noble and upright characters can accomplish. These will be written by various writers of the church. Among them Lula M. Sandy, of Kansas City, Missouri, and Vida E. Smith and Blanche Carpenter, of Lamoni, Iowa.

#### SERIALS AND SHORT STORIES.

Every young person loves a story, and if the stories are pure and uplifting, much good will be derived from them. *Stepping Stones* provides for the boys and girls stories written by some of our best writers in the church. A splendid serial, of nine chapters, for boys, will commence in January, entitled, "The sins of his fathers," written by Grace Baughman. You will want to read this story and so will your boy and girl. Other serials will follow, and there will be many short stories written by various authors known to our people, which will prove of interest and benefit to our readers. Among those promising short stories are Richard J. Lambert, Frederick A. Smith, Edward D. Moore, J. F. Garver, of Lamoni, Iowa; Audentia Anderson, of Independence, Missouri; Katharine Shippy, of Oelwein, Iowa, and Marcella Schenck, of Carson, Iowa.

#### NATURE DEPARTMENT.

Our Nature Department, under the able supervision of Ivy Carpenter Fisher, of Loyd, Wisconsin, who is a nature student and lover, is one of the most interesting features of our paper. On this page you will find information about many of the common things that are all around you. To read this page will make the boys and girls more observing, and they will learn lessons of thoughtfulness and kindness towards their little friends in the great world of nature.

#### BASKET WEAVING.

Nearly everyone is interested in handicraft, and valuable lessons in basketry in reed and raffia are now being given in *Stepping Stones* by Lenoir Carpenter Woodstock, of Lamoni, Iowa, who formerly taught this art to students of Graceland College. She is admirably qualified for the work, and in addition to the lessons given, she offers to give personal attention to requests for additional help in this line.

#### MANUAL TRAINING.

Professor Woodstock, who is at the head of this department in Graceland College, has consented to give lessons to the boys in this line from time to time. He will present lessons, showing how to make many little articles with saw and hammer that will

be a pleasure and pride to both parents and boys. What boy is there that does not like to use the hammer? and how often is he handicapped by lack of opportunity for proper instruction? The boys will have the privilege here of gaining the right kind of instruction. The lessons in this and the basketry alone will be worth many times more than the price of the paper.

#### NEW THINGS AND EVENTS.

New things, new inventions, interesting and wonderful, are constantly coming out. *Stepping Stones* will tell you occasionally of some of these things; also events of importance that are happening around the globe. It will keep you in touch with many of the great movements of the world.

#### AND NOW

If you have boys and girls, can you afford to be without *Stepping Stones* in your household? We wish we could tell you right now all the good things that are to be contained in this paper the coming year; but we can assure you that many good things are forthcoming that we have not stated here. If you are not now a subscriber, what better Christmas or birthday gift could you find for your boy or girl?

*Stepping Stones* is published weekly for the boys and girls of the Reorganized Church of Jesus Christ of Latter Day Saints. Subscription price, 50 cents per year in advance. In packages of five or more to one address, 40 cents per year. Send all orders to the Herald Publishing House, Lamoni, Iowa.

#### NOTES AND COMMENTS.

**TORONTO MEETINGS.**—The Sunday evening meetings in the theater at Toronto, Canada, were opened for the present season on November 16. Report says this was the most auspicious opening yet experienced in this work there. The house was packed, even the choir members vacating their seats to accommodate attendants. Bishop R. C. Evans continues as the speaker.

**UTAH CONVERSION.**—Discussing the criticism of the present national administration passed in certain Catholic quarters because no Catholic was appointed to a place on the cabinet, the *Deseret Evening News* for October 18 says:

Many find it difficult to keep the two great institutions, the church and the state, separate, in their own minds. . . . The Latter Day Saints have been taught the true relations between church and state from the beginning. In the Doctrine and Covenants we read: "We do not believe it just to mingle religious influence with civil government."

We are pleased to note the seeming conversion of the Utah Church on this point. Time has been in Utah when it was sought to place the church above the State.

## Original Articles

### RESTORATION.

(Sermon delivered by Elder J. W. Wight at Lamoni, Iowa, November 5, during revival meetings. Reported by Elizabeth France.)

As containing matter incidental to the subject to-night, I wish to read a portion of the sixth chapter of the Book of Revelation, beginning with the twelfth verse and concluding with the chapter.

And I beheld when he had opened the sixth seal; and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?

#### SECOND COMING OF CHRIST.

I emphasize the last verse because I expect to call your especial attention to a portion of the third chapter of Malachi. But prior to doing that I wish to read a few passages of scripture relating to the fact of the second coming of Jesus Christ. My purpose in doing this is to show that as he is to come again and reign upon the earth, the prophets have prophesied concerning that coming and a restoration or preparing of the way for that coming. And as we have evidence from the Scriptures that he is coming again, then we have this basic thought: The necessity for a preparation for that coming, or, in other words, what to us is known as the great latter-day restoration.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16: 27.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matthew 25: 13.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Matthew 25: 31.

And then shall they see the Son of man coming in a cloud, with power and great glory.—Luke 21: 27.

Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.—Revelation 1: 7.

As the disciples stood gazing into heaven when Christ took his departure up in a cloud, two men in shining white stood by, said to have been angels of God, and they said unto the disciples,

Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into

heaven, shall so come in a like manner as ye have seen him go into heaven.

We have it fully established, then, and this is but a tithe of the Scriptures that we might call to bear upon the importance of the fact that Jesus Christ is to come and reign all-gloriously upon this earth.

In fact, in the tenth chapter of Revelation, John declares that he saw him reigning a thousand years. And the rest of the dead lived not again until the thousand years were finished. So he is coming again. The angels declared that he was, and he himself made the declaration. So we feel that it is necessary that there shall be a preparation for that coming. And as one of the signs of that coming and the end of the world it was he who declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

I want to take up now four verses, beginning with the first part of the third chapter of Malachi, and read and comment upon them, and then make the argument, after having laid down this premise.

"Behold, I will send my messenger, and he shall prepare the way before me."

It may seem presumptuous on the part of the speaker to-night to say to you that we differ with the majority as to the fact of this messenger. That is, as to the fact of the *time* when he is to come. Practically all Christian believers, so far as I know, look upon this declaration as having reference to John the Baptist. The majority of such believers believe it to refer to John the Baptist, coming nearly two thousand years ago, when, as a cousin of Jesus, he came as a forerunner to prepare the way before him. I do not look upon it as having reference to that time. It may refer to John the Baptist. But if Malachi here declares concerning John the Baptist, then in a vision he beholds John coming in the form of an angel, for the time that his messenger is to come can have no reference whatever to two thousand years ago, as I shall show you later, by the succeeding verses.

That he might come in the form of an angel we have scriptural evidence. Some people throw up their hands in a sort of holy horror when they hear you talk about John the Baptist coming in the form of an angel. But to clinch the thought that men can be given power to come again in the form of angels, let me invite your attention to that angel that communed with John, that opened futurity to his vision and permitted him to see the wonderful and marvelous events yet to transpire, down to the very closing scene. It was the angel of whom John declares that he saw a door open in heaven and heard a voice calling unto him, "Come up hither and I will show you things which must be hereafter." Not that *mayest*

be, but that *must* be hereafter. Then the angel opens up the vision of John and permits him to see all these things as positively and clearly as you and I could behold them thrown upon a screen before our gaze. And finally, beholding many marvelous things, John, in the ecstasy of his joy, is about to fall down and worship this angel. And the angel said unto him, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Did the angel tell the truth? I think we all agree that he did. And since he was one of John's fellow servants, and of his brethren the prophets, then he must have died and gone to glory, and in the economy of God had been permitted to return again in the form of an angel, as a ministering servant, sent forth to open unto the vision of John the revealments of futurity.

So, if this angel could come and thus reveal unto John, John the Baptist, down in our own times, might do likewise. God may also permit him to come and reveal all that God desires that he shall in order to the accomplishment of his divine purpose in the great latter-day restoration.

So, then, you have my idea that if it has reference to John the Baptist it refers to him as coming in the form of an angel. And I tell you candidly to-night I believe that John the Baptist did come down in our own times as an angel, and opened up the priesthood of God, so far as the Aaronic priesthood is concerned, and authorized men to go forth and by that authority permitted them to start out in the great work of the latter days in the restoring of the gospel to the children of men.

And the Lord [no other than Christ] whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.

Somebody may say, "Why, that refers to Jesus Christ coming eighteen hundred or more years ago." I say it does not. I say it in all frankness, and not with any idea of contradiction. But it must refer to a future time, for he is to come suddenly. When he was born as a baby in the manger he did not come suddenly, neither did he come to his temple. He went into the temple that had been built by Herod, that had been forty-six years in building, but he went in there for the purpose of driving the money changers hence, and told them they had made his Father's house a den of thieves. It can have no reference to his coming eighteen hundred or more years ago.

"But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap."

Now I want you to remember that important fact. It was not difficult to stand when he was born a baby into the world. It was not difficult to abide that day

of his coming, so that Malachi can have no reference to that time, but must behold a future time, when he is coming in the clouds of glory with all his holy angels to take vengeance upon them who know him not and have not kept his commandments. That is the time of which Malachi asks by the knowledge granted unto him, "But who may abide the day of his coming? And who shall stand when he appear-eth?"

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Did they do so twenty centuries ago? Did they do so when he was here on the earth before? You only need to reflect to know that they did not. But listen, and then we have the whole argument so complete that it is utterly impossible to gainsay the thought.

"Then [when he comes as here outlined] shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

Eighteen hundred years ago, returning from the north and beholding the beloved city, it is declared that Jesus said:

Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

Was the offering of Jerusalem pleasant unto him then? What about Judah? They said, Crucify him, crucify him, and deliver unto us Barabbas. So that Malachi can not have reference to two thousand years ago, but is looking down to futurity and positively declares that a messenger is to come to prepare the way. Jesus, directly in attune with this thought, declares that this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Not before.

Now I turn your attention to the sixth verse of this chapter I have been reading. We find the positive declaration, "For I am the Lord, I change not." If you turn to James 1: 17 you have the declaration that with him there is no variableness, neither shadow of turning. And in Hebrews 13: 8 we read, "Jesus Christ the same yesterday, and to-day, and for ever."

#### UNCHANGEABILITY OF GOD.

Perhaps my whole congregation to-night are wondering why I am seeking to emphasize this thought of the unchangeability of God, the unchangeability of Christ. For this purpose, my friends, that, being unchangeable, God will act just like himself. That in these latter times he will do as he did eighteen hundred years ago. And prior to Christ's coming into the world eighteen hundred years ago, a mes-

senger by the name of Gabriel, an angel, came down from the heavenly mansion and made revelation with reference to the birth of that boy and said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins."

Mark that thought, my friends; every Bible believer to-night take it home to your heart and to your soul, that prior to the coming of Jesus Christ when he came before an angelic messenger heralded that coming. So we conclude that he will do likewise now, prior to the second coming of Christ. Now do you see the relationship of the thought? We have been seeking to establish the coming of Jesus Christ, and prior to that coming God will herald that coming by sending an angelic messenger.

#### THE RESTORATION.

But somebody says, "Is it not a fact, elder, that angels do not come any more?" Before we take up the question of the angelic messenger that we are to have, come with us to the occasion when the disciples took Jesus to the temple to behold it, and hear him declare that the time will come when not one stone shall be left upon another that shall not be thrown down. (Matthew 24: 2.) Follow them as they go aside privately and ask him the question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" One of these signs we have already quoted, "This gospel of the kingdom shall be preached in all the world." There is another sign of his second coming when he shall come in the clouds of glory, and that sign is this: "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13: 27.)

You and I can not possibly gainsay that which Jesus has declared, even had we the disposition so to do.

Now our brother last night outlined from scriptural declaration the thought of a great apostasy, and as if to emphasize that thought, called attention to the thought of the Dark Ages. Let me remind you of this thought, that when the Spirit of God is made manifest among the children of men there is a reflection of the light of God, light and glory is made manifest in the world. That Spirit withdrawn, and darkness ensues. The apostasy took place, and as a result we had ten long centuries of darkness. But after that darkness a restoration was to come. Then was to come the glory of the angel descending from the heavenly courts and bringing with him the everlasting gospel. But let me invite your attention to the thought that that angel could not have brought with him the everlasting gospel had that everlasting gospel been already upon the earth. So I invite your notice to Revelation 14: 6 where John says:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him.

The world was neither fearing God nor giving glory to him, or else there had been no need for the statements thus made. And mark that declaration. John said he saw another angel bringing that gospel, and heard him say, "Fear God, and give glory to him; for the hour of his judgment is come." Not judgments; it does not say judgments, though I have heard it quoted that way, and argument made that it had reference to the plagues that were to be visited upon the world. I do not believe it has any such reference at all. Christ explains it; I do not. "The word that I have spoken, the same shall judge him in the last day."

The hour of God's judgment was the restoration to the world of God's *word*. The heavenly messenger descending from the courts of glory was to bring with him the everlasting gospel in the hour of God's judgment, or when God's judgment would be upon the earth again. The angel was to bring the gospel.

Turn with me to the eighteenth chapter of the book of Revelation and we find the language. John said he saw an angel come down to the earth. And the angel with whom he communed said, Come up hither and I will show thee things that must [not that *mayest*, but that *must*] be hereafter—after John's day. And one of those things was an angel coming down to the earth so that the earth was lightened with his glory. The glory of God that that angel brought to the earth again was to serve its purpose in bringing the earth out of that spiritual darkness under which it had been burdened for ten hundred long years.

I do not wonder that John discovered light beginning to radiate, going out further and further until finally it encircled the globe. I do not wonder he declared the earth should be lightened with his glory. Now you see this great latter-day restoration is to come, and the gospel, this gospel of the kingdom, is to be preached again in all the world for a witness unto all nations. What has the history to show?

Going back some centuries we find one man after another stepping upon the world's rostrum and making declarations as to turning away from conditions then existing unto new conditions which this man, that man, and the other man may prescribe. But listen! Not a single one of them made any pretense that an angel had come to him to authorize him as God's messenger to bring back again all former things, to cry to the people to walk in the old paths and find pasture to their souls, until, almost a century ago, a young man stepped out and made the

proclamation that an angel had come to him; that that angel had appeared unto him in his room after he had retired to his room for the night; and had talked with him as one man talketh with another. And when that young man in the simplicity of his soul went to a certain minister and told him that an angel had come to him, that minister said, It is of the Devil. That is to say, that the Devil was to reveal to-day. We can have present revelation from the Devil, but we can not have present revelation from God. That is the gist of that thought. That is the deduction of the statement. You can not get out of it.

But I should say Satan. One of my boys, when he was little, said to me, coming home one day from church, "Papa, you swore to-day."

"Why," I said, "how was that?"

"Well," he answered, "you said Devil."

I asked, "What should I have said?"

"You should have said Satan."

So I may say we have had Satan again revealing—present revelation from Satan! But listen: Satan is the counterfeit, and God the genuine. Did you ever see a counterfeit coin when there was no genuine coin in existence? We are going to have counterfeit revelation without any genuine revelation! We are going to have Satan revealing to us, deceiving us, and leading us astray, while the Father sits upon his throne and never says a word to keep us out of the danger of Satanic revealments. I do not see how a man claiming to be a minister could think such a thing, much less say it.

But John says the earth was to be lightened with his glory. This young man said an angel came to him. It will be one hundred years ago in 1923. What was the condition then? The earth was not lightened. The earth was not filled with glory yet. But immediately on the footsteps of that declaration, as it were, light came, revelation was manifested, and enlightenment ensued. And the marvelous inventions that have come into existence since that time have been marvelous indeed. You know that when that young man saw that angel, no one could ride on a train. None existed. No woman at that time could sew on a sewing machine. None existed. In 1827 the railway was in its incipency. And the sewing machine was not completed by Mr. Howe until 1847. And following rapidly on the heels of these inventions came one invention after another, until to-day man cleaves the air as does the bird; until to-day the telegraph spans the mighty ocean without connecting wires. I need not recite all the marvelous inventions that have come unto existence since that time.

The angel was to come down to the earth, and the earth was to be lightened with his glory. And that man lived in the midst of the United States of

America, and here is the very centralization of that burst of glory that has gone around the world to-day. I care not where you go; I heard of it over in Australia that the Yankee is the greatest inventive genius known to the world. Possibly the Germans would not like that, for they are an inventive people. Not over in Canada, not down in Mexico, but here in the midst of the United States began that radiating light that has reached around the globe.

And an angel was to come down and the earth was to be lightened with his glory. And that young man received instruction direct from high heaven, not from Satan, for his revelation is darkness, and it would have tended to darkness. It was the revelation of God, and it tended toward enlightenment, and has brought into existence all the marvelous inventions of our day, and more and better than that, the gospel of the Son of God was restored to the earth; this gospel of the kingdom preached again.

As I showed you the other night, the apostles, prophets, evangelists, bishops, elders, priests, teachers, deacons, all the officers found in the church eighteen hundred years ago, are found in the church now, and it was because the angel came and told the young man just what to do. The other men as church builders had no angel to tell them, for if they had they would have told us about it.

I am going to read a quotation from one of the Wesleys, Charles Wesley, to show you what he thought with reference to the great latter-day restoration.

Almighty God of love!  
Set up the attracting sign.

So it was not set up then, or he would not have been asking for it to be set up. Charles Wesley did not understand that it had yet been set up, hence he offers in supplication this poetic prayer:

Almighty God of love!  
Set up the attracting sign,  
And summon whom thou dost approve  
For messengers divine.

From favored Abra'm's seed  
The new apostles choose,  
In isles and continents to spread  
The soul-reviving news.

A prayer, a poetic prayer, and it was answered in 1835, when, after the incipency of the latter-day work, the culmination came in the choosing of the apostles, the direct sign, my friends, believed in by this wonderful man. I believe John and Charles Wesley were noble men. I believe so far as they saw the light they acted in harmony therewith. But neither of them ever claimed that an angel came to them. The Bible shows that an angel was to come and bring the everlasting gospel, and that young man in 1823 said an angel did come to him.

To some people this is altogether too marvelous. Let us see if it is. In Isaiah 29: 13, 14, we find— I forgot my text. I will tell it to you now while I think of it. It is found in Amos 3: 7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." A good text is it not? But in Isaiah 29: 13, 14, we find:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder.

When was he to do this marvelous work and a wonder? "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Lebanon was what is called Palestine.

In 1830, on the sixth day of April, a young man established the church and kingdom of God, an exact counterpart of that established by Christ and the apostles. The angel came and brought the gospel in 1830, and it continued in the process of growth until finally it culminated in the completed organization in 1835. And twenty-three years after the organization of the church the former and latter rains were restored to the land of Palestine. Lebanon was turned into a fruitful field. "And the fruitful field shall be esteemed as a forest."

And in that semitropical climate they are raising tropical fruit to-day. I am told that some of the bunches of grapes are three feet long. And when I told that to a man in Australia he said, "I do not believe it."

"But," I said, "it is in harmony with the Bible story."

"It is no use to talk to me," he said. "I have read the Bible through fourteen times and I have never found anything like that."

"Do you remember," I asked, "about certain spies going into the land of Canaan to report of the land to the camp of Israel? And do you remember that they plucked a bunch of grapes and it was so large that it had to be put over a pole and carried by two men?" Perhaps it was three feet long. I do not know whether they are raising grapes over there that long or not; but it is enough that vintage is being restored to that far-famed valley of Eshcol.

Restoration has come. Not only is the gospel restored to the world, but God moving by the power of his Spirit is even restoring the test Isaiah said he would. Lebanon is beginning to blossom again as the rose.

I will read a clipping from the *Detroit Journal* of last April:

"Perhaps one of the most significant movements in the world to-day is the return of the Hebrews to Jerusalem," declares Joseph Cohn, of New York City, a Christian Hebrew.

"Twenty years ago there were only one thousand Hebrews in Jerusalem. There are now one hundred thousand, with two hundred thousand more close by."

Did you read Brother Greene's letter in a recent **HERALD** of the wonderful progress being made over there now?

Besides spending twenty million dollars for new railroads and introducing electric cars, Hebrews are cultivating arid waste lands. They will rebuild the temple of Solomon. Jerusalem will become as of old, the market place of the Orient.

God has set his seal not only on the land but on the people, and has restored the gospel to the world in these latter days. And to-night as I stand before you, in the fullness of my soul I have to thank God for the restoration of this gospel.

I sincerely thank you as a people in behalf of my brethren and myself for the way you have come out to listen to us. And if ever in my life I have entered into anything with a desire to serve God I do it now. I pray God that he will so move upon the people that those who are standing on the brink, as it were, who are making investigation, will continue that investigation until they become convinced and become one of the fold of God. God is moving by the power of his Spirit upon the children of men, and may he bless all to the end that salvation may finally come to us, is my prayer.

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### THE DENVER INDIAN CONVENTION.

There was held recently in the city of Denver a convention that was unique in many ways. It was the third annual conference of the Society of American Indians. This conference was attended by members of the Indian race from many parts of the Nation, and was in session from October 14 to 20, inclusive.

Acting upon the suggestion of Brother Hubert Case, of Kingfisher, Oklahoma, that some one of the Denver Saints attend the meetings of this organization, the writer was present at a number of their sessions, which were held in the assembly room of the Albany Hotel. Much was seen and heard of interest and educational value, and some acquaintances were made with members of this race.

The gathering was as picturesque as it was unique. There were present Indians of almost every type, representing many of the well-known tribes: Sioux, Ute, Kickapoo, Creek, Winnebago, Osage, Oneida, etc., and they were there in a variety of costumes, from the warrior in feathered headdress and war paint, the brave in gaudy blanket and bright-colored trappings, to the modern Indian in regulation civilian attire.

Indians of every shade and color were to be seen, ranging from the copper-hued, raven-haired full-blood to the individual in whom the strain of Indian

blood was so thinned by that of the white race as to be scarcely discernible.

This association exists for the express purpose of considering in an intelligent, effective manner, questions of every kind relating to the welfare and future of the Indian race. Poor Lo has undoubtedly awakened to the fact that if his place and prosperity in the Nation are to be preserved and enhanced he must actively and intelligently interest himself in them.

From the primitive tribal "powwow," where matters of common interest were talked over, to the formal, orderly convention, where questions of nation-wide importance are intelligently considered, is a very far cry; but the Indians at this conference proved themselves equal to the situation.

Such questions were discussed as, "The Indian's place in the life of the Nation"; "What Indians can do for themselves and for their country"; "The legal condition of the Indians and its relation to their moral and social condition."

Matters of business were also considered and disposed of in an orderly, businesslike manner, although in nearly all of the speeches could be plainly discerned the Indian characteristic of extreme deliberateness, showing that, with all his advancement, the red man hasn't yet acquired the strenuous spirit of his white brother.

The work of the society, directed primarily to the advancement of the race, can not fail to be of benefit to society at large, bringing the Nation to a better realization of its relations and duties to the Indians. The inevitable conclusion reached from witnessing the work of the society is that the Indian, if properly educated and his activities directed along proper channels, is fitted for citizenship, and is readily assimilated into our complex society.

The writer met and conversed with a number of very intelligent Indians, some of them of fullblood ancestry. Mr. Arthur C. Parker, the secretary, is in a measure acquainted with the work of the church among the Indians of Oklahoma, and also understands the difference between the Reorganized and the Utah churches. One particularly intelligent, versatile young Indian, Mr. Henry Roe-Cloud, who is prominent in the affairs of the society, is a graduate of Yale. From the high degree of intelligence manifested by many of these Indians, combined with their gracious bearing and manners, the writer was led to perceive the beginning, at least, of the fulfillment of the prophecy concerning them in the Book of Mormon—that in time they should become a "fair and a delightsome people."

Active membership in the society is restricted to those who have, in some degree, at least, Indian blood, and can prove their descent. Associate membership is open to anyone. The writer, acting in

conjunction with some of the brethren of the Denver Branch, enrolled Brother Frederick M. Smith as an associate member of the society. He is now a "good Indian" and in a position to watch the progress and work of the society from the viewpoint of the church.

ARTHUR H. MILLS.

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#### CHRISTIAN SCIENCE.

"There is nothing either good or bad, but thinking makes it so."

This quotation from Shakespeare appears as a foretext at the beginning of Mrs. Mary Baker G. Eddy's book, *Science and Health*, or a Key to the Scriptures.

Following as it does in her book the quotation from John 8:32, "Ye shall know the truth, and the truth shall make you free," Shakespeare's lines seem to be adopted by Mrs. Eddy as a *key* to the scripture.

Let us insert the key and see how it unlocks the Scripture. Remember, to be *free* is the thing sought. The lock to be unlocked is, What is meant by the Scripture which says, "the truth shall make you free"?

The key enters. Listen! Rattle, rattle, rattle—click! "*There is nothing either good or bad, but thinking makes it so.*" Presto! What boundless freedom!

Nothing is really bad unless thinking that it is bad would make it so. Any kind of an act may thus be sanctified into holiness if we can just *think that it is not bad.*

All of Mrs. Eddy's further plea for purity of life and action is thus robbed of its strength, because of the fact that purity measured by such a gauge—nothing is evil only just as thinking may make it so—is altogether a different kind of purity from that which says certain things are *good* and certain things are *bad* in their very elements, and independently of whether people think this or that about them.

There is a great difference between light and darkness, but no greater difference than there is between the idea that evil is a positive, active force, and the idea that evil does not exist in fact, but is only imaginary.

When Christian Science (so called) gets its key to the Scriptures thoroughly turned and the lock fairly opened we find this on page 497 of their lady leader's book: "Evil is unreal." And again: "But the belief in sin is punished so long as it [the belief] lasts."

A system having its basic principles founded in such sand beds of error can not fail to be a disappointment at the last day, and a great loss to those who under its suggestion put darkness for light and light for darkness.

JAMES E. YATES.

#### THE BOOK THAT IMPRESSED ME MOST.

When I was a girl of only seventeen I was intrusted with the teaching of a class of small girls in a Baptist Sunday school. Succeeding nicely with this class, the pastor desired that I should change and teach a class of boys. This I did not wish to do, feeling that I was too young to control them. My refusal to change classes evidently displeased the pastor, for shortly afterwards he passed me on the avenue with averted eye, yet I knew he saw me. This incensed me, and I later left the Baptist Sunday school and started to attend the Methodist Church. I did not become interested enough to continue long and my eighteenth year found me stranded, outside the pale of safety, not even attending church or studying my Bible.

My people made a trip to California at this time, and upon our return we rented rooms temporarily. Here I found a book entitled, *The Wrestler of Philippi*, (a tale of the early Christians). It was printed on cheap paper, had no cover, was dogeared and soiled, in every way unattractive. I started reading it, and every word held my close attention. I had read all except three chapters when we moved to our new home. Getting settled and starting to school took my attention from the book for a time, and then a fire came that destroyed our home and all our possessions. The book was lost, but I remembered the title and later inquired for it. It was not to be had, so I gave up my search; but the story never left my mind, and I frequently rehearsed the tale to my friends and regretted that I had never been able to finish it.

Four years passed swiftly by and in sunny southern California I drifted into one of the many large bookstores in Los Angeles, in search of nothing in particular. Suddenly this book came to my mind and I inquired for it. In a few minutes, much to my joy, the clerk appeared with it, and I immediately purchased it and proceeded to reread it intently, enjoying it even more than I had at first.

These lines are written purposely to show how reading impresses the mind and molds the character, and how important it is that good, wholesome books should be chosen for the old as well as the young.

The reading of this story softened my heart and caused a kinder feeling to dominate me. I felt more kindly toward religion and those true ancient people of God; comparing them with what I know of the Christian world caused me to realize that religion was all right, even if the leaders of the various flocks did not observe to practice it.

In this book are found two splendid morals: First, how patience, humility, and faith in a child of God can influence the minds of others; and how by thus letting our light shine before men they may see our good works and glorify our Father which is in

heaven. God moves in a mysterious way, his wonders to perform.

The principal characters are Paul, the apostle, and Silas, his companion; Lydia, the first convert in Europe; and the heroine, Elizabeth, a true saint, whose patience and faith are daily tried.

The author is Fannie E. Newberry, the book is published by the David C. Cook Publishing Company, Elgin, Illinois. This book can be read with profit by everyone; those fond of early Christian tales will especially enjoy it.

Trusting that good may be gained by this discussion of one good book, I am,

Sincerely your sister in bonds,

ELLA M. SWITZER.

## Of General Interest

### OLD STONE AGE.

Latter Day Saints are always interested in American archæology. They should be, and no doubt are, equally interested in archæological finds of the Old World, which shed light on the ancient races of the Eastern Hemisphere. While not in all points agreeing in their theology with the theories of scientists, yet the Saints should note the work of these men with careful consideration. The accompanying item, taken from the *Outlook* for August 9, is of profit as showing that in the earlier periods of the stone age men held to a form of religion, and cultivated, even though crudely, the arts, and that their caves are said to have been centers of culture.

The discovery of certain caves in Southwestern Europe brings us near to the men of the old stone age. Their history extends from the close of the last glacial age, say twenty-five thousand to twenty thousand years ago, to the arrival of the men of the new stone age, perhaps ten thousand years ago. We now know that these early men had a crude form of religion, that their dead were properly buried, that among them were undoubtedly chiefs or rulers, and certainly hunters and flint-makers. Their primitive implements are interesting and surprisingly modern. For instance, they used toothpicks! So states the director of the Ecole Odontotechnique in Paris. Now, however, we have other evidence of an early age than its primitive implements. If the industrial history of our race was begun by these artisans, they were succeeded by artists. To the stone implements there succeeded bone implements, and coincident with the bone there appeared attempts at sculpture and painting, as we now find from discoveries in France and Spain. To get to the history of art, therefore, we no longer need to go to Egypt or Assyria, but to the caves of France and Spain. They contain the first preserved paintings. How old are they? Anywhere from twenty-five thousand to more than two hundred thousand years old, according to the authority consulted. What is of more interest, however, is the fact that, as these works of art disclose, the cave man's life was doubtless superior to that of his nomad brother of the plains. For, according to Professor George Grant MacCurdy, of Yale, in the shelter and safety of the rocky fastnesses centers of culture arose. The caves were regarded, also, as sacred spots. The ideas

sculptured and pictured there were often prayers for success in the various struggles of men against animals, or of tribe with tribe.

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### AMANA COLONY SUCCESS.

Charles Ratzel, manager of the Amana Colony in Iowa County, was in Des Moines conferring with state officials Monday. The members of this colony do not need any "back to Iowa" booster literature, as they stay here and have grown rich on the twenty-six thousand acre farm owned in common by them.

"We do not have much trouble about people moving away," said Mr. Ratzel. "The season just ended was very dry and we shipped only twenty-seven carloads of onions this year. We have no beans or late garden stuff to sell. We raised some good corn and will get a good price for it. We haven't a very large sum in the treasury, but our credit at the bank is very good."

There are one thousand eight hundred in the Amana Colony. The towns of Amana, South Amana, and Homestead are included. Mr. Ratzel has been connected with the colony for thirty-nine years.—*Des Moines (Iowa) Capital.*

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### THE ZIONIST DELEGATES.

The Jerusalem delegates to the congress have just returned, and speak enthusiastically of the results which are likely to accrue from the public and private deliberations of the principal leaders of the movement.

Among other successes, political and national, which have been scored during the eight days' congress, they state that six hundred thousand francs were subscribed there and then towards the erection of an up-to-date university in Jerusalem.—*The Truth (Jerusalem) September 23.*

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### A PHENOMENAL LANDSLIP.

The Hebrew press relates an extraordinary incident which occurred a few days ago at the Jordan.

A mountain four hundred and sixty feet high suddenly slid into the bed of the river, checking the flow of the Jordan for over twenty-four hours, after which the water gradually forced a channel through the obstruction.

Two shepherds with their flocks, who happened to be on the mountain, have disappeared.

Some Arabs suspect that the upheaval was due to the explosion of a mine laid by enterprising foreign explorers in order to blow up the mountain that they might discover what minerals it contained.

The obstruction caused the Jordan to overflow its right bank to a distance of two hundred meters.—*The Truth (Jerusalem) September 23.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Loosening the Tension.

When the family washing has been done and you are putting away tubs, machine, etc., you loosen the screws of the wringer, that the rollers may the longer retain their elasticity. You remove the pressure that has been upon them while they were in service.

When the violinist is putting away violin and bow after having used them to elicit the sounds of music, he turns the little screws that permit the strings to relax. He removes the tension that has been upon them while they were in service.

In the times when men used the bow and arrow more commonly than now in hunting, war, or the pastime of archery, the tension was removed from the bow when not in use. It was allowed to relax from the strain that it might the longer retain power to do service.

And so men, women, and children have need to relax at times from the strain of work. They need to recuperate under proper conditions. "If we would relax somewhat from the intensity of our living, and obey more often nature's impulse to play, there would be fewer shattered nervous systems, fewer madhouses, fewer deaths from obscure causes"

### "All Work and No Play."

You know the ending of the sentence. It makes Jack a dull boy. It makes Mary a dull girl. It makes the mother a tired household drudge, and the father a weary, overburdened family treasurer. This is what all work and no play does, for one of the demands of the human nature is recreation of some sort, relaxation from toil for "the enlivening of the soul." We need to do more than to eat, sleep, and work. We need to eat, to sleep, to work, and to play. Young and old need play in some form, a surcease from the toil that becomes needlessly oppressive if too long continued without relaxation.

Within the last year a daily paper gave the following picture of little children at work in southern oyster and shrimp canneries. Little ones, some of them as young as seven years of age, stood for long periods, patiently picking up one dirty cluster of shells after another, deftly prying them open, dropping the meat into a kettle. To follow this occupation hour after hour, day after day, month after month produced what? The following conversation will enlighten us:

"What is your name little girl?"

"Dunno."

"How old are you?"

"Dunno."

"How many pots do you shuck in a day?"

"Dunno."

The writer of this account adds, "And the pity of it is that they do not know. . . . Are you surprised that many children seem dumb and can not understand our language?"

In bright contrast with this pitiful picture of oppressive child labor is that of the little children of the Montessori schools who do things that at first reading seem almost incredible in children so young. But those children, while they work with intense absorption at things as difficult as the work of the little oyster "shuckers," are free to turn to play at any moment when instinct dictates the need of relaxation.

### Our Own Children.

We have been looking with pity upon the young oyster shuckers of the South and with admiration upon the Italian babies of the Montessori schools. Now, coming back to our

own children, let us consider what Professor Bolton has to say of the work that may reasonably be required of them, or, rather, that should not be required of them.

He says: "If pupils below the high school are diligent through five or six hours a day five days in the week, little home work should be expected, especially of a difficult nature. It is almost criminal to require ten-year-olds to work out their arithmetic lessons at night."

In the estimation, then, of this prominent educator it is not a commendable sight to see little boys and girls coming home from school with arms full of books for night study.

When he says little work should be exacted of them, he probably refers to mental work, study of school lessons; but it is not possible also to require too much from them of work of other kinds after a long session in the sedentary work of the schoolroom? How the children whoop and shout when school is out—at least every healthy, normal one of them! And how glad we should be to see them able to run, and shout, for the child who can not enter into play with zest is not in right condition, either physically or mentally. Somewhere there is something wrong in the young creature that can not run and exercise its limbs in the abandon of joy and in the sense of freedom that follows the restraint of school.

The writer remembers most distinctly coming home from a long day of work in school when a child, and of asking permission to go to play with a little friend. The picture returns to mind vividly, that of a little girl making the request for play, the mother about to grant it, and the interposition of a mistaken grandmother who sagely advised that the child be set to piecing blocks for a patchwork quilt. My recollection is that the interview was rather stormy on the little girl's part and that she did not piece any quilt blocks that night.

Since that time I have read in divine writ, "Children, obey your parents in the Lord; for this is right. . . . And ye fathers provoke not your children to wrath." Of course, "fathers" here includes mothers and counseling grandmothers.

There are times when every nerve in a child's body calls for relaxation, for play, when he who stands between him and his play interferes with his right.

### Tired of Being Good.

Oliver Hurd Bragdon relates the following in the *Golden Now*:

Little George had been playing by himself for some time and very quietly. After a time he looked up and whined, "Mamma, I'se tired bein' dood!" He did not know what ailed him, only that the quiet that to him meant being good had become irksome.

At first, the mother looked at him curiously, not understanding what he meant. Finally, she thought she understood and she said to him, "So am I tired of being quiet, Georgie; come we'll take the sled and slide down hill, and then we'll see who can hit first with a snowball, and we'll make oceans of noise. We won't be quiet again until we want to be!"

The writer comments: "The sweetness of a child's spirit is often taxed too far; he can not be quiet all the time. He must shout, and romp, and kick, and let off steam, or he frets and grows sour. Discontent of 'being good' becomes a habit."

There are persons in advanced life who experience what this little child did, the craving for recreation, for a change even from doing what is, in itself, good.

### The Little Rest Time.

Do you know that the only rest the heart gets is the time between the beats? And yet these enable it to work through the period of life night and day.

And so by giving ourselves little resting times, little periods of relaxation, we prolong our ability to work.

The *Golden Now* furnishes many valuable suggestions to the mothers of little children. It tells of a mother who, when she felt herself becoming irritated by the pressure of many things, among them the demands of the children upon her, would stop and rest herself, permitting the children to play with her, to ask her questions, to claim her attention in whatever way they desired. She relaxed, sometimes lying down on the couch while the children gathered round. When all were refreshed and soothed she again took up the work she had laid down.

Professor Bolton tells of an exceedingly successful high school principal who made it a practice to encourage his pupils to indulge in chatting, visiting, laughter, and general relaxation while passing to and from classes. This man realized the benefit of the small periods of rest thus gained from the nervous tension of study.

### Change of Work a Rest.

Professor Bolton says further: "The proverbial statement that change of work is as good as a rest is certainly incorrect when applied to cases of fatigue due to depleted energies. . . . Nothing but rest, nutrition, and complete relaxation will suffice. Right understanding of fatigue will dispel the idea that students who engage in long hours of manual labor are thereby made better students."

It may be that change of work may be rest in some cases. In other cases, it may not be. Work is restful, work is play when it is pleasurable. The danger comes from continuing to work long after the mind or the body demands relaxation.

"Good humor is the clear, blue sunshine of the soul." We need to work in this sunshine. We need change at times, when our skies are of leaden gray. We by no means would convey the idea that we are not to learn to bear the yoke of hard service, but we mean to say that periods of relaxation are necessary, that we may be enabled to serve long in the serious things of life. God seldom dispenses to us long periods of gloomy weather; he gives us rifts in the clouds, and sunshine comes quickly after outbursts of storm.

### Of Vast Importance.

Doctor Bolton says the question of fatigue is of vast importance, not only as it affects children and youth in their school years, but "in a still larger way affecting the whole life of a people." He says, "Physicians have sounded a note of warning against all forms of headlong rush and excitement which seem to be overstimulating and devitalizing American life." He says the term "Americanitis," applied to this rush and condition of excitement, may become more than a jest.

We seem to be living in the "hastening time," when all things are in motion, if not in "commotion." The whirl, the rush, the hurry of our rapid life are trying to the nerves, as on the other hand are the slow grind of conditions under which many of the poor live. The one excites, the other deadens. Both evils are in existence.

On May 17 of the present year there was in Paris an exhibition, the main object of which was to show the conditions under which the poor women workers of that city live. Among the exhibits were toys, such as the familiar stuffed lambs which bleat when pressed down on the bellows to which their

feet are glued. For fixing the wool on the toys, painting it, fixing a ribbon around its neck, and attaching it to the stand the manufacturer paid three cents a dozen. A clever worker can not finish more than four dozen a day in a working day of ten hours.

There were also in the exhibition lamp shades which were finished at four cents a hundred, the maximum wages of a worker being twenty cents for a ten-hour day. Brushes were shown, made up at the rate of ten cents a thousand holes, or twenty-two cents a day. The flags with which Parisians cover their houses on days of public rejoicing were sewed and mounted at the rate of eight and one half cents a day.

In the center of the exhibition hall was spread a "sweated" woman's dinner, a morsel of stale bread, two cents' worth of cheese, a hard boiled egg, and a jug of water.

The hope of the exhibition was to arouse public indignation, and thus to bring about an alleviation of the conditions of those toiling women who live under the dulling and deadening condition of this extreme poverty.

The question of fatigue certainly is of vast importance; the mental fatigue, the soul fatigue which affects so large a portion of the civilized world, for there are in all lands a large class of oppressed poor. We are told on competent authority that our own American city of New York furnishes conditions among the tenement poor that can not be surpassed in the cities of the Old World. And we need not go so far as New York, nor into the tenement districts to find families living upon a wage far too inadequate to their needs, which does not permit their having opportunities to relax from their toil sufficiently to receive that recreation which is their God-given right.

### The Right of Every Man.

Josiah Strong, writing on the subject of religion and amusement, asserts that the deep note of social unrest, heard from one end of the land to the other, is but the old cry of playground or game, "That is not fair; that is not fair!"

He says, "The church must have something more to say to men than that they should be sober, industrious, and frugal, in a word, law-abiding citizens. We are beginning to demand that our social order shall secure to all something more than the bare rights of existence. We shall not reduce life to the lowest terms, but rather carry it up to the highest terms possible.

"We must so organize society that every man shall be something more than an industrial unit. He shall have leisure and opportunity to be a man. The demand for shorter hours of labor and better pay is rapidly assuming a religious character, for the church is learning that it must cease saying, Our Father, unless with equal conviction and fervor it begins to say, Our brother. . . . The day has arrived when the church must take to itself the ancient law, both as a sound philosophy and practical regime: 'Inasmuch as ye did it unto the least of these, my brethren, ye have done it unto me.'"

### Prayer Union.

SUBJECT FOR THE FIRST THURSDAY IN DECEMBER.

Prayer for the church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal conditions of oneness and equality revealed in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but each regard the reputation of a brother or sister as he regards his own. Pray for greater power in healing the sick.

Lesson, Isaiah: 62: 1. Memory verse, Jeremiah 29: 13.

## REQUESTS FOR PRAYERS.

There comes to us in a very circuitous way a letter from an aged sister who is in a condition pathetic to behold. She is helpless and bed-ridden and has been so for eighteen years. This, in itself, is hard to be borne, but, in addition, she has suffered unkind treatment from one upon whom she was dependent for care. Recently she has been removed to the home of a daughter who has the filial love that makes her willing to care for her, but, unfortunately, the daughter herself is an invalid and poor. Prayers are asked for this sister, that she may be remembered by those who daily supplicate the throne of God for mercies to themselves. Blessings are promised to us, even as we bless others of the household of faith.

MISHAWAKA, INDIANA, November 16, 1913.

*Mrs. Christiana Salyards:* I request the prayers of the Prayer Union for an aged mother who is over seventy-two years old, that the Lord may enlighten her mind and lead her to obey the gospel in its fullness. I desire prayers also for my sister who is partially blind, that the Lord may restore her sight if it be his will.

ROXA ROLLING.

## Notice to Locals.

Once again we call the attention of locals to our needs. The funds we have on hand are insufficient for some expenses we must meet very soon. As next month is the time for reporting the year's work and also when the assessments fall due, we kindly urge the presidents of all locals to see to it that their assessments are promptly sent. If this is done it will enable us to meet our expense. We trust all will cooperate to this end.

Will the local secretaries please take notice that the new report blanks being prepared will call for financial items as follows:

Money raised for Children's Home. Money raised for local purposes. Money raised for other purposes.

If you have not kept a record of these items during the year please gather them now so that you will be prepared to make out a complete report when required.

MRS. D. J. KRAHL, *General Secretary.*

## Letter Department

### Zenor-Etzenhouser Debate.

Of debates there have been many, and there will be some more. In many respects they are much alike, and reports of them not so interesting for that reason. When two Dutchmen have one, some interest may attach. Reverend W. H. Zenor, a German, is full six feet four in stature, and a good deal higher in mental acumen, in his own opinion. He is a man of good natural ability, and some acquired; claims he can do the Greek and Hebrew, etc. At misrepresentation he ranks well among all I have seen perform.

Brother J. F. Grimes had occasion to sprag his wheel, or to pull down his kite just a little. This resulted in partial arrangements on four propositions; the matter was lodged in the hands of Brother J. A. Gillen, and finally with me to respond as the warrior of the occasion. My poor health for several years past had jostled me out of line for such battles. I had, therefore, declined in the earlier stages to enter the combat. Finally, with much reservation as to the wisdom of it, both for the cause and myself, I entered the fray. I was, however, so signally blessed as not to have one weary hour through the long siege of thirty-two sessions of

two hours each. It was, therefore, a happy event, in a sense the blessing of my life, among many.

The first proposition was Book of Mormon, eight sessions; second, Bible complete and all, four sessions; third, Was Joseph Smith a prophet of God, four sessions; fourth, Is Disciple the true church; fifth, Is the Reorganized Church of Jesus Christ of Latter Day Saints the true church, eight sessions.

Brother C. W. Prettyman was my moderator, and an excellent helper. Reverend Charles A. Shook, of Eddyville, Nebraska, author of *Cumora Revisited*, and who was raised in the Reorganization, forsaking it when he became grown and later joining the Disciples, acted as moderator on the other side. Mr. Wilmer Wood served as chairman most of the time. Doctor L. A. Carter, a classmate of Doctor Joseph Luff, whom Doctor Carter holds in warm appreciation, acting in the absence of Mr. Wood, Editor Dunn of the *Lyon Graphic* acting one session.

In the main, the work ran much as other debates on these questions, Elder Shook sagaciously blazing out the road to avoid at least some of the pitfalls, but inadvertently dropping into others. His book, of course, must be put up for its share of glory, and was *glorified* as all similar ones have been when getting on the gridiron of examination. Shook, Neal, Braden, et al, of the combination, were duly yoked up together and sent over the road in each other's company. How effectually it was done can be guessed at from the following:

Braden's dose was the Kirtland reception to Kelley, and a later one to Kelley and Scott. "Seventy-five a few of Kelley's friends," none or few members of the church. I asked for Braden's side of that famous Kirtland debate or any other similar. In addition I made a page the audience could see of his garbling of John 17, page 222 Braden-Kelley Debate, defying a duplicate from any man of ours on any work. My challenge stood unanswered. I ditched Neal similarly.

Braden and Shook I yoked up, specially on the witnesses to Solomon Spalding's writings. Of John Spalding's testimony Shook has twenty-seven lines, Braden eighteen; wife of John Spalding, Shook twenty-nine, Braden twenty-three; Henry Lake, Shook thirty-one, Braden six; Aaron Wright, Shook twenty-seven, Braden ten; Oliver Smith, Shook twenty-three, Braden thirteen; Nahum Howard, Shook fourteen, Braden five; Artemus Cunningham, Shook thirty-two, Braden eleven. (See Shook's *Cumora Revisited*, pp. 38-44.)

When I presented this it was explained to be so because, forsooth, the pages and type made the inequality. I then gave just the reverse order: Joseph Miller, Shook nine lines, Braden twelve, observing that the printed pages were hardly so elastic and that somebody, Shook or Braden, or both, had done some bad work. Shook at once called out, "It was Braden." I complimented him on being so generous, preferring his Brother, Braden, when special honors were in sight, but could not commend his generalship in downing Braden when Zenor was having such a time standing for him. I suggested they hold a session between themselves and report success. We never received the report.

I then got up a special page on Shook, visible to the audience, like I had on Braden, and demanded that they down me by a similar page from any man of us on any book, flaunted it before them from day to day, and still I wait.

These special pages I placed on file with Mr. Wilmer Wood for inspection by all.

Shook having devoted ten pages of an appendix to the Michigan relics as a fraud, they could not forego the opportunity of bringing the relics into the fray. Their success was just as good as in other cases. I presented the

relics as a problem in the hands of Savage, Soper, Etzenhouser, and others who chose to take a part, scientists and all. I had no trouble at all in defending the relics and those interested in them, showing at the same time that the church was in nowise responsible. Shook had everything on the relic matter occurring among our own ranks as well as from all others; and it served him as little in the one case as the other.

After showing his methods by the special page and the comparison of his and Braden's reproduction of testimony, I showed his work utterly unreliable. For instance, where he gave the sum of what some author said he could not be trusted; and the additional nerve it took to reduce pages of an author to as many lines, not giving one quoted word. If an author is worth quoting, some of his words, at least, should appear. On page 95, Cumorah Revisited, will be found at the close of but two pages the reference figure that covers seventeen pages supposed to be reproduced in substance, but not a word put in quotation. On the same page nine lines are similarly made to do duty for six pages. Shook's condensed milk is a very doubtful fraud.

They supposed Michigan relics the product of my lantern, hence were very solicitous I should use my lantern, which I did, giving them American ruins in rich profusion and not one Michigan relic. To the delight of all, hymns were illustrated nightly.

So the debate was different after all. The attendance, with some variation, of course, was good throughout the thirty-two sessions. Some Saints came seventy-five miles, others thirty, and various distances. As usual, the Saints attended more than did the Disciples. Brother Prettyman, myself, and Brother and Sister Richards were the guests of Brother and Sister L. Renew, who cared for us nicely. Brother and Sister Richards were helpful in every way, contributing much to our comfort.

Many heard our claims and the sound is reverberating. Friends were made to the cause. The Saints were happy and content still to abide in the faith of their choice.

Since the Michigan relics were forced in by the opposition, it was perhaps well that the task fell to my lot.

If some one else does not do so it is likely that I shall write a brief expose of Shook's Cumorah Revisited. I prefer that some one else do so.

Still in the faith and at the service of its interests, and very grateful for the help given by the Master.

In bonds,

R. ETZENHOUSER.

NORTH PLATTE, NEBRASKA, 1123 West Sixth Street.

SWEET LAKE, LOUISIANA, October 4, 1913.

*Editors Herald:* I am of the isolated ones, and also one of the afflicted. I love God's people and I do love to read the good letters that the church papers contain. I am acquainted with only a few Saints. I enjoy so much to read a letter from those of my acquaintances—Brethren Samuel Simmons, B. F. Renfroe, Nunley, and Riley,—not that other letters are not good, for all are read with joy and gladness. We need some one to stir us up. This is a Catholic country.

We are having our trials, with harder times before us. Crops are a failure all around us. We had a very fair crop of rice, but it has rotted. I was not surprised at the disasters, nor do I think it unjust, for I think that if we had been living as Saints should we would have escaped, some way. God is just in all that he does. I suppose we will do well to get a cheap living. I will be very thankful for that.

I am very sorry we can not send for an elder, but we will not be able. The Holiness people are very much against us

here. Their minister said it was a shame for people to believe as we do. I told him I was sorry for everyone so blind as he was. They live within a quarter of a mile of us, but neither he nor his wife have ever visited us. They are still calling Brother Riley a Mormon. I do not mind what they call me, it does not hurt me one bit. If we give the people a HERALD they say, "Oh, I'll look over it."

Dear Saints, we need your prayers in these hard times. I pray that we may pull through some way. As for myself, I am oftentimes on the bank of the river of death. My strength is failing me. Pray for me and mine. My family is in a lost condition, and it grieves me much. I know it will grow worse when I am gone, especially for the younger ones.

Your sister,

JOSIE HELMS.

OUTLOOK, MONTANA, October 3, 1913.

*Editors Herald:* Again we have had the pleasure of hearing another Latter Day Saint minister set forth this glorious gospel message. These words of God were delivered by Elder Robert Newby, of Fairview, Montana, who preached in our district schoolhouse. Brother Newby preached five sermons, blessed two children, administered to two Saints, baptized three, and administered the sacrament to the few members. In the blessings and administrations he was blessed with the spirit of prophecy.

The baptisms took place in the same pretty pond in which Brother Sparling baptized six. It was a beautiful and peaceful day. The baptized were confirmed at the water's edge.

We are anxious to have a Sunday school and branch organized. Many are interested in this grand, glorious work and are anxious to hear more of it. As each day fades into night we humbly ask our heavenly Father to send another elder so this good work may be kept before the people.

Your sister in Christ,

Box 26.

MISS MONTROSE SHALLBETTER.

FULTON, IOWA, October 8, 1913.

*Editors Herald:* We just closed one of the best Sunday school conventions and conferences ever held in Eastern Iowa District. Everything went off without a jar, and a friendly feeling prevailed. We all feel cheerful, willing to press forward and do better and be more humble, striving more diligently to magnify our calling.

The work needs our best efforts. Shall we give them, and receive the reward? Or shall we be slack in our labors and receive the reproach? Let us be wise.

Your brother,

JOHN HEIDE.

FAIRVIEW, MONTANA, October 10, 1913.

*Editors Herald:* We enjoy reading the HERALD, and receive much good from it; we especially receive much spiritual strength from the letters.

We came to Fairview six years ago. My father and mother were the only Saints here. They were baptized by our beloved brother, William Sparling, at Loma, North Dakota, in 1907.

After we were here about a year Brother Sparling came and preached a few sermons. A few precious souls saw the light; and when Brother Sparling and Brother Hale W. Smith came back in the spring they were baptized. During the fall and summer, however, they moved away, and left my father and mother alone again. The outside world looked down on them, and it made it hard for them to do the Master's will.

In August, 1911, Brother W. P. Bootman came and preached a few sermons. It seemed good to hear the gospel again. Brother Bootman baptized my brother and myself on August 13. Brother Moore and Brother Bootman came back last fall and organized a branch. We have fourteen members now.

My father was ordained an elder last fall, and is president of the branch. He is doing all he can for the Master's cause. He just returned from the north, where he baptized three more into this glorious gospel. This makes five he has baptized since the first of June. He has three more calls for new openings, so I suppose he will be away nearly all winter.

Ever praying for the HERALD, and for the gospel, I remain,  
Your sister in Christ,  
MISS HAZEL NUBY.

BURKHARDT, WISCONSIN, October 5, 1913.

*Editors Herald:* It has been a long time since I have heard from any of the church. I used to receive papers from the sisters. I feel very lonely.

We lost our little daughter, age eleven years, last March, and our hearts are sad. We know that God has taken her to his care, but we miss her.

I have other little ones, including a little boy whose health is very poor. My husband is ill too. All this world seems against us. I wish the Saints to pray for us, that we might gain our health and prosper. My husband works out by the month, as does our little boy; but it takes all they make, and then we are needy.

I never was baptized into the church, but I am a believer of the teaching of the Saints. I never had an opportunity to be baptized. My father was baptized into the church, and did good to many others.

Six years ago two elders came to our place and stayed four or five days, but the people would not come to the meetings. I was very sorry. There is no church here. I wish we could move to Lamon. It is such a cold country here, and people are so poor. There are many kinds of people here.

I ask the Saints to not forget us in their prayers.

Your sister in one faith,  
MRS. IDA HURD.

LOVELAND, IOWA, October 15, 1913.

*Editors Herald:* It is with pleasure I read the letters of the Saints. I think they all give us courage. But there is sorrow in some of them and my heart burns for those who are afflicted, and those who have become indifferent.

Will the brothers and sisters pray for the Saints here, that we may in due time, if it be God's will, have a branch established at this place. We have Sunday school in a school-house, with a fine attendance.

I was baptized March 22 of this year, by Brother H. N. Pierce. He has been doing a fine work here. The good news is spreading. There were thirteen baptized here this year, and I think there are more yet to come.

Pray that I may be faithful and that I may assist in the work of salvation.

Your sister in one faith,  
VIOLA STUEVA.

FAIRVIEW, MONTANA, October 4, 1913.

*Editors Herald:* I have just returned from a trip to the northern part of the State, where I was called to do a little labor for the Master's cause. I held meetings for a week and had the pleasure of leading three more precious souls into the waters of regeneration.

This is a place where our old pioneer gospel plowman, Brother Wm. Sparling, of North Dakota, opened up the work some two months ago. As is his custom, he did not leave the soil until he had it in such a condition that other planting would take root. I arrived just in time to apply the water to two of the candidates above mentioned. The other, a young man who never heard the gospel until he came there, was convinced after hearing three sermons, and demanded baptism.

While there I took the liberty to do a little canvassing for the HERALD, which I hope will be satisfactory. I am anxious to do all I can for the cause, and I know the church papers convert many to the gospel.

With best wishes to all, I remain,  
Your brother and colaborer in the gospel of our Lord,  
R. NEWBY.

CHERRYVALE, KANSAS.

*Editors Herald:* We are interested in this great latter-day work. We drove from Wichita County here this fall, having united with the church out there a year ago, wife and I. Our oldest son has come in since. We camped over Sunday with Elder Teeters at Alexandria, Kansas, and enjoyed the services in their new church very much.

I would like to attend meetings with the Saints every Sunday, but when we can't think we ought to attend with our children any church where we can worship and study God's word. We have received the best of Christian treatment from churches here, where we have attended.

I had a talk with a man on the way home from the Methodist Episcopal church to-day. He was saying we ought to practice more of the principles Christ established, and I lost no time in telling him I belonged to a church that believed and practiced the very things he thought to be lacking in their church. I have a friend reading the Book of Mormon now, who seems quite favorable.

I hope this may reach some of the Saints in this place, if there are any here. I would like very much to have any call on us. We could start a meeting this coming winter, I hope.

Praying that God's richest blessings may lead and guide us into greater usefulness, I am,

Your brother in the work,  
615 EAST THIRD STREET. O. W. BRUCH.

INDEPENDENCE, MISSOURI, October 14, 1913.

*Editors Herald:* I arrived home to-day after being absent for one hundred and seven days on the rockbound coast of Maine. I visited many places, preached seventy-three times, baptized three, confirmed six, blessed eight children, married one couple, attended three conferences, presided over and attended fifty-four other meetings, making in all one hundred and twenty-eight meetings in one hundred seven days. I increased in weight ten pounds. This accounts for the many Atlantic Ocean fish, clams and lobsters that I ate.

I found many of the Saints pressing on through the trials of life, and by the grace of God striving to enter in to the marriage supper of the Lamb. They knew it took means to travel, and so, being among the liberals, they supplied the needy wants, for which I offer thanks.

The Joy Brothers, at South Addison, Maine, are doing a fine business this year, putting up the finest smoked herring that I ever saw.

I attended the conference at Providence, Rhode Island, October 5, and was kindly cared for at the home of Elder Bradbury and wife.

Your's truly,  
J. C. FOSS.

LOYD, WISCONSIN, October 17, 1913.

*Editors Herald:* Perhaps some of your readers may be interested in a line from here. This is near where the old Willow Branch used to flourish; but at the present time there are only five or six Saints anywhere around, and they are widely separated one from the other. Elder William Newkirk, one of the early Saints, still survives, and although over eighty years of age still loves the faith of his youth. He is quite infirm in body.

Elder L. O. Wildermuth was with us a couple of weeks last summer and preached a number of times to interested audiences. This fall he again visited us, accompanied by his nephew, Elder J. A. Bronson. They brought a tent and held sixteen services, with good attendance and very good attention. It is necessary to use a tent here, as the only church building is owned by the Free Methodists, who do not allow other denominations to occupy.

While there were no visible results from the series of meetings held, we feel that our position has been clearly set forth, and that there is no need now for people to pretend to think that we are the same as the people of the West. The Utah representatives usually pass through this county about once a year and distribute literature.

We would be glad to entertain any of the elders who may find it convenient to stop here, and will try to find a place to hold services.

Brother McDowell is remembered here, as also are C. H. Burr and E. M. Wildermuth, as they have held tent meetings here in times past. We also remember Frank Hackett, A. L. Whiteaker, and C. Lange, now deceased.

Praying for the upbuilding of Zion,

MRS. IVY FISHER.

NORFOLK, NEBRASKA.

*Editors Herald:* There are a few Saints at Norfolk. We have our Sunday school regularly at two o'clock, and sacrament meeting the first Sunday of each month, in charge of Brother Jackson, of Meadow Grove. We have preaching only when some elder passes through.

As Brother J. W. Smith was on his way home, Bonesteel, South Dakota, he stopped off and preached two nights at the home of one of the sisters, where we hold our meetings, and baptized two. This has encouraged us all. Our number is now eighteen. We are weak in body, but strong in faith.

Asking the prayers of all the Saints, I am,

Your sister in Christ,

C. E. LILEY.

POMONA, CALIFORNIA, October 19, 1913.

*Editors Herald:* We wish the Saints to know that we are still trying to hold the fort. We had a series of tent meetings here conducted by Elders Roy F. Slye and W. A. Brunner, and enjoyed some grand sermons, one in particular on the Book of Mormon by Brother Slye, which was the means of removing a great deal of prejudice. Through these efforts we think there will be several come into the church in the future.

We hope that God will bless these brethren in their meetings at Long Beach. We trust they may be permitted then to return with the tent another year, as they made many friends in Pomona while here. The meetings closed with increasing interest. Should they return, we think they would be able to get a good hearing.

Praying for the advancement of God's work everywhere, and for the triumph of Zion, I am as ever,

Your brother in gospel bonds,

970 EAST SIXTH STREET.

FRANK J. LACEY.

FALL RIVER, MASSACHUSETTS, October 21, 1913.

*Editors Herald:* One week ago the teachers of the Massachusetts District visited Fall River and held a quorum meeting. Sunday morning three of the teachers, Brother Chel- lin, of Providence; Brother Frost, of Boston; and Brother Siddall, of Attleboro, delivered short sermons in which they explained the duties of a teacher.

Elder A. B. Phillips is the present pastor of the Fall River Branch. He is doing his best to arouse the Saints from the lethargy which seems to envelop them at times, and to help them to realize that during this probationary period of our existence we should make the most of every opportunity to serve the Lord.

Miserable, indeed, must be the man or woman who believes that death means the eternal obliteration of his or her soul. And those who know there is a God in heaven and do not serve him, unhappy must they be when the time comes for them to leave the passing vanities of this life behind. That time will come to every one of us.

Convention of the Sunday school and Religio of this district will be held in this city, November 8 and 9.

ALMA M. COOMBS.

DELOIT, IOWA, November 14, 1913.

*Editors Herald:* I have been absent from my field of labor (the Gallands Grove District), for a few weeks, locating my family at Independence, Missouri. We are pleased with our new home.

In contemplating this move we did not expect to find absolute perfection in the center stake of Zion, hence were not disappointed. Many noble ones are untiring in their work to bring all in full harmony with that blessed law which will help the Saints to be "of one heart and mind."

Providence permitting, I will do church work in the Gallands Grove District until General Conference. My field address will be Deloit, Iowa, and I trust all members of the district will do what they can to honor the law of tithes and offerings. The branch agents are making commendable efforts to raise their apportionment for the special demands of the church. If you have not contributed to that fund, do so at once.

In gospel bonds,

C. J. HUNT.

### Extracts from Letters.

J. F. Grimes: "Western Nebraska and Black Hills reunion met with the Pleasant View Branch near Tryon, Nebraska, September 5, 1913. Preaching was from fair to excellent. Prayer meetings were very spiritual, the Lord speaking to his people in prophecy. The services were not largely attended during the day, but at night larger numbers came. It was unanimously voted to hold another reunion at the same place next year, time being left with the missionary force appointed to labor in this field."

Writing of a recent two-day meeting at Toledo, Ohio, Brother W. F. Sage, of Detroit, Michigan, says: "The meeting could not be called anything but successful, in spite of the fact that the worst storm ever had at this season of the year was in progress on the outside, which made the tranquil, soothing influence of the blessing Savior's Spirit all the more perceptible. About midday, in the Maunee River, the gate was opened for two more souls to enter the bright way, by Brother Ulrich, who is a zealous laborer for the Master."

George Elson, Wayne, Nebraska: "I appreciate the HERALD and pray for the good it may do."

V. M. Goodrich, Los Angeles, California: "Things are moving along quietly with us here. I have no ill tidings to bear on this score. My health has not been good since coming here, but I am thankful to say that I believe I am on the mend now."

## News from Missions

### Southern Indiana.

The semiannual conference of the Southern Indiana District was held at this place (Indianapolis), November 8 and 9. The conference in the main consisted of Indianapolis Branch. There was a small representation from other branches. This was due chiefly to the distance of this city from other parts of the district. Other hindrances were the late snowstorm, and a street car strike. Because of the latter it became necessary to walk (or ride by chance) out to the Saints' hall. It is about three and a half miles from the heart of the city.

The following traveling workers were present: Brother and Sister F. G. Pitt, Brother and Sister A. C. Barmore, H. E. Moler, J. W. Metcalf, J. G. Halb, and Charles A. Nolan. The preaching was good. The conference was very peaceable and highly educational.

Elders H. E. Moler and J. W. Metcalf have gone to Louisville and will labor there and in other parts of Kentucky for the rest of the conference year. Brother Nolan has returned to his home at Dana, Indiana, but will probably join Elder Halb later. The latter is still here, but will work in the southwestern part of the State. Brother and Sister Pitt will remain here about one week, and then visit Wirt, Indiana. From there they will go to other points in the district, and thence to Kentucky and Tennessee. Wife and I will attend them as far as Wirt, then return here and spend most of our time until the General Conference.

Sister Barmore and I came here from Oakland City, Indiana, where one of my sisters, Mrs. Hosea Burke, resides. With her I complete my first visit with my near relatives since returning from Australia. We arrived at her place October 29, and came away November 6. During that time I preached seven sermons, and delivered two lectures. Most of these meetings were held in the schoolhouse at a little village called Oatsville. There was a good interest and a large attendance.

November 4 was my fortieth birthday. My sister and brother-in-law, both of whom are Saints, gave me a birthday dinner. A number of guests were present. By request I preached to them in the afternoon.

We are pleased with our situation here. Indianapolis Branch has been organized only two years, but has made splendid progress for so short a time. Elder Charles H. Fish is president. He and his associate officers have done good work.

In gospel bonds,

A. C. BARMORE.

### Colorado.

At present I am at the home of Brother W. F. D. Brandon, southwest of Otis about thirteen miles. I commenced a series of meetings here last Thursday night. This is a new opening, and the people who attend our services, with the exception of one man, have never before heard any preaching by our ministry.

There are various castes of religion represented here; and from what I can learn there are some who feel as though their religion is just a little too holy to bring to a Latter Day Saint meeting. No doubt some of the people have read about

the "Mormons," and they have concluded that in order to keep their religious skirts unspotted they had better keep their distance from our services.

I am thankful, however, that the more thoughtful and intelligent of the community turn out to the goodly number that come to hear the message of life. There is some interest here. What the outcome may be, of course, I can not now predict. But I had a spiritual manifestation before coming to this place that impressed me very strongly to the effect that there are some sheep in this community. Last evening my service was spoiled by a snowstorm, but the moisture was much needed here, so I did not feel to complain.

There has been a wonderful acreage of small grain sown in Eastern Colorado this fall; and I never have seen the grain in fall time look better.

Since the people in this western country live so far apart generally, the missionary finds himself considerably handicapped in his effort to reach places distant from railroads. I feel quite certain that until the missionary is provided with some better means of reaching these outlying places than is at present at his command, this feature of our work will be more or less neglected. A horse and buggy in my estimation is one of the surest, safest, and most economical means of travel for the missionary out here. The ready money to purchase such conveniences is the question. But the money spent by two missionaries in one year for car fare would more than pay for a good team and buggy. I hope the Saints in the field will think about these things, and not expect more of the missionary than is consistent with his strength physically and the amount of the precious means to enable him to purchase railroad fare.

My effort this year has been to open up as many new places as it has been in my power to do. I believe that the work in this field is opening up in fairly good shape, and that the gospel seed sown in patience and perseverance will in due time yield a fair harvest.

Brother and Sister Brandon are getting quite well along in years, but they manifest clearly to those about them that the fire of holy zeal in this work is still burning brightly upon the altar of their home. This is also true of many dear Saints whom I have met in this field.

I hope to continue in the conflict throughout life.

J. R. SUTTON.

OTIS, COLORADO, November 4, 1913.

### Jots from Spring River.

This morning old Sol is struggling to smile through the misty, smoky way, to reassure us that these funereal tokens of sleeping life, the dropping leaf, the withered flower, the denuded hills, are the recurring reminders that the same intelligent and reviving rest is the common heritage of man. After the springtime of life and the heyday of activities comes the autumnal glory of resurrected life. All nature that was jeweled with joy has indeed become a tragedy,—sad, deep, and dark as the mystery of death itself.

The personnel of our district is also changing under the silent foe. We regret to have to note the passing of our aged and beloved brother, Walter S. Taylor, one of the pioneer Saints, if not the pioneer, of the district. In the infant days of bleeding Kansas he cast his lot in the Sunflower State, living to a ripe old age, a respected and honored member of the church and State.

Brother Taylor was at the Amboy conference in 1860, when Joseph, the son of Joseph, took his father's place. Coming west in 1870, he settled near the old site where Columbus now stands, firmly planting the gospel banner, under which he has consistently worked and lived, bearing

a faithful testimony until his demise. His last words were: "Tell Brother Joseph my testimony is that God is, and that the gospel he and I have preached for fifty years is true. Tell him the veil lifted and I beheld the mansions prepared." And with a beautiful smile in the happiest, sunset hour, he passed into that dreamless sleep that kisses away every tear. He had climbed the heights of spiritual light until on his brow fell the golden dawning of a brighter day. Brother Taylor will be missed.

We have just closed a series of meetings at Webb City, Missouri, with our Brother J. W. Rushton, "the different," as mouthpiece of the gospel story. The meetings grew in interest from start to finish, closing on Sunday night, the 9th, with the greatest audience of the series.

"Rushton the different" is a very good appellation, and well earned by our worthy brother. He takes the old, threadbare texts, goes down into the deeper levels and brings out of them the richer values in such a pleasing, practical, logical, forceful way, it would seem every honest soul must accept his conclusions. We failed to discover any attitude to, or any cause for "daubing" him with socialistic political mud, for every conclusion centered in Christ and his gospel, which alone can bring the ideal heaven for man.

We are sorry, however, that our brother is homesick, at times, for Britain.

T. W. CHATBURN.

## Miscellaneous Department

### The Bishopric.

#### AGENTS' NOTICES.

*To the Saints of the Utah District:* The Presiding Bishop has laid upon me the responsibility of looking after the finances of the Utah District. My address is, C. A. Smurthwaite, 751 First Avenue, Salt Lake City, Utah. It will be a pleasure for me to hear from each and every member of the church in this district, with consecrations, tithings, offerings, etc. We don't want you to wait until you have "saved" a good sized amount before you send anything. It is much preferable for everybody to send in what they can spare from week to week, or at any rate from month to month. Don't think because your donation is small it will be less thankfully received, or that it is not worth sending. It is not the amount we give, but the spirit of the giving which is the important thing; and a little given promptly and often will do more real service than larger amounts at long intervals. We have two chief financial necessities in this district. (1) Caring for the families of our missionaries; (2) Paying off the debt on the Salt Lake City church building recently acquired.

Surely supporting the missionary force is the most important demand upon our financial system. If we had no missionaries we would not long have a church. If we had never had missionaries we would not now have a church. So that the very existence of the church as an institution depends upon the support of the missionaries and their families. If an individual who fails to provide for his family may be said to be worse than the infidel, can it not be said with equal truth that the church which does not provide for its missionary families is alike infidel? Let not this charge be laid at our door. Therefore, let us rally to the support of our brethren of the missionary force and see to it that their families are suitably provided for.

The debt against the newly acquired church building at Salt Lake City is a part of the general indebtedness of the church, for which the Bishop is responsible. When we are helping to pay off the local Salt Lake City church debt, therefore, we are helping to lift some of the burden from the Bishop. This church building is not merely a Salt Lake City affair, but it is a building for the district, having a parsonage attached where the general missionary, whose objective is this city, together with his family, may reside. It is also the headquarters of the district, and gives us much needed facility in this chief city of the mountains.

We have faith that such financial support is going to be given by the people of the Utah District that it will not be

necessary any longer to call upon the Bishop for anything. We ought to be self-sustaining if nothing more. Salt Lake City is prospering, and if we all work together in honor preferring one another there is no reason why we should not receive heavenly blessings; individually and collectively.

I have appointed two assistant agents, to-wit: Elder J. C. Chrestensen, and Elder John E. Vanderwood. Their receipts will be equally as valid as my own for any moneys given them for my account.

Ever praying for the welfare of the honest in heart everywhere, I am,

Sincerely yours,

C. A. SMURTHWAITE, *Bishop's Agent for Utah.*

*Southern Michigan and Northern Indiana:* Who will join with us to swell the Christmas Offering? No doubt there are many by this time who are planning what they will give to their relatives and friends for Christmas. I wonder how many of us are making as great an effort to give to Christ, our elder brother, or to the cause for which he gave his life. It appears to me that we are observing the day more than we are the Christ.

We look back to the time when the Christmas Offering was first observed among our children. It was then but a small amount sent in to the Bishop. But we have seen it grow, and for the last two years, with the help of some of the older ones, it has reached something over eight thousand dollars a year. This should encourage all, and shows all the possibilities that lie before us.

We all know that a portion of the money expended for Christmas gifts is for useless articles, which we could easily do without, articles forgotten in a short time. Would it not be better to put the money in the treasury of the church, where untold good may come from it? And receive the approval of our Father in heaven, with the assurance that it will stand to our credit at the judgment bar of God?

As I have gone over our district this summer in the interest of the general church debt, I have tried to impress upon the minds of the Saints the necessity of sacrificing our own pleasures, in the giving and receiving from our friends, and of putting our means where it will help the Bishopric to carry on the work more successfully. I believe if we would do this there would be no need of the church making a special call for help.

Some say they want to give gifts to their friends. In this let us act as wisely as we do in the things of this world. We have our taxes to pay, and we do not let our Christmas gifts interfere; so let us do likewise in this, and feel that we have an offering to make, where we can hope for a better return.

We wish to express our thanks to the Saints and friends who have so kindly helped in reducing the church debt; and trust that those who have signed with us will try to send it before December 25, as we would like to send in the full amount to the Bishop January 1.

Our district treasury is empty. Many names do not appear on the agent's book. We hope no one will feel that what they have done for the general church debt will excuse them from their duty to the church by the way of tithes and offerings.

Hopefully in the battle for right,

SAMUEL STROH, *Bishop's Agent.*

COLDWATER, MICHIGAN, November 14, 1913.

*To the Saints of the Little Sioux, Iowa, District:* We appeal to you to aid in reducing the church debt. Every member should have an interest in this work. Our district is expected to raise \$2,460.

We are reported as having over two thousand members, and some consider the payment of \$1 their portion. But perhaps not more than two thirds and probably even less are within the district, or known to their branches. Of these many are too poor to assist per capita, the family perhaps embracing a number of members. Hence it rests with those who are able to do according to their means. Every member who is able to pay should do so. We invite those removed from the district and who have their names with us to send us their contribution. We trust all will do this as early as possible.

Then do not forget your tithes and offerings; and that only a few weeks of 1913 remain. Your name should appear on our records. Less than two hundred Saints have paid tithes each year the past twenty years, whereas there should be one thousand. Are you one of the two hundred? If not, why not? May we not come short of doing our full duty, through neglect? We think so.

ALMA M. FYRANDO.

### Conference Notices.

Saint Louis District will convene at Saint Louis, Missouri, Glasgow Avenue and Dickson Street, December 13 and 14. Sunday school and Religio at 2 p. m. Saturday, business meeting of the district at 6 p. m. We desire a full representation of the district, as the election of officers will take place, also other important business. Do not forget basket lunch. R. Archibald, president; Charles J. Remington, secretary.

Southern Nebraska will convene with Nebraska City Branch, January 10 and 11. Bring or send reports to H. A. Higgins, 1207 Third Corso, Nebraska City, Nebraska. W. M. Self, president.

### Convention Notices.

Alberta Religio will convene December 25, 1913, at Edmonton, Alberta. Mrs. Ruth Walrath, secretary, Edmonton, Alberta.

### Quorum Notices.

#### FIRST SEVENTY.

The group picture of the First Quorum of Seventy is now ready. This is a splendid picture of all the members (70) of the quorum, 8 by 10, nicely mounted. Send sixty cents to Charles Branckenbury and Son, Lamoni, Iowa, and they will send you the picture.

#### THIRTEENTH QUORUM OF FRIENDS.

The Thirteenth Quorum of Friends will meet at Cleveland, Ohio, November 29 and 30. All priests are invited, whether members of the quorum or not. First meeting Saturday evening at 7.30. Sunday meetings 8 a. m. and 2 p. m. Take Wade Park cars to Seventy-First Street.

H. A. THOMAS, Secretary.

### Notice.

All persons having claims against the treasurer of the General Sunday School Association are hereby requested to send the secretary's orders direct to the treasurer for payment. The bank in Lamoni has been instructed not to pay such orders.

JOHN SMITH, Treasurer.

### Died.

SEAWORTH.—Jonathan Seaworth died at his home in Wilber, Nebraska, October 23, 1913, aged 77 years and 29 days. He came to Nebraska in an early day and has resided here continuously, excepting a few years when he lived at Lamoni, Iowa. He was friendly to the church, and was often seen at the services, but never became identified with the cause. Funeral from the home of his daughter, Sister Ella Haney, was well attended, giving evidence of his honest, upright, moral life. Sermon by S. Broliar.

WALKER.—John E. Walker died at his home near Tulare, California, October 27, 1913. He leaves wife, four children, mother, eight brothers and sisters to mourn his untimely departure. The esteem in which Brother Walker was held was expressed by the large gathering of neighbors and friends at his home and at the grave. The funeral sermon was by J. B. Carmichael of Fresno, California.

EATON.—Charity Eaton, widow of Thomas Eaton, died of heart trouble, November 7, 1913, aged 64 years. She leaves one daughter, three sons, nine grandchildren, many friends to feel the loss of a Christian mother and friend. She joined the church some forty years ago. She was faithful to the end. Service at Stonington Chapel, Maine, George Knowlton and J. J. Billings in charge.

LARSON.—Anders Larson was born in Proweres, Canton County, Sweden, March 17, 1839, died at his home in Moorhead, Iowa, September 20, 1913, at 11.15 p. m., aged 74 years, 6 months, and 3 days, after a lingering illness for the past five years. The past seven months he was confined to his bed. He endured his lingering affliction without complaint, being patient and cheerful at all times. He came to this country in 1871 and located at Chicago. He was united in marriage to Miss Matilda Johnson, in Chicago, March 17, 1877. To this union were born eight children, the two oldest sons having passed beyond, to greet his coming. In the year 1879 he moved to Iowa, and located on a farm about two miles south-east of Moorhead, where he resided until 1909, when he purchased a home in town, where he resided until his death. Brother Larson united with the church October 13, 1889, and remained a faithful member to the last. He leaves to mourn

a devoted wife, two sons, Henry and Frank, of near Moorhead, four daughters, Mrs. Clara McDonald of Omaha, Nebraska, Mrs. Lillie Willey of Lamoni, Iowa, and Misses Anna and Nellie, who still reside with the mother, a brother and sister of Chicago, Illinois, besides other relatives and a host of friends. The brother, Nils Larson, came to attend the funeral, and, being an undertaker, brought with him a beautiful casket, upon the plate of which were engraven Brother Larson's name and dates of his birth and death. The funeral services were held in the church Monday afternoon, conducted by Brother Charles Ballantyne. The sermon was by Elder Mark Jensen, as requested by the deceased brother. Interment in Moorhead Cemetery. Brother Larson was a good father, a kind and true husband, and a friend to all his associates.

### "St. Nicholas" Features.

All children, and most grown-ups for that matter, hate to go to a bookstore and ask questions about books unless they are ready to buy them, however desirous they may be for information. This accounts for the large correspondence that has been created by The Book Man department in *St. Nicholas Magazine*. The Book Man is a genial person who discourses with children about books through direct correspondence. He has some difficult questions put up to him from time to time; for instance, he was recently asked by an inquiring child, why *Great Expectations* made fun of a number of great books in his famous "Condensed Novels."

Edward Lippincott is conceded to be one of the greatest experts alive in titles for his stories and books. His *Jungle Books*, which originally appeared in *St. Nicholas Magazine*, contain many unforgettable titles. Another less distinguished, but widely read contributor to *St. Nicholas*, is Miss Amline Gilbert, author of a series of biographical sketches. Her paper on Lincoln is called "The Matterhorn of men"; on Washington Irving "The sunny master of Sunnyside"; on Duval Livingston "The torch bearer of the Dark Continent."

### The Most Important Year of the "Century Magazine."

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Characteristic of the "New spirit of the Century" are the genuinely important papers: Theodore Roosevelt on "The Progressive Party"; Edna Kenton on "The militant women—and women" which gives the case for the feminists, and "The modern quest for a religion," a serious and reverent study by Winston Churchill, author of "The inside of the cup," which will be a feature of the December *Century*.

In the February *Century* will begin a prophetic trilogy by H. G. Wells, in which this modern prophet sees a possible and logical future that stirs the imagination. The February number will be a "Short story number," and will contain a special group of stories by authors who are either celebrated already or likely to become so.

Always a leader in the art field, *The Century* will continue to make a number of interesting experiments in various reproductive processes. With its corps of artist-engravers and its elaborate art department, *The Century* is able to get effects in full color and in "Century color-tone" that are impossible in less carefully printed and designed magazines.

In its comic department, "In Lighter Vein," *The Century* continues to prove that the best illustrators and the best writers are glad occasionally to turn to the lighter treatment of current topics.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

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All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Don't care has no house.—Proverb

The less friction, the less wear and the more speed.—Backbone.

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1913

1914

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, DECEMBER 3, 1913

NUMBER 49

## Editorial

### WAS THE CONSTITUTION OF THE UNITED STATES INSPIRED?

A GREAT SCHOLAR CHALLENGES THE "INSPIRATION THEORY."

*And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98:10.*

Believing this statement to be true, and that God indeed inspired and directed those who drafted the Constitution of the United States, we have been interested in a recent study of a very able work entitled, *The Origin and Growth of the American Constitution*, by Hannis Taylor, LL. D., of the Universities of Edinburgh and Dublin, author of *The Origin and Growth of the English Constitution*; *International Public Law*; and other important works on similar subjects.

In the very beginning of this book Mr. Taylor ridicules what he terms the "inspiration theory" of the origin of the Constitution. As this position is so flatly contradictory to the one set forth in the *Book of Covenants*, we followed his writings with intense interest, but failed to discover any very formidable arguments against the theory of inspiration. In fact, some of the things he presents strongly support the position that we have held.

#### GLADSTONE ON THE CONSTITUTION.

He cites us to the following statement made by Gladstone:

As the British Constitution is the most subtle organism which has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man.

The English Constitution is the result of long and slow evolutionary growth through centuries, or as Gladstone expressed it, "has proceeded from progressive history." The Constitution of the United States on the other hand came rather suddenly into existence, and was patterned after no existing models. In fact, according to Mr. Taylor, it was based on what he terms "a path-breaking concept,"

and contains some four or five fundamental principles never before in the world's history incorporated in any scheme of federal government.

#### ALEXIS DE TOCQUEVILLE ON THE CONSTITUTION.

In his remarkable series of observations, published in 1835, Alexis de Tocqueville, of France, declared that the Federal Constitution of the United States is based "upon a wholly novel theory which may be considered a great discovery in modern political science."

Each of the several States patterned to a large extent after the English Government, but the Federal Government of these States could find no model there to imitate, because England is a "consolidated nation," while here there was a federation of sovereign States. All federations previously existing had lacked cohesion, power, and efficiency because the government was given no authority to go back of the respective state governments in levying taxes and executing its will upon individuals. It could only deal with the States as entities or corporations, and the final authority and power to execute orders rested with them.

Under the Constitution of the United States an entirely new condition arose, and a government resulted that, according to Alexis de Tocqueville, was neither federal nor national, but having some of the characteristics of both, recognized the right of sovereign States to exercise all prerogatives not delegated by the Constitution to the Federal Government, and not prohibited by that document, and at the same time gave the Federal Government the power "not only to dictate, but to execute its own enactments."

#### THREE PRELIMINARY PLANS.

Mr. Taylor scouts the "inspiration theory" and gives as one reason the fact that three individuals came to the convention of 1787 which finally drafted the Constitution with three different plans, carefully formulated and worked out in great detail, each of which contained five great fundamental principles finally incorporated in the Constitution. In fact these three plans were on all fundamental

principles in perfect accord, though differing widely as to details. They included what is known as the Virginia Plan, presented by Madison, another, a "system of government," introduced by Charles Pinckney, of South Carolina; and the third, that advocated by Alexander Hamilton.

It seems absurd to Mr. Taylor to imagine that there should be any inspiration from God that could work upon these three young men, each without knowledge of the plans of the others, resulting in this perfect and remarkable concord of sentiment. But we are unable to detect the element of absurdity in this situation. Certainly it was no more difficult for God to work upon the minds of several individual delegates who were about to attend that convention and lead them to a common understanding, than it would have been for him to have operated through some one of the delegates and placed upon him the burden of converting all others.

#### THE FORERUNNER OF THE CONSTITUTION.

Mr. Taylor, however, traces the origin of the leading ideas contained in these three plans back to a common source. We quote from his book as follows:

From what common source did the draftsmen of the pre-arranged plans draw the "wholly novel theory," the path-breaking idea, which was the basis of all them? That simple and inevitable question was never answered until a few years ago, when the author reprinted, with a commentary, the epoch-making paper published by Pelatiah Webster, at Philadelphia, February 16, 1773, and there republished with notes in 1791, in which he announced to the world, as his invention, the entire plan of the existing Constitution of the United States, worked out in detail more than four years before the Federal Convention of 1787 met. That paper, entitled, "A Dissertation on the Political Union and Constitution of the Thirteen United States of North America," whose lightest words are weighty, is just as authentic as the Constitution itself, and far more elaborate. Two editions of it, with the author's commentary, have been published by Congress. When it was thus reprinted, after an interval of one hundred and sixteen years, its contents were as unknown to the leading jurists and statesmen of this generation as if it had been a papyrus from Egypt or Herculaneum.—Page 24.

On February 16, 1783, Pelatiah Webster—a great political economist and retired financier, the Adam Smith of that epoch, a graduate of Yale, a patriot in the Revolutionary cause, then a mature thinker of fifty-seven, better equipped perhaps than any other man in the country to deal with the vital question of taxation involved—published at Philadelphia, at the very doors of the Continental Congress, in a pamphlet of forty-seven pages, "the great discovery in modern political science," which was carried to the Federal Convention of 1787 in the three plans prepared by Madison, Pinckney, and Hamilton. At the moment that publication was made, Madison and Hamilton, then young men of thirty-two and twenty-six respectively, were in Philadelphia as members of the Congress in which Charles Pinckney, then twenty-five, took his seat soon afterwards. Even when the three plans drafted by Madison, Pinckney, and Hamilton are taken as one document, they present the great discovery in

much less detail than the original in which it was proclaimed. After the adjournment of the Federal Convention, Webster republished his paper with copious notes, restating his claims and appealing to posterity for justice. As Madison frankly states, Pelatiah Webster was the first to propose, as early as 1781, in one of his of his financial essays, published at Philadelphia in May of that year, the calling of "a Continental Convention" for the making of an entirely new Constitution.—Pages 13, 14.

#### FOUR GREAT PRINCIPLES.

Four of the great principles advocated by Webster are thus set forth:

(1) A federal government with the independent power of taxation; (2) the division of the federal head into three departments, legislative, executive, and judicial; (3) the division of the federal legislature into two chambers; (4) a federal government with delegated powers, the residuum of power remaining in the states. The fourth proposition Webster stated in this remarkably ample and explicit form as an anticipation of the Tenth Amendment, which provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively or to the people.—Pages 29, 30.

And the results are thus described:

The discovery of these four basic principles, of which the world had never heard before, wrought a revolution whose essence is embodied in the fact that the new creation, partly federal and partly national, operates directly on the citizen and not on the states as corporations.—Page 30.

We may trace the germ of the ideas back ever so far, still we can not destroy the thought that God may have inspired these great "path-breaking concepts" first, according to Hannis Taylor, advocated by Webster, and almost immediately taken up by Madison, Pinckney, and Hamilton, and later through the combined wisdom of the delegates present at the great convention formulated into the Constitution.

#### THESE MEN PRAYED FOR DIVINE DIRECTION.

Mr. Taylor himself, speaking of Webster, says:

Approaching his fundamental concept from the commercial side, Webster manifested an almost *supernormal prescience* as to future conditions.—Page 30.

While Webster himself is quoted:

But now the great and most difficult part of this weighty subject remains to be considered, viz: how these supreme powers are to be constituted in such manner that they may be able to exercise with full force and effect the vast authorities committed to them for the good and well-being of the United States, and yet so checked and restrained from exercising them to the injury and ruin of the states, that we may with safety trust them with a commission of such vast magnitude—and may Almighty Wisdom direct my pen in this arduous discussion.—Pages 31, 32.

The men who finally assembled to draft a constitution went at their work in the same spirit that, according to Mr. Taylor, inspired Pelatiah Webster. Or at least they were so admonished by General

George Washington, who was president of the assembly and one of its most influential members. In support of this we have the following:

It was recalled, many years afterward, how General Washington had stood in the midst of a little group of delegates, during the anxious first days at Philadelphia, while they waited for commissioners enough to justify them in effecting an organization, and had cried, "Let us raise a standard to which the *wise* and *honest* can repair. *The event is in the hands of God.*"—A History of the American People, by Woodrow Wilson, vol. 3, p. 71.

This statement taken from the history by Woodrow Wilson (now President) is also quoted as authentic by Mr. Taylor on page 173 of his book.

Again we are told by Mr. Taylor concerning one of the ablest of these men:

In the midst of that crisis it was that Franklin, forgetting the mocking skepticism of his youth, proposed that the Convention should be opened every morning with prayer.—Page 45.

And he is quoted in a footnote as saying:

I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men.—Madison Papers II, p. 985.

#### THE CHARACTER OF THE MEN.

At a dinner given by the Pennsylvania Society, December 14, 1912, in commemoration of the one hundred and twenty-fifth anniversary of the framing of the Constitution of the United States, James Bryce, retiring ambassador from Great Britain, as guest of honor, made a speech in which he said, in part:

The Constitution was the work of an extraordinary group of men, *such as has seldom been seen living at the same time in any country* and such as had never been brought together in any other country to undertake the immensely difficult task of framing a fundamental instrument of government for a nation. The Nation was then a small one and it is one of the most striking tributes to the genius and foresight of the men that the frame of government which they designed for three million people should have proved fitting to serve the needs of 93,000,000. . . .

Let us honor the memory of the illustrious men who rendered this incomparable and enduring service, not only to you, but to all mankind.

It should be borne in mind that this statement does not come from an American citizen, who might be carried away by national pride, but from a distinguished British diplomat and a recognized authority on subjects of political economy, well known as author of the great work called, *The American Commonwealth*.

Mr. Taylor says himself of the assembly:

The philosophers, statesmen, jurists, warriors, experienced men of affairs, who composed the august assembly that wrought at Philadelphia in 1787, may be compared, as to genius and learning, with the master spirits of any age.—Page 43.

IF ANY MAN LACK WISDOM, LET HIM ASK OF GOD.

If, indeed, as we seem to have it upon good authority, Peletiah Webster first undertook to set forth the essential elements of the Constitution of the United States, it is quite in harmony with the statement made in the Doctrine and Covenants to find him setting about that great task with a fervent prayer for divine direction and inspiration.

It is also in harmony with that statement to find George Washington, president of the assembly, declaring that the event was in the hands of God; and the assembly, as admonished by Benjamin Franklin, daily seeking divine aid and assistance.

The good old biblical promise was still in force, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; *and it shall be given him.*"

Let skeptics scout the "inspiration theory," and in the next breath admit that the prime movers in this work craved divine direction; we have a more consistent theory. We believe that they received the inspiration for which they prayed, and which God had promised.

From on high came this "path-breaking concept."

Not of themselves did they produce this "wholly novel theory which may be considered a great discovery in political science," as de Tocqueville says.

Not alone did they finally achieve that which the wise and great Gladstone pronounced "the most wonderful work ever struck off at a given time by the brain and purpose of man."

#### THE MODERN SCHOLASTIC, MATERIALISTIC VIEWPOINT.

Evidently Mr. Taylor entertains the modern scholastic, materialistic viewpoint, which does not recognize that prayers may be answered. Hence he attaches no importance at all to the fact that divine wisdom was asked for and that it came from some source to such a degree that in Webster's case Mr. Taylor himself declared it to be almost "supernormal," and to such a degree that as manifested in the finished Constitution it astonished and delighted the greatest statesman of his generation, Gladstone. This may be considered the broad and liberal viewpoint by the worldly wise; but to us it seems essentially narrow and unenlightened.

The profound researches and scholarship of such men as Mr. Taylor are extremely valuable; but it does not follow that their conclusions, though based upon undisputed facts, are to be accepted without question, especially when those conclusions are predetermined by an agnostic education and inclination which is just as liable to be one-sided and dogmatic and irrational as is the opposite spirit of blind religious credulity.

## IN CONCLUSION.

In conclusion, we affirm that the statement made in the Book of Covenants to the effect that God directed and inspired the men who conceived and perfected (established) the Constitution, is supported by the fact that those men craved divine wisdom and recognized that "the event was in the hands of God"; and by the further fact that when the instrument was finally fully framed its character was of such a nature that Gladstone pronounced it the "most wonderful work ever struck off at a given time by the brain and purpose of man."

And the further statement found in the Book of Covenants to the effect that God raised these men up for that very purpose is supported by Ambassador Bryce's declaration that this was an "extraordinary group of men, such as has seldom been seen living at the same time in any country and such as had never been brought together in any country, to undertake the immensely difficult task of framing a fundamental instrument of government for a nation."

ELBERT A. SMITH.

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**THE VERDICT CONFIRMED.**

In 1833 and for many years thereafter it was commonly thought that alcoholic drinks were beneficial and especially valuable at times of physical weakness or in the performing of some unusual physical feat. Physicians freely prescribed liquors as tonics, etc. More recently, however, it has been discovered that alcohol is damaging and disastrous in its effects. Athletes no longer expect added strength and endurance from alcohol; physicians have discarded it almost entirely only in external applications. So general is this reversal of opinion that we find spirituous liquors condemned in the business world, in athletic fields, and by the press on every hand.

As one instance among many we quote from the *Des Moines (Iowa) Capital* for November 8, keeping in mind that in February, 1833, Joseph Smith gave to the church that which purported to be words of wisdom through revelation, among which words we read:

Inasmuch as any man drinketh wine or strong drink among you, behold it is not good. . . . Strong drinks are not for the belly, but for the washing of your bodies.

The *Capital*, under the above caption, says:

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Such was the conclusion of the wisest man the world ever knew. There is not a proverb that ever came from the pen of Solomon the truth of which has not been confirmed by practical human experience. It matters not how much of intoxicating liquors the race is consuming at the present day, nine out of every ten men and women addicted to the cup

would be willing to admit, if forced to say, that the words of Solomon are painfully and tragically true.

Practical people are coming to see that there is a practical side to the temperance issue. The discussion is no longer confined to homiletic platitudes concerning the immorality of liquor drinking.

The business world, the industrial world, is realizing more and more the necessity of having sober people to transact its duties and perform its important work. And we hear the same demand in the realm of sport in which the multitudes are interested. Reverend D. F. Fox, a prominent clergyman of the Congregational denomination, stated in an interview a few days ago:

"I was talking the other day to Ban Johnson, president of the American baseball league, and he told me that no contracts for next year in either the American or the National league would be signed with players who did not agree in them not to use intoxicating liquors in the course of the season."

The meaning of all this is so plain that it requires no amplification. The world of sport recognizes the fact that sound bodies and clear minds are necessary to those triumphs of skill which make athletics a matter of perennial public interest.

If one were to study only the statistics from the internal revenue department it would be possible to obtain a very discouraging view of the temperance issue in this country. But there is a brighter side. The leaven of an enlightened public sentiment is constantly at work. It is finding its way into statutory enactment. These laws are not always sound, not always practical, not always reasonable; but the point is they show a public recognition of the great truth that strong drink mocks but never guarantees; that it tears down but never builds up; that it brings misery but never happiness; that it destroys moral fiber but never makes men and women better than they were before.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Let him who does not believe it take a stroll any morning to the Des Moines police court and look upon the wrecks of humanity who are gathered in there in a single night. If he is honest with himself and honest with his fellow man, and is capable of looking upon perverted lives with a feeling of pity rather than a cynical sneer, he will freely admit that the demon of intemperance has never yet been depicted in terms of exaggeration.

The call of the world is for sober men.

J. F. GARVER.

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**THE CHILDREN'S HOME.**

Over one year ago we appealed with splendid results, for aid to provide for the helpless children who are inmates of the Children's Home.

Prior to this we were running behind on current expenses monthly, and had not the people come to our rescue at that time we probably would have had to close the doors or become hopelessly involved in debt. But as a result of your help we have paid the arrears at that time accumulated on running expenses, and paid current expenses to date; besides reducing the original debt materially.

We come now to thank, in behalf of the home, and the church, all who responded in the time of need,

and to inform you that our means is about exhausted, and we are again facing a crisis. This, we think, is all that we need to say, for your sympathy for this worthy institution, and your liberality have already been tested, and found to be all that could be expected.

We are aware that there are many demands for money for other worthy purposes, and it is embarrassing to us to add to these ever-increasing demands; but we think we would neglect our duty did we not inform you of the condition of this institution established by the church to care for homeless children. So that if anyone has anything, no matter how small the amount, which he desires to contribute to this worthy purpose, he will have the privilege of doing so by sending us the amount.

HEMAN C. SMITH,  
*President of Board of Trustees.*

### NOTES AND COMMENTS.

**LONG TRACT.**—If the matter heretofore referred to in these columns and written by Elder E. E. Long is to be published as a tract those desiring that such be done must notify the Herald Publishing House at once. This discussion of the work of Alexander Campbell and his brethren followed long and painstaking study on the part of Brother Long, and in every way is an able presentation of the points at issue. Our brethren in the field need such a tract, and by cooperating with the management can secure it at a nominal figure. Write at once, notifying the Herald Publishing House as to the number you desire at twenty cents each, six for one dollar.

**KANSAS CITY PROGRESSING.**—In writing with reference to the Open Letter to the Clergy, Brother J. A. Tanner, pastor of the Central Church, Kansas City, says: "We are getting along nicely down this way; in fact, things are better now than at any time since I came here." To help in the upward progress of the work there, Brethren J. W. Rushton and F. A. Smith were engaged to conduct special services November 9 to 23. These meetings were announced by tags, folders, posters, etc., and in the November *Central Church Bulletin*, edited by Brother Harvey Sandy. By report from Brother F. A. Smith we learn that the meetings were well attended, the interest excellent, and the effort a success in every way.

**SUMMER SCHOOL AGAIN.**—In announcing a series of services to be held by Brother Paul M. Hanson, the branch at Somerville, Massachusetts, commonly known as the Boston Branch, states that the Daily Vacation Bible School work will be continued next summer. In the announcement Brother Farrell

says: "We are even now planning ways to make the children happy and teach them useful things." This work at Somerville has been a success in every way, as it has been also at Philadelphia, Brooklyn, Omaha, and Independence. There are other branches where it could be taken up with equal success. By "planning ways" now, all would be in readiness when summer comes. We are sure that from any of the above-named places information may be readily secured with reference to plans for the organization and carrying forward of this commendable work.

**DEDICATION AT DETROIT.**—Writing of the dedication of the new church at Detroit, Michigan, Brother William F. Sage says:

The dedicatory services on Sunday, October 26, with the church filled to its capacity, was indeed impressive of its solemn nature. The sermon preached by Elder Curtis was instrumental in bringing a realization of the need and use of such a building. The special singing by the Detroit choir was beautiful. Dedicatory prayer was by Elder William Fligg, of Canada. There was hardly a dry eye when the sweet, hallowed influence of the blessed Spirit of the Master was felt in token of the acceptance of the building which the Saints had erected at a sacrifice to numbers.

Brother Sage adds that publicity was given the dedication by the press of Detroit which was a result of "endeavor and work ahead of time by Brother Arthur Allen and others."

### EDITORIAL SELECTION.

#### THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tenderest love our dear  
And heavenly Father sends him here.

There's quiet in that angel's glance,  
There's rest in his still countenance!  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure,  
He kindly trains us to endure.

Angel of patience! sent to calm  
Our feverish brows with cooling balm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will!

Oh thou who mourned on thy way,  
With longings for the close of day—  
He walks with thee, that angel kind,  
And gently whispers, "Be resigned;  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well!"

—John Greenleaf Whittier.

## Original Articles

### INTERNATIONAL PURITY CONGRESS.

As a member of the Purity Board of the church, and under special appointment by the First Presidency as a delegate representative of the interests of our church, I attended the seventh International Purity Congress at Minneapolis, Minnesota, November 7 to 12. This congress is called annually by the World's Purity Federation, and was attended by some seven hundred delegates in all, under appointment from the Federal Government of the United States, from Canada, from over thirty States, and from various temperance, purity, anti-cigarette and anti-vice associations, from law and order leagues of States and cities, and from many ecclesiastical bodies and local organizations.

As noted above, the congress lasted over six days, a total of seventy strong addresses being given in a series of seventeen sessions. Among the strongest speakers on the program were the following: Reverend Charles W. Gordon, the well-known Ralph Connor, of Winnipeg, Manitoba; Doctor K. D. Shastri, an eminent reformer and educator of India; President Charles McKenny, of the State Normal School, Ypsilanti, Michigan; President Vincent, of the State University of Minnesota; Mrs. B. F. Carroll, Des Moines, Iowa; Chief Justice Harry Okon, of the municipal court, Chicago; Ng Poon Chew, a most brilliant Chinese scholar, Canton, China; Lieutenant George O'Hara, of Illinois; Superintendent William F. Crofts, of the International Reform Bureau, Washington, District of Columbia; Mrs. Booth-Clibborn, daughter of General William Booth, London, England; Miss Emma F. A. Drake, author, Denver, Colorado; Honorable William S. Kenyon, United States Senator from Iowa; Mrs. Mary E. Tuts, Chicago; Mrs. Kate Waller Berrett, president National Florence Crittenden Missions, Alexandria, Virginia, and many others of national reputation.

The congress was unique in that it sought to organize every available power for good among men with a view to suppression of vice and the violation of wholesome laws, under the motto: "The white slave traffic and public vice can and must be annihilated." Great credit is due the president, Mr. B. S. Steadwell, for the able manner in which the congress was organized, and in which its sessions were conducted. No preferences were shown because of social rank, color, or denominational affiliation; and the great program of eminent and stirring addresses was offered for the good of humanity, and without remunerative consideration.

It was a constant source of inspiration to witness the devotion on the part of so many sterling men and women to principles of honor, virtue, purity and right. Such forces can not but be productive of

good in the world. We were pleased to be accorded a place in the assembly as a representative of the restored gospel.

We hope to embody many of the truths presented, together with the results of the past year of study, in a leaflet soon to be issued by the Purity Board. However, a few notes here may not be amiss.

Some significance may be attached to the case of Doctor K. D. Shastri, of India, who was severely taken to task for his statement in an interview with a newspaper reporter to the effect that India received little benefit from the preaching of sectarian missionaries from America. While he was soundly rebuked by many, one could not but admire his seeming integrity and the courage of his conviction. He would not rescind his statement, but sought justification on the ground that: We worship the Christ in India. But with us he is just the Christ. He is not the Christ of the Baptist, nor the Christ of the Methodist, but the Christ sent of God, the Christ of love and meekness, truth and self-sacrifice, whom we delight to honor. But most emphatically we say we must not have your sectarian Christianity, which suits not the spirit of the East, for our religion is the religion of harmony and truth.

The astounding fact of America's degeneracy was emphasized in the evidence that physical and moral degenerates are increasing in number, annually, two and one half times as fast as the increase in population. Unless the source of this decay can be stayed, which is definitely located in intemperance and sexual vice, our national decay is certain; and we must follow in the wake of Greece, Rome, France, and Spain. The hope of the Nation was represented as resident in the powerful forces operating to rid the country of intemperance and the use of tobacco, and to abate commercialized vice.

Among the forces tending toward the latter may be noted recent law enactment abolishing segregated vice districts in many prominent cities, restricting interstate traffic in prostitution, providing for police women, juvenile courts, and a strict censorship upon places of amusement, including moving picture shows. Most effective of all may be the awakening of a public conscience to the great moral and physical evils which have stalked unmolested through our land. Evidences of the awakening are seen in the demand for more pure and wholesome home conditions; sound reform laws and their strict enforcement; more careful training of our children in the home and at school in the great truths of life and generation—a preparation for economic and happy parenthood. True, the general public is not yet awake, but it is evident that only that portion which breaks the shackles of sin and arouses from the lethargy of indifference shall long survive.

Intelligent parenthood was the watchword her-

alded by many speakers. Looseness of morals in social relations of the sexes, especially in the early teens, the over stimulation due to suggestive post cards, suggestive songs, motion pictures, immodest dress, the dance, and late hours, with little intelligent parental restraint, or guidance, are given as the primary causes for the enormous prevalence of illegitimate children, divorce, and the entrance of our girls into lives of shame.

The double standard of morals, which has so unfortunately fastened itself upon the race, was unanimously given responsibility for three fourths of the evil extant in the land. "A white life for two," or a single moral code, equally binding upon men and women in every age and condition can alone establish freedom from the debauch of our manhood and the wrecking of our womanhood. The loss to the Nation of the virtue and life of over two hundred and fifty thousand of her fair daughters annually in commercialized vice, sacrificed to the unbridled passion and lust; and the concomitant entrance into an immoral and diseased life of at least two million five hundred thousand of our young men is an enormous drain upon the vitality of the Nation. And this because of the depravity of mankind in this noble country, the land of the free and the home of the brave!

Lust and desire for financial gain have long licensed the traffic in human souls, placed a blot upon the pages of American history, and opened festering sores in the Nation that only ages of reform may be able to efface and to heal. We question if human agency alone could ever effect the reform. It must perform its part, but redemption can only come through intelligent human effort supplemented by the power of God, the leading of the Holy Spirit, and the consummation of the mission work of the Savior. Truly, the earth groaneth and travaileth in iniquity!

The gospel has been established in its fullness and purity, and we rejoice in its truth; but the Saints of God must exercise exceeding caution if they meet the demands of the day, and keep their garments unspotted. While our greatest concern is in our own personal and family lives, and in the purity of the lives of those who have entered the family of God, we should intelligently seek to perform our part as citizens of every community, state, and nation to which we have sworn allegiance, to forward every good movement and work.

Again, we were pleased to find ourselves allied with these noble men and women of the earth who so earnestly seek the good of their fellow men.

Space prevents further delineation of the addresses here, but they will all be published during the coming months in the official organ of the federation, *The Light*, the subscription price of which is only fifty cents per year. We have an arrange-

ment with the publisher by which a liberal commission is allowed the Purity Board for subscriptions sent through it. We can heartily recommend this periodical as being the best of its kind, and trust that many of our people will avail themselves of this opportunity to learn in detail of the forces which are combating national evils. Whatever commissions we may receive will be placed in the hands of our treasurer, and will be properly reported. Send orders with cash to the undersigned.

CHARLES B. WOODSTOCK.

LAMONI, IOWA.

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#### SELF-DENIAL.

And he said to them all, If any man will come after me let him deny himself, and take up his cross daily, and follow me.—Luke 9: 23.

This is one of the famous utterances of the Master. It is a very grand expression and conveys to our mind, volumes of truth. It is one of the deeper sentiments expressed by our Master. It is not a parable, but a direct statement, and easily understood. In a sense it comes as a stern rebuke to the worldly man who is professing to be a follower of the Savior, yet in reality is found in the wrong pathway, and is following the god of pleasure (Bacchus). This individual would be a disciple, but like the "rich young ruler," has a greater esteem for the frivolous things of this world, which will perish, than for the riches of the kingdom of God.

If it were possible for a man to serve two masters, to enjoy the vain things of this world and commune with the Spirit of God, to drink the Lord's cup and the cup of devils; if it were possible to serve God and Mammon, many who are now aliens to the true conditions which pertain to the cause of Christ would be disciples. But no, the Master has said, "No man cometh to the Father but by me"; also, "If any man will come after me let him deny himself, and take up his cross daily."

To deny himself seems to be the initiative. But what is he to deny himself of? That which will warm him in the winter? that which might protect his body? that which would nourish his body? Let us see if we are not able to solve the question.

#### DENIAL WITHOUT WISDOM.

In far-off India there is a certain class of people whom we call religious fanatics. I believe that they are called "Penitentes." The same class of people, and of the same convictions, were to be found in Old Mexico, and until late years were found in parts of New Mexico. These people believe that if they afflict the flesh and torture their bodies, they will receive the greater glory. In Old Mexico they even went so far as to literally pick up their cross, to receive a crown of thorns, and submit to be crucified

as their Savior was. This actually happened, and within the last century, and has been described in the works of Charles Loomis.

It is hard for us to believe, yet that was the example of their zeal. We will find the man in India living in a secluded spot, in a thatched hut, his food a bowl of rice with cold water, his bed not the old-fashioned kind that our grandmothers made, but consisting of thorns and spikes. Perhaps many times a day he will punish his body, and as many times a day he will pray to an unknown god. He has zeal; he also has self-denial; and that carried to the extreme; but we will question the claim that he is a disciple. He lacks wisdom. So it is with the illustration found in the south land. The letter of the law is carried out in detail, but the spirit of the message is unknown to them.

In the days of asceticism, in ancient Rome, there was a class of people who were of a similar conviction, which may be expressed in these words: To lead the Christ life one must segregate himself from the affairs of this life, pertaining to commercialism and state, and there in seclusion ponder upon those things which to them would seem to lead Godward. The same mistake was made again, but this idea fastened itself to the society of mediæval times, and was the foundation to monasticism, which exists in a great measure to-day. These people seem ignorant of the real virtues which lead to God.

#### NOT SEGREGATION BUT SERVICE.

Our Master was found in the market places, and by the seaside, and among the rabble, and at other times in the synagogue, teaching the people. It is true that he was a praying man; very often did he withdraw from the world for a few peaceful moments to commune with the heavenly Father. Just prior to the calling of the twelve he spent the whole night in prayer. But when these times interrupted his busy life, he would not torture his body to make an impression upon his Father. It is true that he suffered untold agony in the garden, but this was thrust upon him, or was the burden which he assumed, which was made necessary by the transgression of others.

From these illustrations we see that those that believe in segregation are as far from the principles of Christianity as the east is from the west. The Savior told those who were claiming to be teachers that they gave heed to certain things, but that they were omitting weightier matters. So in the case of these whose practices we have examined; they are lacking in some things that are of the most importance. First comes service, and along with that, and impossible to be separated from it is charity. You can not have one without the other, in the truest

sense; and without either our religion becomes a mere form, and is contemptible in the sight of our Master. The individual who secludes himself from the temptations of the world will become a victim of self and the temptations from within. Selfishness will drive away all charity, and other things will work against a pure expression of the godly.

The Savior stated on a certain occasion that he who would be greatest in the kingdom of heaven must become the servant of all. This teaching he impressed upon the minds of the apostles by washing their feet. As a man is judged by the acts of this life, by his works, whether they are good or evil, then it should be our desire to do as he told us. And it was said of him, "He went about doing good." What grander expression could be made of the works and life of any individual? He said, "I am the way, the truth, and the light." And again, "I am the door." If this be true, then let us model our lives after the greatest Teacher that mankind has known.

#### THE ROYAL LAW.

But we have not pointed out in detail what should be denied in order to be a disciple. The Savior never gave us a law of carnal commandments. Ours is the royal law of liberty. And when he said one should deny himself, I believe that he referred in brief to those things which lead from a pure life, and those things which defile the body; that he meant to avoid those fleshly things of this world which have a tendency to undermine our better parts and our goodly desires. He aimed at those things which are the instruments of the Devil and by which he (the Devil) will enslave us and draw us down to destruction.

Our love must cease to be centered upon self, and we must learn to think of others. We must arrive at such a condition of mind that we will rejoice when our neighbor is successful, and not rejoice at his defeat. Yes, indeed; if we are to become servants of the Master, we must crucify self.

As we have seen, the Master went about doing good. But if he had been prompted by selfish motives, I am of the opinion that he would have followed the footsteps of his foster father and would have continued as a carpenter. If he had desired so to do he may have ranked as a leader of the people. No doubt he would have been popular in any line that he might have followed; but if this had been his desire, and selfishness had been his motive his name would not have been known outside of Judea. But we know him because he had a mission to perform, because he crucified self and performed that which was required of him by his heavenly Father. His love was so free that he gave his life as a ransom that we might live.

## THE CHRIST WAY.

What was the Christ way? He said it was necessary to follow him. Which way did he go? Master, where are thy steps, that we may follow thee? Are you willing to say that? Perchance you have already said it. So let us find the path which leads to life.

The first stepping-stone is that of self-denial. We are able to see this principle in all his life, from the time that he said to Mary, "Wist ye not that I must be about my Father's business?" until we see him on the cross and hear those words ringing in our ears, "My God, my God, why hast thou forsaken me?" We hear him groaning in the garden beneath that heavy burden. If he had followed the desires of the man life he then might have been a prince in a palace. He knew full well that those pleasures which had been offered to him by the prince of darkness were only temporary. How fully did he realize that the way to life was by the way of the cross! If we could weigh the virtues of the Christ life and the worldly life, we, too, would willingly take up our cross and follow him.

The Savior fully realized that should he lay down this temporal body, he would have a new body, a glorified one. He knew that should he lay down his body that he would take it up under better conditions. Now we are able to understand the statement, He that saves his life shall lose it. Were we to understand that this temporal existence is all that we have, that the grave is the end, if this were our faith, then the statement would seem to be a contradiction. But we do not so comprehend it. We realize that man is of a twofold nature, in one estate adapted to time, the other to eternity. Death does not end all. It is really a commencement of life. If we have wrought well in this life, we then will be able to realize that threescore years are but a brief moment when compared to the vastness of eternity.

This life is designed to be a period of preparation for us. As has been said, life is but a stage, and each one has his part to play. There is a grain of truth in that. It is true that if we do not do our part no other can do it for us, and we will lose by our neglect. In temporal things, if we want a goodly harvest we must sow good seed and labor until the harvesting is done; and in other lines if we want knowledge we must toil for it. And in the spiritual, if we desire the spiritual we must struggle for it.

It might not be a trial for me to avoid certain things, but for others those same things might be objects to tempt them. Because I have no desire for rum or tobacco and never did have any desire for them, I must not conclude that they will not tempt a brother. That might be his weakness. And if he would yield to that weakness, and be overcome by

the temptation, he would suffer great loss. While I am not tempted by those objects, still I have my weak points; yes, they are many. But I must overcome those temptations if I would enjoy a closer walk with the Christ. In other words, I must deny myself the desires of the flesh. Perhaps if we are prayerful, and struggle, we will so develop that wherein we are weak we will be strong, and have no desire for those things which would enslave us. If we are satisfying self we are not following the Christ. It is a physical impossibility to satisfy the carnal desires and at the same time develop the spiritual conditions which pertain to the Christ life.

We are commanded to go on unto perfection. Are we doing it? Can we do it and satisfy self? I say that we can not. The Savior said that we must deny self. We will receive a hundred fold for what it might cost us. Some might think it a poor policy to forsake all to follow him. He asks us to forsake those things which are enemies to our righteous development. He asks us to throw overboard those things that are detrimental. And in lieu thereof he will bestow those things that will reward us. Out of weakness we will be made strong. For as the hand of the sculptor is to the block of marble, his hand will be to us. Yes, and more, he will develop all that is in us, and cause us to be happier in this life and able to accomplish more good, also prepare us for an everlasting habitation in the glorified beyond.

## LINE OF LEAST RESISTANCE.

The lightning passes through the sky on a dark, stormy night. Its passage is marked by many angles. Did you ever ask why it is so? Would it not seem reasonable that it should go in a straight course, since it passes so swiftly? The reason it has such a crooked pathway is that it follows the line of the least resistance. That is a law of nature, and you are not immune from the principles of that law. If you give yourself over to the carnal desires you will follow the path of least resistance. If you take the easy way it will be with the crowd. One says, Why not? Why not have a good time in this world? We have not said that you should not have a good time. That which you find in the world is only imaginary and not real. The only true happiness is that which is eternal and found in the path which leads to life, and not in the broad way.

For another illustration we may look to the man in the jungles in the tropics. We notice first that he is indolent. He is on a very low intellectual plane. He has no foresight. In fact, if he thinks at all, as pertaining to the future, he will see that his food supply for to-morrow will be just as plentiful as it is to-day. He need not think of winter; that is

unknown to him. You will notice that he, too, is following the path of the least resistance, is he not? Since competition is at a very low ebb, his path is an easy one, indeed, to him. Is he a character builder? He does not know anything about a character. He is just a human being, and that is all. His environment is his maker.

#### VIRTUE IN RESISTANCE.

We have another illustration, to make the thought plainer, in the white race—the race which has surpassed all others in the struggle in the commercial as well as in the intellectual world. This race is to be found in those portions of the world where competition is high, and where the climatic conditions are not always ideal. Perfection in production is the means to success. The law of the survival of the fittest is enforced, and the struggle for existence is severe. I see virtue in this contest. Inasmuch as perfection is required, then all the good in a man will be developed. He will learn to force his way. Poorer methods of production are cast aside and better methods are installed. Competition crowds the poorer articles from the market, and more perfect ones will be manufactured. This develops the faculties of the individual who thus is engaged in this great struggle.

The results are to be noticed in society as well. We have learned that nature is liberal with us in bestowing her choicest blessings. As Emerson has said, "We have learned that the world is not made of clay, but of iron," and if we would have a place in society we may be there by exercising our several abilities and hammering away with foresight and determination; our will power will be focused upon nothing less than success. And success comes when we have arrived at the limit of our possibilities. It has been said that "Man's life work is either a masterpiece or a botch, as each little habit has been carefully or carelessly formed." And it remains with me, this great problem, What material shall I select to build my character house, and how shall I build?

So it comes to this issue,—life is a struggle between two great powers, good and bad. As we sow we shall reap. As we utilize we shall receive. If we desire the spiritual it will be ours. But if we desire the rubbish of this world it will come without asking. Some one said, If you invite one of the children of the Devil to dine with you, all the family will come along and seek to be admitted.

Some are living in such unfavorable environments, as they say, that they can not lead the lives of Christians where they are. There, where you are, is the place to start. You may never be in any other locality. Christ never advocated segregation. The beautiful flower that blooms is more beautiful when

it is found growing in decaying animal or vegetable matter. It is able to lift its head above its surroundings. It becomes a beauty to look upon. So in your character, and your spiritual conditions, if you will take the Christ burden and try to follow him, not waiting for better environments, you will be rewarded bountifully; every step that you take will be that much gain, if in the right direction. It is true, you might not reach the condition of complete florescence or fruitage while in those environments. You will need some assistance; that will be given to you when you require it. The life of the Christ shines more brightly since he was surrounded by such adverse circumstances. If you wait to assume the Christ burden until the time when it will not be a burden to start, you will never be found where duty calls you.

#### THE PROPER YOKE.

But the Savior said, Take my yoke upon you and learn of me, for my yoke is easy and my burden is light. Yes, it is light if you wear the proper yoke. The Christ yoke is that which will enable you to do more. It is designed especially for carrying heavy burdens. But he is our older brother and does not ask that we should struggle alone. He will assist us. If you fear the Christ yoke, you will assume a far greater burden, and that of a tyrant, and that which will lead you to bondage instead of to that land of liberty. The yoke which will be thrust upon you will be painful, it will be galling! that is the difference between it and the one that we desire that you should assume.

So it hinges upon self-denial. Self-denial cultivates charity, love, patience. Godliness will be the complete florescence; and success will be the achievement. You will have hammered out that place which you deserve. And the reward is ever present, both now and in eternity. But if self-indulgence and self-satisfaction is your only desire, then you will be found in the broad way.

The man who has espoused the cause of the Christ will not be carried to paradise on flowery beds of ease. He who is so taught is deceived. He will gain a place in the spiritual world the same way that he gained entrance into the commercial world, and that was by persistency and perseverance. In the realm of the spiritual those qualities will be required; but with something additional, prayer, and other things which have been mentioned.

If we labor lawfully, looking to Jesus, who is the author of our salvation, who stands ready to assist, and to labor with us, we will be blessed.

LYMAN W. FIKE.

BLACKFOOT, IDAHO.

### IMPORTANCE OF EDUCATION.

WHICH DO YOU CONSIDER THE MORE IMPORTANT, TO ENCOURAGE AND EDUCATE THE SAINTS IN READING CHURCH AND OTHER GOOD LITERATURE, OR TO PRESENT THE RESTORED GOSPEL TO THE WORLD?

To my mind this question is worthy of our careful consideration. Had it been asked the elders of the church when it was in its infancy, we know what their answer would have been. At that time the great responsibility of presenting the restored gospel to the world rested very heavily upon the shoulders of the elders of the church, and as they went forward, taking advantage of every opportunity to preach the gospel that presented itself, they met with great success, insomuch that it is said that over two hundred thousand people were baptized into the church within fourteen years.

As the church began to grow and become strong, she neglected the most important work ever intrusted to her care, that of educating and instructing the Saints as to their duties. As a consequence, the Saints failed to comply with the law which God had given them.

God, knowing what conditions the Saints would have to meet in their work, and the degree of development necessary before Zion could be redeemed, undertook to prepare them to occupy in the land of Zion, that they should not fall a prey to the power of Satan, and as a consequence be driven from the land. In a revelation given December 27, 1832, we read:

Behold I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom a commandment, that you assemble yourselves together, and organize yourselves together, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.

Also I give unto you a commandment that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 20, 21.

Some may conclude that this instruction applies

only to the ministers who go out into the world to preach the restored gospel. To show that it applies to all the church, I quote again from the same section, verse 22:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads.

You will note that all who obey the gospel are included in this commandment. The Lord, speaking to Joseph Knight, sr., May, 1829, states plainly the qualifications necessary for one who would assist in the gospel work:

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11: 4.

As a consequence of the failure of the church to properly instruct and encourage the Saints to read and study well the revelations of God, and to live according to the instructions therein contained, the church was warned as to what was in store for them if they failed to keep the commandments of God. Listen to the voice of inspiration. Speaking to the church, the Lord says:

I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore afflictions, with pestilence, with plague, with sword, with vengeance, with devouring fire; . . . if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations for ever and ever, saith the Lord your God. Amen.—Doctrine and Covenants 94: 5.

History informs us that the Saints did not give this revelation the attention it deserved, and as a consequence were driven and scattered; and the pendulum of their progress swung back a hundred years.

With these thoughts before us we unhesitatingly affirm that, to encourage and educate the Saints in reading church and other good literature is far more important than to present the restored gospel to the world. We are told that "as a man thinketh so is he"; and if we can encourage him to read and think along right lines, we are helping him to develop into a strong character.

To show you that others are thinking and viewing this question in a similar light, I wish to quote from an address delivered by H. O. Smith at the last General Conference. He said in part:

We sometimes wonder why it is that the world seems to be indifferent, and I believe that one of the reasons why that this condition of things exists, is that we are expecting too much of the ministry, and the lay members are not doing their part of the work intrusted to us all.

I look upon the organization of the church in branches and districts as homes for those whom we bring into the church; and until these branches and districts become so far advanced that they may take the raw material that is gathered from the world and educate them and make them Latter Day Saints indeed, we are not hoping for any great progress to be made in the preaching of the word outside.

The Lord has told us, "And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God."— Doctrine and Covenants 94:5.

Is it not self-evident to all that the greatest work lying before the church to-day is to do all in her power, through the aid of the local ministry, the Religio and Sunday school, and all other legitimate institutions to awaken the Saints to a lively sense of their duty and responsibility, that it may be possible for the gospel to go forth in power to every nation on earth?

GEORGE H. WIXOM.

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#### METHODIST AND BAPTIST NOTES.

In the *Chicago Tribune* for September 27, 1918, I notice that Bishop W. F. McDowell, while presiding over the Northwest Indiana Methodist Conference on September 26, at Hammond, Indiana, made some very telling hits at the sermons and manners of a portion, at least, of the preachers in that conference. The reporter states that the bishop declared that the ministers who tell their congregations that they are damned and then act as if they were glad of it are not really gospel ministers. He added that they may preach "the glad tidings of damnation" over and over, but that it is not the right way to do. Also he said that it is "a perfect scandal" that after one of them has been "talking pure drivel" to report that he has been preaching the "simple gospel."

He said further:

We must readjust ourselves to kind truths and plead with tears for the lost sheep. How many of you have preached a comforting sermon the last year? You can not win Catholics by lambasting that church, nor convert sinners by picturing the torments of eternal punishment.

That is surely a far-away change from the counsel given by their bishops and presiding elders in years gone by. The idea of "the glad tidings of damnation" is excellent. If they only knew how far to go and the way to go on this line! And by and by the Lord will take away the "vail of covering" which is over the world now, and in that millennial day all who are willing to receive the truth will come to an understanding of it.

I also note the statement made by Reverend S. E. Wilcox before the Central Baptist Association in session at Des Moines, September 18, wherein he mourned the present inefficiency of their labors in

their efforts to convert people and make them members of that church. He said in part: "It is a sad commentary on the spiritual condition of our churches when fifteen churches in this State reported six hundred and seventy-one members as expelled and dropped from the records last year."

That would be an average loss of nearly forty-five members to each of these local churches. In addition he said: "Fifteen others, with memberships running from one hundred to two hundred and fifty reported no baptisms at all, and thirty-four churches reported only seven baptisms."

I presume this information given by the society will be a surprise to many of our people. But it is well to see it and keep it in mind. Although on our church records are thousands of names of those who must have passed from the living, yet their death can not be reported; and though many hundreds if not thousands of others are spiritually dead, yet the great number of baptisms throughout the church in all regions makes manifest the wide difference between the results in the full gospel church from those which have only a partial gospel.

H. A. STEBBINS.

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## Of General Interest

### WHY ESKIMO CHILDREN ARE NEVER PUNISHED.

When a Mackenzie Eskimo dies the body is taken out, the same day that the death occurs, to the top of some neighboring hill and covered with a pile of drift logs, but the soul (*nappan*) remains in the house where the death occurred for four days if it is a man, and for five days if it is a woman. At the end of that time a ceremony is performed by means of which the spirit is induced to leave the house and to go up to the grave, where it remains with the body, waiting for the next child in the community to be born.

When a child is born it comes into the world with a soul of its own (*nappan*), but this soul is inexperienced, foolish, and feeble as a child is and looks. It is evident, therefore, that the child needs a more experienced and wiser soul than its own to do the thinking for it and take care of it. Accordingly the mother, as soon as she can after the birth of the child, pronounces a magic formula to summon from the grave the waiting soul of the dead to become the guardian soul of the new-born child, or its *atka*, as they express it.

Let us suppose that the dead person was a wise old man by the name of John. The mother then pronounces the formula, which may be roughly translated as follows: "Soul of John, come here, come here; be my child's guardian! Soul of John, come

here, come here; be my child's guardian!" (Most magic formulæ among the Eskimos must be repeated twice.)

When the soul of John, waiting at the grave, hears the summons of the mother, it comes and enters the child. From that time on it becomes the business of this acquired soul not only to do the thinking for the child, but to help in every way to keep it strong and healthy.

The spirit of John not only teaches the child to talk, but after the child learns to talk it is really the soul of John which talks to you and not the in-born soul of the child. The child, therefore, speaks with all the acquired wisdom which John accumulated in his long lifetime, plus the higher wisdom which comes only after death. Evidently, therefore, the child is the wisest person in the family or in the community, and its opinions should be listened to accordingly. What it says and does may seem foolish to you, but that is mere seeming, and in reality the child is wise beyond your comprehension.

John must, therefore, be propitiated at every cost, and to deliberately offend him would be in fact equivalent to desiring the child's misfortune or death and would be so construed by the community, so that a man is restrained from forbidding his child or punishing it, not only by his own interest in the child's welfare, but also by the fear of public opinion; because if he began to forbid his child or to punish it he would at once become known to the community as a cruel and inhuman father, careless of the welfare of his child.—V. Stefansson, in *Harper's Magazine*, for November.

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### AFRICAN LANGUAGE, RELIGION AND CANNIBALISM.

A writer in a recent number of *The Advance* discusses the work of Dan Crawford, missionary, explorer, and author, for many years an extensive traveler in obscure regions of Africa. The language, customs, and religious proclivities of the native African, described by Mr. Crawford, are presented in *The Advance*.

Concerning the Bantu language, which Mr. Crawford says, "I had to learn in Africa—a wonderful language into which I had the incomparable privilege of translating the word of God," we read:

When I took to Oxford the other day my grammar of that language, I showed them a tongue that has thirty-three tenses for the verb, ten voices, and nineteen genders. What is your puny English to that? What has English in the way of tenses? Almost nothing, no aorist, no future! Oh, yes, I know, you have faked a future tense with the verb "shall" and "will"; but this is no future tense, and you adopt all manner of devices to make tenses your poor, cold, bald language does not have. We have futures, several of them. We have an immediate future and a proximate future, and a

deferred future, and a progressive future, and a completed future.

We have nineteen genders. The African is far too modest to make sex—the most private and delicate of all distinctions—the basis of his categories in the classification of nouns. There are nineteen categories. Everything that has a vascular system is in one. All long things, palms, cane, tall grass, are in another; all short, blunt, or round things in another; all hard things in another; all soft, flabby things in another. You would need an adjective for each of them. Not so the man who thinks black. He has sixty sounds. It is difficult to represent them with twenty-four letters. A changed prefix makes the difference. The thousands of verbs all end in "ali"—a most musical ending. And can you imagine a language thus highly inflected and in which it is impossible to speak ungrammatically? It is so; the initial letter of the principal word gives all—as if you were to say, not "God is love," but "God gis love."

Of the missionary work and experiences of Mr. Crawford among the natives, we read:

Missionary work is hard, but there is a great glory in going without. I could tell you the romance of a pair of shoes that came to me in my need in the heart of the jungle; Elijah's God is not powerless now. Then there is the great law of compensation. The natives have no notebooks, but they have wonderful memories; I visit them once in ten years and they can repeat my sermon, word for word, so keen is their memory. They have no artificial light; they call such lighting "lighting God," for they think that he has drawn down the blinds for them to go to sleep, but they have instead most wonderful eyes. They have no shoes; David Livingstone, who first came among them with boots, is called all over Africa Mr. He Hath No Toes. But their ten toes are so strong that they can trust them where I with my boots dare not go. God compensates us in his own way.

Civilization is creeping up toward them from the south, where it means mines and liquor and sadness. When I told my native friends, as I left them at the head of the railroad, of all your wonders to-day, traveling in and under the earth and water, and tried to impress them with these modern "improvements," they said: "Better off is not to be better." In that is a whole system of ethics. They know the immortality of the soul; it is not even questioned from one coast to the other; with them the body is but the cottage of the soul, death is not departing but arriving. God is his own pioneer, and in the heart of Africa, black, "heathen" Africa, he had preceded us, and there everything tells of him.

Regarding cannibalism and the point of view of the native African, Mr. Crawford says:

Cannibalism? Oh, to be sure! It is not nice! I make no apology for it. But try for a moment to "think black" with me. Come, and let us tell some of these cannibal people that in the Balkans white men fought till four thousand were killed on one side and five thousand on the other, and he will cry out in horror, "Oh, venom of the serpent who slays, and not to eat!" Murder is not very pretty anywhere, and what is done with the flesh afterward is not the only point worth considering. After all, when you read of war between white men, how much do they lack of being cannibals? . . . Even our most glorious message meets the taunt of the black man. Once when I was telling the story of the cross, a chief named Malemba interrupted me, saying: "You white men are a bad lot. You killed the Boso One: we kill only criminals, and instead of being ashamed you cross the sea to come and tell it!" Do not think I apologize for their sin—and it is sin. . . . The gospel of God is what we need and what they need.

The night cometh when no man can work. Afar the golden-crested crane is calling. I must go back to Africa!

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### DECADENCE OF CHURCHES IN GREAT BRITAIN.

We are indebted to Elder W. R. Armstrong for a copy of the *Daily Dispatch*, of Manchester, England, dated October 9, containing a rather remarkable arraignment of the churches, written by "a parson." We do not agree with the writer that the Christian religion can not find expression in organized form, since Jesus himself said, "Upon this rock I will build my church," and since the Scriptures show that his church took very definite form. Organized form is necessary, and any vague idea of a mysterious diffusion of religion through society without an organized body of believers working with concerted action toward definite and great ends is too visionary to be of any worth. The difficulty is that the so-called Christian churches have sought expression through unscriptural forms of organization and in many instances have not performed or sought to perform the true functions of the church. Yet though we may not agree with this author in his ideas, his diagnosis of the situation is of considerable interest. He says:

The fact of the matter is that the churches which represent organized Christianity are doomed. They are dying simply because they are not fulfilling any useful function in society; and before another century has dawned they will be institutions remembered only in history books. The time is not far distant when the churches will have to keep closed their doors simply because it will be useless to open them. May I point out that I am not saying that Christianity is doomed; all that I am saying is that the churches which represent organized Christianity are doomed. The Christian religion is a much bigger thing than churches, and it is now making its appeal and having its effect independent of the churches; indeed, one might say, it no longer requires the churches as the medium through which it must find its way to the hearts and the minds of men.

The churches represent organized Christianity, and it is becoming abundantly clear that Christianity—the real truth of Christianity—can not be organized. As soon as it is expressed in creeds and forms of worships and ceremonies it is destroyed. Even the various forms of organized Christianity make that confession.

Nonconformity asserts that the real truth of Christianity can not be expressed in the established church, because the organization is wrong. Men will not conform to the order of the established church, because, they say, to do so would be to destroy the truth for them. Similarly the Anglican Church will not accept the control and the doctrines of Roman Catholicism, because that control and those doctrines destroy real Christianity. And Roman Catholics take up the same attitude towards the other two. Each makes the assertion that the other particular organization destroys the real thing, and each one is right. Organization, whether it is of the Nonconformist brand, or Anglican, or Roman Catholic, actually does destroy real Christianity. It so twists and warps the truth that no man can recognize it as it comes from the pulpits and creeds and doctrines.

People are finding out that this is the disastrous state of affairs, and every man who has had the slightest experience of work in the churches has heard men and women say, "I do not now need a church to help me with my religion. Indeed, I can manage far better without one." Any impartial observer can see what effect this attitude of mind is having on the churches. That is why they are empty. It is not because people are irreligious, or, in pulpit phrase, "indifferent to the higher things"; it is because they get their religion from other sources, and have given up seeking it at the fount of the church. They get it now as a result of their own thinking and reading. They are no longer dependent on the priest and the altar, for they know now that no vast organized body like Wesleyan Methodism, or the Anglican Church, or Roman Catholicism has a monopoly of religion. They can read for themselves now the simple words of Jesus Christ; they can ponder over them, and they can take his Spirit into their lives without all the paraphernalia of organized Christianity. They do not want to know the history of the church doctrines—of how Athanasius squabbled with Arius, and of how Luther defied the pope, and tricked the Devil. They do not need to sit two or three hours in a stuffy church, and sing hymns which, to the great majority, are meaningless, and listen to sermons which, for the most part, lack point and interest. Earnest men in the quest of religion do not need these things now, whatever men of the past needed. Religion, after all, is one of the simplest things, and men are finding out that it is absurd to keep up costly buildings and pay huge stipends in order that it might be discussed week by week. These things are useless, indeed they are harmful, for they destroy the simplicity and beauty of the truth.

The churches are doomed, and Ichabod is written, in plain, large letters over them all. Some of our large cathedrals and ritualistic churches may continue to be thronged week by week, but even clerics now admit that that is on account of the beautiful music and the love of ceremony. No one now confuses these things with religion. These places may persist, but only as appeals to the æsthetic sense, which is not necessarily religious.

Other churches which have not a second string of such quality to their bows are decaying. Churches which have seating accommodation for a thousand are occupied by a hundred. Many others count their congregations by tens. In most places ninety per cent of the flock is women and children.

During the last thirteen years I have preached in almost every town in the North of England, and I have noted the following facts: The churches are very poorly attended. For the most part they are attended by those who have a family interest in them amounting to proprietary rights. They are not attended by the cultured and the most intelligent classes, but by those who do not often think for themselves. Only on the rarest occasions have I met a doctor, or university professor, or teacher, or writer. But most important of all, one scarcely ever sees the strong, intelligent, capable youth who is going to count for something in the future in civic and national life. He is conspicuous by his absence, but I do not blame him. He has probably got a religion which is simpler and more effective than he can get from the creeds and doctrines of the church, and his open air week-end will help him to retain it.

The majority of the churches have become second-rate clubs, and most people have no desire to become members of them.

The churches have never yet faced the question as to whether their function is not finished. I wonder why!

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "Beautiful Behavior."

Very much of the happiness or the unhappiness of our lives is occasioned by the behavior of other people toward us; by their looks and tones as they meet us; by their conduct toward us; by their faithfulness or unreliability; by the things they say and do, or leave unsaid and undone. And, on the other hand, we are contributing in like manner to the happiness or unhappiness of other people. What we may receive of joy or pain from other people is largely beyond our power of control; but what we contribute to the happiness of others is for us to decide and to give.

It is Emerson who calls good manners "beautiful behavior," asserting that it is "the finest of fine arts"; and Chaucer gives us the definition of gentility in his statement that "he gentil is who doth gentil dedes."

### A True Gentleman.

The true gentleman has something more than external polish; he has "a heart of courtesy." He may or he may not wear fine clothes, but he is clothed with the mantle of charity. If he be a man of outward graciousness and gracefulness, he has also inward nobility and uprightness of character.

There are those who mistakenly suppose they may not do certain things, because they are gentlemen, while they permit themselves to do other things which refined manhood does not do. One writer says on this point: "A gentleman may brush his own shoes or clothes, or mend or make them, or roughen his hands with the helve, or foul them with dye-work, but he must not foul his mouth with a lie."

It is worth our while to consider what refinement is in reality. Refinement is not alone in clothes, or in outward bearing. Refinement is in the heart and in the kind manners that spring from consideration of others. We may have the outward appearance of gentility, but if we permit others to carry our burdens, to do work we will not do because it appears to us servile, we have not gentility of heart. We have but the veneering of good manners; we are not genuine to the heart's core.

A stalwart young man who swung along the street and permitted the slender lad at his side to carry his heavy grip did so in the mistaken idea that for him to carry it would detract from his gentlemanly appearance. He must walk erect, though the boy at his side bent double under his burden. A mistake this, that many are making, the mistake of believing themselves of the gentility whose right it is to be served by the less fortunate, the mistake of thinking a gentleman may not serve himself.

"He gentil is who doth gentil dedes."

### The Gentlewoman.

What has been asserted of the true gentleman may also be said of the true gentlewoman. She is the doer of gentle deeds; she is kind, courteous, and true. She may or may not be fashionably dressed. The woman of elegant appearance who berates a shop-girl who makes a mistake is not a lady. A father, in writing to his daughter, said, "I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them." Interest in others, consideration for others is the source of polite behavior of the genuine sort.

### Loss by Discourtesy.

A daily paper recently told of the loss occasioned by a discourteous telephone operator whose lack of politeness caused her firm to lose a thirty-five hundred dollar order. Instead of asking the customer's name in a respectful manner, the girl attendant asked the point-blank question, "Who are you?" and received the reply, "I'm a man who is through buying from your house until I can have respectful treatment."

### The Politeness of Great Men.

It is related of President Jefferson that he was one day riding with his grandson when they met a slave who took off his hat and bowed. The President returned the salutation, but the grandson ignored the civility of the negro. "Thomas," said the grandfather, "do you permit a slave to be more of a gentleman than yourself?" A similar anecdote is told of Washington.

"Respect the burden, madam; respect the burden," said Napoleon to his companion as he courteously made way for a laborer bending under a heavy load.

An army official of General Grant's time told a story of an occasion when the General was seated at his son's desk in the absence of the latter. An irritable old gentleman came in to ask for a certain paper he had left at the desk. General Grant made search for the paper but did not succeed in finding it. He did succeed, however, by his sympathy and courtesy, in soothing the old gentleman's feelings, walking with him to the door and manifesting a patient and gentle interest in the affair. The visitor, not knowing the identity of the man who had thus kindly treated him, remarked that he hoped that he would be retained as he was the most polite clerk at military headquarters. He was greatly astonished when told the polite man was General Grant.

It is also related that, on another occasion, a woman entered the private car of the General by mistake and found him smoking a cigar. Not knowing him, she spoke to him sharply, remarking that he must be a foreigner, since he did not know there was a smoking car attached to the train. A moment later the conductor told her of the mistake she had made and she retired in confusion. The contrast is sharp between the rude onslaught of the woman and the lack of resentment or retaliation on the part of the gentleman who had quietly thrown away the offending cigar.

### Courtesy in the Lowly.

It is asserted of the lower classes of French society that they are polite as a consequence of the civil treatment they receive from the upper classes. Another country of Europe is named in contrast, the lower classes there being impolite because of the rudeness with which they are treated by the upper classes. In like manner children are affected by the treatment they receive from those having them in charge.

Courtesy in the lowly and in childhood is as beautiful as in the highest circles known to the social world. A few days since, two men, one blind, both poor, old, and gray, were tottering along the street when they met a lady. The one who could see tried with slow and feeble efforts to guide his blind companion to the edge of the walk. Anticipating his action, the lady called out, "Never mind; I can easily step off." And at the same time the voice of the aged man quavered out, "Oh, we can just as well step aside."

Both had suited action to the words as they spoke. The lady took one step on the sward, the aged men for a second stood aside, and they had passed and gone their separate

ways with a pleasant, "Thank you." What would life be like, were we all and always pleasant one with another in the small things?

### Children Need to be Taught Politeness.

If the conditions under which children live were ideal, there would be little need of talking to them of the cultivation of polite manners; but conditions are not ideal, and children see and hear things on the street and elsewhere which make it necessary for parents, even in homes of culture, to give special attention to the habits these children are acquiring.

We quote the following: "A complaint often made against school children is that they are inclined to be thoughtless and selfish in not giving those whom they meet their share of the walk in passing. It is no unusual occurrence for three or four girls to promenade arm in arm, forming so solid a phalanx that one going in the opposite direction is obliged to step off the walk in order to pass. . . . Boys often play so roughly as to jostle against the passers-by. In meeting anyone, the rule is to turn to the right, but in crowded thoroughfares of large cities this is sometimes impossible."

We have heard complaints of the nature of those mentioned in the above quotation. Bands of school children, apparently oblivious of the rights of others, often make it necessary for those they meet to give them the entire walk. Often they pass, without a word, those whom they should recognize with respectful words of greeting.

This is due largely to the heedlessness of childhood and youth, but it calls, nevertheless, for admission upon the part of parents and teachers. There is an excellent little book entitled *Lessons on Manners*, by Julia M. Dewey, which contains many good suggestions for the teachers of children. It would be well for mothers to have this little book or its equivalent and to impress upon their children the fundamental principles of "beautiful behavior."

### "Even a Child."

Even a child can give pleasure by courtesy of manner. He can give pleasure to the old who often are keenly interested in the affairs of childhood.

An old lady who lived alone had reason to be grateful to two lads who used to race down after school and carry in the pails of coal that were so heavy for her to lift. They did it not for pay, but from the kindness native in their hearts. A little girl's voice calling out cheerfully in the dusk of the evening fell gratefully on the ear and into the weary heart of a woman of toil as she made her way home from her day's work. The words and deeds of children may mean much of good cheer to the old and much of pure joy to themselves, if they learn in the early years to be kind.

We who are older should set them right examples and should sometimes talk to them in such ways as to lead them to be of gentle and courteous behavior.

### A Diamond in the Rough.

It is Margaret Sangster who says: "Do not underrate polish. A diamond in the rough may possess value, but a diamond after the cutter's tool has brought out its smoothness and beauty will command a much greater price in the market."

One may have sterling qualities of rugged sincerity and faithfulness, and he will be made only the more competent for service in reaching the hearts of mankind if he gives attention to the manner in which he expresses the kind intents of his own heart.

### Prayer Union.

SUBJECT FOR THE SECOND THURSDAY IN DECEMBER.

Parents' Day. For our families, for growth in spirituality; for parental responsibility; for the conversion of kindred outside of the church. Prayers for the sick and afflicted.

Lesson, Ephesians 4: 1-7. Memory verse, Malachi 4: 6.

REQUESTS FOR PRAYERS.

Brother and Sister Hillman, of near Uniontown, Kansas, request the prayers of the Union in behalf of their son, Reuben, who is sorely afflicted, that, if it is God's will, he may be restored to health again.

NOVEMBER, 20, 1913.

*Dear Sister Salyards:* I request the prayers of the Union in behalf of my nephew who has typhoid fever. He was taken to the hospital last Monday. Also remember his dear mother who has had much trouble, that she may be comforted and that her boy may be spared and may soon recover. Remember me, also, that, if it is the Lord's will, my afflictions may be removed and I may fully regain my health and live for the sake of my children.

May the blessing of God be with the Prayer Union.

Your sister,

MRS. TILLIE MELLON.

## Letter Department

JOLIET, ILLINOIS.

*Editors Herald:* As we are leaving Joliet to-day for our mission field in Kentucky, will send a few lines explaining our whereabouts for the past few months. We arrived home in June, after three years' absence, and only one who has been absent all that time from loved ones can appreciate our feelings as we neared our little station, Joliet.

How many times during the three years when in foreign lands we had pictured to ourselves the old home, and mother at the door to welcome us, and now that it was so soon to be realized it seemed too good to be true. We found our loved ones at the station to meet us, and we were soon on our way home. All seemed perfectly natural, and as we neared the little corner dear to my heart, the door opened, and mother stood before us. My great wish and prayer had been answered, as she was there to welcome us, as she said she would be, when we left. After a nice visit, relating to her and others our experiences while with her relatives in Scotland and Australia, we left in a day or two for Chicago to visit Elder Pitt's people. The reception there with loved ones was repeated, and after a few days we returned home again.

Soon we were busy holding meetings in different places, and finally left for the reunion at Belvidere. We spent ten happy days with friends at the reunion, and it seemed very pleasant to meet old friends again. After our return home we commenced making ready for our field of labor, and had our baggage ready to be taken to the station, when we noticed mother did not appear to be well.

In order to determine the extent of her illness, a doctor was sent for, and we were informed that she might not live forty-eight hours. This indeed was a painful surprise. We could scarcely realize it, as we had not even surmised she was ill until that time. After waiting for a couple of days, Elder Pitt departed for Indiana, where he was expected, but I remained at home. The following week, mother becoming much worse, Elder Pitt was called home, and after three weeks of illness, during which time mother did not complain

of pain, she passed away in her rocking chair, October 10, at 1 p. m., surrounded by all her children. She died peacefully, simply falling asleep in Jesus.

We certainly feel that the Lord was kind in permitting us to return home and to have a few happy months together before she was taken. The memorial address was given by Elder Cooper, of Plano, and he preached an excellent sermon. It was pronounced by the neighbors and friends attending to be the best they had ever heard, and many have called and inquired as to the work, as a result of having heard the sermon. In order to test the willingness of the neighbors and friends to attend if an opportunity were given, my sister invited nineteen in last Sunday for a farewell sermon, and seventeen came. The other two were not able to attend, and explained the cause of their absence, so we have hopes that in the future some results may obtain.

Mother was a member of the Reorganized Church for more than forty years, having been baptized by Elder Landers. She had many wonderful visions and dreams, literally fulfilled. At the time she was praying earnestly as to which church to join, at that time she was about to join the Methodist, having been formerly a Presbyterian, she was given a vision, in which she saw the one who was to baptize her, whom she had never before seen, and did not know who he was, until he called at the home one afternoon to see father. She at once recognized him as the one who had stood at the water's edge, when the angel spoke to her and told her she was to be baptized. She also recognized the creek where it was to take place. After inviting Elder Landers in, he made himself known to her as an elder who had come recently from California, and told her she was to be baptized. She answered him that she did not see how he knew, as she had not told anyone. He replied that he had seen her in vision, and had seen the water where she would be baptized. Mother answered that she had seen him also, and he replied, "Thank God, I knew he had sheep here, or he would not have sent me." So she came in, never having heard a sermon.

The latter part of the same vision she had fulfilled when attending meeting a few weeks later at Brother Dancer's, who resided at the Twelve-mile Grove. There in the parlor mother noticed a large portrait on the wall, and instantly recognized it as the man whom she had seen seated at a table writing, or in other words, recording names. Mother could not forget the face, so impressed was she, and upon inquiring who he was, Sister Dancer informed her it was Joseph Smith, the prophet of the church. Mother had never heard of such an one before, and did not understand the importance of that part of the vision until it was explained to her. This, with other spiritual manifestations, sustained her hope in the gospel, and made up largely for the lack of church privileges, and kept her firm in the faith to the end.

We are about to leave now for our mission, expecting to reach our destination in a few days, and we hope to be able to accomplish some good. We both greatly enjoy our work, and are anxious to get to the Indianapolis conference, where we hope to meet Brother and Sister Barmore and others.

We have not forgotten our dear friends in other lands, even though we have not written, but can say that we have a warm spot in our hearts for you.

In gospel bonds,

545 WEST MARION STREET.

ROSA PARKS PITT.

BOURBON, MISSOURI, November 12, 1913.

*Editors Herald:* This branch was organized some three years ago by Brother Paxton and the writer. Like most all country branches, it has its ups and downs. Some have moved away; others have grown indifferent; a few have

remained firm. They have had much opposition to contend against. The schoolhouse has been closed against them, and other persecutions have beset them, so it is really wonderful to find them holding together even as well as they do. The conduct of some has been anything but encouraging to the few faithful. They have been left much to themselves, and all of them are more or less young in the cause. They have done real well. They come out to meetings much better than many city Saints do, although they have to come from a half mile to two and three miles, through a rough, hilly country. The sisters attend most every night, often carrying a baby the entire distance.

These poor people have often divided with the writer the best they have. I have often thought, can Saints living in town with salaries of from \$75 to \$100 per month, who pay no tithing, who do not help the ministry in their expenses, and who very seldom help in branch expenses, expect to gain the same reward as those who carry the burden with the elder and his family?

We sometimes hear those better situated say, Why does not the elder dress better? Why does not he get his clothes pressed? When he tries to dress better he may hear fault-finding because he is spending church money. If he can not dress well it may be said that he is swelling his bank account. Only the few pay their tithing, and it is usually the same few who help the missionary in his expenses.

I have spent twenty-five years in the active ministry in the field, and my family allowance has not exceeded twenty-four dollars a month on the average.

In our recent sad trial in the death of Brother Plumb, his wife and four little children are left to make their home with us. We feel that we shall need the prayers of the Saints and the help of our heavenly Father to enable us to raise those little ones. The Saints in Centralia, Washington, especially Sister Cox, tried to do everything in their power to help Sister Plumb in the sad hour of her trial.

My trip out there and back was rather costly for an elder and a missionary, yet I know I was needed. If the church is able to help they no doubt will do so. If not, I hope the good Lord will. I may have to get out and work for it like Brother Dick M. If I could make seven dollars per day I could soon raise it.

I shall continue as long as I am able, but I find that an allowance of twenty-five dollars per month does not go far in winter, with coal at five dollars per ton, and all other things in proportion. Yet I am hopeful.

HENRY SPARLING.

### Baptisms at Graceland.

From time to time young people, not members of the church, living in parts of the country remote from Lamoni are brought under the influences of the gospel in a much more direct way than in their home locality. Some of these young people have parents, one or both, or some relatives who are interested in having them become interested in the gospel. The more favorable environment of college life at Graceland often arouses in them an interest in the church resulting in their baptism. The writer has had the privilege of administering the rite to quite a number of students, and others of the ministry have officiated in like manner at times.

Since the opening of the present school year in September two such baptisms have occurred. The first was a young man whose home is in the far western State of Washington, and who came to Graceland as a result of the persuasion of his grandmother, an estimable lady and a faithful Saint. This young man was a member of one of the popular churches of the world, and when he came felt quite secure in the faith

he had espoused. But occasionally arguments with the young Saints, with attendance at Sunday services, Sunday school, Religio, and the young people's prayer meetings at the college, all contributed to opening the eyes of his spiritual understanding. He accepted the gospel, and the Spirit has borne witness to the fact that the Master has important work for him to do in his kingdom, and we shall expect to hear the name of James A. Waste mentioned as one of the faithful soldiers in the army of the Lord.

The other one is a young lady from far-off Saskatchewan, Sister Emma Irene Dow, baptized by the writer on Sunday, October 26. This young lady was baptized into the Lutheran Church when an infant, but upon arriving at years of discretion she failed to see the consistency between the claims of Protestantism and the teachings of the Bible. Her step-father is a Catholic, and she entered a Catholic school, but in a very short time severed her connection therewith and concluded that the truth did not lie with either Protestantism or Catholicism. By a peculiar circumstance she became acquainted with a sister in the church—a real live one—who told her of the gospel and gave her literature upon the subject. Her investigation was rewarded by spiritual evidence, which convinced her of the truthfulness of the position of the Saints, so that soon after her arrival at Graceland she was ready for baptism.

This sister had a peculiar experience concerning coming to Graceland, which she regards as divine direction. Upon leaving the Catholic school she heard of Graceland through the sister mentioned, and at once had a desire to attend, but it being so far from her home she thought it best to investigate other schools with a view of entering some institution nearer home. She wrote to a number of colleges and universities, but felt all the while she would and should come to Graceland. Her mother consented, and she came, and is now happy in the association of the Saints and happier in the thought of being one of them in deed and in truth.

J. A. GUNSOLLEY.

LAMONI, IOWA, November 3, 1913.

4 CNERGHYN, CRESCENT, PENYRHOEL, CAERPHILLY,  
GLAMORGANSHIRE, WALES, October 22, 1913.

*Editors Herald:* I wish to state to the Saints that we are grateful to our heavenly Father for the preservation of our lives from the Senghenydd explosion on October 11. This deliverance includes myself and a young man working with me, who is almost in the church, and Brother James Evans and son.

We were in the mines and were at work in the lowest seam of all. At 3.15 a. m. we heard the roaring flame traveling in the upper seam, fifty yards above us. I remarked to Brother Evans that it had fired here. He said he believed it had. We began to prepare for going out. I tested the air and looked at the watch, and as the air was good we were not excited.

But a messenger came shouting, "Out to the pit!" Further out from us the men thought by the dust that a big fall of roof had occurred. We thought of home and dear ones, and knew that we would get there safely, but when?

We tried the intake, where the fresh air comes to us from the ill-fated downcast shaft; it was charged highly with the afterdamp, that kind one per cent of which will kill. It flew to the brain and eyes and affected the legs, weakening them. I said, "Back from here; this won't do."

We went on through a double parting, which had quite an effect upon us. I was in the lead of this crowd, and all followed with perfect faith in my leading, keeping heads low, and stopping when required. We went through a cloud of

dust. Boys and men asked, "What is the matter, Tom?" I replied, "We are all right."

The fireman then stopped us and examined the intake again; the air was right. So now we had no fears of being caught like rats in a trap by the return air charged with gases.

After passing through to the pit bottom we were greeted with screams and groaning by boys and men, burned, gassed, and injured at the landing referred to. We restored some, and after rendering assistance in the upper seam, in two hours after the crash we were in the daylight, surrounded by our friends and the hundreds of distressed, who in this life will not again see loved ones alive.

We do thank God for his direction. Looking back we can see that he led me out of the danger. Myself and Sister Jones feel bad. Somehow for some three or four years we have had so much trouble, disappointment, and change. Yet we can say, Bless the Lord, oh my soul.

It is good to be a Saint. The kindly letters, telegrams, and inquiries enable us to feel the love of brothers and sisters. There is no love so rich as the love of those in the truth. We appreciate the visits of our brethren and the kindly feelings of those in the faith here.

I want the Saints to know that we have never besmirched our faith with unbelief, even in our darkest day. We remain and hope to continue to remain in the faith until God shall call us hence.

We believe that there are many things that have contributed to the low condition of the Master's work in Wales. But it can be revived by a restoration of love and activity. I felt this at our recent conference.

Your brother in Christ,  
THOMAS JONES.

PERRY, IOWA, November 8, 1913.

*Editors Herald:* The Saints of Perry, as well as their friends, are enjoying a three-week series of meetings. Brother E. F. Hall of Lamoni is the speaker. He seems to be pleasing everybody. He has in his congregation representatives of all the different denominations except Unitarian. One Catholic lady is more than interested. Brother Hall is extremely successful in his delineations.

Brethren Hand and Settles have the branch work well under control here, which makes it easier for the missionary. Sickness has prevented some of our people from attending. Sister Doss is still grief stricken; the loss of her mother, grandson, husband, and grown son, all within a short time, and the great affliction of little Alta Doss brings a cloud of sorrow over the entire branch.

Some interested outsiders are obliged to stay away a part of the time on account of the ever present lodges, and the never ending business these institutions seem to have.

A movement is on foot by a city agent to secure the Book of Mormon poetry for dramatization, but Brother Mintun took the two large volumes in his hands and dedicated them to the use of the church only, and so shall they stand.

NELLIE M. MARTIN.

SIoux CITY, IOWA, November 7, 1913.

*Editors Herald:* I am trying to get our reading matter before the public here, and have succeeded in getting *Autumn Leaves* in the reading room at the Young Men's Christian Association, and have a sample copy of the *HERALD*, *Ensign*, and *Autumn Leaves* in the hands of the Public Library Board, to pass upon at their first meeting.

Respectfully yours,  
ALMA BOOKER.

BENTLEY, ALBERTA, November, 4, 1913.

*Editors Herald:* How thankful I am—I can not express my feelings for the great blessings I have received in times past. I was once in very deep trouble, but I was made to rejoice in the comfort, strength, and endurance received. The end of my suffering came, and now I am so happy and thankful to my heavenly Father for his goodness and mercy. I came here to forget my trouble. With his help, and I have succeeded.

Coming here we were and are now penniless, having worked the whole year and received nothing in return except experience. But it will not be for long, as we will go to town (the Lord willing) and see what can be done. We are twenty miles from town and winter coming on, so it will be some time before we are on our feet again. I hope it will not be very long, however.

MRS. GEORGE W. STEELE.

BAY MINETTE, ALABAMA, November 4, 1913.

*Editors Herald:* I have read the HERALD and *Ensign* for a good while. I enjoyed reading them; and I felt like I ought to come into the latter-day work. I joined the church at Bay Minette, being baptized June 15, 1913.

I am only thirteen years old, but I read the HERALD and *Ensign*, which makes me feel stronger in the faith.

Your sister in Christ,

RUBY GERTRUDE SCOGIN.

LUCEDALE, MISSISSIPPI, November 3, 1913.

*Editors Herald:* I wish to let the Saints know that I am working for the Lord, and am trying to make heaven my home. I am trying every day of my life to live better than I did the day before. I ask the prayers of all that I may be strong and ever grow in grace and in the knowledge of the truth.

My whole thought and effort is to do the will of the Lord. I have asked myself the question, Am I a soldier of the cross, a follower of the Lamb? Dear Saints, pray for me that I may hold out and endure to the end. I believe that God has called me to preach his word to men and women, that they may believe, repent, and be baptized. I ask help from all the Saints. I believe that God will help me.

Your brother in Christ.

E. E. BOOKER.

NEBO, ILLINOIS, November 2, 1913.

*Editors Herald:* The first Monday night in September Brother J. A. Dowker and myself began tent meetings at Pleasant Hill, Illinois. This was the first effort at that place, except one service preached some years ago by Brother J. C. Crabb. Our crowd came and went, but most of the time we were greeted with tent full and running over, and with few exceptions had good order. When necessary the marshal would come down and patrol the grounds.

For three weeks we made the distance of six or seven miles back and forth each night, working through the day. Although I am a local man, Brother Dowker not only courteously offered, but insisted that I get to work and preach right about.

We were blessed in preaching and were encouraged by those who attended. Most all the prominent people of the town came out. Some sat on their porches and heard. None seemed to think of coming to the front with objections. One man, a professor, came regularly throughout. He read Brother Macgregor's *Marvelous Work and a Wonder*, and was favorably impressed. Owing to bad weather Brother

Dowker followed up the fourth week alone; interest continued good.

On September 27 and 28 we attended the pleasant and profitable conference of the Saint Louis District, at Belleville, Illinois. Brother J. W. Rushton organized the elders, priests, and teachers of Central, Southeastern Illinois, and Saint Louis districts into quorums. This system of organization will certainly afford an opportunity for effectual, harmonious action on the part of the priesthood.

Returning from conference Brother Dowker, with the help of Brother Tim Johnson and others, moved the tent down near Brother Marion Johnson's, in Calhoun County, and held forth with good interest and liberty for three weeks. Brother Archibald, of Saint Louis, came up and preached Saturday night, Sunday and Sunday night, and was well received; all enjoyed his preaching. A Holiness man was present and expressed himself as well pleased and said our prayer meeting was the best he ever attended. We hear some threats from the Campbellites; a fight may materialize, as we are on the ground with harmonious understanding with the proper authorities.

Brother Dowker left for other fields with the good feelings and regard of the Saints. We are looking for William Lewis and will gladly welcome his fatherly counsel.

It seems a little strange that so many of our missionaries are loath to write of their experiences for fear somebody will charge them with "wanting to see their name in print." Contributions from any would be valuable and would convey that which would edify thousands, perhaps.

In my twenty-one years experience in this work, many illuminating flashes or rays of gospel light have made the path to be trodden more unmistakably visible. But, among all the witnesses and signs, two stand out most prominently. One is the practical effect of the work on the lives of the Saints; the other is the practical effect of opposition on those who have fought the work. Many are to-day objects of pity.

May the Lord pity the poor unfortunate who willfully opposes his truth.

Hoping that we may be on the advance, I am,

W. A. GUTHRIE.

FORT TOMSON, OKLAHOMA, October 29, 1913.

*Editors Herald:* I am still trying to tell the beautiful gospel, preaching at night and trying to sell books during the day. I have recently been in Texas, where I had a few good meetings and baptized six noble people. I assisted Brother B. F. Pollard at Avery, in his Sunday school work.

Brother Pollard is a fine young man. He was ordained an elder by Brother Aylor in August. He bids fair to do a fine work in the church. When I baptized him there was a beautiful light around the pool.

Everywhere I go I find men's hearts troubled about the things that are coming upon the earth. Indeed, we are living in perilous times, and the clouds of destruction are growing darker. But we can see by the eye of faith, like Job of old, a better day coming. Yes; Zion is going to be built up and the pure in heart are going to meet Christ when he comes in power and great glory. So let us be up and doing, and awake to the signs of the times. The judgments are here and the end is near. Let us, therefore, lay aside every weight and the sin which doth so easily beset us, and try to do our work with clean hands and pure hearts, and eternal life will be ours to enjoy.

Your brother in the hope of Zion,

E. A. ERWIN.

AVA, MISSOURI, October 28, 1913.

*Editors Herald:* Quite a number of the members of the Ava Branch have moved away. Still we have a good many left, all in good working order. Rain, snow, cold, or heat do not hinder our services, though we live in the country.

The district conference was held here in August. The Lord humbled us by sending a drouth from April 15 until after the reunion. When the district president, Brother Cunningham, came, everything was dry and parched. He suggested that we call the deal off. We said, Never; the Lord will provide.

There were five families of us near the grounds. Saints came from east, west, north and south, on trains, in buggies, wagons, on horseback. They ate with us for ten days. I, being nearest the grounds, the most of them called on me first.

Now, to prove that the Lord did provide, I will state that the meals I furnished at twenty cents each would have amounted to one hundred and four dollars, but only cost me five dollars. The other families were blessed in proportion. About twenty-five dollars were expended feeding two hundred people, more or less. This comes near equaling the loaves and fishes. Don't tell me the Lord does not provide for his people now, as in times past.

I was a member of the Methodist Church forty-nine years; have only been in the true church seven months.

Your brother in Christ,

IRA SELEY.

DAVIDSON, OKLAHOMA, October 27, 1913.

*Editors Herald:* I have not been able to enter my mission field this conference year on account of my afflictions. I have had a tilt with something like rheumatism, and no one knows what I have suffered, both in body and in mind.

I was delighted with my mission field this year and hoped to do a good work, but my hopes are blighted. I have tried to do all I could in a local way and have been blessed in my feeble efforts. I hope and pray that the Lord will bless me with health, that I may soon be able to enter my mission work.

I desire to spend my life in the service of the Lord. It is not my fault that I did not enter my field. I therefore ask the prayers of the Saints that if it is the Lord's will I may be healed of my afflictions, that the burden may be removed, and that the blessing of health may be mine.

I love the work and have made many sacrifices in order to remain in the field, and so have my family. They worked hard to support themselves while I was in the mission work, and we are still willing to make any sacrifice for the cause.

I desire to state, for the benefit of some of the Saints, that my family have not received a dollar of their allowance this year from the Bishop or his agents, nor have we asked for it. We are willing to make sacrifices for this grand work, and I am sure we don't want to be burdensome.

I hope the Saints will not think it is the dollars and cents we are after. No, no! I love the work and desire to help carry it forward instead of being a hindrance to its progress.

Asking the prayers of the Saints, I remain,

B. F. RENFROE.

CASTOR, ALBERTA, October 24, 1913.

*Editors Herald:* A recent article in the HERALD on our department (as it should be) in the church expressed my sentiments exactly. It has always seemed to me that if we expect to get the best out of the meetings we must have our minds upon the object in view. To do this we should come with prayerful hearts and contrite spirits, and in a devotional frame of mind, and not in a joking and talkative mood, with our minds upon worldly things.

I have been in meetings where the Spirit seemed to be held in check, as it were; by the Saints engaging in loud talking and laughing both before and after church; especially in this true in prayer and testimony meetings. On the other hand, when all come with their minds upon the purpose of the meeting, in serious thought, it always seems that we have the Spirit to a goodly degree.

In reading a book we can not expect to understand what the author means to convey unless we put our minds upon the subject in question. I have heard people say it was impossible for them, after a hard day's work, to get their mind upon Scriptures or anything pertaining thereto; that they needed something else to read to rest their minds; and yet some of these say they never get time to study the Bible as they would like. I have always found that when I was tired and sacrificed reading the newspaper and studied God's word, my mind was rested more than when I read something else.

Remember me in your prayers.

W. J. NUCKLES.

LUCEDALE, MISSISSIPPI, October 24, 1913.

*Editors Herald:* I came here from Dixonville, Alabama, where the Florida district reunion was held, October 13 to 19. We enjoyed communion with the Holy Spirit individually and collectively. The meetings were spiritual throughout. Seven precious souls were baptized into the kingdom, two of whom are severely afflicted and need the prayers of the Saints.

Space forbids giving details of the reunion, and the many features that contributed to its success. Provision was made for a reunion next year.

This leaves me at the above-mentioned place, a new territory, expecting to open fire on the enemy's stronghold tonight. Brother A. G. Miller, who is a zealous laborer, joins me soon.

Yours in the conflict,

A. E. WARR.

## News from Branches

### Saint Louis, Missouri.

Since last report many encouraging and instructive discourses have been delivered by God's chosen representatives, which, if heeded, will help us gain the desired end. The regular priesthood meetings have been held, which we believe lend strength to the brethren. Our prayer services are enjoyed because we feel that our heavenly Father is with us by the power of his Spirit.

Commencing the morning of November 9, the Sunday school sessions will be held in the upper auditorium, immediately following the young people's prayer service at 8.45, and will be carried right into the preaching service with only enough time intervening to permit those to withdraw who wish to depart. The object of this move is to obtain a better attendance of Sunday school scholars at the church service. The closing hour is planned to be about 10.45 or 11 a. m.

Our loving Father has been merciful and kind to some of our number who have been severely afflicted, for which we feel very grateful indeed.

Brother E. C. Bell, having been appointed district chorister by Brother Hoxie, our general church chorister, has been making efforts to interest all who desire to advance in the musical line, and requests that they inform him, whether they be old or young, as to which line of music they would like to take up, whether vocal, or instrumental, and he will arrange for teachers to help them.

2739 GREER AVENUE.

ELIZABETH PATTERSON.

## Miscellaneous Department

### Conference Minutes.

**ALABAMA.**—Met with Flat Rock Branch, November 8, presidency and F. M. Slover presiding. Ministers reported: W. M. Aylor, F. M. Slover. A. A. Weaver, J. R. Harper, G. O. Sellers, D. E. Sellers, G. E. Wiggins, W. H. Drake, H. H. Wiggins, J. W. Baldwin. Bishop's agent reported: Total receipts \$257.65; expenditures \$199. Agent's books audited and reported correct. E. C. Shelby of Pleasant Hill Branch was ordained an elder. G. O. Sellers, R. B. Booker, E. A. Warr were appointed to purchase a tent for the district, if deemed wise. Branches reported: Pleasant Hill, 297, gain 6; Flat Rock, 58. Adjourned to meet with Pleasant Hill Branch, Saturday and Sunday before full moon in March. W. H. Drake, assistant secretary.

**NODAWAY.**—Convened October 18, at Guilford, Missouri, T. A. Ivie and J. W. Rushton presiding. Branches reported: Bedison, 67; Guilford, 102; Sweet Home, 45. Auditing committee reported bishop's agent's books and report correct. Bishop's agent reported: Total receipts \$504.21; expenditures \$380. Treasurer reported: Total receipts \$20.06; expenditures \$14.50. Ministry reported: W. E. Peak, T. A. Ivie, J. W. Powell, R. M. Jeffries, R. Lorenson, W. B. Torrance, W. T. Ross, B. F. Powell, Andrew Jensen, Alec Jensen, Alma Hawley, C. Kalstrup. By motion Brother Rushton was requested to furnish district with constitution and by-laws for local priesthood. Preaching was by J. W. Rushton. Offering of \$6.62 was taken up for district expenses. Subscriptions to the amount of \$129.50 were secured to aid in reducing church debt. Adjourned to meet in February with Bedison Branch, time left to district president. W. B. Torrance, secretary.

**EASTERN MICHIGAN.**—Bishop's agent, William F. Smith, reported receipts \$2,355, disbursements \$1,389. Reunion committee receipts \$942; expenses \$873. Goldie E. Grant was selected member of library board. Ten branches failed to report. Practically all the priesthood failed to report. Preaching was by J. F. Curtis, Daniel Macgregor, O. J. Hawn, William Grice, R. D. Weaver. Meetings were good.

**WESTERN MAINE.**—Convened at Mountainville, November 15 and 16, F. J. Ebeling and G. H. Knowlton presiding. Branches reported: Stonington, Little Deer Isle, Dixfield, Mountainville, also informal report from West Surry Branch. Stonington report referred back for corrections. Ministerial reports: F. J. Ebeling, G. H. Knowlton, M. P. Eaton, J. J. Billings, H. H. Billings. Bishop's agent H. R. Eaton reported: Total receipts, \$430.22; expenditures, \$160. Treasurer, P. F. Billings, reported: Total receipts, \$9.04; expenditures, \$1.15. District president was authorized to organize a branch at Sargentville. Edgar Robbins was ordained an elder, and Arthur Robbins a priest. Officers elected: President, F. J. Ebeling; vice president, G. H. Knowlton; secretary, W. A. Small; treasurer, Pearl F. Billings; auditing committee, Joseph Eaton and Bessie Noyes; bishop's agent, H. R. Eaton, was sustained. Adjourned to meet at Stonington in June, date left with district president and missionary in charge. Delegates chosen to General Conference: Paul M. Hanson, F. J. Ebeling, J. F. Sheehy, George W. Robley, G. H. Knowlton. There was an excellent attendance and spirit throughout the conference. W. A. Small, district secretary.

**NEW YORK.**—Convened at Buffalo, October 4 and 5, district presidency and A. M. Chase presiding. Ministerial reports: A. E. Stone, B. L. McKim, F. H. Rathbun, William Brothers, P. C. Mesle, George Landes, Frederick Harper, F. J. Updyke, James Breegle, George Rathbun, Charles Koehler. A. M. Chase reported verbally. Statistical reports: Niagara Falls, East Pharsalia, Buffalo. Special collection for defraying conference expenses reported: East Pharsalia \$1.25, Buffalo \$1.90. Treasurer's report read and received. Financial reports on tent work received from A. E. Stone and B. L. McKim. Bishop's agent's report read. Daniel Joy, chairman reunion committee, reported verbally, suggesting that a reunion be held and that each family supply their own tent, meals, etc. Motion prevailed adopting these suggestions, and appointing committee of district, president of each branch, and one missionary, to be appointed by them, committee being authorized to arrange time, place, etc. Standing auditing committee was appointed: Charles Koeh-

ler and Noble Wilkinson; Anna Brothers, as alternate. Resolution presented from Buffalo Branch was lost. Motion prevailed to reimburse Sister Chase for fifteen dollars expended in tent work. Brethren A. E. Stone, Brothers, and Frank Mesle were appointed to raise funds to complete payment for district tent. Delegates chosen to General Conference: A. E. Stone, Frank Mesle, with Daniel Joy and A. M. Chase alternates. Delegates present authorized to cast full vote in case of division, majority and minority. Expense bill rendered by district president allowed. Adjourned to meet at call of president. Anna Brothers, assistant secretary, 36 Tremont Avenue, Buffalo, New York.

### The Bishopric.

#### AGENTS' NOTICES.

I wish that the different branches in the New York District would send in their part to apply on church debt. This call evidences that the Saints have not paid their tithing, or there would be plenty.

Now Saints come, this is our church. Let every one of us have our name recorded. Don't let some one else get your reward. It is only \$1.50 apiece if all pay.

I wish that all who desire to help in this would send it in to me so I can report the first of the year.

F. J. UPDYKE, *Bishop's Agent.*

*To the Saints of Northern California, Greeting:* The time for closing our books and making annual report is near at hand. Have you done your part? If so, all is well; but if you have not, how will it be then? Can you expect the same divine favor? This is a matter for each one to decide for himself.

One thing is clear, "If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101: 2.

Of course, the "poor and needy" are to be cared for by those in charge of the finances of the church—the bishopric. Concerning these men, the Lord says: They shall give account in the day of judgment for their conduct. Let us not forget that the tenth is the Lord's.

Thanking all who have done their part, and asking all others to consider what their duty is, we trust that we may so act as to be in favor with the Lord.

I am yours in hope,

CHARLES A. PARKIN.

SAN FRANCISCO, November 20.

### Quorum Notices.

#### FIRST SEVENTY.

The group picture of the First Quorum of Seventy is now ready. This is a splendid picture of all the members (70) of the quorum, 8 by 10, nicely mounted. Send sixty cents to Charles Brackenbury and Son, Lamoni, Iowa, and they will send you the picture.

ARTHUR ALLEN.

### Conference Notices.

Southern Nebraska will convene with Nebraska City Branch, January 10 and 11. All statistical and ministerial reports should be sent to secretary, 1207 Third Corso, at the earliest date possible. H. A. Higgins, secretary.

Northeastern Illinois will meet with First Chicago Branch, January 24 and 25. Branch presidents will please report all labors done by branch officers from June 1 to January 1; also see that statistical branch reports are on time. All of the priesthood outside of branch officers will report directly to me. J. O. Dutton, district president, Evansville, Wisconsin; F. E. Bone, secretary, 4339 Jackson Boulevard, Chicago, Illinois.

### Convention Notices.

Alberta Sunday school will convene at Edmonton one day previous to district conference. Would like all schools represented. Mrs. Hubert Burton, secretary.

**Address.**

J. E. Vanderwood, 336 South Fourth East Street, Salt Lake City, Utah.

**Notice of Amendment to Rules of Order and Debate.**

At the last session of the Independence stake conference, September 14, 1913, the following recommendation came from the Independence Branch: "Moved that we recommend to the stake conference that the clause in the Book of Rules making the presidency of the stake the presidency of the largest branch in the stake, be considered and referred to General Conference with a view to having it annulled."

This was substituted by the following: "Be it resolved, That this conference petition the General Conference beginning April 6, 1914, to amend the Rules of Order and Debate, page 105, section 170, second and third lines, as follows: In the place of the words, *branch in the city of the stake, or seat of organization*, substitute the word *stake*; so that the resolution as amended shall read as follows: 'The duties of the stake presidency are to preside over the stake; have immediate charge and oversight of the general spiritual work of the stake,' etc."

This substitute passed almost unanimously, and instruction was given that it be published as per requirement, sixty days before the General Conference.

Respectfully submitted,

L. H. HAAS, *Secretary Independence Stake.*

**Died.**

**FOREHAND.**—James Roth Forehand was born at Gulfport, Mississippi, July 29, 1913; departed this life October 16, 1913. Funeral by R. M. King, at the home, interment in Evergreen Cemetery.

**CALLAHAN.**—Gracie Myrtle Callahan was born March 8, 1884; died November 5, 1913. She was baptized October 18, 1902. She leaves husband and daughter. Services at Stealey Heights; sermon by Frances L. Shinn.

**BOYLES.**—Edna L. Boyles was born December 11, 1882; died November 12, 1913, after a long sickness with tuberculosis. She was baptized September 22, 1899. She leaves husband and four children. Funeral services at Stealey Heights; sermon by D. L. Shinn.

**NICHOLS.**—Luther Nichols was born September 5, 1828; died October 16, 1913. He leaves a loving wife, three daughters, two sons. Services at the home, by Reverend Bert Webster, pastor of the Baptist church of Malone, New York. Many friends attended. Interment in Morningside Cemetery, where the departed awaits the resurrection, in which his faith was firmly fixed, and often expressed in song and conversation among his friends and family.

**KEAIRNS.**—Relda Brevier was born March 29, 1859, in Guthrie County, Iowa; died at Onawa, Iowa, November 21, 1913, of heart failure. She was married to Edward Pritchard, at Hartington, Nebraska, about 1877. A girl and a boy blessed this union. She married Frank Keairns in 1892, at Hartington, Nebraska. One child, Charles, was born to them. She was baptized in 1908 at Sweeney, South Dakota, by L. G. Holloway. Husband, three children, three grandchildren, two brothers, three sisters survive her. Services at the home, conducted by Joseph Lane and E. E. Gamet. Remains were brought to Mapleton, Iowa, where services were held at the Methodist Episcopal Church by E. E. Gamet, assisted by the pastor. Interment in Heisler Cemetery.

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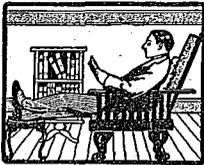
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

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NUMBER 50

## Editorial

### A LECTURE BY SIR OLIVER LODGE.

Our readers will be pleased to read the following editorial which we clip from the *Kansas City Journal* of September 13, 1913. The meeting referred to at which the learned Sir Oliver Lodge delivered the lecture was held Wednesday, September 10, and we give it to the readers of the *HERALD* as we have hitherto given the deductions of scientific men, so-called, respecting the great questions which agitate the mind regarding the far-off past, the wonderful things of the present time, and the things awaiting us when we shall pass into the great beyond.

Scientific men may have been startled to discover many important things relative to the past, which after inquiry have been found to be misconceptions, and the evolutions of inquiry in time have shown their deductions to be erroneous; they having reasoned from false premises, mistaking results for causes, and reasoning therefrom.

The final result of the investigations of Sir Oliver Lodge, as given in this extract below, is equal to that which was stated by Professor Tyndall, a contemporary of Haeckel and other scientific gentlemen, as stated by him in a lecture delivered to the workmen's association in Birmingham, England, which ran about as follows: Begin where you may, go back as far as you can, sooner or later we reach an abyss which we are obliged to bridge by conjecture.

He reached this conclusion in his lecture after a learned disquisition upon what had supposedly been found to have been remarkable facts concerning the evolution of things in this world, through which present existence had been accounted for. Like the question in the *Journal* editorial, we may say: What better is the conjecture of the scientific mind, which after all its labors through the accumulated dust of ages reaches an abyss which has to be bridged by conjecture, than that of the humble Christian philosopher who has lifted his heart to God in earnest devotion and has reached a knowledge of God because he has become conscious of his existence?

The learned Professor Hickox, after he had

written a tome of speculative philosophy accounting for that which was called knowledge, all at once awoke to a great truth and wrote it down for others to read: "We know because we become conscious of." Is not the consciousness of the existence of God as real, as true, as elevating, as comforting and assuring to one when he is able to say, "I know because I know," as is the learned man's specific couchment after seasons of speculative philosophy, "I know because I have become conscious of."

How reasonest thou, reader?

Science bears many burdens and responsibilities as the world wags. In the wide range of philosophic explorations perhaps nothing holds so vital and eager an interest for the average human being as scientific speculations in relation to life beyond the grave. Of these speculations there is no end. In truth, as there are many millions of men and women in the world at one time so are there many millions of individual opinions, yearnings and dreams. We strain our eyes to pierce the veil that hangs before the door of the future but we see nothing. We project our fancy into the gray mists of eternity, only to realize that nothing we possess of enlightenment, of experience, of learning avails more than the primitive mental equipment of the savage.

A few months ago an announcement was made that the great Sir Oliver Lodge, president of the British Association for the Advancement of Science, would make sensational disclosures at the meeting of the association which was held last Wednesday night. With his authority, his preeminence in the realm of psychic research and his acknowledged poise and sanity, it was believed by many that his heralded address would contribute important if not revolutionary data to the subject of the character of the human soul.

Sir Oliver's address was disappointing, yet it has the refreshing element of truth and rationality. He does not grope in a vast nebulous field of abstract speculation, nor does he attempt to clothe the unsubstantial elements of pure imagination with scientific hypothesis. His conclusions are reduced to these words: "Either we are immortal beings or we are not. We may not know our destiny, but we must have a destiny of some sort. Those who make denials are just as likely to be wrong as those who make assertions; in fact, denials are assertions thrown into negative form. Science may not be able to reveal human destiny, but it certainly should not obscure it."

How far are these conclusions from the exaltations of the American Indian who spreads his hands wide in apostrophe to the Great Spirit? Does not the unlettered savage, after all, know just as much of the future of the human soul as the learned Sir Oliver Lodge?

facture and sale of spirituous liquors for purposes other than as a beverage.

Camille Flammarion, Maurice Maeterlinck, James Hyslop and a host of philosophers of similar distinction have contributed largely to contemporaneous discussion of the future of the soul, but what is the sum total of their actual knowledge? The wild black man of darkest Africa sees God in the trees and stones and natural phenomena of his environment.

As yet we have no really authentic testimony that even the faintest shadow of ethereal life has ever passed between the eyes of mortality and the sun of the world beyond death. Yet this is simple negation. It is denial without proof.

There are abundant evidences of a probability of soul evolution. The heavens declare the glory of God; and the firmament showeth his handiwork. Fortunately for us all, the element of faith implanted in the human breast needs no laboratory demonstration to keep it alive. Therefore the work of the oculists while interesting is not essential. It is really far less important than medical or surgical researches. Which brings to mind the words of Pope:

Know then thyself, presume not God to scan;  
The proper study of mankind is man.

### ANTI-SALOON LEAGUE AND NATIONAL PROHIBITION.

The continuous fight kept up against the saloon and liquor for many years in this country reached its sharpest stage, thus far, in the convention of the Anti-Saloon League of America, held recently at Columbus, Ohio. At this meeting the Anti-Saloon League was reorganized. Prior to this time the league had been a loosely federated organization of the various state anti-saloon leagues. Under this reorganization the league becomes a thoroughly centralized body. Thus, for the nation-wide campaign inaugurated, there is provided a national organization of greater power, the various state leagues being more thoroughly coordinated.

#### THE NEW ORGANIZATION.

Under this plan the national board of trustees, as formerly provided, gives place in the new organization to the national board of directors, on which board States are to have representation according to population. Each State is entitled to two representatives, with an additional representative or representatives for each one million inhabitants above the first one million, no state to have more than five.

The country is divided into sixteen sections, each section to have one member of a national executive committee, which committee is to have large authority in the carrying out of the policies of the league.

The financial support of the national league is to be drawn from the various state leagues, on a sliding scale of percentage, according to the ability of the States to pay. This arrangement, while not weakening the campaign in any State, will provide amply for the national propaganda.

The spirit of the recent convention was aggressive

in every sense. Many prominent men of the country were present and participated in the discussions and deliberations of the assembly. Among these were Governor Ben W. Hooper, of Tennessee; Ex-Governor J. Frank Hanly, of Indiana; Governor George H. Hodges, of Kansas; Ex-Governor Malcolm R. Patterson, of Tennessee; Congressman R. B. Hobson, of Alabama; Governor L. B. Hanna, of North Dakota; Congressman William H. Murray, of Oklahoma, and others.

#### NATIONAL PROHIBITION.

This convention by a unanimous vote passed the following resolution, asking for the prohibition within the United States by constitutional amendment of the manufacture and sale and the importation, exportation, and transportation of intoxicating liquors to be used as a beverage:

The liquor traffic is national in its organization, character, and influence. It overflows the boundaries of States and refuses to be regulated or controlled. It is a federal evil; a national menace, too powerful for state authority, requiring national jurisdiction and treatment. It beggars the individual, burdens the State, and impoverishes the Nation. It commercializes vice and capitalizes human weakness. It impairs the public health; breaks the public peace and debauches the public morals. It intimidates and makes cowards of public men. It dominates parties and conventions. It cajoles, bribes, or badgers the makers, interpreters, and administrators of the law, and suborns the public press.

It claims for itself a special right and privilege asserted by no other interest in all the land, however great or powerful, a right and privilege utterly incompatible with free government—the right and privilege to infract municipal ordinances at will, to violate and break legislative resolves and enactments, and to set aside the constitutional provisions of sovereign States, however solemn and sacred. Refusing all domestic regulation and control, it leaves the American people but two alternatives—the abject surrender of their inherent rights of self-government, or its national annihilation. Between such a choice free men can not hesitate.

We therefore declare for its national annihilation by an amendment to the Federal Constitution which shall for ever inhibit throughout the territory of the United States the manufacture and sale and the importation, exportation, and transportation of intoxicating liquors to be used as a beverage.

To the consummation of this high purpose we hereby pledge, as pledged our patriot fathers one hundred thirty-seven years ago for the Nation's independence, "our fortunes, our lives and our sacred honor," and for it invoke the support of all patriotic citizens.

Many intelligent people have come to think that the only effectual way to deal with the liquor problem of the country is by national prohibition. The kind of prohibition proposed by the action of the Anti-Saloon League, if national prohibition were to be adopted, is reasonable, since it would, if we correctly interpret the resolution, admit of the manu-

#### OUR ATTITUDE.

Latter Day Saints should be able to support such a movement and such an action, since this has been

the position of the church from the beginning. In 1835 the church by formal enactment adopted what had previously been received as the voice of God on the matter of the use of spirituous liquors. This instruction, while admitting of the use of alcoholics for the washing of the body, or for external application, advises that it is not to be used as a beverage, or for internal administration. We quote:

Inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

If not good for man as a beverage, it is neither good nor right that liquors be manufactured or sold as such. In this, as in many other matters, the church as instituted in the last days is a generation ahead of the times.

J. F. GARVER.

#### ONCE AGAIN.

The way in which responses are coming in for the liquidation of the college debt encourages us to make this additional request.

Feeling that some either did not see, or laid aside and forgot our other request, we ask that when you read this you write us immediately, laying all other work aside to do so, and state what you will do to help pay the debt. *We want pledges enough, or cash, if possible, to be able to say that the debt is "off"* when we report to next annual conference. If there be those who can not see their way clear to pay before July 1, 1914, all right, we will be glad to get it.

Beside giving over \$500 on "College Day," Lamoni has already pledged more than \$550, quite a lot of it in cash, toward paying the debt.

Graceland *can not afford to pay interest.* But to dispense with the college now would be a serious mistake, as its possibilities are but commencing. This year we have a Japanese student from far-away Honolulu, a member of the church; and who shall say that he is not being helped to yet become an instrument in God's hands to carry the gospel to and thus open up the work in Japan? We expect to have students from every nation and even from the islands of the sea yet, and that at no distant day, if we but maintain the college. Who will help?

Fifty cents apiece from the church membership will more than pay the debt! *Send it right now!* with what more you can spare. The Salvation Army raises thousands of dollars in "self-denial." Shall we let them be wiser in their generation than we? How much did you spend for gum last year, to say nothing of ice cream, candy, etc., etc.?

Hopefully,

J. W. WIGHT.

LAMONI, IOWA, December 2, 1913.

#### BUREAU OF PUBLICITY.

The matter of provision for a bureau of publicity is meeting with approval from every quarter. The brethren who have in hand the distribution of An Open Letter to the Clergy are gratified both with the very liberal response by orders, and in expressions of appreciation of the work undertaken. The following extracts from letters received furnish some idea of the support given the venture:

O. R. Miller, Burlington, Iowa: "I like the tract very much, and can not see why it should not do much good."

M. M. Turpen, Centerville, Iowa: "I think this is certainly a move that will do good. Wish it were so you could send one to every minister in all the world."

E. B. Stafford, Davidson, Oklahoma: "It is fine; just the right thing in the right place."

T. W. Chatburn, Webb City, Missouri: "It's good and timely. I am urging our presidents of branches to send for sufficient to supply the clergy."

O. Salisbury, Baxter, Iowa: "I recently arranged with Governor Clarke to get a full list of the names of all the clergy of the State of Iowa, and already have something like five hundred names copied. I will no doubt get the list complete by December 1. I thought that I should let you know so if you thought advisable you could notify district presidents so they would not need to secure them."

J. A. Tanner, Kansas City, Missouri: "I think that Information Bureau will prove to be a valuable feature."

John L. Burger, Saint Thomas, Ontario: "Steps were taken to secure the names and addresses of all the clergymen in the city and vicinity. . . . No trouble was experienced in securing the money, as one of the brethren expressed his willingness to put up the entire amount."

James A. Gillen, Mondamin, Iowa: "I have been doing what I can to see that the branches in the mission fail not to comply with the request in order that the work may be left in the hands of the clergy, thereby leaving them without excuse for misrepresentation. I will continue to support the movement."

C. W. Hawkins, San Jose, California: "We took the matter up at our business meeting last Wednesday night, and the proposition met with unanimous approval. There was a committee appointed to attend to the collection of names and addresses at once."

R. Archibald, Webster Groves, Missouri: "I have read the Open Letter to the Clergy, which you kindly sent me, and will be pleased to do all in my power to give this document a wide circulation in

Saint Louis District. I heartily approve of this kind of work, knowing how much it is needed, and believe that the spirit of fairness and candor the article breathes can not help but win for it proper respect and consideration among the individuals to whom it is addressed, which is bound to result in much good to the church."

F. M. Sheehy, Portland, Oregon: "Good move. I'll introduce it in every branch in the mission, with the idea of every minister on the coast having one. About the best thing yet in the line of proper advertising."

BUREAU OF PUBLICITY.

### NOTES AND COMMENTS.

AUSTRALIA REACHED.—By letter from Brother C. Edward Miller, we learn that on November 12 he and Brother G. T. Griffiths landed safely at Sydney, Australia. This letter also bears the good news that before leaving the Society Islands Brother Griffiths baptized thirty of the natives, who, a number of years ago, became estranged from the church, including all their leaders except one, who, it is thought, will follow soon. Nine of these leaders were ordained to the office of elder, some of whom left immediately for other islands to seek to recall the remaining estranged natives, about sixty in number. Thus, already, has the work of these our brethren been abundantly blessed.

MAKING FRIENDS.—Writing with reference to certain activities of the branch and Saints of Central Kansas City, Brother J. A. Tanner, pastor, says:

Our Men's Welfare League gave a public meeting last night in the church, and Ex-Mayor Brown lectured on commission form of government to a good audience. I am in touch with the commission for suppression of vice, and the Church Federation, and in this way the people are beginning to see what we stand for, and we are making some friends.

JAPAN AND CHRISTIANITY.—In a little pamphlet, written by Charles William Eliot, ex-president of Harvard University, entitled, Japanese Characteristics, published by the American Association for International Conciliation, under date of October, 1913, we find the following interesting comment on the situation in Japan as regards the propagation of the Christian religion in that nation:

The work of the American and European missionaries in Japan has been greatly hindered by the divisions in the Christian Church, divisions attributable to differences in dogmas, creeds, or polity. The Japanese can not understand such reasons for division, and they can not be interested in them. If Christianity is to get a strong hold on the nation, it will be some simple form which relies chiefly on the doctrines that God is love, that men are the children of God and therefore brethren, that the best way to serve God is to serve man, and that a man's habitual conduct toward fel-

low men is the best available test of the practical value of his religious convictions. There can be no doubt that the Japanese field is wide open for the advent of a simple, rational form of Christianity; and it is also clear that the educated Japanese are in search of religious motives adequate to keep the lives of their children pure and strong, and to inspire the nation with the love of truth, and the expectation of unlimited human progress toward universal justice and good will.

SERVICES AT CLEVELAND.—Neat folders announce services conducted in Cleveland, Ohio, by Brother Richard Baldwin. Subjects treated are: "Are we orthodox"; "A living church"; "Mormonism under the X-ray"; etc.

LORD CURZON ON GETTYSBURG SPEECH.—Lord Curzon has just delivered a lecture on Modern Oratory at Cambridge (England) University. To Americans this following excerpt from his lecture will be especially interesting:

The finest speech in English of the last half century was delivered at Gettysburg—a speech made by a man who had been a country farmer and a district lawyer, which ranks among the glories and the treasures of mankind. I escape the task of deciding which is the masterpiece of British eloquence by awarding the prize to Abraham Lincoln.

It will be conceded at least in this country that Lord Curzon's tribute will not arouse any controversy. It was a gracious thing for an Englishman to say. The cold and dispassionate verdict of history harmonizes perfectly with that of Lord Curzon.—*Des Moines Capital, November 29, 1913.*

CONSISTENCY UNKNOWN.—In commenting on the case of a woman murderer in Connecticut, sentenced to be hung in harmony with the state law, and as against the plea for pardon on the grounds of sex, the *Deseret Evening News* for November 14 says:

It is a perplexing question. Justice seems to be in conflict with mercy and sentiment. But there can be no doubt that the law should be executed as it is. If it is wrong, it should be amended. Laws that are dead letters should not remain on the statute books.

Strange as it may seem, in the light of the conviction on the part of this official organization of the Utah Church, leading authorities of said church are permitted, in defiance of statutory enactment, to unlawfully cohabit with polygamous wives. Furthermore, it is repeatedly urged by representatives of the dominant church in Utah that polygamy is a dead letter. According to the conviction of the *News*, therefore, the so-called revelation on polygamy should be stricken from the Utah Doctrine and Covenants, which has not been done. Consistency, thou art a jewel—unknown in Utah.

## Original Articles

### AN ADDRESS TO THE YOUNG.

(Sermon by Frederick A. Smith, at Lamoni, Iowa, November 7, during revival services. Reported by Freda S. Smith.)

I have chosen for a text to-night a passage of scripture found in Hebrews 12:28: "Wherefore, we receiving a kingdom which can not be moved, let us have grace, whereby we should serve God acceptably with reverence and godly fear."

I am aware of the fact that when we talk about serving God that means service. Service means work, effort. A great many people, when we talk about a thing like that, begin to grow tired right away. It has that peculiar effect and influence, seemingly, of making the people tired. And especially does it appear that way when we talk about the service that we should render to God.

#### SERVICE A PRIVILEGE.

Now this service that we are supposed to render to God is generally summed up in one or two meetings on Sunday, possibly one in the middle of the week, (if we can get the time), and sometimes some little extra service that we may be called upon to do. That generally constitutes what we call the service that we render unto God. And I have wondered a good many times, in studying over the situation and watching the people as they come to the church and sit in the house of God, if we ever stop to consider seriously and with reverence the object and purpose of this service. Why, some say it is a duty. It may be a duty, but do you know that it is possible that it may be a privilege as well? Nor should it become irksome because it is sometimes put in the form of a duty; nor need you think for one moment that this is all there is to the service that we ought to render to God.

We use the term *fear*, sometimes, in connection with the service that we are rendering unto God. When we use that expression of fear we have often thought that it was used with the wrong application entirely. It is used in making an application of it to the thought that we are to be in fear of the judgment that would fall upon us, and the suffering that would be inflicted as a consequence of our failure, if we fail. But suppose we make an application of that fear for a little while this evening in the other way, and make it appear that we fear lest we do something that would displease God, not because of the punishment to follow, but because of the pain that it might give him by doing that which is not right, not proper. The fear lest we do something of this kind that shall bring to him a feeling of anguish because of us ought to have more potency, more effect so far as we are individually concerned in the

making of our lives what they ought to be, than any fear of punishment that might be brought to bear upon the individual.

If we really have within our hearts a consciousness of what the Son of God has done for us, really grasp the situation and what it means to have a sacrifice made in the interest of us as individuals, surely there should be a feeling of gratitude, of love, of appreciation upon our part, that would move us and put us in that position that we would be fearful lest in our carelessness, indifference, or thoughtlessness, or whatever you wish to call it, we should do something that would bring about distress, pain, and anguish, unnecessarily, to the one who has done so much for us.

Now we know, some of us at least, that the duty that devolves upon us by virtue of the love that we hold for any individual is not irksome; and the deeper seated our love, the stronger that affection, the less that we have to do or can do for the individual upon whom our affection is centered *becomes a duty*, and the more it becomes a *privilege*, a *pleasure*. The same thing should be true of our relationship to God.

#### THE WRONG VIEWPOINT.

Sometimes I have had to answer a few questions from individuals out in the world. I am going to bring in one or two of them to-night, because I know that there will come times in the lives of these young people when they will be confronted with just such things. I remember talking with an individual once when the question of religion came up, and the service that we owe to God.

The man straightened himself up and said, "Well, I would like to know why we should serve God." "Why," he said, "he is the most selfish and egotistical being we have had anything to do with. He demands a service at our hands. He expects us to labor for him and give him our devotion, and then tells us that if we do not do it he will damn us. He asks us to pray to him, and then says he is going to take all the glory and the honor unto himself. I want you to distinctly understand I am a free man; I don't have to do anything of that kind."

This man did this in a pompous, self-conceited sort of way, and yet he was a man of what we might term good sense, he was really a good, keen, business man, and quite reasonable in his business propositions.

I had to think for a little while just how to get at him. I did not know just how to answer that question, and answer it satisfactorily. After I did make up my mind how to answer him, he looked at me a while, and then he said, "That is a different view from what I have generally had." Business stopped

our conversation. I never had an opportunity to finish with him.

But I have thought along that line a good many times since, and I have thought that possibly a great many of the human family to-day are like him. They have but a faint conception of the service that God asks at our hands. They have no sense of the obligation that rests upon us. And as a consequence they do not sense that there is any duty, any responsibility resting upon them toward what we are pleased to call God.

#### PURPOSE OF SERVICE.

Now, I ask you people to-night to think, Why do we serve him? What is the purpose of that service? And who is the beneficiary of that service? We discover when we carefully begin to make examination that God has not confined that service wholly to the thought that it simply means a little lip service on the Sabbath day, or a prayer or two, and maybe attendance at the meeting, and a service in the middle of the week. He has not asked for that as being the only service we are to render.

We wish to study a little while this evening, something along the line of the real object and purpose down deep behind it all, for which we are asked to render this service. When I stop for a few moments and begin to think on the question of doing something that God may ask me to do for him, I can not help but feel when I look out around me and see the wonderful evidences of his divine power everywhere displayed, when I grasp the great magnitude of his creation and see the splendor of that which he has been able to put into execution, then think about the service I may render to him that may increase his glory, that may make his kingdom larger or better, or may give to him just one little meed of glory more than he would have or will have, I am forced to come to the conclusion that with these puny hands of mine, with this small brain he has endowed me with, there is little I could do that would possibly increase the greatness of his kingdom, or of his glory.

When an individual steps up to me and begins to talk about God in this manner, and of what service we ought to render to him, and says he is a free man and don't have to render any service unto him, it always grates on my nerves just a little bit. And I ask you to think seriously to-night. This individual, the created man, the human being, who steps up and makes this pompous declaration, what does he amount to? He is here to-day; to-morrow an automobile tips over, and he is gone. The train hits him, and that is the end of him. So far as his work is concerned, it is all over. We are here a few fleeting years. The best part of those years we devote almost wholly to learning how to do something.

There are a few years remaining in which we ought to do something, but we blunder around a good share of the time trying to make up our minds what we ought to do. Then, when our strength is gone, and our forces are abating, we conclude that we ought to do something for God, and we begin getting busy, and do all we possibly can. And then old age, sickness, and disease intervene, and we are disappointed. We have not accomplished very much. I am going to give a little illustration of that.

We had a brother in Nebraska, when I was there, who had been located in that place for a number of years. He had been an employee of the street car company for a number of years, and was an elder in the branch for a long time. Then he had been relieved by the street railway company, and put on the retired list. He was somewhere about seventy years old, or a little older. We had a tent in the district (two of them) running, and we needed another man. This brother did not have anything to do, and was quite capable so far as intelligence was concerned, so we went to him and said to him, "Do you have anything to do at present?"

"No," he said, "not a thing."

"Would you like something to do?"

"Yes," he said, "I would."

"Well," we said, "we can not offer you a big salary, but we need some help. And you have been telling us every prayer meeting for the last few years that you would like to do something, to preach a little, or try to help in some way. Well, the time has come when you can do it. You shall have good clothes, and be cared for, and your expenses met if you will go with this brother and assist him by accompanying him and helping him, and you can preach when you are able to do so."

He sat there with his head down for a while. Then he looked up and said, "Well, Brother Smith, I have thought for a long time I would give a portion of my life to the Lord." "I expect to do it," he continued, "but I have bought ten acres of land in Florida. I owe just a little money on it yet. I expect to have it cleared off, and to plant an orange grove on it. When I can get that cleared off and the orange grove started I will give a few years of my service to the Lord, but I do not see how I could do it now."

And he was seventy years old then.

"How long will it take you to get that in condition for you to leave?" I asked.

"According to my understanding, it will be about ten years."

He stayed all summer in the city, and did not do a thing. That man died at the Saints' Home right here at Lamoni.

My friends, I bring this up that you may get the

thought. He wanted to serve the Lord. He was willing to serve the Lord, but there was something he wanted to do first. He waited until he did that first. If he does anything for the Lord he will have to do it on the other side.

Now in this service to God, the service we are expected to render unto him, I want to appeal to the young people to-night, and ask them, Do you think it is right, do you think it is a good thing to do your own will and your own pleasure altogether, until you get to that position where you can not do that to your own satisfaction, and then tell the Lord that you will give him the balance of your time? If you were in the Lord's place, and an individual would come to you in that way, how would you like it, and how would you receive it? If you spend the best of your days, the best of your talents, the best of your strength in the gratification of your own will and your own desires, and when you grow old and can not do it longer, you say, "Lord, I will serve you now," is that the kind of service, do you think, that would be acceptable to God? "We are not going to do that," you say. Maybe not; I hope that every young person might feel that that is not the way to do.

In order to persuade you people to think along that line, I want to give you a thought or two that I gave that man when he said, "I do not have to serve God." Neither do you; not one of you. It has been one of the pleasing things of the gospel that the Lord has not made, nor compelled anyone to serve him. He has not asked for that kind of service; he has asked for the individual to do it intelligently, and because he recognizes in that service something of value, something of good. That is why he wants them to do it, briefly stated.

#### THE MAGNITUDE OF GOD.

Now there is nothing we can do (and the more I think of it, the more I am struck with the truthfulness of it) that can increase or add to the kingdom and glory of God. When we comprehend God in his power we grasp the thought that he could call twelve legions of angels to his assistance, and I am sure that they could accomplish more than human beings could do; when we grasp the thought that all he did to the sea and wind was to say, "Peace be still," and the waters hushed their roaring, and quiet and calm prevailed,—the very elements obey him; when we sense this thought—let him speak to the human being and man shakes and quakes with the consciousness of divine power (and no other power in the wide world affects him like this) we have before us something of the magnitude of God.

I stood on Knob Hill, in San Francisco, and viewed the remains of that city, that wasted district five miles square. After listening to the tales that are

told, the peculiar circumstances that accompanied that first jar and quaking of the earth that shook the houses down, set fire to them and burned them, I went into the city hall that had been supposed to be absolutely fireproof. They took me to a room in the basement where they had said there was not one single thing that could burn, and there were beams twenty-two inches deep, solid steel, warped and twisted all out of shape by the heat. One of the brethren told me he walked up the streets of the city and saw many of the walls standing when the roof and floors had all fallen in, and were practically consumed; yet those brick walls were one solid mass of flame, outside and inside. The question was, What was it that burned?

I asked myself the question, "What is man?" Here was the greatness of man proudly piled up and looked upon as one of the wonderful things, and yet destroyed in so brief a period of time.

I stood in the cemetery of Santa Rosa and there I saw shafts of marble, eight and ten inches through, just snapped off like the end of a corncob, taking but a single jerk to break them, the points lying on the ground. There was a power at work, a force so infinitely greater than man that it was almost impossible to conceive it.

I remember standing on the vessel when we were out at sea with our rudder off, being towed by a little tug that looked like an ant holding on to a junebug, and hearing the beating of the surf plainly, at ten o'clock at night. And I realized that if anything should happen to that little tug, if the cable should break, with eight hundred horsepower, we were absolutely helpless. The beating of that sea would have crushed our boat on the rocks, and no human power could have prevented it.

As I stood on the upper deck of that vessel, while crossing the bar, twenty-five feet above sea level while in the harbor, and saw the waves rushing over our heads, I came to the conclusion that there was a force at work there; that man had little to do with it; that he was a frail little insect of the earth.

All of these things bring to our minds that there is something besides our puny force, something greater than that.

In the face of all this we stand up in our dignity, in our greatness, in our might, and say we do not have to serve God. And yet that same magnificent power has made provision for our lives, for our sustenance, for every need, and for every comfort we have. God has made provision for us. We are indebted to him for the very breath of life we breathe. And yet, my friends, we will stand up and say we do not have to serve God. Just think of it! There is not even a sense of gratitude or of recognition of

the obligation that rests upon us toward our Creator, our Father, regardless of anything else.

#### BENEFICIARIES OF THE LAW.

But when we begin to look carefully into the laws he has created, we discover every law of nature, as we are pleased to term it, has peculiar benefits for the good of the human being. Every one of them is for that purpose. Think for a few moments and tell us one that is not. And if we could understand better the situation and know more of the working of these things, we probably would be able to grasp and comprehend benefits that to-day we never come near.

Then when I take up the feature that we call the religious side of life, in which we are prone to take the ground that the Lord demands a special irksome duty for the glory of God, I have thought sometimes of the parents who tell the child they want him to be good. They say, If you love me you will obey me. And how often the parents hold before the child the thought that his actions are going to reflect upon the parent, and in one way or another will give to the world the recognition of the training the parent has given, and the influence that has been thrown around the child. If he moves in righteousness and uprightness, it must reflect to the credit and the honor of the parent. It can not help but do it. But if he walks in waywardness and sin, and does that which is wrong, it must and will reflect, in spite of everything you can do, whether it is just or not, to the discredit of the parent. Now, under those circumstances the parent seeks all the time to lead the child to sense this peculiar obligation that rests upon him.

I frankly admit that it has been one of the most potent factors in holding me in check as a young man, of everything I had to deal with. My father and mother, and especially my grandmother, used to take me and talk to me and point out the thought that my life and actions as a boy would be looked upon and criticized, and to a greater or lesser degree would affect the standing of my parents. And when I thought of grandmother (I loved her dearly) anything I could do that would give her pain or distress, I could not help but feel was wrong. I have hesitated many, many times because the thought came to me, right at the time, possibly, when I was in the act of doing something better left undone, What will grandmother say? What will mother say? It has held me in check. I have stopped and refused to go on, on the strength of it.

Now let me ask you, friends, to-night, under these circumstances, if it does not indicate that there is a force at work, and if it was not true that while it was affecting mother and grandmother and father so far as a little reflection was concerned, it was affecting me more than it was them? And they knew

it. I was getting the benefit out of it. I was reaching a position that I had no conception of. I did not sense it until later in years, but I realize now how many, many times grandmother took me and talked upon things of this kind. Now I can see the force, the strength and the influence that has come from that teaching, and it has helped me in my life and in my conduct. It has saved me many sorrows, too.

Now let me ask you, Is it not true that while God has asked men to comply with his law, he has not sought to appeal from the first to their affections, their love, their sense of honor and their sense of right? That has been the side upon which he has approached us first; and then following that—(you just look it up and see if you do not find it so)—following that is the thought that if we disregard the commands and disobey them, certain consequences will follow, and we are left to choose which of these we would take. Now if you look into it carefully, you begin to discover that God has given every law that is laid down, every single principle that is presented to the human family and asked them to follow, as members of the church, as citizens of the kingdom of God, as human beings, under his divine direction, as the underlying principle, that it has been for the benefit of his creatures.

Now, who is the beneficiary? I do not hesitate to answer and make the statement that the beneficiary is man—the real beneficiary. I do not care who the individual is, he can not keep the commandments of God and the will of the Almighty in this life, but what it will bring its recompense and benefits right here in this life. You can not get away from them.

#### THE BETTER WAY.

Now, so far as the conditions are concerned that present themselves around us, of pleasure and the gratification of desire and all those things that we are talking about, that we have to give up and not yield to, I ask you to kindly look over the ground and point out one single place where the gospel asks you to dispense with, or lay to one side, one single thing that was for your good. In many of these worldly things you call sacrifices, we may ask ourselves, Am I any better for having that thing? You will have to answer, No. Am I any better for not having it? You will have to answer, Yes. Examine yourselves. You young people carefully go over the ground and think seriously upon these things, and see if you do not see where you place yourselves when you are honest with your own hearts. We are not always honest with ourselves; we may be with others, but not with ourselves. We are not willing to admit that which our own conscience tells us is true; we oftentimes keep that back and are not willing to yield to it.

Now, in considering this thought, let us make a

comparison. The worldly man says there is nothing after death; so he has his pleasure in dances, lodges, and worldly pleasures of various kinds, and all of these different things he goes to and enjoys, and has a good time. He says there is nothing after this life; it is all here, and that when we die we are like the story of Rover, we are dead, we are dead all over, and that is the end of it. Now, are we sure it is? He goes to all of these amusements, everything he enjoys in this life, and has his good time in that way. Another man takes the other view of it. He believes in the teachings of God; he believes in the conscientious, righteous life, and moves along that line. He has his friends, his associates, and his pleasures of various kinds, and enjoys himself in that line, and he dies. Well, if there is not anything after death, I presume one is just about as well off as the other. They are pretty well balanced, one man takes one side of life and one takes the other. But which is the better off of the two? Look over life carefully, sum it all up and think it all over, and answer the question if you do not discover that the individual who has lived a Christian life and has put into practice these principles of righteousness which have enabled him to live a clean, conscientious life, free from the twinges of conscience, that indicates that he has been doing that which his own conscience would let him do without condemning him for it, and you will discover that he has been a free man in every sense of the word; free all the way through. He is not afraid of this or that or the other; he has no reason to be. He can look every individual in the face; he can talk without hesitation or fear from anyone. This man's life will make the best picture. When you come to make it up, it is clear, and you will answer without hesitation that his life is the best, he has the advantage of the other.

Now, suppose that when they get on the other side (I want you to add to it this thought), the skeptic advocating that there is not anything over there, the Christian advocating that there is something over there, they find that a higher and better condition exists. If when they both pass over and reach the other side, they discover that there is something else besides this life, that there is a future condition, that there is a God, that there is the condition of glory, of peace and joy, that there is what God has said there should be, I ask you frankly to answer the question to-night for yourself, Who has the advantage now? It is too late for our worldly man to correct the mistakes he has made; it is too late to go back and make preparation now; he can not do it. The man who has lived the Christian life is properly qualified to enter in and take advantage of the opportunity that now presents itself, and he has the advantage of his brother, he has the best

of the bargain now. If there is nothing, he is as well off as the other and a little bit better.

Now, my friends, think of it. One object and purpose that God had in giving us commandments was to qualify us, to make us better, to bring us to a higher conception of life, to make us as brothers and sisters, delighting to work with each other in that kindly spirit that shall bring to us peace and happiness and the conditions in this life, yes, in this life, that will be akin to that which we have been told will exist in the future life. Under those circumstances you can not escape the conclusion that the individual who has lived the life of a Christian, who feels the religion of Jesus Christ and does just what our text says here, Serves God in an acceptable way, with fervency of spirit, is better off every day in the year than the individual who does not. I have often thought of this and have reached this conclusion, when men have talked to me about the selfishness of God and the idea of his asking us to do all this and then taking all the glory to himself for the increasing of his own greatness, I have failed to see it as they see it.

#### SACRIFICE AND UNSELFISHNESS OF CHRIST.

Going back carefully over the history of the church and of Christ, we are told that he was with God before the world was made. We are impressed with the thought that he left the realms of glory. He himself has given us to understand that he has command of hosts, if he has a mind to call them. He comes down here, recognizing our forlorn and lost condition, and realizing that no one of the human family yet had been able to so conduct himself that he would be worthy to make the sacrifice that would relieve us from the transgressions that had come upon us. Some one must do it for us. Christ offered to do it for us. In order to do that, he must leave the realms of glory; he must take upon him the nature of flesh; he must suffer the pains of this life, pass along these conditions; and when he finished his course under those circumstances he went down into the very depths of death itself.

I have thought often of the agony of the hour in Gethsemane, when bowing in contemplation of the great sacrifice he must make, recognizing that he must go through the torturing torment and the humiliations that came to him before ever he reached the cross, and that probably the most excruciating of any he had to endure. When we see him in that garden praying to Almighty God, the blood trickling through the pores of his skin because of his agony, we can not help but feel that he had to make the sacrifice, and sensed in the fullest extent just what it meant.

And then when hanging on that tree with his

hands and feet pierced, his arms outstretched, the weight of his body on those nails, I have tried to think of that hanging. It must have been agony almost beyond description! Then we hear him cry out to God as he looked out over those who had caused him this agony, Father, forgive them, for they know not what they do. Talk about that man being selfish, vindictive!

Then I turn again to that prayer, that wonderful prayer to God, where he tells the Father he has finished the work he was given to do. Did you ever stop to think just what he asks there? Did he ask as man is inclined to ask when he thinks he has done something that may give him a little more glory, a little more honor, a little more praise and a little more authority? No; but he said, Father, give to me the glory that I had with thee before the world was. Just let me come back to you, O Lord; let me have the glory I had before I came here. Now, he had that glory before. All he asks is to have it back. Where is there anything to indicate that he wanted more glory, or that he did it with a selfish purpose, with a selfish motive, with the idea of increasing and gaining more glory? Think of it for a few moments, and you will see in the work of the church the interest of heaven in us as individuals, and something of the nature of the unselfishness of the Master.

#### SELFISHNESS OF MAN.

I have tried to picture the other scene. I have looked upon it from the standpoint of what we would like to have and what we deserve. Why, we don't want very much; no, not very much. We are willing to serve God on Sunday, and possibly one day out of the week for an hour or so, and then say, Lord, we want you to give us something more, but what? Strength, and health down here, and an abundance of everything we need, everything working and shaping itself to our advantage, our comfort, our help, our strength, and our benefit. And then what? When we die, Why, Lord, we want eternal life. That is the most valuable thing in the world, and we want eternal life. We ask you, O Lord, to give us that, and we are not satisfied to have that alone; we want you to cleanse this old world, and make it beautiful, to give to it every glory you can conceive of, and then let us come in and take possession and occupy for ever and ever. We do not want much, do we? Not much, only a little bit.

I have heard people talk about somebody wanting the world, and then they were not satisfied, they wanted a fence around it. It goes further than that with us; we would not be content with a fence around it, we would want it covered with glory, we would want all that and more. The question comes up here, What are we willing to do for it? It is a question.

Do you want something for nothing? And let me ask you if you ever thought that in every command, every requirement, and every duty we have ever performed in the interests of the Lord, in the keeping of his commandments, that we have performed one more duty in the interest of our own salvation, our glory, our eternal life? That is the thought I want to drive home to you to-night. Every service we render to God, every duty that is asked at our hands, must necessarily bring home to us the result, and we must get the benefit of what we have done.

Men may laugh at you, may talk to you and make fun of the fact that you are striving to do right and to do good. They are depriving you of your rights and privileges if they would keep you from doing good.

#### THE JUDGMENT.

I have tried to think of the scene at the great judgment that is told about in Revelation, the great white throne and the King of the universe sitting upon it, and people going before it to be judged. Now my imagination is not so good as that of some people; I have not been able to work out the details as I would like to do. But there are some things in connection with the judgment that I can not help but think of. When we stand before that great white throne and look into the face of the King, there will come to us that consciousness that we can not hide anything from him, not a thing. We stand before him uncovered; he sees our every thought, our every act; he knows us absolutely. There are no secrets from him. We may have deceived our friends, we may have deceived our enemies, we may have deceived ourselves, but, my friends, we become conscious of the fact that we can not deceive him; he knows, he understands us.

I have tried to picture what the feeling would be when our mind begins to run back rapidly over our life, and a retrospective view of the whole thing rushes before us, and we see ourselves as we actually are, not as somebody might think they see us, but as we are. Would we have to wait until an angel ran over the record to see whether our name was written in the Lamb's Book of Life? Would we have to wait until the Great King would say, "Depart, ye workers of iniquity, ye never knew me. Go out into the outer darkness"? If our works had not been good, if we had been unwise and foolish, if we had not kept the commandments of God, if we had not lived the life he had asked us to live, I ask you to stop and answer the question for yourselves; could you in your own minds look back and see yourselves and what you had been, and for one moment expect to escape judgment, or would you not condemn yourself and turn with tears streaming down your faces to move out into outer darkness, away from the presence of the

Son of God, ashamed to show your face? I tell you, friends, it is serious when you think of it.

But, on the other hand, if we have done the best we could, striving hard to keep his commandments and to keep our lives pure, working in the lines of righteousness and purity in keeping what God has asked us to do, then when we stand before that throne and look up into his face, there would come a change.

The Master would step forward and say, These are mine; these are mine who have kept my commandments and have done my will. They have worked for this reward. They are entitled to eternal life in my kingdom. The recording angel would rapidly go over the book of life and say, Yes, their names are here.

Then we may look back over our lives, the many little difficulties and trials that had seemed so hard, possibly, when we turned aside from that which looked so great to us, that we might rise to a higher spiritual development, and tried to live a cleaner and better life, and how small they will seem, those things we had been educated in and thought amounted to something. And as we turn and walk through the beautiful gates into the kingdom of God, there will come sweeping over us the consciousness of the beauty and the glory of eternal life, ours to enjoy, and eternity in which to appreciate the beauties of the kingdom of God and the association of God. We rejoice because of our redemption. Our hearts must swell with gratitude, our souls must overflow, and there will rise to our lips the song of praise and gratitude and gladness to God for what he has done. I have thought that if the Son of God looked down into those faces and saw those beaming countenances and heard that song of praise and thanksgiving going up from their lips, he would turn and say, Father, it is enough; it is worth all the sacrifice I have made; it is glory enough for me to see these my brethren rejoicing in the glory that has come to them.

If you doubt that, go help some poor soul that affliction has cast down; when you have done it, and have appreciated the tears trickling down their faces and the struggle through choking sobs for strength to tell how they appreciate what little you have done, there will come to you that peaceful feeling of satisfaction, of comfort, and of joy and happiness that nothing else in this world ever brings to a human being, and you can sense to a very little degree what the Master would feel.

#### REDEMPTION THROUGH SERVICE.

Now, friends, I leave you to think of this. I ask you young people to get the thought that in the service God asks you to render to him you are work-

ing for your own glory, for your own redemption—that better life; you are receiving those benefits here, and qualifying yourselves to receive the greater ones when you have passed from this stage of action. Grasp the thought that it is service that God is asking you to render to him and the benefits of that service come to you. When you can sense that thought, that condition, you can see why we have urged, and pleaded, and asked you to insist on mankind recognizing these things that are held out to them. Not only has he promised he would bless spiritually, but morally, physically, and in every way.

So let us try to sense what he has said and put ourselves in harmony therewith. Wherefore, we receiving a kingdom which can not be moved (where a kingdom may change in worldly things, passing hastily away, the kingdom God offers can not be moved), let us have grace whereby we should serve God acceptably with reverence and godly fear. Let us serve with reverence and godly fear, not the fear of hell or the fear of punishment, but that reverential fear that we might offend, that we might do wrong, that we might not step in the path of righteousness and become faithful, and do that which would be pleasing to him, since he has made such a sacrifice for us.

Oh, if I could only impress it on you! If I could only bring you to feel it, you young people who are moving out into life! Or, that you might realize the glory of rendering service to God! Not simply the service of the lips, nor the church services that are rendered here, but throughout your life, in your thoughts, in your actions, in everything you do. That reverential, conscientious service that God has asked and that will be acceptable to him. That service that will bring to you peace of mind, and joy and happiness in this world, and that will bring to you peace and everlasting life in the world to come, with the presence of your God in his glory to crown your effort. If I could impress you with the thought that you are the beneficiary, then I know you would serve him gladly, and the pleasure of that service to God would swell your hearts with gratitude, would unfold to you the beauties of the kingdom, and would lift you out of the depths of despondency and show to you the glory, the happiness and the joy that comes from purity of living.

May God bless you and help you, and keep you pure in mind, and pure in heart in the struggle that you must wage against the temptations of the world, and the power of the Adversary. May God bless you in his infinite love and mercy, strengthen you and unfold to you those things, that you may see them and walk uprightly before him and be crowned with eternal life, is my prayer.

# Of General Interest

## THE INCOME TAX AND STATISTICS OF INCOMES.

Students of economics may find material for their scrapbooks in an editorial appearing in the *Chautauquan* for November 7, from which we quote:

The income tax, including the retained corporation income tax, is expected to yield annually about \$115,000,000 at present. On personal incomes about \$82,000,000 will probably be collected. Who will pay, and into how many rough classes the payers are divided in this country, the subjoined table, prepared by the Treasury Department, indicates with what is believed to be some approach to accuracy:

Incomes.	Number of Incomes.	Revenue.
\$3,000 to \$5,000	126,000	\$ 630,000
\$5,000 to \$10,000	178,000	5,340,000
\$10,000 to \$15,000	53,000	4,240,000
\$15,000 to \$20,000	24,500	3,185,000
\$20,000 to \$25,000	10,500	2,100,000
\$25,000 to \$50,000	21,000	9,660,000
\$50,000 to \$75,000	6,100	6,600,000
\$75,000 to \$100,000	2,400	4,776,000
\$100,000 to \$250,000	2,500	13,775,000
\$250,000 to \$300,000	550	8,605,500
\$500,000 to \$1,000,000	350	13,653,500
Over \$1,000,000	100	9,301,000
	425,000	\$82,066,000

We say that it is little short of amazing that in a country so new, so rich, so big as the United States the number of persons subject to an income tax, even with a \$3,000 exemption, should be as small as this estimate shows it to be. What a light it throws on the distribution of wealth even in a republic "whose other name is opportunity!" It is true, then, that, as the Department of Agriculture recently told us, the average farmer makes less than \$600 or \$500 a year, in spite of the admitted fact that our prosperity "comes out of the soil." It is true, then, that the average man can not hope to make or earn even \$1,000 a year.

To what extent are special privileges, unfair tariff rates, trusts and monopolies, railroad discriminations, financial abuses, bad tax laws, and private exploitation of natural resources and public franchises responsible for this situation? We can not all be rich. We must earn our bread by the sweat of our brow. We must work, and work hard. But there is something wrong in laws and arrangements that cause so manifestly unjust and unequal a distribution of the wealth of a great Nation of unparalleled resources. The greatest of all problems is industrial and economic justice, the abolition of oppressive and fraudulent monopoly, the establishment of equality of opportunity and of fair reward of labor, thrift and industry.

There is another income-tax table that we may glance at with some profit. It has to do with the effect of the tax or its incidence in the several States. Though official, it is to be regarded as largely speculative or conjectural.

States	Persons with Income up to \$25,000	Up to \$50,000	Up to \$100,000	Over \$100,000
Alabama	84,000	100	10	...
California	25,000	500	200	50

Colo. and Wyo.	23,000	450	100	50
Florida	3,000	250	30	5
Illinois	46,900	1,000	275	50
Indiana	15,850	1,020	130	...
Iowa	16,000	50	30	5
*Kentucky	8,950	180	38	18
Louisiana	20,000	3,000	5	1
Michigan	9,500	950	250	120
Minnesota	25,000	1,000	500	150
Missouri	24,000	450	240	28
New Hampshire	2,100	425	25	...
New Jersey	12,000	650	170	55
New Mexico	775	65	2	...
New York	57,500	1,675	535	300
North Carolina	4,000	50	...	...
N. and S. Dakota	4,000	...	...	...
Ohio	33,250	1,781	398	158
Oklahoma	3,500	50	...	...
Pennsylvania	83,500	4,250	1,325	625
Tennessee	8,000	350	25	5
Texas	25,000	10,000	3,000	100
*Virginia	500	...	...	...
Washington	3,690	350	50	10
Wisconsin	9,500	450	75	20

\*Returns incomplete.

The first comment on these figures is that a few States will pay the greater part of the tax. There are those who complain that this is unjust, but there is nothing in the complaint. Individuals pay, not States, and individuals draw their income from many sources, often from sources outside the State they reside in. New York has thousands of rich men whose incomes are derived from western mines and oil wells, from southern plantations, from franchises all over the country. Why should New York claim the wealth of Montana and Colorado?

Another comment is that, contrary to general notions, Pennsylvania is wealthier than New York and furnishes more millionaires. This shows that wealth is largely due to control of natural assets, patents and monopolies. The poor States are States that nature has failed to endow and that have few great centers and few attractions for the rich and powerful. Why should these States be expected to pay as much as their more—or less—fortunate sisters? The income tax is as fair to the States as it is to the individual citizens who will pay it.

Talents and skill tell for much, but conscience in work tells for more. The mechanic or the clerk who, beyond his stated salary, beyond even his obligations to his employer or the demands which public opinion could make upon him, exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work be, whether it be done with the spade of the laborer, the tools of the mechanic, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide; there are places always open to them, and their services are always at a premium.—Selected.

# Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

## Woman's Auxiliary.

(Home and Child Welfare Department.)

## January Reading--Principles of the Montessori Method.

*"I will praise thee; for I am fearfully and wonderfully made."—Psalm 139:14.*

### HOW WE LEARN.

"At birth, man comes into a strange land which he must learn to know through perception." We perceive through feeling, seeing, hearing, and other senses. "Suppose that a child of intelligent parents were ushered into the world without a nerve leading from his otherwise perfect brain to any portion of his body, with no optic nerve to transmit the glorious sensation from the eye, no auditory nerve to conduct the vibrations of the mother's voice, no tactile nerve to convey the touch of a hand, no olfactory nerve to rouse the brain with the delicate aroma from the orchards and the wild flowers in spring, no gustatory, thermal, or muscular nerves. . . . The wisest men might talk to him with utmost eloquence, all to no purpose. Nature could not whisper one of her inspiring truths into his deaf ear, could not light up that dark mind with a picture of a rainbow or of a human face. No matter how perfect might be the child's brain and his inherited capacity for mental activities, his faculties would remain for this life shrouded in Egyptian darkness. Perception could give memory nothing to retain, and thought could not weave her matchless fabrics without materials."—Halleck.

In contrast to this supposed condition, the fact is that the human body is threaded with nerves, just as telegraph wires thread a continent. "There is not a single city with as many wires entering it as there are nerves running into the spinal cord and brain. . . . When a toe is injured, a fire is seen, or a sound is heard, a message flashes along the proper nerve fiber. The delivery of this message is frequently but one part of the process. If some one stepped on our toes, the fact would not only be reported, but a command would be sent to the muscles to move the foot out of harm's way."

This receiving and transmitting of messages by the brain is illustrated by Professor Halleck as follows: "The manager of a press agency may be sitting on a dark night in his

office. He can not see what is taking place in the rest of the world, but there is a click of a telegraph instrument, and he learns that an ocean steamer has been wrecked on the Irish coast. After a few moments' silence there is a sound from a different instrument, and he knows that a noted statesman is dead. Another instrument vibrates with a message that a certain city can not be heard from. An earthquake or a cyclone is suspected, and people are anxious about their friends. The manager himself sends a dispatch asking for news, and he now illustrates the second capacity of the nervous system, that of transmitting commands by its own peculiar automatic power.

"These telegraph wires are analagous to the nerves of the ear, eye, and other senses. It is the business of these nerves to report what is taking place in their own special world. The brain in its dark chamber can receive dispatches from them alone. If a man loses his sight, the optic nerves bring in no further news, and the case is similar to that of a distant city whose telegraphic communication has been broken by an earthquake or a cyclone."

### BRAIN CELLS.

It is estimated that the number of cells in the human brain is from 600,000,000 to 2,000,000,000. The nerves are outgrowths of these cells and are the means of communication between the brain and the outer world. Sensory nerve fibers carry currents of sensation to the brain, and motor nerve fibers carry the outgoing current which produces motion. For example, when a child sees a beautiful flower, the sensory fibers carry the information to the brain. When the motor fibers carry back the power, he puts forth his hand and plucks the blossom.

"Whenever mental acts are often repeated, their corresponding brain cells are made stable and vigorous by the same law that gives strength to muscles when they are exercised. An arm kept in a sling becomes weak and flabby. The same is true of brain cells that are not given their proper exercise. A pair of strong arms can far surpass weak ones in elbowing their way through a crowd; so can a strong brain cell more easily affect consciousness. If, out of a hundred ideas, the thirty-fifth has been repeated more often than the others, the brain process corresponding to it will knock loudest at the door of consciousness.

"Repeated sensations from the same object modify the brain cells more effectively. The changed molecular arrangement tends to become permanent. One sensation, if of sufficient interest or intensity, may impress itself ineffaceably upon the brain; but in the majority of cases repeated impressions are necessary. The brain seems to work very much as the fingers do in playing the piano. They need much practice to become pliable; if the practice is intermitted, the pliability diminishes. If the brain cells are not brought into frequent action, they also lose their cunning, and we forget. . . . Again, the brain, like the muscles, is the most pliable in youth. The brain can not take on new modifications in advanced life, just as an old pair of hands can not learn to play the piano well. Millions of facts should be stowed away in the youthful brain."—Halleck.

So definitely have students of the brain mapped out its areas that "it is possible to find, for the purposes of a surgical operation, so small a center as that which moves the vocal cords, directs a thumb, or winks an eye." And they have observed that a comparatively slight deviation from the normal development of certain cells results in deficient intelligence or in some form of insanity.

## SENSE TRAINING.

The information thus far given in this reading has been compiled by physiologists and psychologists. Doctor Montessori, herself a scientist, possessed of this knowledge, working with feeble-minded children, traced their unregulated movements to deficient brain centers, and began the work of correction. The process adopted by her was that of developing the faulty brain centers. Her work with feeble-minded children was highly successful, and, perceiving that she was working on fundamental principles, she devised a system of exercises which is held by its advocates to be the natural method of development for all children.

Professor Halleck asserts that any study is good which compels the student to learn facts from his own senses. In harmony with this, the central idea of the Montessori system is that of self-education. Mrs. Fisher, a student of the method, says of it that upon this idea rests "every smallest bit of apparatus, every detail of technic." The descriptions by this writer in her book, *A Montessori Mother*, enable us to understand how the children of the Montessori schools learn by applying themselves voluntarily to tasks which exercise their senses.

One little boy of three and a half years was holding a light wooden frame on which were stretched two pieces of cotton cloth, meeting down the middle like the joining of a garment. On one of the edges was a row of buttonholes, and on the other a row of large bone buttons. So absorbed was the child that, when Mrs. Fisher drew near his little chair and table, he glanced up for an instant's smile without stopping the action of his fingers in buttoning and unbuttoning those two pieces of cloth. That he was new at the game was to be seen from the clumsy, misdirected motions of his baby fingers, but, with eyes shining with interest, he buttoned steadily, slowly, without an instant's interruption.

Finally he stopped his work a moment and looked down at his little cotton waist, and she saw the light of a great idea dawn in his face. There was a row of buttons similar to the ones he had been using. Imitating the motions he had learned on his frame, he worked with the middle button until he had slipped it out of the button hole; then he set to work to button it again, no small task for his inexperienced fingers. When he had accomplished it, he looked up at the visitor with a face of triumph; then, rising, he crossed the room and lay down on a piece of felt, his hands clasped under his head, his eyes gazing with tranquil repose at the ceiling. He was resting after accomplishing a great step forward.

Near the table where this child had sat a little girl was occupied with a similar wooden frame, upon which she was tying and untying bow-knots of ribbon. She was making them rapidly, deftly, much better Mrs. Fisher thought than she could have done at that speed. She looked up a moment and then smiled proudly down at her flying fingers.

Another little boy was at work on a leather-covered frame inserting shoe buttons into their holes with a buttonhook. He stopped a moment and tried to apply the same system to the buttons of his own shoes. When he did not succeed, he returned with ardor to his frame. Near him a little girl was sorting pieces of money into different piles, according to their size. So absorbed was she in doing this accurately that she did not observe the visitor at her side. Across the room a little group of children were clamoring to be blindfolded, in turn, that they might be tested in their power to distinguish different fabrics by touch alone.

On squares of felt in the open floor spaces children were working with different series of blocks, varying in shape, size, and color. More advanced pupils were engaged with various geometric forms, with sets of flat spools wound with

silk thread of varying shades from which they were learning to differentiate colors, or with sandpaper letters which they were tracing lightly with the finger tips. The latter were approaching the time when they would write.

## THE OBJECT OF THIS TRAINING.

In the Montessori schools children are helped toward independence by learning to serve themselves instead of being served. The buttoning, lacing, and tying frames give them practice which soon enables them to dress themselves. The use of the little washstands gives them training in personal cleanliness. They are led to feel responsible for the cleanliness and order of the schoolroom, using little brooms, dustpans, and dustcloths each morning in the care of it.

While the exercises and apparatus of the system are not devised merely to amuse the children, they prove to be so absorbingly interesting that they lead the child to concentrate his attention upon his work, holding him to his task by his own will power, and resulting in that repetition of actions which, as psychologists have learned, deepen impressions in the corresponding brain cells, causing them to grow strong to reproduce similar actions at later times.

While the children do acquire much information that may be of immediate advantage to them, the purpose of the system is something higher. "It is apparent that our senses are our only means of conveying information to our brains about the external world which surrounds us, and it is equally apparent that to act wisely and surely in the world, the brain has need of the fullest and most accurate information possible. . . . The education of all the senses of a child to rapidity, agility, and exactitude is of great importance, not at all for the sake of the information acquired by the child, but for the sake of the finely accurate instruments which this education puts under his control. . . . It is of the utmost importance that he shall learn to take in accurate information about the phenomena of the world, from which ever sense is most convenient, or from all of them at once, correcting and supplementing each other as they so seldom do with us badly trained adults."

## PHYSICAL DEVELOPMENT.

Doctor Montessori believes "in giving the very young child every opportunity to indulge to the utmost his propensity to stretch himself, to kick, to walk on all fours, to throw himself prone on the ground, and in all the other ways by which he instinctively keeps his weight from off his legs, and so prevents undue strain. Many of her exercises for little children are definitely planned to lessen the weight of the torso, or trunk, on the extremities. There are parallel bars affixed to upright poles on which the children can pass along suspended by their hands. She has devised a swing with such a wide seat that the child's feet do not hang down, and his legs are supported by it. This apparatus is swung near a board or wall, against which the child pushes his feet in order to keep the swing in motion, and so strengthens his ankles. They may, while still seated in these chairs, vary the exercise by playing with rubber balls hung on cords. In this way the arms and spinal column are exercised. She has also devised numerous exercises with small rope ladders to assist the child in gaining equilibrium and poise, in kneeling, rising, walking, and running; and others to increase his chest expansion. . . . Other exercises are those of walking on a line, exercises for deep breathing, and those which teach proper articulation, enunciation, and pronunciation." (Fisher.)

Doctor Montessori encourages free play as a part of the child's motor training, and approves of balls, kites, hoops,

beanbags, games of tag, or "Puss in the corner." The system devised by her makes provision for both the motor and the sensory development of the child, and in all of it he is left free to choose his occupation or to rest from it.

"The simple, industrial, tranquil life, full of profitable 'play' which is educational, and permeated with a sense of responsibility on the child's part for the conduct of his own life, is the Montessori life for a child between two and seven."

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECTS FOR THE THIRD THURSDAY IN DECEMBER.

For the missions and missionaries in all places, especially remembering the Lamanites, that the preaching of the gospel among them may be with conviction that will lead them to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power. Also for the mission at Jerusalem; that the spirit of conviction may be poured out upon the city of David.

Lesson, Jeremiah 23: 5-8. Memory text, Acts 20: 21.

### REQUEST FOR PRAYERS.

Again there comes from Sweet Lake, Louisiana, a request from Mrs. Josie Helms for the prayers of the Saints. This sister states in her letter that she is afflicted in divers ways. She is poor in this world's goods, is able to walk but a few steps with much suffering, and has other sorrows which weigh heavily upon her spirits. She humbly seeks relief through the power of the Lord. May this greatly tried sister receive in her heart comfort and strength to endure to the end, that the crown of the victor may be hers in the eternal world. May brothers and sisters in the bonds of the gospel pray for her to the God in whom our trust is reposed.

### COMPENSATION.

To the dear sisters of the Prayer Union, and especially to the sick and afflicted ones, I desire to say a few words of encouragement. I had not realized that there was so much sickness and affliction within the church. It has seemed to me that with the divine instruction for right living, together with the ordinance of healing with us, there should be less of such ills with us than with those not so favored. Let us try to find the cause.

A sister told me she did not receive much benefit from the administration by the elders or through prayer. I asked if she were living by every word of God. She admitted she did not observe the Word of Wisdom, that she used tea and coffee, and ate meat in all seasons. Is it reasonable to expect a blessing under such conditions, going on with the use of things not good for us?

It is true that it is not always the ones who suffer who are responsible. We all have to suffer more or less for the sins of generations before us; but the more we grow in knowledge concerning the right way to live, living up to our light and knowledge, the better it will be for our own health and that of the generations following us.

There are some afflictions for which neither we nor our forebears are responsible, and for which the Lord can give us only grace to bear. There have been running in my mind all day some lines from a poem by a negro poet, now dead:

"Because I have loved so deeply,  
Because I have loved so long,  
God in his great compassion  
Gave me the gift of song."

I do not know just what idea the poet meant to convey, but to me his lines brought the idea of compensation. The love of God in the heart is of itself a compensation for every ill. The gift of song may also be a compensation to those who have it, and song seems natural to the negro race. Remembering this, I wondered if God, in his great compassion for their misfortunes of race, had not granted them this compensation.

I can think of no greater earthly affliction to an intelligent, sensitive being than to belong to a race despised of men; and, when those among them rise above their condition of birth, and, through the love of God, are able to lift up pure hearts and clean hands to him, there will come to that heart a compensation commensurate with the suffering.

And so it may be with us all, whatever our afflictions. If they can not be removed, let us look for the compensation.

Lovingly your sister, ELEANOR.

CLINTON, MISSOURI, 926 South Main Street.

## Letter Department

### New Church at Manchester.

A very interesting ceremony took place in James Street, Manchester, on October 11, when seven memorial stones were laid in a new church building, by members of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Saints of this (Northeast Manchester) branch are all working people and have for twenty years been saving and striving. Some years since they bought land, paying two hundred pounds for it, and have ever since worshiped in a wooden structure known as the gospel tent. This also was purchased from the Plymouth Brethren who built it, and quite a number of the now Saints were members of the Brethren Church when the tent was first built.

For over twenty years many of the Saints here have looked forward for the time when they would have a brick church all their own, and you may imagine the glad faces of those who witnessed a building so far advanced as to admit of the laying of memorial stones.

The Saints of this branch are naturally proud, for this is the first brick church built in the Manchester District.

About 3.45 p. m., between two and three hundred people began to march from the place where they have temporarily held meetings to the new building, headed by a trumpet band of the boys' brigade and the district banner. The ceremony was a very impressive one, and occupied nearly two hours; it was presided over by N. J. Weate, the president of the Manchester District, supported by W. H. Greenwood, mission president, and R. May, of London, bishop to the British Isles.

A splendid tea was partaken of in a schoolroom which had been kindly loaned for the occasion. The day's pleasures ended with an entertainment in song and sketch provided by Brother and Sister Greene and friends. The building will cost five hundred and thirty pounds.

A BROTHER.

### A New Organization to Assist Sanitarium.

A ladies' society called the "Patroness Society for the Independence Sanitarium" was organized on last Thursday afternoon, November 20, in the basement of the Stone Church, the object of which is to assist the Sanitarium in a material way, by soliciting donations both of money and merchandise, and by making articles of linen and other accessories needed in such an institution.

Their officers are: Mrs. E. L. Kelley, president; Mrs. Doctor

Joseph Mather, vice president; Miss Della Criley, secretary; Mrs. M. T. Short, corresponding secretary; Mrs. Edward Rannie, treasurer. Membership in the society is not confined to Independence alone.

Those invited to participate in the organization of the society were Richard Bullard, John W. Rushton, G. E. Harrington, of the Sanitarium Board; and W. H. Garrett, of the stake presidency. Richard Bullard was chosen temporary chairman, and J. W. Rushton, temporary secretary. There were about fifty ladies present; a good feeling prevailed, and the business was done in a satisfactory manner.

The bringing of this organization into existence is largely due to the efforts of Sister E. L. Kelley.

Respectfully, G. E. HARRINGTON.

INDEPENDENCE, MISSOURI, November 24, 1913.

LACONA, IOWA, November 20, 1913.

*Editors Herald:* I spent a very enjoyable season at the stake conference from the 13th to the 16th, at Oland Branch, when I enjoyed the acquaintance and association with the Saints of that place. The Spirit of the Lord was present in a marked degree.

One feature of business transacted shows much progress, and bids fair to place our work before the public in such a way as to do much good. I have reference to the information of work being done and proposed to be done by the Publicity Bureau and action had thereon. This work, when proposed last spring at the General Conference, was not understood, hence not approved; but since then a movement has been made that should have the approval of all the ministry and church workers.

The article in the last HERALD entitled, "An open letter to the clergy," is excellent, and should be followed by one to the "Women's councils for home and foreign missions," which no doubt will be done in time.

Previous to attending the conference I held over two weeks' meetings at Spring Hill Schoolhouse, near Lucas, Iowa, where much interest was seen. The few Saints in that vicinity showed commendable zeal, and did what they could to make my stay a pleasant and profitable one.

I began near Lacona last night with but little interest, but hope for good to be accomplished.

Hopefully,

J. F. MINTUN.

INDEPENDENCE, MISSOURI, November 20, 1913.

*Editors Herald:* My sense of appreciation constrains me to say that the dear HERALD grandly continues to give "the more abundant life" to its readers.

It refreshes my soul to drop into the city of the Saints occasionally, and note the fervor and activity manifested in the things concerning the kingdom.

Time, as well as events, plainly indicates to us to-day that there existed a power behind that prayer of consecration upon the land of Zion, in the early thirties, by command of Jehovah.

As we go hither and thither about our Father's business, we are made to marvel and rejoice in the fulfillment of the prophecies given in our own time, wherein the Lord, in the revelation concerning Zion, says: "Again, verily I say unto you, I will show unto you wisdom in men concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my Saints may continue, that I might build them up unto my name upon holy places." (Doctrine and Covenants 98: 9.)

And can we not see, in a measure, a striking fulfillment of the following instruction had from the Lord: "Send forth the

elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And, behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the bridegroom."—Doctrine and Covenants 108: 3. As late as March, 1873, the Lord thus continues: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

Is not the hastening time now upon us? And is it not time that all should awake, that the church might receive strength to successfully carry out the designs and purposes of our heavenly Father in the speedy redemption of Zion, that shall enable the people of God to escape the perils which are to come?

My interests are still centered in the wondrous proclamation of "peace on earth, good will to men," as revealed in the sounding of the angel's trump at the ushering in of this last dispensation.

Yours in the conflict,

FRANK J. PIERCE.

KANSAS CITY, MISSOURI, October 27, 1913.

*Editors Herald:* As I lie in bed, not able to attend to my duties on account of an accident that happened to me on October 12, when the car that I was driving was struck by a street car, the car and myself being badly damaged, my mind goes back to the days when I first heard the gospel.

In the year 1884 I was living with my wife in Weir City, Kansas. I was working in the mines. The surroundings were very rough. As I had not yet obeyed the gospel, I readily partook of the things of the world; my wife was a good Latter Day Saint. I was not a bad man, but liked to play cards, and do such things as the world generally does. My companion always tried to tell me of the gospel; how the Lord had again called upon men to do his work as in olden times; how it was needful to have a prophet to lead the people; and how blessings and power were with the church now.

Of course I didn't believe this, as I was raised in the Lutheran Church, and had been taught that the gospel had come down from Christ to the present day, and had never changed. I tried to prove to her that she was wrong, that the idea of prophets nowadays was absurd; that they were not needed; that we had all that we ought to have to make us Christians; but to no avail, for she was firm in her belief.

My wife prayed for me, that the Lord would make the truth known to me. I felt sorry for her that she was so deluded. I write this that the reader may know my condition. The Lord heard her prayers. It was to be made known to me that the Lord had again set his hand to gather his people in these last days.

In the month of April, 1884, I was taken sick with throat trouble. We did all we could to relieve my condition, but I was no better. The doctor said I could not live; he said he had done all he could. By this time I could not speak. I looked over to my wife; she was crying. I was not afraid to die; but I desired to know if my wife were right in her belief.

That night, whether in dream or awake, I know not, I was out in the open, standing alone, when I saw a multitude of people coming toward me. Their heads were bare. In the center was a man walking with bowed head, holding a

staff in his right hand. He had a mantle over his shoulders, and was talking to the people. When the procession came to within forty or fifty feet of where I was standing, the man in the center lifted his head and looked toward me. He raised his hand and beckoned me to come to him. I started at once toward him, the people making room for me to pass. He started to walk again, and began to speak, saying, "The Reorganized Church is the true church; Joseph Smith is a true prophet of God, and the Book of Mormon is true."

As we continued to walk along we came to a river spanned by a bridge. The people crossed on the bridge, but the man (whom I understood to be Jesus) took me by the hand and we went down the bank into the water. The water was very deep and covered us up. As we came out of the water, Jesus, still holding my hand, said, "In order to come into my kingdom a man must be born again of water and of the Spirit." As we reached the bank, Jesus turned and laid one hand on my head. In the other hand he had a pint tin cup of oil which he poured on my head and blessed me. I was full of the Spirit, and when I opened my eyes again I was alone.

Next morning my speech had returned, and I said to my wife, "Mary, you are right; Joseph is the true prophet of God, and I shall not die, but be baptized into God's church, so you and I can be one in the faith."

When the doctor came he was very much surprised to see me up. I was well and out of bed.

I was baptized about three weeks later, by Brother R. H. Davis, at Angola, Kansas. I have many testimonies of this work.

Your brother in gospel bonds,

J. C. SEVERIN.

#### HAMILTON, ONTARIO.

*Editors Herald:* Webster defines sin as the voluntary departure of a moral agent from a known rule of rectitude or duty, prescribed by God; any voluntary transgression of the divine law, or violation of a divine command; a wicked act, iniquity. Sin is either a positive act in which a known divine law is violated, or it is the voluntary neglect to obey a positive divine command, or a rule of duty clearly implied in such command. Sin comprehends not actions only, but neglect of known duty, all evil thoughts, purposes, words, and desires; whatever is contrary to God's commands or law. Robert Hall has said that sinners neither enjoy the pleasures of sin, nor the peace of piety.

The fourth verse of the third chapter of the first epistle of John harmonizes with Webster. John says whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. Jacob, Book of Mormon, pages 114 to 116, small edition, speaking to the people of Nephi, tells them that it was his duty so to do, according to the responsibility that he was under to God, and in order that he might rid his garments of their sins, and that he might declare unto them the word of God. Then he goes on to say, But hearken ye unto me and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that you are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

We read on and we find what sin it was that was so abominable to him and to God. It was seeking for gold, silver, and precious ores. Some had obtained great wealth, so much so that they became lifted up in the pride of their hearts, and would not recognize their brethren. We might say the poorer class. But is that a fact, that we are poor because we do not have of this world's goods? No. If we have the Spirit

of God and faith in his restored gospel; and live according to his law, we are rich above all others who have of this world's wealth and who do not have of these greater riches, for we shall inherit that which no man can take away from us. We are laying up treasures in heaven where moth nor rust can not corrupt, nor thieves break through and steal.

How is it with us in these last days? How many of us are seeking after the wealth of this world regardless of the gospel and its benefits? How many are being lifted up in the pride of their hearts and disregarding their brethren who may not be in quite as good circumstances? How many of our missionaries are speaking as plainly as Jacob did in regard to pride and other evils that I fear are creeping into the church? God is the same unchangeable God that he was in the days of Jacob, Nephi, John, and Paul, and all the ancient worthies. If he would not permit these conditions in those days, will he permit them now? If destruction followed them then, will it not follow them to-day?

In Doctrine and Covenants 42:7 we are told what we should not do; and that if we disobey and repent not we are told what the outcome will be. And we are told, Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery, and he that committeth adultery and repenteth not shall be cast out. But if he repents with all his heart and forsaketh it and doeth it no more, thou shalt forgive, etc.

Sometimes I wonder if any of these evils spoken of in this section are in the church to-day. Such must have been, if not now, else there would have been no need for the instructions given. Are we living up to our duty toward God and toward his commandments? If not, we are neglecting our duty; hence the transgression of the divine law, which is sin. As we have quoted, He that looketh upon a woman to lust after her shall deny the faith. In James 1:15 we are told when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death, which Paul says is the wages of sin.

Then, as Paul puts it, in Hebrews 12:1: Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, and then endure unto the end. For he that endureth shall be saved, and shall be made richer than those who have of this world's goods, but who are poor in obedience to divine law.

W. D. BANNISTER.

#### FULTON, IOWA, November 29, 1913.

*Editors Herald:* In October we had the district conference here, which was well attended by both Saints and outsiders. The Spirit of the Master was with us from first to last. Surely the conference went down in history as the best ever held in this district. All seemed so happy and cheerful, filled with love for the Saints and their heavenly Father.

We hold our regular meetings and Sunday school, which are well attended, especially Sunday forenoons, as we are all, or nearly all, farmers. Last Sunday afternoon we had the pleasure of leading five more precious souls into the waters of baptism, Brother and Sister McPeak and two grown daughters, and Sister McPeak's sister. This makes nine that have been added to our branch this summer by baptism.

We had a fine attendance at our Thanksgiving service. All seemed to rejoice because of the goodness of our heavenly Father. While so many suffered from drouth, we had copious

rains. Our crops were good, corn going as high as eighty bushels to the acre.

I wish to say to the Saints of the Eastern Iowa District that I am behind in the funds to apply on the church debt. I have in hand so far only about one third of the amount allotted to our district. The amount could easily be raised if we but put forth an effort. Now come, brethren, and sisters, let me hear favorably from all who can assist. It may mean a sacrifice for some, but by sacrifice come the blessings.

Now when you read this take your check book and write a private check for what you can give. We need one dollar and fifty cents from each member. There are many who can not be reached at all. Others are not able to respond. So those who can should do what they can, for the Lord loveth a cheerful giver. Also remember that the bishop's agent's books close December 31. Let those who give send before this date, so that remittances may be placed on the books for this year, and you receive credit.

Your brother,

JOHN HEIDE, *Bishop's Agent.*

LEVENSHULME, MANCHESTER, ENGLAND.

*Editors Herald:* I have often thought I would write a few lines to your readers, stating how I became a Latter Day Saint; but not until October 11, 1913, did I make up my mind to do so. I then felt that it was my duty to write your valuable paper. I wish to hereby acknowledge God's power in leading me into the Reorganized Church.

About nineteen years ago I was associated with the people known in the religious world as Plymouth or Christian Brethren, who worshiped in the gospel tent, James Street, Bradford. I enjoyed many happy times with these people, really believing in my heart that they were the true people of God.

Finally an old man named William Clarke, father of our respected Brother James Clarke of 127 Stockport Road, Manchester, entered into our meeting room, and joined in the worship. This old brother came several times, and each time would leave some of the tracts issued by the Reorganized Church. After a time he brought two or three men along with him. One evening he brought seven or eight more to a Bible reading, among whom were our late respected Brother Dewsnup, sr., and Brother Thomas Brien. The writer took a prominent part among the Plymouth Brethren, and well remembers going to our Brother Dewsnup, who sat in the rear, and persuading him to come to the front and make himself at home.

Our meeting soon after commenced. We opened with singing and prayer, and were about to enter into the study of the lesson, when one of our prominent men asked whether there were any Latter Day Saints in the room. A dead silence followed. The question was asked again; the answer, "Yes," was given.

The Plymouth brother then said, "We shall be glad if the Saints will leave, as their room is better than their company."

Of course this was because the Saints were thought to be polygamists. Brother Dewsnup tried to defend his position, but it was of no use. We voted that they should leave the room, the writer being one who voted to exclude them. They left the place, several belonging to the brethren leaving with them. Among the latter were our respected brethren, Thomas Taylor, G. W. Leggott, and William Clarke.

I have been informed since that when the Saints left the room, our Brother William Clarke stood opposite the meeting room and said, "Never mind, brethren, this room will yet be ours, and we shall worship here."

Eventually Brethren Thomas Taylor, G. W. Leggott, F.

Tapping, my mother and father and my brother John, and others joined the Saints. The writer continued with the Plymouth Brethren about three years. I often argued with my mother and brother, and have been out late at night, Bible in hand, under lamp posts, arguing with our Brethren Taylor and Leggott; but all to no purpose. I was convinced that the Latter Day Saints were wrong, and that the people with whom I worshiped were right. I would not give anything for a man who did not hold fast to that which he thought was right until convinced that it was wrong. Hence my position in opposing the Saints.

Towards the end of the three years before mentioned, I went on a holiday trip to the home of my brother John, in Warrington. While in bed at night I argued with him about the teaching of the Saints. We came home on Saturday night, and at my bedside I earnestly besought the Lord to reveal unto me the truth. I promised the Lord that if he showed me the Saints were wrong I would endeavor with all my might to pull their system down; if right, I would obey, and try with all my energy to uphold their faith. I had many times previously prayed to the Lord to show me who was right, but never with the same zeal and earnestness that I did on this occasion. The truth was, I did not want to believe the Saints were right, because I was happy and comfortable with the people with whom I worshiped. The Lord knew this.

The next day being Sunday, I went to mother's in the afternoon, for tea, along with a lady friend. While there mother said, "James, I don't know what it is that prompts me, but I do feel so convinced to talk to thee on the gospel."

Just imagine how I felt. A choking sensation came into my throat; I could not finish my tea, because I thought of my prayer of the previous night. I had not told anyone about it, even my friend did not know. We went to our own meeting, fearing lest we should be polluted if we went to the Saints' meeting. Strange to say, the preacher that night discoursed from John 3: 5, "Except a man is born of water," etc.

The way the man talked round that text was marvelous to me. He said the water meant the word: Except a man is born of the word and of the Spirit. I was just beginning to have my eyes opened. (I omitted to say that when mother spoke to me on this Sunday night, it was the first time after a long interval, for I was so headstrong in my belief that she made up her mind never to talk to me of the gospel again. However, you will see that this was the working of the Lord; and as Joseph Smith and others have said, It was marvelous in our eyes.)

After the night meeting my friend and I walked together for about two miles, not speaking to each other once. I was thinking about the words of mother and the preacher of the evening; it was quite unusual for us to walk thus. At length the silence was broken. I believe I asked her what she was thinking about, and she asked me the same question. I then told her what I had prayed the previous night, and that as yet I did not see anything in the teaching of the Saints. I told her that if it was revealed unto me I would obey. I told her she could please herself. She promised me that she would also obey, if she found it to be right. However, time has revealed the fact that she did not mean what she said.

After entering the work I lost this friend. This was providential, as I afterwards found one in the church; and I am thankful to say she has proved in many ways a great blessing to me, especially in my labor as a servant of the Lord.

I worked during the night at this time; I went on duty at twelve, midnight. The next night I went to work as usual, but the scripture, "He hath opened up a new and living way," kept forcing itself upon my attention. I could not forget it.

I thought I was walking in the way that Jesus had laid down.

I came home the next morning and took my Bible down. I opened it at Mark 1 and read: "The beginning of the gospel of Jesus Christ, the Son of God," etc. This passage seemed new to me. There was new light in it, as I have never before seen it. Yet I was looked upon as one who knew the Scriptures well. I have no doubt that I had read that passage hundreds of times, but had never seen such beauty in it as I did at that time. I took it that if that was the beginning of the gospel, as it stated, there I must commence. I read on and found that John preached the baptism of repentance for the remission of sins. I had previously been baptized by the Christian Brethren. They taught that it was an outward sign of an inward grace. I soon found that I must again be baptized, and by one having authority. I finally consented to join the church.

The Plymouth Brethren used to break bread together every Lord's day morning. On a certain Sunday morning I again attended their meeting. There were about thirty present. They were seated in a circle like a family gathering. When I arose in their midst, I told them what my convictions were, and that to be honest with myself and the Lord I must leave them. There was not a dry eye in the room after I announced my decision. I felt on leaving them as if my right arm was being wrenched from my body. I afterwards went home and wept freely.

I was baptized into the Reorganization on November 25, 1897. Oh, the change when I joined the church and entered into the service! Everything was done by common consent. Considerable time elapsed before I became adjusted to the routine. The people with whom I formerly worshipped were so sedate. I must give honor where honor is due, however. I may say that I owe my knowledge of the Bible to the people whom I so reluctantly left. They emphasized the fact that we should read constantly. In this way I obtained a knowledge of the Scriptures for myself. I was the last of the Saints to leave this people.

After I had worshipped with the Reorganized Church for about five years, one of the Christian Brethren came to our house, (at this time we lived close to the meetinghouse), and told me that the gospel tent was for sale. I at once told the Saints about it. A meeting was called and Brethren Brien and Mayne were appointed a committee to purchase it. It was offered for twenty pounds. A few forms and other things were thrown in.

While our brethren were bargaining for the tent, an evilly-disposed man present said, "No matter what those people offer you, I will give you one pound more." Be it said to the credit of the man authorized to sell it, that he would not let the man have it. This man desired to use it as a dancing academy. The seller stated that the Latter Day Saints had had the first offer made to them, and they were going to have it. The place was finally sold to us for thirteen pounds. In this way the prophecy previously uttered by William Clarke was fulfilled.

Although the tent was now ours, we had to pay five shillings per week ground rent. A new building fund had been established about five years prior to the purchasing of the tent, the Saints contributing three pence per week. In this way a large sum of money was accumulated, which enabled us to eventually purchase the land, which cost two hundred pounds. At the present time a new building is being erected thereon, to the glory of the Lord.

On October 11, we had a stone laying ceremony in connection with this new building. Brethren G. W. Leggott, Thomas Brien, F. Tapping, A. Mayne, W. Maddock, J. E. Meredith, and Sister Schofield, mother of the writer, each

laid memorial stones, other prominent brethren taking part in the meeting. Brother N. J. Weate, the president of the Manchester District, was in charge of the service, assisted by Bishop R. May, Brother W. H. Greenwood, president of the British Isles Mission, and W. R. Armstrong, one of the pioneers of the work in Bradford.

There was a large crowd present, brought together through the instrumentality of the Boys' Brigade Band, which led the procession to the scene of the ceremony. The district choir sang sweet hymns; speeches were made by several of the brethren present. The police officers kept order, and a happy and historic day was brought to a close with a tea party and concert in a local Free Methodist Sunday school. Our new building will cost six hundred pounds (three thousand dollars) when completed.

This includes a baptismal font. The construction of the font has been forced upon us by the action of the city corporation, which has closed all its baths to us for religious purposes. This shows that when one door is closed to his Saints, the Lord opens another. Thus, the angel of the Lord encampeth round about them that fear him. You can see, dear Saints, what can be done by a small band of united brethren and sisters.

In conclusion, I may say that the Lord has wonderfully blessed the writer in his ministrations as a servant of the church. At Bradford I acted as branch priest for about fifteen years. I have been called to the eldership, and am now laboring as a missionary, under the direction of the president of the mission, Brother W. H. Greenwood, whom I previously opposed when presenting his views to the people with whom I was once associated.

I well remember the time when we were holding a Bible reading and Brother Greenwood came in about fifteen minutes late. He sat down, crossed his legs and said: "I beg your pardon, brethren, I am sorry that I am late." He then asked how far we had proceeded with our lesson.

I whispered to the brother next to me, "He seems to think that we have been waiting for him, and can not go on without him. Ask whether he is saved."

Well, here we are to-day, both united brethren in the work of the Lord. Truly his hand has guided us up to the present.

Your brother in the one faith,  
36 OSWALDS ROAD. JAMES SCHOFIELD.

GLASGOW, MONTANA, November 13, 1913.

*Editors Herald:* Thanksgiving Day is near at hand, the first Thanksgiving that I ever felt thankful or that I had anything to rejoice over. I would that many of my people could feel the same thankful spirit.

I am grateful that I am one of the household of faith, and to know our God liveth and has permitted me to become his believing child. I am thankful that he has blessed me with a choice piece of mother earth here in Montana. Above all, I am thankful to feel his Spirit with me.

I rejoice to have my children home with me for Thanksgiving dinner. Only a mother can sympathize with another when grieving for her children. Although isolated from our church privileges, we pray without ceasing, and remember our loved ones we left in Lamoni.

Our hearts were made glad when Elder T. J. Jordan, of Saskatchewan, visited us, if only for a short stay. He gave us a lovely talk. It was glorious to sit and listen to the precious gospel. I am heartsick and craving to hear our elders. We will feed them and help get a hall if only they can come to us. My husband is not a member of the true church, but he enjoyed the sermon, and the way Brother

Jordan explained his subject. He made two converts while here. I am thankful he came.

How glorious to be in the light! And how thankful we all ought to be for this true latter-day gospel. I know our gospel is true; I love our church, our gospel, and our God. I am thankful for all his blessings, and for the gift of his dear Son.

Come help gather up the sheep and feed the flock with the bread of life. Think of me in your prayers, and be merciful to us, Lord, while we are isolated.

Your sister,

MRS. LILY B. ASCHBRENNER.

## News from Missions

### Nauvoo District.

Last April "authority" appointed me to labor in the Nauvoo District, Burlington (Iowa) objective point.

Immediately, Sister Miller and I came to Burlington, and later concluded to arrange to go to housekeeping—the first time since our marriage, more than three years ago. We are now nicely and happily located, about four blocks from our little church.

The work is moving along very nicely here at the present time. I have, during the fall months, done some preaching away from Burlington. While there is no doubt plenty to keep a minister busy right here in Burlington, yet the laborers are few in this district, as well as in others. Calls have come for help. I have responded to as many as I thought I could under the circumstances.

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

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

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

I returned from Montrose, Saturday, November 8, and occupied the Burlington pulpit Sunday the 9th. Tuesday the 11th I left for New London, Iowa, where meetings had previously been announced and advertised to begin that evening, in the opera house. Closed there Sunday night, November 23. Taking into consideration the opposition in the form of moving picture shows, box suppers and religious "Babylon," the attendance at our services was good. We enjoyed a

reasonably good regular attendance, and three evenings the opera house was about filled. It was almost filled both Sunday evenings, notwithstanding all the other churches in town were running full blast. I am told that we had more in attendance than all of them combined.

During the second week I gave a lecture on the latter-day apostasy, or as we announced it, "Mormonism exposed," but rightly named, "Brighamism"! We had almost a full house that evening. More adults than at any time before. Some leading business men of the town and prominent church workers were among them. They gave the best of attention, and by the help of our heavenly Father I felt better satisfied with the effort of the hour than I had ever done before. That is, it seemed to be the thing needed at that time, and everything come to hand easily. God be praised.

There are but few Saints in or near New London, therefore the lack of music worked against the better success of the meetings. Some of the young folks came down from Burlington three evenings in autos and rendered us much appreciated help in the song service.

Elder Lawrence Willey, a resident of New London, procured the opera house, paying two dollars and fifty cents an evening for the use of it. He willingly spent several dollars in putting out advertising matter in the form of large posters, handbills and window cards, also some slides for the picture machines, announcing special subjects. (So we got some good out of the picture show.) Brother Willey will no doubt receive some help from the few Saints scattered about there, but he was the booster and backbone of the business. Yes, *business!* for I think that a proclamation of the gospel should be our *first* "business."

While the prejudice at times was like the Book of Mormon darkness, so thick that you could feel it, yet we are sure much of it was broken down and that good was done. One gave name for baptism and others seem interested. Some intelligent questions came to the platform, while some were abusive in the extreme. Some old mother Grundy stories that have been discarded by thinking people were used quite freely. However, we think the latter class were noticeably in the minority.

This is the place where Brother O. H. Bailey met and so completely defeated Elder Roberts. The shout of victory for Bailey and Latter Day Saintism hasn't died away among the New London people yet.

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

Amid the rejoicing I have not been without affliction. For about three or four months I have been suffering at times intense pain in my knees, especially when I attempt to walk. I first thought it was rheumatism. Recently a personal friend of mine and one of the best physicians and surgeons of the city has examined my knees and informs me that the cartilage is loose, and that nothing in the way of treatment will do any good, that an operation is necessary. I have hoped to be able to drag through till time for conference and then go to the Sanitarium, but if they keep growing worse as they have of late I fear I shall have to do something before.

I have been administered to once. But knowing that James says, "If afflicted pray" I have requested the prayers of the branch, and I have sought the Lord continually, asking for cure, but no relief comes. I must have health or help if I

attend to the work here as it should be attended to. There is much visiting to be done among the Saints, and much that should be followed up among nonmembers. May God give me strength to do it. Or better still, may I be able to say from the heart: "My God, thy will be done."

I want to thank the dear Saints and friends, among whom I have labored both in and out of Burlington, for their kindness toward me.

As a body of people, we know that our past record is made, the present alone is in our grasp, the future is practically unknown, but—All things work together for good to those who love the Lord. May God help us to be onward in the march.

In the conflict,

O. R. MILLER.

## Miscellaneous Department

### Convention Minutes.

ALABAMA.—During the conference held with the Flat Rock Branch, November 9, the Alabama District met for the purpose of organizing a district Sunday school association. Following officers were elected: C. E. Shelly, superintendent; H. H. Wiggins, assistant superintendent; Vida Harper, secretary; Fannie Patrick, treasurer; W. H. Drake, librarian; D. E. Shelley, home department superintendent. D. E. Sellers, secretary.

### The Bishopric.

#### AGENTS' NOTICES.

*To the Saints of the West Virginia District:* At our last General Conference the Lord, by the mouth of his servant, our venerable president, commanded his people to pay off the existing church debt. The Bishopric are endeavoring to raise seventy-five thousand dollars to apply on this indebtedness. The portion that West Virginia District is called upon to raise is only three hundred and fifty dollars. I have been instructed by our Presiding Bishop to endeavor to raise this amount as soon as possible. This is a very small amount, provided each one will throw in his mite.

At this season the Nation is celebrating Thanksgiving Day. How shall we show that we are truly thankful to the giver of all good, but by manifesting our thanks in giving of our means to free our church from the burden of debt, thereby assisting in the proclamation of the angel's message.

The Lord also says that we shall cease from unnecessary buying. Do we spend our money for anything that is not necessary to feed and clothe the body? The Lord enumerates in Doctrine and Covenants 86 some of the unnecessary and injurious things, such as strong drinks, hot drinks, tobacco, excessive meat eating, etc. Let us not forget that the Lord has said that this is a day of sacrifice. What are we sacrificing in the interest of him who said, "Father, thy will be done," sacrificing his life for us? Faith without works, being alone, is dead. Let us show by our works that we have a living faith.

Send me whatever amount you can, and I will receipt for same. You may subscribe and pay as you can.

Your brother in the great family of God,

FRANCIS L. SHINN, *Bishop's Agent.*

CLARKSBURG, WEST VIRGINIA.

*To the Saints of the Fremont District:* Unto the members of this district has been assigned the task of raising thirteen hundred dollars as our portion toward reducing church debt. The latest enumeration shows six hundred and eighty-eight members in the district, which will require an average of almost two dollars for each member. But there are many scattered members who will not see this notice, and others who are not able to contribute, so that the burden will rest upon those who are able and willing to pay more than the average allotment. Let us be liberal and put forth an extra effort to raise this amount by the close of this conference year.

Let us also not forget our tithing before the close of the

calendar year. These are duties that we owe unto our church and to our God, and if we are prompt, cheerful, and liberal in the performance of the same, we will be entitled to much greater blessings. When you remit, be sure to specify what amount is sent as tithing, and what as offering, and who for, so that proper credit may be given on our books.

May we each be blessed in our labors for this cause.

C. W. FORNEY, *Bishop's Agent.*

THURMAN, IOWA, December 1, 1913.

### Conference Notices.

North Dakota District will meet at Minot, North Dakota, January 10 and 11. Saints wishing the next reunion held in their locality will write Brother Thomas Leitch, William Sparling, or the undersigned, stating the privileges they have to offer. The matter will be brought before the committee and considered at this conference. J. W. Darling, secretary.

### Convention Notices.

Spokane Sunday school will convene in Saints' chapel, Spokane, December 12, at 2 p. m. Election of officers. Mary M. Buchanan, secretary.

### Correction.

In the issue of the HERALD for November 26, page 1157, first column, close of second paragraph, I am reported as saying: Shook's condensed milk is a very doubtful fraud. It should have read: Shook's condensed milk is a very clear fraud, but a doubtful brand.

R. ETZENHOUSER.

### Died.

BAILEY.—At Independence, Missouri, November 4, 1913, of pneumonia, Sister Elizabeth Bailey, wife of Brother Allen Bailey. She was born at Toronto, Canada, August 2, 1857; was baptized at London, Canada, February 2, 1871, by J. J. Cornish. December, 1880, she married Henry Robertson, at Armstrong, Kansas, who later deceased, leaving one daughter. About 1888 Sister Robertson married Allen Bailey, of Independence, who, with the daughter, one brother, and three sisters, mourn her demise. She was unselfish, and lived to make others happy. She was devoted to her invalid daughter, and desired to live for her sake. Funeral from the home; sermon by W. H. Garrett, assisted by M. H. Bond. Interment in Mound Grove Cemetery.

BINGER.—At Independence, Missouri, October 29, 1913, Brother Roy Binger, son of Brother Charles and Sister Rosa Binger. He was born at Independence, Missouri, May 29, 1899. Was baptized May 27, 1909, by W. H. Garrett; confirmed by John Kaler and D. J. Krahl. Funeral from Second Independence church, November 2, 1913, sermon by W. H. Garrett, assisted by H. W. Goad. Interment in Woodlawn Cemetery.

OWEN.—Ezra Owen was born August 25, 1882; died November 26, 1913, near Seiling, Oklahoma. Funeral in the brick church, Canadian Center Branch, in charge of J. W. Squire; sermon by H. F. Durfey. Interment in Seiling Cemetery.

CRANDALL.—Lyman W. Crandall was born in Davis County, Illinois, September 24, 1840. Was baptized September 15, 1862, at Gallands Grove, Iowa; ordained a deacon December 15, 1872. He passed away November 1, 1913, leaving a wife, two sons, and one daughter. Services at Gallands Grove were attended by a large number of relatives and friends. Sermon by Joseph Seddon. Interment in Holcomb Cemetery.

ANDERSON.—November 23, 1913, Mrs. Grace C. Anderson. She was born at River Sioux, Iowa, March 22, 1886. Was married to Richard B. Anderson, November 26, 1903, at Omaha, Nebraska. In 1911 she united with the Reorganized Church. She leaves husband, four daughters, three sons, an aged mother, five brothers, three sisters, besides many other relatives and a host of friends. Services at Saints' church, Blair, Nebraska. H. S. Lytle in charge; sermon by J. W. Lane, of Pisgah, Iowa. Interment in Blair Cemetery.

LAMBERT.—Alice Jane, wife of Elder W. T. Lambert, died at her home near Adrian, Illinois, November 27, 1913. Her

maiden name was Pilkington. She was born in Sonora Township, Illinois, June 6, 1848. December 9, 1872, she married William T. Lambert, and they have since that time lived near their present home. Eight children were born to them. Ida May died in infancy; Mrs. Anna Byers, of Portland, Oregon; Mrs. Grace Stevenson, of Fairfield, Iowa; the Misses Elma and Irene at home, are the daughters; Millard G. resides on the home farm; Clarence J. at Wilson Creek, Washington; Arthur W. at Viceroy, Canada, are the sons. All were present except Mrs. Anna Byers. The funeral service was held at 10.30 a. m., November 27, in the Adrian Methodist Episcopal church, by Elder James McKiernan, assisted by the pastor, Reverend Band. Interment was at the Thornber Cemetery, near Powelton, Illinois.

**CASSIDY.**—Harvey Cassidy was born near Charleston, Lee County, Iowa, August 12, 1865. Was baptized by S. M. Reiste, March 8, 1908, at Fort Madison, Iowa. His death occurred on the Keokuk line's railway, near Galland, Iowa, November 28, 1913, he being run over by engine while walking on the track. Deaf, he did not hear the approaching train in time to escape. Service in the undertaker's chapel, Montrose, Iowa, James McKiernan in charge. Burial in Montrose Cemetery.

**BAILEY.**—Susan Schell was born July 25, 1848, at Brownville, Ontario; died November 24, 1913, at Ubyly, Michigan, after an illness of ten months with dropsy. She came to Michigan with her parents in 1862; married John J. Bailey, January 1, 1867; was baptized 1876. She leaves aged companion, nine children, twenty-two grandchildren, and two great-grandchildren. She has been a faithful Saint, assisting many by her words of counsel, advice, and testimonies. For fifteen years she sacrificed the association of her companion that he might go forth proclaiming the gospel. Services at

Ubyly Presbyterian Church, by William Grice, assisted by Reverend Hurd, of Ubyly. Interment in Valley Cemetery, Ubyly.

**TUBB.**—Frederick Rothery Tubb was born July 17, 1855, in Essex, England; died of heart failure July 16, 1913. He was baptized in January, 1880, ordained a priest, later the same year an elder. Married Sister Elizabeth Cleave in 1882. Came to Toronto, June, 1901. His remains were taken to the Saints' church, Soko Street, July 19, where the funeral sermon was preached by A. F. McLean. Interment in Mount Pleasant Cemetery. His wife is the sole relative in Canada to mourn his departure, their only child, a daughter, having died in infancy.

**St. Nicholas News Notes.**

The publishers of *St. Nicholas* have found a happy title for their December issue. It is called "The Christmas Stocking Number," and judging from its contents in pictures and stories, should make an acceptable bulge in one of the stockings hanging from the mantel on Christmas morning.

Football fans are watching for the December *St. Nicholas* which contains "The Field-goal Art," an illustrated article on the technique of this difficult science by Parke H. Davis, the Princeton member of the Inter-collegiate Football Rules Committee which is responsible for the present style of game.

The graffddaughter of Nathaniel Hawthorne, Hildegard Hawthorne, author of "The Lure of the Garden," continues to conduct in *St. Nicholas Magazine* the department "Books and Reading," in which she takes up different periods of history and describes them, mentioning the various books on the subject.

**HERALD PUBLISHING HOUSE  
BEST CLUBS SUGGESTED**

Review of Reviews Woman's Home Companion McClure's Magazine	{ \$4.15	Review of Reviews Woman's Home Companion Cosmopolitan Magazine	{ \$4.50	Review of Reviews Everybody's Delineator	{ \$4.15
Review of Reviews Delineator Cosmopolitan Magazine	{ 4.40	Review of Reviews Everybody's Magazine American Magazine	{ 4.15	Review of Reviews American Woman's Home Companion or Everybody's Mag.	{ 4.15
Review of Reviews Christian Herald St. Nicholas (new)	{ 4.90	Review of Reviews Lippincott's Magazine American Boy	{ 4.35	Review of Reviews Independent	{ 4.25
Review of Reviews Youth's Companion Harper's Bazar	{ 5.25	Review of Reviews Sunset Cosmopolitan or Good Housekeeping	{ 5.00	Review of Reviews Scribner's Harper's Weekly or Harper's Magazine	{ 8.25
Review of Reviews World's Work	{ 3.60	Review of Reviews Century	{ 5.25	Review of Reviews Pearson's Youth's Companion	{ 4.75
Review of Reviews Popular Electricity American Boy	{ 3.75	Review of Reviews Forest and Stream	{ 4.10	Review of Reviews Musician Little Folks (new)	{ 3.75
Review of Reviews American Magazine Pictorial Review	{ 3.90	Review of Reviews Boy's Magazine Delineator	{ 3.75	Review of Reviews Etude Woman's Home Companion	{ 4.25
Review of Reviews Country Life	{ 5.25	Review of Reviews Little Folks (new) Modern Priscilla	{ 3.45	Review of Reviews Farm Journal (5 years) Woman's Home Companion	{ 3.85
Review of Reviews Atlantic Monthly	{ 5.60	Review of Reviews Outing Garden Magazine	{ 5.40	Review of Reviews Christian Herald Delineator	{ 4.05
Review of Reviews Current Opinion McClure's	{ 5.40			Review of Reviews Everybody's St. Nicholas (new)	{ 5.00

Look for a more complete Clubbing List in next week's issue.

ADDRESS ALL ORDERS TO

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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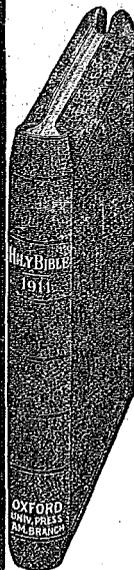
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second class matter at Lamoni, Iowa, post office.

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



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

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LAMONI, IOWA, DECEMBER 17, 1913

NUMBER 51

## Editorial

### CHRISTMAS AND THE GIFT OF SERVICE.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, . . . and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matthew 2:1, 9-11.

Thus was the first Christmas kept by the devotees of Christ—in rejoicing over the advent of the Messiah into the world, in worshiping in the spirit of true devotion, in the bringing of gifts. The true Christmas is ever kept in this way.

#### THE GREATEST GIFT.

The custom of bestowing gifts at the Christmas season is said by some to have been adapted from the Roman custom of making gifts at their winter festival. Christian people, however, like to feel that the custom grew out of the gifts of the wise men, in commemoration of the great gift of God to the world—the gift of "the Only Begotten."

The highest conception of this custom is expressed in giving to those less fortunate. In thus giving to those who can not give in return do men approach the gracious gift of the babe of Bethlehem.

It is well that we have a season especially for remembering the gift of God, the gift of Christ. It is well to remember that Christ came with the greatest gift in the power of God to give—the gift of eternal life. It is well that we remember the unfortunate. It is well that we remember God and the gift we may bring to him.

#### THE GIFT OF SERVICE.

Though great be the Father and the Son, they grant unto us that we may come to them with the gift of service. By this means has God ordained that a large portion of his work upon earth shall be done: The comforting of the distressed; the feeding of the hungry; the clothing of the naked; the visit-

ing of the sick; the care of the motherless; the befriending of the friendless—all this does God seek to do through the humble activities of his people. He desires that it be done through the individual contact of those who have with those who have not, and through the official channels of collection and distribution provided in the church. And above all and tempering all, God desires the full devotion of his people, and through them the highest expression of love to God and love to man.

This is the spirit not only of the Christmas time, but of all time for the devotees of Christ. It is good that we have the Christmas to call to our remembrance our place among men and our service to God. It is well when we carry the Christmas spirit forward throughout the years of our probation.

And best of all, those who are permitted only to receive, not being able to give to others and to God material gifts, are yet able to give of the gifts most rare and most precious. Do they courteously receive from friends, and thankfully receive from God? They give back to man and to God joy and gladness. Do they endure penury, and affliction, and tribulation in evenness of temper and in sweetness of spirit? They minister to man and to God in those things so needful to this life and so necessary for the life beyond. Do they stand firm in temptation? They serve their followers with a most potent example of constancy, and God with lives unspotted from the vices of the world. Do they perform well their every work, seemingly insignificant though it be? Angels can do no more. To such as these as well as to the strong and the mighty will it be said, Well done.

#### THE CHRISTIAN JOURNEY.

The wise men covered a long, weary journey to offer homage to the babe of Bethlehem, and to lay at his feet priceless gifts. They traveled not as men travel to-day; their journey was by slow, painful stages. Weakened by many privations, harassed by many hardships, beset by many dangers, their weary way led through strange lands and hostile peoples. Yet, undeviating in their purpose the men of the East pressed anxiously onward, ever following the

24 MAR 22 JULY 1914

unfailing star. Through all these changing scenes their gifts were jealously guarded. The journey ended, with joy unspeakable, they lay before him their priceless gifts.

The journey of the Christian warrior may be very much like that of these eastern sages; it may be a long way, traversed by slow stages—footsore and weary unto fainting, he presses on through denials severe, duties arduous, temptations dire. He is ever on guard lest the hostile forces of the world take from him his gifts. But, again, like the wise men, he has, in the Holy Spirit, a never-erring monitor; and like them he may eventually come to Jesus. Like them he may do the Christ homage and lay at his feet the best gifts—gifts of a life of devotion and of service. And, finally, like them he may have unspeakable joy—released from the limitations of carnality—joy divine.

#### THE CHRISTMAS ETERNAL.

Let us, therefore, not forget our gift, the gift of service unstinted. Let us not in weariness leave it by the way. Let us hold it firmly that it be not snatched from us by forces worldly and hostile. Let us press on bravely, remembering ever that the purpose of our long way is to give. Freely we have received, let us freely give. In a word, let us make of this world, so far as our influence may reach, a glad and a continuous Christmas. Doing this we need have no concern with reference to the joy of our triumph and the peace of our life eternal, for at the end of the journey we will have entered upon the eternal Christmas.

J. F. GARVER.

#### AUTUMN LEAVES FOR 1914.

##### A WORD WITH YOU.

*Autumn Leaves* is about to enter upon its twenty-seventh year. As a magazine it is still young, vital, energetic, and alive to the interests of the church.

Objectively, *Autumn Leaves* might be represented on a three-foot shelf,—twenty-six bound volumes. But this by no means represents the life's work of the editors and publishers.

*Autumn Leaves* is represented in the lives, in the characters and deeds of men and women who a few years ago were the "young people" of the church, and now are its capable and ardent supporters.

No yardstick or balance can weigh or measure the good that *Autumn Leaves* has done along that line.

The past speaks for itself, and *Autumn Leaves* may be judged on its merits so far as the past is concerned.

Our eyes, however, are on the future; like Paul we press forward,—otherwise we could not edit a

magazine for young people, or in fact for any class of progressive Latter Day Saints.

We are concerned now with the problem of making *Autumn Leaves* better during 1914 than it has ever been before.

We think that we shall succeed.

Will you help us by your support?

We shall here name just a few of the good things in store for readers of *Autumn Leaves* for the coming year. These are merely presented as samples, and will appear in due time, subject of course to unavoidable changes: (Our rule is that when one good article that we advertise is omitted for any reason we give in its place two good articles that were not announced.)

#### THE GUEST OF THE EDITOR.

We have selected and invited twelve representative men and women of the church, each of whom is to occupy in the editorial department of some one number of *Autumn Leaves* during 1914 as the guest of the editor. Each one is to select his or her own subject. Those invited are:

Sister M. Walker, Lamoni, Iowa, founder of *Autumn Leaves*.

W. J. Haworth, Australia, editor of *Gospel Standard*.

Daniel Macgregor, of Canada, superintendent of the General Sunday School Association.

Sister M. A. Etzenhouser, Independence, Missouri, secretary of Zion's Religio-Literary Society.

Charles Fry, Independence, Missouri, editor of *Zion's Ensign*.

Emma Burton, Santa Ana, California, author of *Beatrice Witherspoon*, and well known as a church worker in the South Sea Islands.

J. Charles May, minister in charge of the South Sea Islands.

J. A. Gunsolley, Lamoni, Iowa, president of Zion's Religio-Literary Society.

S. A. Burgess, Lamoni, Iowa, president of Grace-land College.

Paul M. Hanson, Winter Hill, Massachusetts, minister in charge of the Eastern States and Maritime Provinces.

A. N. Hoxie, jr., Philadelphia, Pennsylvania, general chorister of the church.

In accepting the invitation one of the above-named brethren wrote: "Once upon a time that term, 'guest,' signified rest and entertainment. My, what a reversal of meaning some of our twentieth century writers give to it!"

We replied to him that when a particularly gifted guest is present he is expected to sing a song, read a poem, or make an after dinner speech, according to his particular talents. And as we have invited none but talented individuals as guests of the editor

during 1914, we will expect some very interesting articles.

#### SOCIAL SERVICE SERIES.

The vital topics that are being discussed in the world to-day are those of a social nature. All of these questions are involved in the general question of the uplift of humanity, and many of them are directly or indirectly involved in the building up of Zion, and in the welfare and safety of individual Saints.

We have arranged for a series of articles on social service subjects, and herewith give a partial list of topics and authors:

"The work of social reformers," by President Frederick M. Smith.

"The white slave traffic; its methods and results," by Elder John F. Garver, chairman of the Social Purity Committee.

"A discussion of legislation as a factor in ethical advancement," by I. A. Smith, formerly of the Iowa State Legislature.

"Industrial education in the United States," by Professor George N. Briggs, of the Department of the Interior, Washington, District of Columbia.

"Cooperation: its values and meaning," by Apostle John W. Rushton.

"The relationship of religion to twentieth century problems," by Bishop A. Carmichael.

"Prison reform," by President Frederick M. Smith.

"Trained men and their relationship to modern social problems," S. A. Burgess, president of Grace-land College.

"Social service" (in one or more articles); by Benjamin R. McGuire, of Brooklyn, New York, lecturer on social service before the North Philadelphia Institute.

#### AROUND THE WORLD WITH LATTER DAY SAINTS.

Our "travel sketch" articles of late years have been among the most interesting articles that we have published. These articles will be continued, and some splendid numbers will appear in 1914. We already have in hand the following:

"A visit to Lexington and Concord," by Elder G. Wellington Robley, illustrated with photographs by Elder H. O. Smith.

"Reminiscences of Egypt," by Rosa Parks Pitt, with illustrations by the author.

"A visit to Stratford-on-Avon," the home of Shakespeare, by President Joseph Smith.

"Through the mountains of California by stage," by Sister F. B. Farr.

"A visit to Catalina Island," by Ella Switzer, with illustrations by the author.

"Our experiences and impressions in Australia," by Rosa Parks Pitt, with illustrations by the author.

"Pearl diving in the islands," by Elder Gomer T. Griffiths.

Other articles will probably be received during the year, including notes from Jerusalem from the pen of Apostle U. W. Greene, and from Australia from the pens of Apostle Gomer T. Griffiths and Elder C. Ed. Miller.

#### FIRST PAGE EDITORIALS.

During the past year the first page of *Autumn Leaves* has been given over to short and pointed editorials addressed to young people. This custom will be continued during the coming year, as many have already expressed themselves to the effect that they have been greatly helped by these editorials. The following subjects are announced:

"The collector of virtues."

"Brain paths."

"Preserved or pickled?"

"The man who never stopped and never turned back."

"In line of duty;" the story of the *Evanelia*.

"Three keys to power."

"The drifting boat."

"Preparation and achievement."

"Vibrating heartstrings."

"Hunting moonstones."

"The heavy end of the log."

"Pulling the load."

#### OTHER FEATURES.

The regular features of *Autumn Leaves* will be continued, such as articles of interest and value on various topics by the best writers in the church, short stories, biographs, and poems.

Nor should we forget to mention the regular departments, which include the departments of the Woman's Auxiliary for Social Service, and the Religio's Arena. The former is devoted to a conservation of the home and is edited by Sister Callie B. Stebbins. The latter is devoted to the work of Zion's Religio-Literary Society, and in its management the editor is assisted by Sister Estella Wight.

#### ARE YOU A SUBSCRIBER?

*Autumn Leaves* is edited for the young people of the Reorganized Church of Jesus Christ of Latter Day Saints.

Men are said to be as old as they feel and women as old as they look. If the brethren will endeavor to feel young and the sisters to look young all may qualify as readers of *Autumn Leaves*, and they will be the better for it. Let not the old forget the gladness of their youth.

*Autumn Leaves* is published by the Herald Publishing House, Lamoni, Iowa, Elbert A. Smith, editor. Address all orders to the Herald Publishing House. Only one dollar per year, in advance.

"Autumn leaves leave when autumn leaves; but  
*Autumn Leaves* never leaves—always in season."

#### NOTICE FROM BUREAU OF PUBLICITY.

All orders for An Open Letter to the Clergy should be sent to the Herald Publishing House, Lamon, Iowa. All money orders should be made payable to Herald Publishing House. That confusion and extra work may be avoided, the Saints are kindly requested to comply with this arrangement.

BUREAU OF PUBLICITY.

## Hymns and Poems

### Selected and Original

#### A Christmas Carmen.

Sound over all waters, reach out from all lands,  
The chorus of voices, the clasp of hands;  
Sing hymns that were sung by the stars of the morn,  
Sing songs of the angels when Jesus was born!

With glad jubiliations

Bring hope to the nations!

The dark night is ending and dawn has begun;  
Rise, hope of the ages, arise like the sun,  
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love  
Sing out the war-vulture and sing in the dove,  
Till the hearts of the peoples keep time in accord,  
And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong gratulations:

The dark night is ending and dawn has begun;  
Rise, hope of the ages, arise like the sun,  
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;  
East, west, north, and south let the long quarrel cease.  
Sing the song of great joy that the angels began,  
Sing of glory to God and of good will to man!

Hark! joining in chorus

The heavens bend o'er us!

The dark night is ending and dawn has begun;  
Rise, hope of the ages, arise like the sun,  
All speech flow to music, all hearts beat as one!

—John G. Whittier.

#### To One Who Was One Among Men.

The monarch of Sheba once journeyed afar,  
To honor a ruler clad in mortal array;  
But we have enlisted to follow a star,  
And we seek for a King who is brighter than day.

Her camels were burdened with silver and gold  
As they drew toward the city where Solomon dwelt;  
And rich was their tribute, with value untold,  
When her sun-darkened slaves before Solomon knelt.

But ours is no offering from mine or from mint,  
And no mortal its value can rightly appraise,—  
A love without limit, bestowed without stint,  
A service free-given, without number of days.

A greater than Solomon reigns as our King,  
In the City of David, the whither we go;  
With joy and with song and with tears—everything—  
For one who was man among men long ago.

—E. A. S.

#### Christmas Bells.

I heard the bells on Christmas Day  
Their old familiar carol play,  
And wild and sweet  
The words repeat  
Of peace on earth, good will to men!

And thought how as the day had come,  
The belfries of all Christendom  
Had rolled along  
The unbroken song  
Of peace on earth, good will to men!

Till ringing, singing, singing on its way,  
The world revolved from night to day,  
A voice, a chime,  
A chant sublime,  
Of peace on earth, good will to men!

But in despair I bowed my head—  
"There is no peace on earth," I said;  
"For hate is strong,  
And mocks the song  
Of peace on earth, good will to men."

Then pealed the bells more loud and deep,  
"God is not dead, nor doth he sleep!  
The wrong shall fail,  
The right prevail,  
With peace on earth, good will to men!"  
—Henry W. Longfellow.

#### Christ Story Retold.

As "coming events cast their shadows before,"  
So the star of the East a great message bore,  
When wise men gave heed to its beckoning light,  
And found him they sought in a stable that night.  
Meanwhile angel choirs sang this anthem abroad,  
Peace to men, and good will, give glory to God!  
And another proclaimed, Glad tidings! great joy!  
A manger in Bethlehem cradles a boy.

Though a babe, yet a king; God's hosts told his birth,  
Of the glory he left to redeem the earth.  
Here the pains of the flesh he came to endure,  
Man of sorrows his name, so humble, so pure.  
Imagine the Son who loved mankind so well  
That he gave his life to reclaim them from hell,  
E'en the Father himself, in mercy and love,  
The only Begotten sent down from above.

Nearly two thousand years have fled since the world  
Saw the banner of Christ to Judah unfurled;  
Yet the theme of his birth we welcome each year  
As our Master, each day his name grows more dear,  
And the signs that his second coming proclaim  
Are plain to the Saints who believe on his name.  
With joy in that hope, all his advent await,  
When we'll meet with his host at the beautiful gate.

KIRTLAND, OHIO.

JOHN T. CURRY.

## Original Articles

### WHAT EXERCISES MAY BE HELD IN OUR CHURCHES?

[EDITOR'S NOTE.—The following article from the pen of President Frederick M. Smith was published in the editorial department of the SAINTS' HERALD some years ago. We have received so many inquiries from Saints regarding the propriety of admitting certain entertainments into local church buildings, that we have decided to republish this article, as it may answer some of these questions.]

A matter with which nearly every branch of the church has wrestled in one form or another is, What shall be allowed in the church building in the way of entertainments, etc.? and shall charges be made at the door? shall seats be reserved? and other concomitant questions. These questions arise because the church building, erected by the people for a place of worship and dedicated to the service of God, is believed to have around it an atmosphere of sanctity; and because of a fear, perhaps, that something foreign may be brought into it which may contaminate it, thereby lessening the degree of sanctity and in some way detracting from the worshipful exercises afterwards held in the church. There seems to be a more or less natural disinclination upon the part of the devout worshipers to break in upon the routine of purely devotional exercises for which the building was primarily erected. After all, to a large extent the effectiveness of a worshipful service depends upon the condition of those entering into the services; and those who enter the building without due feelings of reverence for God and for the place dedicated to his services perhaps will fail to get the full measure of good in the services.

Be that as it may, the question has been a disturbing one in nearly every branch, and the branches have dealt with it in various ways, so that the rules vary from hard and fast ones to rules which are very lightly if at all prohibitive. In some branches no money is allowed to be charged at the door for any services held within the building; in others, no seats are permitted to be reserved even when entrance charge is made. In other places, no exercises are allowed which are not religious or educational. And to determine what are educational and what are not is where confusion begins.

What shall we do with the church bazaars, socials, lunches, dinners, etc., is a perplexing question, and in some places so far have the prohibitive measures been carried that even the church lawns are forbidden to those who desire to hold them.

The general officers of the church have been addressed many times on this question, in a variety of ways: What shall be permitted and what forbidden in the church buildings which have been dedicated to the service of God? And these officers

have been censured by some for having failed to clearly and specifically define what shall be permitted and what shall not.

How far have the general officers of the church the right to say what the various congregations of the church shall and what they shall not allow in the way of exercises in the church buildings? After all, is it not a matter of development, and will not the matter reach different adjustments as the spiritual condition of the branches improves? Doubtless in the past entertainments have been permitted in some of our church buildings which were out of harmony with the services generally supposed to be held in houses or temples dedicated to the service of God. And it may be that in time to come we will say that we are now permitting unseemly things to enter the churches.

As a general rule we think it would be safe to permit only such exercises as in the consensus of opinion are above question. What come under the head of doubtful, hold somewhere else until more suitable buildings under church control are obtained. We might of course say that anything which is not worthy to be held in the house of the Lord is not worthy to be participated in by Saints; but that attitude would be too radical.

It is clear that the Lord wants not a lugubrious but a happy people. On the other hand, he does not want to see his people given to levity. To properly draw the line between happy exuberance and levity becomes one of our spiritual duties, and where we draw it to-day may not be where we will draw it when the added experiences of passing time have enhanced our spiritual development.

Exercises, entertainments, socials, dinners, which promote or where there is allowed to be promoted a spirit of lightmindedness, levity, undue familiarity, looseness of conduct towards one another, a disposition to lower saintly dignity of deportment, certainly should not be permitted within the church walls. In fact they should be discouraged anywhere. The tendency should always be towards dignity, circumspection of conduct towards one another, a careful regard for all proprieties; and exercises which tend to elevate are not inappropriate in our churches. It is perhaps a safe rule to permit within the church building only such exercises as are devotional, reverential, dignified, and religiously educational. Those which pander only to the instincts of sociability or are purely for the purpose of raising funds, however worthy the object of the fund being raised, with propriety might be excluded from the churches and be held in other buildings where the atmosphere was less inharmonious. Sociables, dinners, bazaars, all have their places, but surely there are places much more appropriate for holding them than the

buildings which have been set apart for holy purposes, for worshipful and devotional exercises.

On the other hand it might be asked, What are our church buildings if they are not places where the instincts towards social intercourse shall in a manner be satisfied? What would the devotional exercises at our church buildings be without the association of friends and relatives with us in those exercises?

It is a perplexing question as to where we shall draw the line, for in places where other public buildings necessary for all public occasions are absent or scarce, we are sometimes compelled to use our churches for what we might not otherwise. Local conditions, material and spiritual, to a great extent must always determine, and for the general officers of the church to lay down hard and fast rules would be impracticable, unwise, and useless. It remains for each branch to say where the line shall be drawn, and to renew their efforts toward the solution of the question as often as it comes up, until they have reached a decision which best promotes the interest of the branch and gives the best satisfaction to those comprising the branch membership.

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#### THE WORKMAN AND HIS GIFT.

An English lecturer was once traveling on a train. A man boarded the train. His clothes were tattered and torn, his trousers were tied up with a bit of string, and he was carrying a dirty sack. In spite of his dirt and rags there was an attractive twinkle in his eyes. A lady in the coach began talking to him. She asked where he was going, and what his work was.

"Oh," he said cheerfully, "I am breaking stone." Turning to the speaker he added, "I can make five shillings a day breaking stone."

"Is that so? How do you manage it?"

"Well," he said, "can you tell me how Gladstone made his great speeches?" One would not imagine he had ever heard of Gladstone.

"No," the lady answered, "I can not tell you how he made his wonderful speeches."

Our friend, the stonebreaker, replied, "It was because he had the gift for it. I have the gift to break stones. God gives us each a gift, and we should use it."

This man was an illiterate, unpolished stonebreaker, but what a wealth of wisdom he possessed. Each one of us has a gift. Are we using it? It may be something small, something that on the surface appears unattractive and undesirable; but it is our gift.

We do not ordinarily think of stonebreaking as a gift. We might call it more of a misfortune; but

there was a noble work—he could break stone, and he could do that better than anything else in the world. Who shall say he was not using his gift to the glory of God? We believe he was a happy workman; one who has found his gift and is using it to the best of his ability. In so doing he is happy. The simple consciousness that we are in our special field of endeavor, in our own place, a place that no other can fill, is an inspiration in itself. No wonder that the brightness of this man's eye attracted the notice of the lady. There is an unmistakable stamp of superiority, and every good worker bears that stamp—only a stonebreaker it may be true, but a splendid workman, happy in his work, rich in content—ashamed of his gift he could not be; and why should he be?

After all, a gift is a gift; and whether our talent lies in the more artistic fields, or along the lines of manual labor, it is still a gift, and so a treasure. The stonebreaker had no call to envy some other man his ability along another line. His work was different, but who will say it was not his; and that is a big point, too. The simple fact that a thing is ours gives it value in our eyes. Let us find our gifts, and when we are convinced beyond a doubt that our work is here, or there, or this, or that, let us do it bravely, happily, and beautifully, because the work is ours, and because the gift to perform it was given of God.

Any work that is worth doing is good work. The worker who feels ashamed because his work is not higher or more spectacular shames the work. The most pitiful thing in the world is a worker unworthy of his work. The most beautiful thing in the world is a worker confident because his work is that for which he is particularly adapted.

Let us pray that we may have wisdom given us to use our talents in a right and an acceptable manner, that it may not be said of us that our prayers are like letters which are insufficiently addressed, lost in the dead letter office. As we have often prayed, may the time soon come when the Lord's will shall be done on earth as it is done in heaven.

EMMALINE A. PERRIE.

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#### SHALL ALL THE SAINTS BE ASLEEP WHEN THE SAVIOR COMES?

Some of the brethren in sermons and in their writings assume the position that the sleeping time referred to in Matthew 25 will be when Christ makes his glorious appearing. This, of course, is based upon the statement that while the bridegroom tarried they all slumbered and slept. The wording of this parable would seem to indicate that the sleeping, tarrying, and lamp-trimming times are synchronous; but this text, like many others, has to be interpreted in the light of all revealed truth.

If all the Saints are to slumber and sleep, yet in the future, how and who will perform the ponderous work yet to be accomplished? The very object and mission of the Book of Mormon has just barely begun, which was to convince the Jew that Jesus is the crucified Christ; and there remains the preaching of the gospel to the nations, the redeeming and building up of Zion, building the temple, the endowment, etc. Can all this be done by a sleepy church? It seems to me that if ever there was a time in the world's history when the Saints of God are to be wide-awake and mightily pushing the work forward it is now and until the coming of the Lord.

It is quite evident that the parable in Matthew 25 has its fulfillment extending over a long period of time. Some parts of it have been fulfilled, and some are yet to be fulfilled. Ofttimes the prophetic declarations point backward as well as forward. While the prime object of John's vision on the Isle of Patmos was to show the future state of the church, yet it carries us back to conditions before man was upon the earth, even to the rebellion in heaven.

The virgins represent God's people; and that may be in an organized or an unorganized state. A study of the New Testament and Doctrine and Covenants clearly reveals the fact that God had a people in all ages of the world; and more particularly during that time we call the dark age period. John saw the church (God's people, virgins,) going into the wilderness, which means obscurity, unseen, or unknown; unknown because of the lack of an organization, but who served God to the best of their ability. Those millions who were slaughtered during the reign of the man of sin because they refused to worship the beast and who stood by conscience, represented the unorganized church of Christ,—virgins, if you please. Always bear in mind that there was a church in the wilderness, (unknown to man), and that church was those who were willing to do the best they could, and that is all God requires of any of us at any time.

Doctrine and Covenants 5:3 says: "In this, the beginning of the rising up, and the *coming forth of my church out of the wilderness.*"

In section 32:2 we read: "And verily, verily I say unto you, that this church have I established and called forth *out of the wilderness.*"

That those people referred to as the church in the wilderness were slumbering and asleep, so far as knowing anything about the perfect law is concerned, all must admit. But to show that God had a people at the very time, which we believe to be the sleeping time, I have only to read Revelation 18:4, which says, in speaking of Babylon: "And I heard another voice from heaven, saying, Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues."

Again, in Doctrine and Covenants 49:2: "Wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of."

This was a revelation sending Sidney Rigdon, Parley P. Pratt, and Lemon Copley to the Shakers, and among those people had God holy men they "knew not of."

The same thought is voiced in section 32:1: "And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priest-crafts."

This clearly indicates the spiritual slumbering and sleepy state of the church, in this instance called the vineyard. The Lord here says there were a few doing good, but even they erred in many instances, or as we understand it were in the same condition as were those referred to in Matthew 25.

To establish the fact that there will be wise virgins, and not all slumbering and sleeping when Christ comes, we have only to read Doctrine and Covenants 45:10:

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; *for they that are wise* and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived.

Again, read Doctrine and Covenants 63:13:

Even in the day of the coming of the Son of Man, and until that hour, there will be foolish virgins *among the wise*, and at that hour cometh an entire separation of the righteous and the wicked.

Now since these quotations positively declare that there will be wise virgins, who have the Holy Spirit (oil) as their guide, where will we locate the time when all are asleep? This we believe is clearly pointed out by Isaiah 29:10: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

All will agree that this refers to the great apostasy, and as to the time, more particularly to the dawn of the coming forth of the latter-day work. Now at midnight, or when the time had fully come for the light to break forth, all the virgins, or God's people who existed in an unorganized state, or as the church in the wilderness, were *all* slumbering and sleeping, for as Isaiah says, God had poured out upon them the spirit of deep sleep.

Now when the cry was made, Go ye out to meet the bridegroom, was the time when the gospel was again restored and preached by divine authority. At this time they all arose and trimmed their lamps, or accepted the word, which word, as we find in Psalm 119:105, is called a lamp. The oil represents the Holy Spirit—see Doctrine and Covenants 45:10.

Only about one half of those who believe and are

baptized will be received when Christ comes in glory. Thousands of people believe this gospel, but will not enter the church that they might receive of the oil, Holy Spirit. All such can be classed among the foolish virgins; for truly a more foolish thing can hardly be imagined than to believe such a good thing as the gospel with all its transcending beauties, and yet not obey it that they might become children of God.

In the light of the foregoing we can hardly agree with the idea that all the Saints are yet to fall asleep. It is sad enough to think that one half of them will do so. But we take considerable delight in the belief that the universal sleeping time as referred to by the Savior is a thing of the past. It would be very discouraging to me to think that all were to fall asleep, or quit working, and that, too, the very people to whom God has committed even the consummation of all things spoken of since the world began.

I hope my optimism has not gone mad; but I can see more real fruitage of the energy and sacrifice of the Saints in the last fifteen years than in all the history of the church. The very spirit and genius of the gospel is the material comfort and blessing of the Saints. During this time four homes for the aged, a sanitarium for the sick, a home for the orphan children, a college for mental, moral, and physical improvement, an Order of Enoch for the purpose of helping all to help themselves have been established. Pretty well for a class of people going to sleep!

It is also gratifying to see how the leading quorums have been strengthened by the calling of strong young men. How the Order of Evangelists and the Order of Bishops have been fortified by a stronger organization, together with all the quorums. And thus we are preparing for a mighty victory over the enemy.

F. J. EBELING.

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### TEMPORALITIES; OUR PRESENT DUTY.

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

### TWO-FOLD OBJECT.

In the foregoing quotation the church is counseled to proceed along temporal lines, stating a two-fold object to be attained in such methods of procedure. One of these objects seems to be as important as the other; hence, one should not be lost sight of in the endeavor to attain the other; in fact, one can not be attained independently of the other.

The one is, *that the temporal affairs of the church may be successfully carried on*; and the other is, *that the accumulated debt of the church may be properly met and discharged*. The one has to do with the continued running expenses of the church, while the other deals with the existing indebtedness. To carry on the temporal affairs of the church *successfully* is to supply sufficient means in the proper and legitimate way, so that through prudence and care the church may keep out of debt, and, in addition to this, increase the tithes and offerings to the amount whereby the existing indebtedness may be

### IN DUE TIME DISCHARGED.

There has been a call made for seventy-five thousand dollars to apply on church indebtedness. This amount is understood by some to be the full indebtedness of the church, which is not the case. Such suggestions or statements as hold forth the idea that in the event of seventy-five thousand dollars being raised there will be a clean slate to be presented to the conference body of 1914 are misleading and creatures of disappointment. This call should be considered in the light of the spirit of the revelation, which is to the effect that if the Saints respond there will be an increase in tithes and offerings, which increase will be the means, not in any stated number of years, but "*in due time*," of discharging the existing indebtedness which has been years in accumulating. We trust that as a stake we may be depended upon for doing our part in this time of need.

### THE LAW APPLIED.

The application of the law as already given to the church to govern in temporalities is the means whereby the church debt, as also every other legitimate demand, is to be met.

"Carrying into active exercise the principle of sacrifice and repression of unnecessary wants" in the matter of expenditure is making practical the statement, "Verily it is a day of sacrifice and a day for the tithing of my people," which, when applied, permits the accumulation of tithes and offerings in the Lord's storehouse.

It is out of this fund of accumulated tithes and offerings that the continued expenses, as well as the indebtedness of the church is to be met. So, in order that there be any perceptible gain to the church, the yearly expenses must be met, also an excess of this

amount raised to be applied on the church indebtedness; otherwise the raising of seventy-five thousand dollars to apply on existing indebtedness, thereby causing a deficit of an equal amount in the annual expense account, means nothing toward the discharging of church indebtedness. The running expense first met, the amount of tithes and offerings then accumulated and applied on church debt is discharging church indebtedness.

#### THE TRUE STANDARD OF CONTRIBUTION.

In carrying into active exercise the principle of sacrifice in the matter of tithes and offerings, there is no foundation for demanding that each is to contribute a sum equal in dollars and cents to that contributed by every other individual. An idea obtains among some of the Saints in the stake that \$1.50 is the amount each member of the church is to contribute as an offering to apply on the general church debt. Using this as a basis for action, the poor widow out of her penury makes a sacrifice and contributes \$1.50, while at the same time another member out of his abundance offers \$1.50, which to him is no sacrifice.

The Spirit did not counsel the church that each of its membership contribute \$1.50. What the Spirit did counsel was that the church, both as to members and as a body, avoid spending the tithes and offerings for those things which may not be essential to the onward progress of the Lord's work, and that the membership repress unnecessary wants and do their duty under the law of sacrifice. This is the standard which the Lord reiterates over and over again to guide his people in their sacrifices and contributions, and the only one which our heavenly Father recognizes. It is needful for us as Saints to learn our duty, which will cause us to make a consistent application of the law to our temporalities; there then will be ample means to meet the legitimate demands and in due time lift the burden of debt.

#### "RESPECTIVE DEPARTMENTS"; WHAT ARE THEY.

The church, through its legislative bodies, has caused to be brought into existence the different institutions or departments of church work. One department has to do with the missionary force of the church, another the poor, another the literary concerns, another the aged, another the children, another the sick and infirm, another the education of the young men and women, another the industrial welfare of the Saints. All of these, along with the Sunday school, Religio, Woman's Auxiliary Society, etc., are, either directly or indirectly, the product of church activity. Debts have not accumulated in all these departments, but where they have the Lord tells his church how they are to be met and discharged. The debt of the church consists in the sum

total of the indebtedness of each of its departments; no one department having any more legal claim upon the funds of the church than any other. The church debt fund should be raised in the way designated in the revelation, and each department should have just claim upon such fund in the discharging of its respective obligations.

#### ESSENTIAL OR NONESSENTIAL, WHICH?

The Spirit counsels the church to avoid doing certain things which may not be essential to the progress of the work. This counsel was evidently given in order that means might be preserved to meet the urgent demand made upon church funds that otherwise might be expended in those things which are unnecessary and oftentimes detrimental to the work. The *necessary* things should be done and the *unnecessary* avoided. The task set before us is in determining which are necessary and which are not. This question should be thoroughly settled, however, before definite action is performed in the erection of new church buildings, in the taking down and remodeling of old ones, in the erection or purchase of property for places of entertainment, such as halls, auditoriums, gymnasiums, opera houses, skating rinks or parks, pleasure grounds, summer resorts, etc. He should be able to decide whether the establishing any or all of these things are more essential to the continued onward progress of the general work than is the use of means in meeting the obligations of the church in its various departments. *Essential or nonessential?* that is the question.

#### REPRESSION OR INDULGENCE, WHICH?

Under this same counsel of the Spirit the Saints are instructed to "both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants." This will permit all to have a part in the accumulation of tithes and offerings, that which is so necessary to the carrying on of the work.

The decision this time is to be made by each individual, and each one must decide whether he wishes to obey the Lord's instruction, and put into active operation the repression instructed in the revelation.

There are various ways in which this sacrifice and repression may be put in force, and it is quite likely that while one Saint will choose to deny himself in one way, another will choose a far different method. Care should therefore be taken as to our judgment of each other, and it will be better for each to watch himself in this, as in other matters, leaving his brethren to the exercise of their God-given agencies. But it will be necessary for all to so order their lives that they can conscientiously say to their Lord, "We have loved thy work as well as we have loved our

own ease, and ask thy blessing upon us because we have tried to keep thy commands."

In addition to this, we must remember that in the united work of a number there is added strength; we are sure to be observed by some; and when a person who is just a little weak or thoughtless sees us and our families making evident sacrifice for the purpose of keeping this commandment, the impulse is for him to do likewise.

#### JUST A SUGGESTION OR TWO.

In order to stir up your minds, and that the power of suggestion may be used for all that it is worth, we may here call attention to a few ways in which it may be possible for the individual to practice the suppression of wants which may rightfully be regarded as unnecessary, but in this you must use your agency and the prerogative of personal decision as to what is right.

It is not right that you should deny yourself the protection of proper clothing, and it would be displeasing to your Father in heaven for his children to fail to care for themselves and those dependent upon them for this protection; but it may be possible that if you have the wording of this communication before you, ways may be seen in which money can be saved, the body cared for properly, and neatness of appearance preserved.

Christmas is coming in a few days, and the members of the family are all expecting something which will indicate that you have remembered them. With this revelation still in mind, is it not likely that all that is necessary to preserve proper feelings of affection and regard may be accomplished, and yet a number of dollars be saved for the payment of the church's obligations? We often hear that the value of a gift lies in the feeling of the donor, and each of us would be glad to know that God and his work had been remembered by those who are selecting gifts for us, at the time that we are remembered.

Your home may need some improvements which will make it a home indeed, and the One who gave the command at the head of this paper will be pleased to have you attend to this matter, and make it an attractive place to which all members of the family may repair when worn and tried with occurrences in the world of business, of educational institutions, or of society. However, it may occur to you when you are doing this that you can save a few dollars for the Lord's work, "by the repression of unnecessary wants."

In the matter of amusements, you are called upon to decide this question of repression or indulgence. If the counsel of the Spirit is to have meaning to the families of the church, due consideration must be given, and discrimination made between proper amusements, so wholesome to the spiritual growth

of the membership, and those improper ones so detrimental to such growth. If we are able to help lift the financial burdens of the church by nonindulgence in some of the unnecessary amusements that are being supported, then we are certainly placing ourselves in line of approval from our heavenly Father in heeding his counsel.

We have asked the Lord for light and revelation on the serious problems confronting the church. He has spoken and has counseled the church, as well as the individual, to live and build within their means. We contract debts. He speaks and tells us these debts should be discharged, and gives us the method whereby it may be done. He has performed his part. Will we heed his counsel?—Taken from a booklet issued by the Lamoni Stake Bishopric, to the stake membership.

## Of General Interest

### ORIGIN OF CHRISTMAS CUSTOMS.

#### WHY DO WE KEEP CHRISTMAS?

Christmas celebrates the birth of Jesus Christ. The religious event is observed by the Protestant, Catholic and Greek churches on diversified dates in different parts of the world. The festivities of the day may be traced to the ancient rites celebrated in Scandinavia, Rome, Greece and Egypt, where the pagan people feared, as the days shortened in the darkest month of the year, that the sun was dying, and observed a time of rejoicing when the sun began to stay with them a little longer each day.

The leaders of the early Christian church endeavored to adapt the harmless features of the heathen sun festivals as a conciliation to those who had broken with their old beliefs and vowed their allegiance to the new faith. But despite their effort at control Christmas resulted in orgies not to be countenanced by the Christian church. Revelry continued in England, until some years after the coming of the Puritans to America the Roundhead Parliament abolished Christmas for twelve years, and in America the Court of Massachusetts followed suit. But Christmas *must* be kept, and it was later reestablished in more sane fashion by law in both countries, because the people were unwilling not to keep the festival. . . .

#### SANTA CLAUS AND CHRISTMAS STOCKINGS.

Saint Nicholas seems to have been the original of our Santa Claus. He was the Bishop of Myra about the year 300, and was very popular because of his good deeds and kindness, especially to children, whose patron saint he is supposed to be. An old legend says that he wished to bestow a gift surreptitiously upon an old nobleman who, though poor, did not want anyone to know of his poverty.

When the good Bishop reached the house he saw the old gentleman asleep by the fire, so he climbed to the top of the chimney and dropped his gift therein, thinking it would fall on the hearth. But it so happened that the money fell into one of the old gentleman's stockings, which his daughter had hung up to dry, where it was found and used as a dowry for his oldest daughter. And the old story says that Saint Nicholas never failed to put a gift in the stockings which were hung for him thereafter whenever a daughter of the house was to marry. When our Saint Nicholas comes around on Christmas Eve we look for gifts in our stockings.

The date of the bishop's death, December 6, is observed in many countries, and the closeness of his feast to that of Christmas Day has probably confounded the two celebrations. Santa Claus seems to be the name by which the good spirit of Christmas is most generally known. . . .

#### WHY WE SING CHRISTMAS CAROLS.

Singing Christmas carols is a custom so old that even the origin of the word is in doubt. The first carols were modeled on the songs written to accompany the choric dance and caroling—a combination of dancing and singing—which found its way from the pagan rituals into the Christian church.

In the year 589 the Council of Toledo forbade dancing in the church on certain days, and in the following year all secular dances in the church were forbidden. However, the custom did not die out until about the year 1209.

Many of the carols dating from the fifteenth century have the characteristics of folk songs and preserve curious legends. Carol singing flourished during the sixteenth and seventeenth centuries, and the greatest English writers, Milton and Ben Jonson among them, produced some beautiful carols. A century later Charles Wesley wrote the famous "Hark, how the welkin rings," better known now as "Hark, the herald angels sing."

The earliest printed collection of carols was issued in 1621. It contained the famous "Boar's Head" carol, which is still sung every year at Oxford College.

The carol exists in France, where it is known as "Noel," and it is also existent in Germany and Italy, although the custom has died out in Scotland and some of the Continental countries. . . .

#### HOW THE CHRISTMAS TREE CAME TO BE.

Saint Winfried, who was, in the eighth century, a missionary to the Scandinavians, is credited in an ancient legend with having caused to be set up the first home Christmas tree. He tried to show the people that the Druid priests had made them worshippers of trees only, and not of a living God; and on

Christmas Eve he hewed down the great oak tree around which they had gathered to offer a human sacrifice. As it fell a young fir tree seemed to appear miraculously beyond it, and Winfried said to the people:

"Here is the living tree, with no stain of blood upon it, that shall be the sign of your new worship. See how it points to the sky. Call it the tree of the Christ Child. Take it up and carry it to the chieftan's hall. You shall go no more into the shadows of the forest to keep your feasts with secret rites of shame. You shall keep them at home, with laughter and songs and rites of love. The thunder oak has fallen, and I think the day is coming when there shall not be a home in all Germany where the children are not gathered around the green fir tree to rejoice in the birthnight of Christ." . . .

#### WHERE WE GET THE CHRISTMAS CARD.

Christmas cards were first printed in London nearly seventy years ago, but did not become popular until fifty years ago.

The first Christmas card was only a visiting card on which was written the greeting, "A Merry Christmas," or "A Happy New Year." Snow scenes, holly branches and robins appeared later on embossed cards, probably picturing English Christmas scenery, as the robin is known in England as the Christmas bird, and also as "The Savior's bird," because of the legend of its red breast. This bird is still seen on Christmas cards, but not so often as formerly. . . .

#### WHY DO WE DECORATE THE CHRISTMAS TREE?

The ancient Teutons, who were sun worshippers, thought that the spreading of a great tree was symbolical of the sun rising higher and higher in the heavens, and the decoration of our Christmas trees is supposed to be symbolic of the sun tree. The lights represent the flashes of lightning overhead, the apples, nuts and balls symbolize the sun, moon and stars, while the little animals represent the sacrifices made to the sun god.

In another endeavor to give a new meaning to heathenish customs the early Christians put a new interpretation upon the tree itself and attached new meanings to its decorations. The fir itself, with its lights, represented the Christ, who was the beginning of a new life in the midst of the wintry darkness of heathendom, the tree of life, the light of the world. "Purely Christian symbols were introduced, the angels, the anchor, cross and heart, the star of the east and the golden threads, called Lametta, which represent the hair of the Christ Child. Under the branches of the tree lies the Babe in a manger, watched over by his parents and surrounded by sheep and oxen."

## OUR CHRISTMAS COLORS.

For hundreds of years holly has been used for Christmas decoration. It grows in almost every country. The choice of our Christmas colors, red and green, has no doubt come about from these colors which nature provides at the Christmas season in the holly and poinsetta.

## WHY DO WE KISS UNDER THE MISTLETOE?

Romantic Scandinavians, in paying honor to their great god, Thor, built great fires called "Jule," or "Yule" fires. The higher the flames towered through the forests the greater pleased was Thor. The men soon learned that the trees upon which mistletoe clung would give the brightest fires. They believed this was due to the great Thor himself, who caused the mistletoe to grow on those trees to let his people know which were best for burning in his honor.

The trees upon which quantities of the mistletoe grew were sapped of their vitality, and, being drier, burned with a brighter flame than other trees that were full of sap. So when any one met under the mistletoe in the great forests, no matter how great enemies they were, they dropped their weapons and greeted each other kindly; nor would they take up arms against each other until the sunrise of another day. This was their tribute in honor of Thor.

They began to take bits of the mistletoe into their homes and hang it over the doorways, and if any enemies came they could not enter the houses beneath the mistletoe without becoming friends of the people inside so long as they remained there. From this came the habit of greeting people who stepped under the mistletoe with an embrace or a kiss, and at indoor feasts the mistletoe was hung up in the room and the people greeted each other with kisses.

And, so in these days the couple kissing beneath the Christmas mistletoe in a spirit of fun or romance carries on a custom the Scandinavians had a thousand years before Christ.

## WHAT THE CHRISTMAS CANDLE SIGNIFIES.

Burning candles at Christmastide is a custom derived from the Roman Saturnalia. Not only were candles used for the purpose of illumination during that festival, but they were also exchanged as gifts in token of cheerfulness and good will. It is probable that the employment of candles was derived from the Jewish Feast of the Dedication, which was held about the same time of the year as the Saturnalia and the Yule. The burning of candles was one of the incidents of that feast, and it is not unlikely that at the time of the birth of Jesus thousands of candles were brightly burning throughout Palestine—a fitting, though unintentional, proclamation of the Light that had come into the world. A fact that

bears out this supposition is that the Catholics of the Greek Church call Christmas the "Feast of Lights."—*Ladies' Home Journal for December, 1913.*

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### Harmony.

"Music wakes the soul, and lifts it high and wings it with sublime desires, and fits it to bespeak the Deity."—Addison.

What message have we for the singers of the church this month? What can we say to help build up, to encourage or to fill you with enthusiasm anew? We feel that you are already awake, alert, and attentive, and that you are eager to grasp and absorb all of value or worth that comes your way. But let me ask you, alive and eager as you are, is it all for absorption and nothing for distribution? Are you giving, as well as receiving? Are you reaching out your hands both ways above for assistance and below to assist?

One of our ministers said recently that he didn't wish for unity for our people—but harmony. Unisons are tiresome and monotonous choirs composed of but one part would lack sadly in interest and message-bearing. We want variety, differences, mixtures; but oh, let us see to it that we have, with it all, harmony and peace! What harm is done when our brother has one opinion and we have another if we maintain, along with our differences, true brotherly love and kindly consideration? The harm comes when we are so narrow in our mental scope that we harbor ill-nature and hard-feelings along with our differences.

Above all, these organizations among the people of God, the aim of which is to render praise and thanksgiving in pæons of joy and gladness, should be the very last to cherish bitterness of spirit towards one another; and we are happy in believing that among the choirs of our church such a condition is the exception rather than the rule. With the most of us, "our choir" is a unit in this—that each member rejoices in the success of the whole, whether that success is demonstrated by a chorus number or by individual effort. "We" did well on that anthem, if Sister So and So sang her solo well. Her success is ours, and we glory in it.

So, for us, as choirs, let us adopt our national slogan, "In union there is strength," and submerging individual opinions and personal sensitiveness, make for harmony—the blending of "many in one."

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric.

### Gift and Service.

Has the real spirit of Christmas entered our hearts and lives this year? And if it has, what are we giving in return for the peace and joy that it has brought us? This Christmas has given our musicians great opportunity to consider the giving of gifts in a somewhat different light. Those who have had the princely gift of music bestowed upon them as an inheritance are fortunate indeed; that gift comes from the throne of grace—to use as we will. We desire to hold out to our musicians this thought: We will never realize the real beauty of the gift of music until we use it properly and in the places where it can perform the greatest service.

At one of our General Conferences, I opened a door to a small room and discovered one of our greatest and most talented singers teaching one of our missionaries the art of singing, and I afterwards learned that this performance

was being repeated daily. The picture of that service, hidden from public view, gave me a pleasure that will be everlasting. Here, in this act, was a proper attitude and the kind of service over which the angels rejoice. Those of us who have talent should not only use it to the edification of the masses, but should diffuse as much of our knowledge to others of the same gifts, who might be less fortunate in their efforts to secure instruction, and especially the proper kind. Who among us are willing to take just one worthy individual and give him the benefit of our experience?

These last few months of more active service in musical endeavors have convinced me that God is interested in the development of this beautiful talent in our lives. A thought from the pen of Haydn in a recent issue of a well known musical paper has impressed me: "I know that God has appointed me a task. I acknowledge it with thanks, and hope and believe, that I have done my duty and been useful in the world. May others do likewise." I hope so too.

May this coming year find us all busy at our tasks. They may not be as big in their final results as the work of Haydn, and they may not accomplish as much as we wish, but let us be comforted with the knowledge that for their works the masters received at the time, but little recognition, and that the recompense was practically nothing; yet to-day their names live, and will live for ever. The greatest musicians that have lived, now live, or ever will live will necessarily be obliged to interpret the music of these masters, until the end of time; for its perfection and beauty have never been surpassed, and these examples of consecrated efforts will for ever be a basis for a thorough musical education.

We may not be privileged to have our names recorded in the pages of musical history, but we should be striving to have our recording angel busy entering more than enough good acts to counterbalance the great blessings bestowed upon us. Those who are most richly endowed must be the most active.

Here's wishing for us all a busy New Year, in active service. It will be a happy one if our work is done in the true spirit of consecration.

ALBERT N. HOXIE.

### Notes of the Staff.

It is said that Elbert Hubbard once got out a book called, *Essay on Silence*. It was supplied with a most beautiful and artistic cover, with the name of the book, and the name of the author heavily embossed thereon. On opening it, one found a collection of perfectly blank pages! Profoundly impressive, and very characteristic of the originality of Mr. Hubbard, was it not? However, as we gather together the bright spicy "notes" sent in by the various "reporters" upon our staff, telling of the musical activities among this essentially musical people, we find we are very nearly in a position to demonstrate an essay on silence. Perhaps our various reporters feel that the "rest" is an important character in our music just now. We admit its importance, and we usually remind our singers to observe it religiously—in its time and place; but let us not employ it to the extent that our notes column shall resolve itself into a clever "Symphony in Repose"—all rests and no notes.

The Independence choir gave its usual Thanksgiving concert. The program included chorus numbers from Gounod, Mendelssohn, Verdi, and Haydn, together with some others "in lighter vein," such as a "Fairylane Waltz" and the Barcarolle, from "Tales of Hoffman." The ladies did some very artistic work in a setting of Poe's "Sleigh Bells." Just sixty voices in chorus; collection for music fund about fifty dollars, and the seating capacity of the church taxed, many standing

throughout the program, which lasted just an hour and a half, are a few of the items noted.

At Lamoñi occurred recently a recital by the Graceland teachers of music and oratory. We have no direct report of the pleasant event, but gather from the local papers that it was an unqualified success. Sister Laura Kelley is in charge of the piano department, Sister Anna May Morgan of the vocal, Miss Enid Alexander of the violin, and Miss Zaida Gaines of the oratory. These ladies are all artists, and combining would produce a program of unusual brilliancy and merit.

Sister L. W. N. Robinson, studying in New York with Professor Saenger, has listened to the knocking of opportunity upon her door, and, responding with her ever ready enthusiasm, is conducting the Brooklyn choir. Thus they will be ready for the visit of the Philadelphia and Scranton choirs in February.

How many choirs are at work on "The Holy City"? Brother Hoxie says the Philadelphia singers are hard at it—and other things. They are planning for a uniting of forces for the February conference. Brother Hoxie also says he is afraid the edition of our 1914 conference anthems will be exhausted ere long. So if any have delayed ordering, let them "hurry up."

Sister Eva Shupe, of Denver, is studying the organ, now, with a view of making her services as organist of the branch there more efficient. The introduction of good organ music into our services brings an uplift of thought to the congregation, a centering of their minds in reverence, and awakens desires for good, as perhaps no other means can do. No organist should be blind or indifferent to the grand opportunities he or she has in this direction.

"It calls in my spirit, composes my thoughts, recreates my mind, and so not only fits me for after business, but fills my heart, at the present, with pure and useful thoughts; so that when music sounds the sweetest in my ears, truth commonly flows the clearest into my mind."—Bishop Beveridge.

An inquiry has reached our desk relative to an *Easy Method of Music*, advertised and put out by a Chicago company. It purports to have reached a "royal road to learning," so far as music is concerned. This is new to us, we confess, and we would like to know if any of our readers have had experience with this, or similar method, and what that experience indicates.

"Music is well said to be the speech of angels."—Carlyle.

SAINT LOUIS, MISSOURI, December 4, 1913.

*To the Editor of the Staff:* Never have the strains of Mendelssohn or Lohengrin, (as they have been used in the services of the Saint Louis Branch), attracted a larger and more appreciative crowd than did the cantata, "Daniel," as rendered by the Saint Louis choir, Sunday evening, November 13. Before the opening hour the auditorium was filled and the gallery was pressed into service.

Shortly after the hour of eight the audience was greeted by the chorister, Brother E. C. Bell, the thirty singers, and Sister K. Walrond, the organist, who quietly took their places behind a low hedge of palms and ferns.

After the filing, during which a voluntary was played, all joined in singing the doxology, following which the invocation was offered. A very graphic narrative of the story of

Daniel was given by our pastor, Elder T. J. Elliott. This of course made the cantata recital, which immediately followed, the more plain and interesting.

With pleasure we say, The cantata was indeed well rendered. The phrasing, rhythm, and diction were noticeably good, and a delightfully sweet and expressive tone was maintained throughout the rendition. Then too it was a treat to note the cleanness of the attacks and the accuracy in the observance of pauses and holds.

The several soloists all seemed specially fitted to their particular parts, and deserve commendation.

We are glad to once more say the affair was a success and realize that it was because of hard work on the part of the chorister as well as the organist and members, and because of the degree of inspiration which attended, for most certainly does inspiration come to him who works. We hope that the reporting of this will prove to be an encouragement to those interested in the choir movement, for it is truly great and of divine origin. Hence we say, The choir movement to the front.

Yours for success,

ANNA DEJONG.

### Musical Notes.

The governor general of Mexico has forbidden the military bands there to play American music. Evidently those mesmerizing tunes of ours were "soothing the savage breast." And yet, Mexico has spent \$10,000,000 in the City of Mexico in order to establish a place for music there, it is claimed.

Paderewski will give between eighty and ninety concerts in America during this season ending in April. This great performer has said that when he neglects practice for a single day he notices the difference in his performance, and if he omits practice for three days his audience generally can distinguish the difference. Moral: Try it yourself.

One of the most necessary aids to the production of real music is study that develops the harmonic sense—the music that is sensed within—by which the bare notes become transformed into vibrant, soul-stirring musical interpretation. Time spent in copying and writing music manuscript will increase the student's proficiency, and will develop ability to play from written manuscript.

The new organ installed in Saint Michael's Church, Hamburg, is the largest in the world. It has twelve thousand one hundred and seventy-four pipes, and one hundred and sixty-three speaking stops, and eighty-six bells. The next largest organ is in Wanamaker's store in Philadelphia. Both instruments show the remarkable development in organ construction in recent years.

It is claimed that the gross receipts from eighteen concerts in which Mme. Melba and Mr. Kubelik appeared in October, separately or in combination, amounted to nearly \$100,000. They are scheduled for various Pacific Coast points in December.

A Boys' Hymnal has been recently issued by a London publisher, and is meeting with considerable favor, apparently. Why should not we provide something of this kind that would be adapted to choirs of youthful voices? A children's choir for morning service would be worth trying, and might interest more of our young people in church service. If we do not interest them, something else will.

The efficacy of music is recognized in many places other than those conducted purely for pleasure, or worship. Jaques Vernes, a French manufacturer and financier, has introduced singing and orchestral music into his factories, and claims increased production is the result, as the men work better and more efficiently. Player pianos are in use on many of the battleships of both the United States and British navies.

New York is trying the expedient of Sunday night concerts in simpler music and at a more moderate price. It is said that the attendance has greatly increased as a result.

A program of Scandinavian music was recently given in Carnegie Hall by a Scandinavian Male Chorus and Symphony Orchestra, which was pronounced one of the most interesting of the season. Some time we ought to be able to present to the world a worthy program of purely Latter Day Saint composition and rendition. It would be an effective way to interest people in our message.

Don't pay more than fifty cents for a piano! At an auction of old square pianos in Saint Louis, twenty of them sold for fifty cents each.

A. B. PHILLIPS.

### The Highest Inspiration.

Are you a singer? Then open yourself and let the God within pour forth in the spirit of song. You will find it a thousand times easier than all your long and studied practice without this, and, other things being equal, there will come to you a power of song so enchanting and so enrapturing that its influence upon all who hear will be irresistible.

When my cabin or tent has been pitched during the summer on the edge or in the midst of a forest, I have sometimes laid awake on my cot in the early morning, just as the day was beginning to break. Silence at first. Then an intermittent chirp here and there. And as the unfolding tints of the dawn became faintly perceptible, these grew more and more frequent, until by and by the whole forest seemed to burst forth in one grand chorus of song. Wonderful! Wonderful! It seemed as if the very trees, as if every grass blade, as if the bushes, the very sky above, and the earth beneath, had part in this wonderful symphony. Then, as I have listened as it went on and on, I have thought, What a study in the matter of song! If we could but learn from the birds. If we could but open ourselves to the same powers and allow them to pour forth in us, what singers, what movers of men we might have! Nay, what singers and what movers of men *we would have!*

Do you know the circumstances under which Mr. Sankey sang for the first time "The ninety and nine"? Says one of our able journals:

"At a great meeting recently in Denver, Mr. Ira W. Sankey, before singing 'The ninety and nine,' which, perhaps, of all his compositions is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a newsstand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell on a few little verses in the corner of the page. Turning to Mr. Moody he said, 'I've found my hymn.' But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap-book.

"One day they had an unusually impressive meeting in Edinburgh, in which Doctor Bonan had spoken with great

effect on 'The Good Shepherd.' At the close of the address Mr. Moody beckoned to his partner to sing. He thought of nothing but the twenty-third psalm, but that he had sung so often. His second thought was to sing the verses he had found in the newspaper, but the third thought was, how could it be done when he had no tune. Then a fourth thought came, and that was to sing them *anyway*. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried and succeeded; after that it was easy to sing it. When he finished the hymn the meeting was all broken down and the throngs were crying. Mr. Sankey says it was the most intense moment of his life. Mr. Moody said he never heard a song like it. It was sung at every meeting, and was soon going over the world."

When we open ourselves to the highest inspirations they never fail us. When we fail to do this we fail in attaining the highest results, whatever the undertaking.—Selected from Ralph Waldo Trine, by Vida E. Smith.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "I Will Take Care of Him."

It was so rainy a morning that, of the ninety small pupils enrolled in the beginner department, there were present but four. Three of these sat on their little red chairs, close to the book held by the teacher on her knee. She was telling them the story of Peter walking on the water, and the pictures she was showing them illustrated the narrative.

"See the water," the teacher was saying, pointing it out with her finger, "and the boat, and Peter, and Jesus." Lynn, aged three, gazing intently at the pictures, was murmuring, "Sure; sure," as his mind grasped ideas. Dorothy, who "weighed thirty-two pounds and was nearly four years old," as she announced later, sat next to him. The replies she made to her teacher's remarks and questions were more extended than his.

Lynn's mother had come with him that stormy morning, explaining as she came in that he was inconsolable at the prospect of missing Sunday school, and so she had brought him. For a time, she sat in the little circle; then, having occasion to speak to a person in another room, she excused herself to go. As she left her little son's side, Dorothy laid her arm protectingly around the boy's shoulders, saying as she did so, "I'll take care of him."

A loving act it was, coming from the pure heart of a little child. I hear the soft baby voice as I write; I see the baby arm throwing its protection around the one at her side, and the little curly, white head with the face turned earnestly toward her small charge. The spirit of the Christ was in her words, the spirit of him who came a child to Bethlehem, of him who soon will come again to reign in his kingdom upon the earth.

"I'll take care of him," was what small Dorothy said. To care for us the Son of God came to earth. To care for one another was the leading principle in the gospel he taught to his church as he walked and taught in Galilee and Judea and in the regions round about. It is the fundamental principle of the gospel restored to the church in these later times. Would that our hearts were more childlike, that more readily we might act upon this principle of loving-kindness and grow up into that unity in Christ to which the gospel invites us, "everyone serving the other."

### "He Careth for You."

We love to take to our hearts the comforting assurance of the apostle, that our heavenly Father cares for us, that he will take care of us. We love to sing it, to believe it. We love to read, "He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone." And yet we are sometimes so wrapped up in ourselves that we forget that he who gives heavenly beings charge concerning us has given us a charge concerning our fellow men. We have a commission from the Lord as sacred as that which he has given his angels concerning us.

"Every man's brother shall preserve the life of man." This was the command given in the morning of the world and repeated in various forms in every dispensation of the gospel since. It is required of us that, using the child's words, we shall take care of one another. "Thou shalt love thy neighbor as thyself," said the law of Moses; and the law given to Enoch enjoined upon the saints of his City of Holiness that every man should seek the interest of his neighbor. Both of these, and others of similar import, come to us from heaven now with the force of commands.

It is the heavenly law, that men shall care, not for self alone, but for one another.

### An Unseen Guardian.

A man, old and blind, was groping his way along the street, trying, after the manner of the blind, to keep the pavement by feeling the edge of it occasionally with his walking stick. He was approaching a footbridge, the condition of which was dangerous to such as he, the railing which should have protected pedestrians from falling, having been torn away. It was a place dangerous to one walking in the night or in such darkness as the poor old man was in continually.

As he came cautiously along, a lady hurrying in the opposite direction approached. Perceiving his danger, she stood and waited until he had come opposite her. Then, without speaking and stepping so lightly that he did not hear, she turned and walked between him and the edge of the bridge until she had seen him safe over. Then she went her way, and he went on humming a happy little song, not aware that an unseen friend had walked a little way beside him, interposing herself between him and danger.

"Every man's brother shall preserve the life of man."

### Big Brothers---Big Sisters.

The beginning of the Big Brother movement was in New York in 1905, when the Children's Court was established in that city. Mr. Coulter, in charge of the court, realized that a very large number of the boys passing through the court needed a friend more than anything else. He went to the men's club of one of the prominent churches asking how many of the men would volunteer each to become the big brother of one boy in need. He obtained forty volunteers at once.

These big brothers gave friendship. In very rare instances they gave money. Their interest in the boys whose care they had assumed took very practical forms. They invited them to their homes, took them to places of proper recreation, only incidentally giving them advice. It was personal friendship that counted. Out of the first seventy-five boys so befriended, only two ever came again before the Children's Court.

Big Sister organizations are needed also, and are being instituted, for many young girls are going astray who might be saved by the reaching out of friendly hearts and

hands to protect them. In the waiting-room of the railroad station of almost any large city and in other public places one may see women in the quiet garb of deaconess or salvation army soldiers on duty to save young girls from the many pitfalls that threaten. "I will take care of her," is the watchword of these consecrated women who give their lives to the work of protecting the innocent and of rescuing the fallen.

### The Good Fellows.

And then there is another band whose slogan is, "I will take care of them." These are the Good Fellows who are so busy in the great city by the Lake on Christmas Eve, trying to prevent any little child from spending a cheerless holiday. It is estimated that there are two hundred thousand children this year who must look to these big-hearted men for Christmas gifts, if any come to them.

Letters from these children are pouring in. In the simple language of childhood they tell pitiful tales of poverty. These letters are turned over to the United Charities for investigation, and, if conditions prove to be as described, the requests are then turned over to the Good Fellows who respond loyally to the call of childhood.

### The Economy Teacher.

In that great, busy city, Chicago, there passes about in the homes of poor women, left with the care of families, a public official, whose duties are very important. She is the trained expert in housekeeping, employed by the city to go into homes where mothers receive the pension granted them under the law which was so amended last summer that "any woman who is a citizen of the United States and has lived in Cook County for three years, who is widowed or whose husband is incapacitated for work, and who, without property, is left to provide for a family, may apply for assistance, not as a matter of charity, but of legally recognized right."

About three hundred and fifty families are at present on the list. "I will take care of them," says the great city, its object being the preservation of the children who are to be the citizens of the future. At least once a month the city's appointed officers visit the homes of those thus cared for. With the regular officers often goes the expert housekeeper, whose work it is to go over the accounts which those mothers are required to keep; for they must keep accurate record of the way in which they spend the funds allowed them. The expert suggests to them how they can get the most good out of the money they have to spend. She even stands ready to make out special menus for each family, by which nourishing and appetizing meals may be furnished the children who are wards of the city; and should the mother not know how to prepare any dish suggested, the economy teacher willingly demonstrates the process.

### The Woman's Vote.

On the fourth day of November of the present year, the women of Illinois for the first time had opportunity to register their mighty protest against the saloon, which they did "by a vote of more than four to one."

"I will take care of him," is what those women virtually said as they cast the vote which says the saloon is going, that it may no longer exist to destroy husbands and sons.

### The Growing Refrain.

The refrain is growing, "I will take care of him." We may hear it, if we listen. From pulpit, from press, from the halls of law-making assemblies come sounds of the great

conflict. The battle of the weak is being waged. Oppression, greed, and vice are strong, but love and right are stronger. There will come a day when peace shall prevail and every man shall be his brother's friend. Then shall Christ reign on earth and his will be done as in heaven. Till he come may our motto be, "I will take care of him," the weak one at our side.

### Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN DECEMBER.

Christmas Day.—Prayer for the Sunday schools, Zion's Religio, and all the auxiliary departments. Also for the Prayer Union, that each may help to bring about the exalted condition of purity and righteousness which God demands and expects of his people.

For the sick and afflicted.

Lesson, Luke 2:10, 11. Memory text, Luke 14:13.

### REQUESTS FOR PRAYER.

Prayers are requested for Sister Bessie Franklin who is sorely afflicted. She has suffered long and has exhausted human skill with little, if any, benefit. She has the care of a home and family.

Prayers are also asked for Mr. Carlisle Dixon who is suffering the effects which follow an attack of typhoid fever. He is not a member of the church, but is presented as a worthy man who needs our prayers.

Sister Blanch A. Campbell, known to some as Blanch Crandall, desires to be remembered in our prayers that she may be blessed in her recovery from a serious operation. She asks us also to pray for her mother who is threatened with lung trouble.

A sister living in Battle Creek, Michigan, whose name is not given, is presented to us as one sorely afflicted. She desires S. W. L. Scott, or some other elder who may be near her, to call on her and administer to her. This sister should be remembered in our prayers.

A sister signing herself Sister Lizzie writes from San Diego, California, requesting prayers. She has been in ill health for some time, and is troubled with her eyes. She should be remembered.

## Letter Department

BERLIN, GERMANY, November 7, 1913.

*Editors Herald:* Would that I could write to each and every one of the beloved Saints and friends. I take this method of reaching many, who no doubt will be glad to hear from us. This letter carries with it our love and best wishes for a bright and happy Christmas, a prosperous New Year, and for a seed planted never to be uprooted, to be a true, stanch Latter Day Saint.

Here one recognizes the full meaning, Go ye into all the world and preach the gospel to every kindred, tongue, and people. Here the gospel of Christ is unknown—great massive churches, elaborately decorated, with a priest or minister who goes through a certain formality—and they call it church and worshiping. In the afternoon you can find these same people in the beer gardens, which are numerous here; and it puts one to shame to see young Americans over here for study who fall into this Bohemian swamp.

These conditions make one feel more grateful than ever for the privilege of having a knowledge of the gospel. No matter where we are or what we see, the desire to live nearer

our God, our Master, increases, and we cling closer to those who know and heed the will of the Master.

One thing I can say, and that is, I have read my Bible more here than ever before. I have felt the necessity for it here, that the Lord might recognize our needs, our wants, and so protect us. We have felt the great good of every prayer put forth by the Saints. We feel we could not live without their prayers. Only those who have lived in a foreign country and labored there can understand the true situation. Morality here is not up to the American standards, and the usual temptations in all large cities are tripled here. It is a very common occurrence to see a refined, nice looking woman open her cigarette case and smoke. Again, it makes one love the gospel and appreciate having been taught the higher and better things of life.

The musical sphere is the attractive cycle to us, and to the vast majority of Americans who are over here. In this we are reminded that the gift of the Master surpasses the gift of man, and that, though intelligence is given to man, without the spirit and gift of the Christ even music is a blank. To hear the interpretation of the many great masters, to be able to study them affords one a greater opportunity here. But let us hope we will create within our own every branch and every department necessary to give our own the advantage of all this study at home, when the influences will be all the Master has ordained they should be.

Sister Marie Riggs is making good progress in her work, to the great satisfaction of the great Master Lhevinne, under whom she is working. The Lord has been kind in making it possible for one so young to be received by such a master, and I am sure that if she keeps in mind all the purposes of such a gift her expectations may be realized, if climate and physical conditions permit her to continue in her work here. Dear Saints, we ask that we be remembered in your prayers, in your sacrament services, that we might receive the benefit of the unity in prayer.

We are seven thousand miles away from Zion, in a city of four millions of people. We are living in that section of Wilmersdorf known as the American Colony. The children of the better families here are never allowed on the street alone. The American girl does not think anything of going down street alone at home, but here she is likely to be approached in broad daylight. However, she is not molested if she goes on her way. But it gives you some idea of the conditions which Americans must contend with in a foreign land.

We took a trip to Potsdam, and visited all the old palaces there. One palace occupied by Frederick III has never been occupied since his death. It is a paradise in itself. San Souci Gardens, so famous, are beyond words of description. Great terraces of white stone steps add to the beauties of lovely nature. Fountains play all over these gardens. Surely, Frederick III lived his heaven in this peaceful place. We visited the old church erected in 1735. It looks as good as a new one erected to-day.

There is no stretch of country so beautiful, so dear to us as Zion, and we shall be glad when our work is accomplished here, and we can return to be with those who love us, and all who are near and dear to us in the gospel bonds. May our love and greetings meet the eyes of many who know us, and may we be remembered earnestly in the prayers of the Saints.

Our address while in Germany will be 55 Charlotters Strasse, care American Express Company, Berlin.

In bonds,

HATTIE RIGGS.

HONOLULU, TERRITORY OF HAWAII, November 3, 1913.

*Editors Herald:* On page 1024 of the HERALD for October

22, in speaking of the trip of Brethren Griffiths and Miller to Australia, it is stated that "They had reached the Hawaiian Islands." We wish it had been true, but it wasn't. It should read the "Society Islands."

We are out of luck when it comes to securing visitors from the outside. We were promised a visit from Brother F. G. Pitt, but the Society Islands were favored instead. And we invited brethren Griffiths and Miller to come by this way, but it was not deemed advisable. So we appreciate this slip of the pen by the HERALD editor, which at least shows what we would have done, had we been given the chance. They would certainly have been given a warm reception by the American missionaries and native Saints.

We rejoice in the enthusiasm they are arousing, however, in the south seas, and hope that at some future time this mission may enjoy a like experience, and the statement of the editor as referred to above may be verified.

With faith strong in the final outcome of the work, and best wishes for all "latter-day Israel."

In gospel bonds,

M. A. MCCONLEY.

REXTON, MICHIGAN, November 17, 1913.

*Editors Herald:* I enjoy the letters in the HERALD, and am always disappointed when there are not a number of them. The Master has done much for me. I have been restored when the doctor said I could not recover. On this occasion I was administered to by my brother and Brother Grice. I feel that had I done the Master's will long ago I would not have had to suffer so much.

I ask an interest in the prayers of the Saints.

Your sister,

MRS. M. J. MCKEAVER.

MASONTOWN, WEST VIRGINIA, November 18, 1913.

*Editors Herald:* We are still battling for this glorious truth, and are striving to do our duty in the best way that we know how. We ask the Saints to pray that we may grow stronger in this beautiful gospel, for we know that it is true, and that the blessed Master will help us if we only put our trust in him. We have many trials to overcome, and afflictions to bear; but if we do what is right we will wear the crown in the world that is to come, and will meet our blessed Savior and reign with him for ever and ever.

We have our regular meetings. We have a fairly good attendance. We have no church, and have our meetings at my home. There are only ten of us; but the Lord truly says that, where two or three are gathered together he will be in their midst. What promise could be grander, or what could we ask more?

One of my sisters lives too far away to come to the prayer meetings, but she comes to the sacrament meetings. Pray that she may be strengthened in this beautiful gospel, and that she might prove faithful to the end.

I ask the Saints to pray for my father. He hurt his hand, cutting and bruising it severely. We desire that the Lord will bless and heal him. He was working in the mine, and the car ran off the track and caught his hand. So pray that he might be able to go to work in a little while, if the Lord wills.

Brother James McConnaughy was here in the summer and preached some excellent sermons, full of light. We trust that he has not forsaken us and that he will come again. We greatly enjoy having the brethren come and preach this beautiful gospel.

I have never regretted the step I took when coming into this work. I know it is true. The Lord has blessed me in many times of trial and affliction. I have been in this church

only a little over two years. I am eighteen years of age. Pray for me that I might prove faithful to the end. I want to be able to meet my blessed Savior when he comes with all his holy angels. This is my greatest desire. Ever praying for the welfare of Zion, I am,

Your sister in Christ,  
MISS GERTIE RODABAUGH.

ELK MILLS, MARYLAND, November 16, 1913.

*Editors Herald:* The Saints here are struggling to keep the gospel banner waving. We are striving to be numbered among the Saints who, as the Bible says, should seek first to build up the kingdom of God and to establish his righteousness. We realize that the Lord requires this of his children, and that we can not be numbered among them if we are not doing service for the Master.

I have been enlisted in this great gospel since my childhood, but am sorry to say I can look back and see how many "golden opportunities" I have neglected, failing in service for the Master,—how I let my time pass idly by when I could have been telling this gospel story to my associates. If I had those years to traverse again I can see how I could improve my time. But those opportunities are past.

I wish to appeal to the young. Do not for your soul's sake, for the church's sake, and for Christ's, its author, lose your interest. We can never recover lost ground. Do what we can in later years, we can never regain those lost opportunities. The young so often express their minds in saying, "Oh, well, there is plenty of time." But if in their youth they are called to give an account of themselves, what excuse could they offer? The youth now are the ones who will carry this glorious gospel on in later years, and it is now they should study and make themselves approved.

I have received many evidences of the truthfulness of this gospel, and can honestly say this is the true church of Jesus Christ. We have been greatly blessed here. As a little band of Saints we have much to thank our heavenly Father for. We have seen his healing powers manifested, and have rejoiced together through the sweet influence of the Holy Spirit.

As we are nearing the close of this year, we can not but review the results of our efforts. Have we done all we could in the service of our Master? Or have we left things undone? That is between us and our Savior. If our lives are spared to enter into the New Year, let us take up our duties with a greater determination to make success of it than we did the past year. If we start forth in the strength of the Master and be ever prayerful, we will win success.

I want to be ever found engaged in this glorious work. I want to make a success of my life. Real happiness is service to God. We all want it. My desire is to live before my heavenly Father in that way and manner that when I am called to give an account of my life I will hear that sweet laudit, Well done, thou good and faithful servant.

Your sister,  
MRS. IRA W. HUMES.

I am only one;  
But still I am one—  
I can not do everything;  
But still I can do something.  
And because I can not do everything,  
I will not refuse to do the something that I can do.  
—E. E. Hale.

## News from Missions

### Hereheretue, South Sea Islands.

It has been some time since we wrote you, and thinking that some of your readers might be interested in us or our work and experiences of late in the coral islands of the sea, we offer the following:

HEREHERETUE.

We are now on the island of Hereheretue, 148 degrees, 20 minutes west of Paris and 20 degrees south latitude. This is a mere dot in the ocean, a low coral reef, with clumps of cocoanut palms growing here and there in the coral sand, which covers the reef in places. The reef varies in width from about one hundred yards to about a furlong, and encircles a lagoon about four miles long and about two miles wide.

There are at present twenty-seven native inhabitants here, with no other whites than my wife, my baby, and myself. We found them living in their primitive state so far as food was concerned. They had not a mouthful of imported food of any kind. They were living on cocoanut, fish, and pandanus. Fortunately for us, we brought flour and some few other provisions with us.

The way we reached here will perhaps be interesting; but some things are less pleasant than interesting. At the close of our mission conference in the island of Hao, Brother and Sister Pitt bade us all farewell and departed on a power schooner bound for Tahiti and America, where we hope they have landed safe and sound ere now. A day or two later we said good-bye to Brother and Sister Lake and departed in company with Brother J. C. May. Brother May went on to Tahiti, and wife and baby and I stopped in Taenga, a way island, and began preparations for Hereheretue. A brother gave us free use of his boat for the trip, and we fitted it out and hired a crew of four natives, all of which cost us sixty dollars and the branch eight dollars. Provisions are up to old war prices here.

TROUBLES EN ROUTE.

Our outfit being completed, we set sail one fine morning. A good northeast wind took us skimming along till we passed Makemo Island and Marutea, where we took cocoanuts for food and water. We hoped to see Haraiki Island that night at about 11 o'clock, but did not. This was the first mishap on the trip. We could not safely go on till we located that island, as we were sailing by dead reckoning only, and this was the last intervening point from which we could take our bearings. Nothing but a fixed starting point and straight sailing would bring us to the little speck we sought, one hundred and sixty-six miles farther out in the open ocean.

We lay too and waited for day. We sought in vain all that day for Haraiki. Part of the day we lay in a dead calm, and waited under the shade of our sail for wind or night. The sun was very hot. Evening brought a breeze to us, and we sailed back to northeast in search of Marutea Island to take a fresh start. Fortunately the breeze kept up and we sighted Marutea at dawn. Taking our course again we once more sailed for Haraiki. The wind was good and we arrived in Haraiki at about 2 p. m., took fish, cocoanuts, and fire wood, and sailed at dusk for Hereheretue.

Dead reckoning means to sail straight, if possible, and never lose account of your mileage and course. If you do you are out on the broadest desert in the world. Every area between islands in the ocean is a death valley, and must be crossed carefully by all who go that way, and the better you are prepared the safer it is to cross the pathless ocean.

We sailed steadily on southwest a half west for forty hours. We were keeping account of our mileage by means of a ship-log I made of a piece of pine board and a fish-line sixty feet long, dropping the stick overboard and counting the seconds it took for the line to run out by the second hand of a dingy old alarm clock. From this the mileage is easily calculated.

We calculated at 9 a. m., May 14, that we were about fourteen to twenty miles from land, if our course had been kept correctly. These islands are so low they can not be seen over twelve to fifteen miles from the masthead of a cutter boat. We could see no land. An ugly cloud was bearing down upon us from the southeast. Signs of wind appeared. All sail was taken in and the deck cleared for rough weather. Belle and the baby went down inside the little boat. It was too low for them to sit up straight, so they lay down on a mattress. The natives discarded all unnecessary clothing, girded themselves with their middleclothes, and I donned a bathsuit.

We were none too soon in our preparations. The wind struck us in a puff and increased to a gale that moaned and shrieked in the riggings of our little cutter boat. The rain came down in torrents. The thunder roared and the lightning did all the necessary antics for the occasion. The wind soon picked up a very heavy sea, and there was danger of our boat being capsized. To avoid this we pulled up a little corner of our gib sail to keep us headed to leeward. I took a position at the hatch, over Belle's head, and watched my chances to let in air to her and baby, being careful to cover the hatch when a wave broke over our boat. Poor Belle down there in the dark must have had strange thoughts in the midst of that uproar, as she could not see what was going on. Tuata was at the tiller. He is a stanch old native seaman, born on the day the last white men were eaten in Raroia, in the Tuamotu group. And though he has been on the sea all his life, it required all his skill to keep us right side up.

On we went, pitching and plunging over that mad sea for six hours, not being able to estimate our speed. But later estimations proved that we must have covered close to sixty miles. That was a fairly good record for a boat of less than five tons capacity.

At three o'clock in the afternoon the wind fell, and went around to the northeast. We had given up the thought of Hereheretue, but this was something new. We had a fair wind to try again, and an unfavorable wind to go on back to Taenga, where we came from. We held a council as to whether we should try again, and to my surprise Belle proposed trying again. I decided that if she still had so much courage we ought not to give up, and so we turned our boat south again and sailed till nine a. m. the next day, eighteen hours in all. We averaged about five miles per hour, or a little less, as we lost two hours lying too. Calculating that the distance had been covered we, at that point, decided that we had missed the island to right or left; most probably it was to the west of us. Heading west we sailed for two hours and sighted land about fifteen miles away to the west of us.

#### LANDING UNDER DIFFICULTIES.

Arriving at the island we found that the heavy swell that was running caused a fearful surf on the reef, making the landing very dangerous, as there is no pass from open sea to the lagoon. There was no surf boat on the island and no means of landing us but in a canoe through the surf. Some native boys came out to meet us, and we sent them ashore again to consult with the older ones as to whether it was safe to try to land that evening. They soon sent a canoe out for us, and though we had decided to sleep aboard that

night we hustled into the canoe and were soon drawing near to the breakers on the reef.

The two natives so skillful with the paddle pulled up close, retreated and came close again, watching for a favorable opportunity to pass over the deep chasm that opened at the edge of the rocks as the heavy undertow rushed back to meet each approaching wave. The day had slipped away and it was too dark. The natives were undecided. They are like fish in the water themselves, but they were not so sure about being able to pull us out in the dark if we should capsize. One said we had better go back to the boat, as it was too dark, and I agreed with him. We went back to the boat and slept there that night, but those two natives refused our invitation to stay with us. They went ashore in the dark through that roaring surf, and came again for us in the morning all safe and sound.

The sea had gone down a little, they said, and now it was light. We took to the canoe again. Belle held the baby and I took the spare paddle they had brought along. Again we stood on the brink of death and watched the deep yawning gap open and close at the edge of the rocks like the mouth of some unearthly monster, ready to devour anything that came before it. It was strange to see how those men held our canoe on the very brink of breaking waves, and then went back to sea when it seemed impossible to keep it from going ashore with the rushing torrent. Long we waited till the word "pull" came sharp and quick, and we all put full strength to the paddle and went in on a big wave to the reef like a rock from a catapult. Then I rested my paddle and the two natives set theirs to hold back; but we went so fast we nearly ripped the bottom out of the canoe. The natives ashore caught our canoe as we rushed in, and thus prevented a collision with the rocks ahead. So we landed in Hereheretue.

We were quickly ferried across the still water to the village. We shook hands with the rest of the population and took up our abode in the house of the chief, entering upon our duties as missionaries to the grandchildren of the cannibals.

#### OUR WORK IN, HEREHERETUE.

Our duties as missionaries in Hereheretue were as varied as they were numerous. Settling difficulties was, as usual, the first thing on the program. We had some of that to do from time to time while there, and there are still others to be settled. When it is remembered that only two generations ago these people were killing and eating each other for the possession and ownership of land in these coral islands, it can not be reasonably expected that they will not be stubborn and persistent in their contentions now over the land they inherited from their cannibal parents. So there is no end of that kind of trouble. It threatens to break up the branch in more than one island and Hereheretue is no exception to the rule. But for all that we kept things running pretty smoothly while there.

We started a school as soon as we got settled, my wife taking the class of children. Our school hours usually took up most of the forenoon. We kept the school up most all the time we were there. We taught the first principles of the gospel, duties of officers and members, true succession in First Presidency and uprooted as many silly and private interpretations as we could. Along with the above we taught them reading, writing, simple arithmetic, and how to keep their accounts square with the traders. Outside of our school, Belle taught the women how to sew and cut to patterns for plain clothing for their children as well as for themselves. I repaired their sewing machines; built a cap-

stan to pull their boats ashore; and made a twister to make line with; taught them how to use the square, and to calculate the amount of lumber required in building a house; drew a plan for the church they intended to build there, and explained it in detail so they can build it without an experienced carpenter.

We also had some sick folks to doctor, but not many of them. We were out of all American food so long, having only bread, cocoanut and fish, that we were bothered a little ourselves. I suffered from a sore mouth for a long time; one week especially it was very bad. Belle had the same trouble, but was not so bad. We decided that it was from improper diet. We had saved our canned milk and cereals for our baby boy of two years, so he lived pretty well till along toward the last of our stay. He had to come down to bread and water and cocoanut at last, however, and he was not well pleased about it. He is a little thinner now but in good health, and perhaps none the worse for the experience, though I confess that it hurt my heart to hear my baby cry for milk and suitable food, and I could not get it for him for love or money. But for all that, we are not sorry to have to bear some privations if we can only see that our work is not entirely thrown away.

I baptized four children in Heretherue. I preached thirty-five sermons while there, and was surely blessed of the Lord in speaking, as well as in teaching the school which we kept up five days per week most all the time. Most of the natives took great interest in the school, and I am satisfied that we accomplished more in that school than I have in all the rest of my work in the islands. For there we see real results, real advancement among the children, and in the right direction.

In fact, I have decided to work more along that line from this time on and, give less attention to the clamorings of the older natives for definitions of the hoofs and horns. The fact of the matter is that the native elders and brethren would turn up their noses at a really good, moral sermon, and give preference to a sermon about some trivial subject which is not definitely stated in the scripture. I have made myself quite unpopular among a certain class of the natives, especially those of the priesthood, by refusing to draw pictures of the seven headed beasts and dragons, etc., etc. But the Master only knows what is best, and I am content to hammer away at the real problems of life and morals and to wait for the Lord to decide such matters as to whether "Adam had an unbiblical scar" or not, and just where the "woman" was located in the wilderness during her twelve hundred and sixty days of obscurity. I have preferred to learn and try to teach the natives what God wants us to do now, and how he will help us do his will, and to teach the children how to read, write, and cipher, so they may better study for themselves the will of God as revealed to us, pointing out to them the way of life now, in the living present, rather than waste time on the mysteries of the dead past and the distant future.

So we were very busy in our own crude way in Heretherue. While there we wrote the Sunday school book for 1914, and outlined twenty-four large cloth maps to accompany the same, one map for each branch. The book will soon be ready for the press. This would be a "quarterly" elsewhere, but we only put them out annually in this mission, which is as much as the native seems able to handle. We are going to have a map study this coming year on the geography of the Bible, and hope, in this way, to create a greater interest in the Sunday school work.

ANOA, October 11, 1913.

In gospel bonds,

H. W. SAVAGE.

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN NEBRASKA.**—Met at Lincoln, Nebraska, July 19 and 20, W. M. Self and C. E. Butterworth in charge. Statistical reports: Nebraska City, Lincoln, Blue River and Eustis. Bishop's agent reported, same being audited and adopted. Ordination of C. B. Edwards, of Lincoln Branch, to office of elder, concurred in and provided for. A district choral association was organized, with Blanch I. Andrews chorister, Edith Trask, secretary. Following resolution was passed: Resolved, That hereafter each branch in the district be requested to forward to the secretary of the conference with its statistical report, the sum of \$2, more or less, to apply as its share of the expense of the conference, balance of said expense to be provided for by the branch with which the conference is held. Following officers sustained: President, W. M. Self; secretary, H. A. Higgins; bishop's agent and district historian, C. H. Porter. Adjourned to meet at Nebraska City at call of president, in January. H. A. Higgins, secretary.

**SPRING RIVER.**—Met at Vera, Oklahoma, October 11 and 12, district presidency presiding. Statistical reports: Pittsburg 156, Scammon 89, Angola 59, Columbus 63, Joplin 332, Lamanite 49, Pleasant View 118, Purcell 53, Vera 67, Fairland 225, Weir City 115, Webb City. Treasurer reported: Receipts, \$7.08; expenditures, \$5.43. Bishop reported, July 12 to date: Receipts, \$539.50; expenditures, \$738. Ordination of F. J. Reynolds, of Travers Branch, to office of priest approved. Committee on district by-laws granted more time. Preaching by A. C. Silvers, F. C. Keck, Ellis Short, Lee Quick; dedicatory prayer by T. W. Chatburn. Adjourned to meet February 14, at Scammon, Kansas. Mollie Davis, secretary.

### Convention Minutes.

**NEW YORK.**—Sunday school convened October 4, 1913, at Buffalo. Officers reported. Election of officers: George Landes, superintendent; William Brothers, assistant; Mary Mesle, secretary; Louise Blackburn, treasurer; Dellis Perry, home department superintendent; William Brothers, member library board. Sister A. M. Chase, field worker, was requested to help, especially in normal work. She was also made chairman of good literature committee, which was voted three dollars from district fund, and for which about three dollars was collected by ten cent donations. Delegates to General Convention: A. M. Chase, B. L. McKim, Eliza Chase, Alice Chase, A. E. Stone and wife, Mary L. Mesle, James Breegle and wife, Anna Brothers, Frank Mesle, Daniel Joy and wife, William Brothers, George Landes, Sister William Brothers. Delegates present instructed to cast entire vote, and in case of division majority and minority. Mary Lewis Mesle, secretary.

### Pastoral.

*To the Isolated Saints of Eastern Iowa District:* Let us all be workers together in the great latter-day cause, for we have that divine assurance that every earnest and honest effort will be abundantly rewarded. I am laboring as a missionary in the district above mentioned, trying to merit the reward of a faithful minister.

I am sure you can help in this great gospel work. The work really needs your help, and the missionary needs your cooperation. You need now, and will need in the final end, the reward given all helpers.

You may be where you never see a Latter Day Saint. And perhaps you think many times, What can I do? This you can do: Send a notice to the *Ensign* and the *HERALD*, or drop a personal letter to any of your missionaries, telling them where you are, how to find you, and thus let your friends and neighbors know about the gospel. I am sure you will soon receive a call from some of the elders. The old trails in this district are well beaten; the work needs to be spread. Will you help? Of course the old places need looking after; but I find in most places that the local men are qualified to do that.

On account of physical inability I am not able to get out and hunt up new places as I once did. But if you will let me know where you live I will take pleasure in hunting you up. This kind of work will bring you in touch with the

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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realities of the church and the gospel, and will help you to appreciate more highly your calling in the world. It will bring gladness to the hearts of the people and the missionary; and finally will bring us together to enjoy our reward in the end.

My home address is 319 South Grand Avenue, Independence, Missouri.  
 May God help us to labor together in love in the building up of the glorious gospel of Christ, is my prayer.  
 Your brother in Christ,  
 S. H. FIELD.

**First Presidency.**

**NOTICE TO THE SAINTS OF OKLAHOMA AND ARKANSAS.**  
 We are informed that J. D. Erwin is continuing his activities as a minister notwithstanding he has been personally notified of his silence and notice published to that effect. This is to again notify all concerned that J. D. Erwin is not authorized to act as a minister, and his work will not be recognized by this church. Branch presidents and other local authorities are especially requested to see that Brother Erwin is not afforded opportunity to perform ministerial work in their branches.  
 FREDERICK M. SMITH,  
*Secretary First Presidency.*

INDEPENDENCE, MISSOURI, December 12, 1913.

**Notice to Nebraska Priests.**

Priests' Quorum of Northern and Southern Nebraska districts will meet at Nebraska City, January 10 and 11. Please forward annual reports to me before January 10, so that I may make complete report to conference. Arthur E. Stoff, secretary, 2914 North Twenty-fifth Street, Omaha, Nebraska.

**Address Lost.**

Some time ago I received a letter from Buffalo asking me to join the Sunday school class there. I have lost the address, and ask that the party please send same again.  
 MRS. WILLIS PALMER.

**Address Wanted.**

H. F. Durfey of Seiling, Oklahoma, desires the address of John and Fannie Hogan, formerly of Seiling Branch.

**Notice to Stenographers.**

We wish those who intend to take up stenography work after the holidays would advise us, as we shall start a new class if there is sufficient demand.  
 SAMUEL A. BURGESS, *President Graceland College.*

**Died.**

**MORGAN.**—James W. Morgan was born October 12, 1859; died December 5, 1913, at residence of James Farley, Bisbee, Arizona, of Bright's disease. He leaves wife, seven daughters, one son. Services in charge of S. D. Condit and W. H. Mannering, interment in Evergreen Cemetery, Lowell Arizona.

**THOMPSON.**—James F. Thompson was born February 3, 1854, Linn County, Oregon; baptized July 8, 1880, at Brownsville, Oregon, by J. C. Clapp; died June 11, 1913, at Loomis, Washington. He leaves wife, two sons, two daughters, several grandchildren. He remained true to the covenant.

**WINSHIP.**—Dortha Merle, daughter of Brother and Sister Jesse B. Winship, was born November 25, 1911; died January 10, 1913, at Wheeling, West Virginia. She was a sweet little bud, the fourth child Brother and Sister Winship have laid away to await the resurrection morn. Services at the home by O. L. Martin, assisted by M. E. Thomas. Interment in Greenwood Cemetery.

**Choosing the Right Present.**

Are you in doubt about a certain present? *The Youth's Companion* has proved to be one of the best that can be chosen. Perhaps you have not seen it lately, and are not quite sure. Then let us send you a sample copy or two. Suppose you ask for the issues containing the opening chapters of Arthur Stanwood Pier's fine serial story of life in a boys' school—"His Father's Son." If you look the paper over carefully, bearing in mind that there are fifty-two such numbers for a year's subscription of \$2, we are sure you will say that a better present could not be chosen, whether for a young person or for an entire family.

For the year's subscription of \$2 there is included a copy of *The Companion Practical Home Calendar* for 1914, and all the issues for the remaining weeks of this year, dating from the time the subscription is received.

If you ask for sample copies we will send with them the Announcement for 1914.

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Twenty-two volumes of *Autumn Leaves* and thirty-four volumes of *HERALDS*, all nicely bound and in good condition. The *Autumn Leaves* are consecutive numbers 1 to 22. The *HERALDS* contain some of the old volumes which are now hard to get. Those books will be sold at cost. Correspondence solicited.  
 R. H. SMITH.  
 INDEPENDENCE, MISSOURI, 711 South Fuller Street.

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## Editorial

### SECOND COMING OF CHRIST AND PREPARATION THEREFOR.

(Sermon by J. F. Garver at Lamoni, Iowa, December 7, 1913. Reported by Elizabeth France.)

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

I have read the first six verses of the third chapter of Malachi. In connection with this scripture I wish to call your attention to the question asked of Christ by the apostles, as recorded in the twenty-fourth chapter of Matthew and the third verse, together with the answer given to that question by Christ, as found more especially in the fourteenth verse. The question was this: "What shall be the sign of thy coming, and of the end of the world?" And Jesus makes answer, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Now, I am sure there is no one in this audience this morning, nor yet one anywhere who would not agree with us in the conclusion that the language as read here in the third chapter of Malachi has reference to a work which Jesus Christ was to do. Jesus is the one referred to here who is to come suddenly, who is to sit as a refiner, who is to purge the sons of Levi, who is to come nigh to this world to judgment. But men in meditating upon the work herein set forth have not always agreed as to the time of the application of this scripture.

### AN OPEN QUESTION.

The question of the second coming of Christ is one that has always been open; that is, since the beginning of the apostasy. The Scriptures plainly indicate the fact of the second coming of Christ, and the church so understood in the apostolic age. Christ recognizes that condition as a fact when he makes answer to the question, "What shall be the sign of thy coming?" He does not stop to explain that there is no second coming. He works upon that which is known to the apostles, as our scientific men teach us to-day, leading their minds from that which is known, he brings them up to that which is not known to them, and tells them that which is to be the sign, the especial sign of the second appearing.

The days of the apostasy have bred and brought forth the conviction that Christ had come, or was in the act of coming, into every life, or into society, according to the peculiar persuasion of different men. And so men hold to-day that this coming or appearing has reference to that time when Christ comes at death and bears the individual, the righteous believer away; or that it has reference to the coming of Christ into the heart and life of each individual, there to reign supreme during life; or that the second coming of Christ means that Christ comes in spirit to the human family, and that the common brotherhood of man is being built up in all the world, while the great divine fatherhood of God looks down upon all mankind. In this sense do men urge that we have Christ coming the second time to this world.

### A LITERAL COMING.

You will remember that from the very beginning of our existence as a people we have laid firm hold upon the principles that were set forth in the Scriptures, and have taken to our hearts the hope that Christ would again appear in person, literally, to perform this work referred to in this scripture. And so we have continued to preach from that day to this. But as we have done in many things, I have thought that we have come to preach the fact of that appearing, we have come to preach the fact of the principles enunciated by Christ, and the fact of

the organization effected under Christ, until we have in a measure lost sight of and have forgotten the significance of the divine appearing, and have let slip from us to a great degree the work of preparation that is needful to be done before Christ may make that triumphant appearing.

#### A SUDDEN COMING.

Now as referring to the question of the time that this work shall be done, let us notice carefully the scripture, and we will have no difficulty with the interpretation. "And the Lord whom ye seek shall suddenly come." Christ did not come suddenly in Bethlehem's manger. He certainly has not come suddenly into this world of mankind and suddenly built up the work of brotherhood we hear so much about these days.

There are those, too, by the way, who hold that this scripture in Malachi has reference to the first coming of Christ. When Christ came in Bethlehem's manger he did not come suddenly. Why, it was needful that his parents should seek out a place, an obscure place wherein he might be sheltered from the elements. He was hidden away from the world; his presence was known only to those men who had laid hold upon the divine fact of his Messiahship. There came to worship him at Bethlehem only a little band of men.

#### WHO SHALL STAND?

But at the second appearing he is to come suddenly. The Apostle Paul in the first Thessalonian letter gives us to understand that he is to come as a thief in the night; he is to come and take men off their guard, suddenly, as a thief comes in the night when we are sleeping and at rest. Furthermore, these men who are not ready to receive him at his coming, who will not make themselves ready,—this scripture gives us to understand that such as these will not be able to stand when he shall appear.

If the appearing referred to herein means the first appearing, then must the scripture be rewritten; for no man was disturbed at the first appearing of Christ. And so far as not being able to stand is concerned, it seemed that Christ was the one that was not able to stand. He was hunted from one place to another. Even as a babe in his mother's arms it was needful that his foster father and his virgin mother should take him away from the influences which set so heavily against him. And only when that wicked man died was Joseph permitted of God to bring back again the boy Jesus. When he moved out in his ministry, upon every hand was he met with seeming obstruction, with persecution, with bitterness. He did not disturb society at this time. Every man stood in his own wicked place. But this scripture gives us to understand that at the

second appearing of Jesus Christ men who are not ready to receive him shall be moved out of their places.

#### COMING AS A JUDGE.

He says here in the fifth verse, "I will come near to you to judgment." Christ did not come in judgment, or judging the world at his first appearing. He tells us, as is recorded by the Apostle John in the twelfth chapter, forty-seventh verse, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

The fact is that at the first appearing Christ came as the Savior of the world, offering to mankind the means of redemption, giving his life's blood upon Calvary's cross, and performing faithfully his part, that he might finally stand between heaven and earth as the mediator for man, and continue to hold out to him the means of life eternal. He came as our Savior at his first appearing. But we understand that at the second appearing he is to come nigh to this world in judgment; as a judge is he to make his second appearing.

You remember the statement made here in Revelation, first chapter, seventh verse: "Behold, he cometh with clouds; and every eye shall see him, they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen."

All kindreds of the earth shall wail because of him. Now why? Because he is to come in judgment. The prophet gives us to understand that in this day of judgment he will be a swift witness against the sorcerers, against the adulterers, against false swearers, against all who have not named his name, and who continue to abide in transgression and evil. Such men shall not be able to stand.

He is coming to this world as a judge, as is so beautifully pictured in his own language, recorded in the twenty-fifth chapter of Matthew, thirty-first verse, wherein he says to us, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." He will come as a triumphant king, as Christ, Immanuel, God with us, to reign upon the earth with his Saints, whose robes have been made clean and spotless. Only those who are not ready shall wail at his coming. Those who have made themselves to be ready are those referred to by the Apostle Paul in the ninth chapter of Hebrews, twenty-eighth verse: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Now he is coming nigh those who are not ready in judgment; and these are they who shall cry out that

the rocks may fall upon them, that they might be hidden away from the judgment to be passed upon them. But those who are ready, those who look for his appearing, those unto whom he shall not come as a thief in the night, those whose lamps are trimmed and burning, who know not the day nor the hour, but who have seen and who have recognized the signs, these shall be ready to receive him. Unto those who look for him shall he appear the second time without sin unto their salvation.

At his first appearing Christ came bearing the sins of the world, burdened with the sorrows of humanity, taking upon himself not only the original sin committed in the garden, but taking upon himself every individual sin of every man and every woman, bearing the burden of those sins. He gave his life upon the cross that man might be redeemed from the state of darkness, and despair, and transgression into which he had been plunged. But he is not coming like that the second time. And I thank the great God from the depths of my soul, when I meditate upon the work of Christ, that he is to receive his triumph, that he is to receive his kingship.

#### WORD TO JUDGE.

It is not in the spirit of exultation that he is to come; he will come meting out that kind of judgment he refers to in the twelfth chapter of John, wherein he says: "I judge him not. . . . The word that I have spoken, the same shall judge him in the last day." A man will be judged and will almost instinctively find his place as a consequence of the fact that there will be held up before him in the day of final reckoning those books which John saw when he said, "And the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books." These books are those which contain every rule and order of life. As men lay hold upon the books and comply with that which has been written, so shall be their judgment in that great and final day.

Christ comes forth at this second appearing in triumph, with the shout of the archangel, with the trump of God, in the presence of his angels, to receive unto himself those who have made themselves ready, not this time bearing the sins of the world, but without this burden upon him, and leaving those who have not made themselves ready, to go out into outer darkness.

#### LEVI TO BE PURGED.

Let us notice the third and fourth verses of the third chapter of Malachi:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi; and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be

pleasant unto the Lord, as in the days of old, and as in former years.

Did Christ purge the sons of Levi at his first appearing? Did they offer any kind of offering that was pleasing to him in that day? Why, my friends, we remember that the chief men among these were those who were most active in the persecutions against Christ, and who upon every hand set the people against him in one way or another. And the Sanhedrin was ever ready to take under advisement any conduct of any individual representing Christ that might be construed into violation of statutory law, or of the law of usage. They did not offer an offering in righteousness, but when Christ comes the second time, as this prophetic utterance sets forth, then shall the sons of Levi offer an offering in righteousness which shall be pleasing to God.

#### THE SIGN.

What shall be the sign of his coming? This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come. The Inspired Version says that this gospel of the kingdom shall *again* be preached. We understand that the church went out in the apostolic age and sought to promulgate the principles of righteousness and the way of life. They were hindered in their work because of persecution from without, and because of sin from within. The forces of the adversary finally became so terrible that the church could not surmount its difficulties, and it went down into obscurity. But the promises of the Scripture were that this ensign was again to be set up, that this gospel was again to be preached in all the world, to make ready against the day of Christ's coming.

Take hold of the thought that God in his divine beneficence has never left this world without warning, without opportunity to make ready. The attributes of his divine character, as set forth in our lesson, do not permit of change or deviation in him; so will it be needful that the world shall have opportunity, prior to the second coming of our Lord, to make ready against that great day.

In the garden, away back in the beginning, Adam was warned as to the consequences of his evil. He was not left unprepared so far as work on the part of God was concerned. Before the flood was permitted to come and swallow up the wickedness of this world, Noah preached and lifted the warning voice, inviting those people to make ready. Before Jerusalem was carried away into Babylonian captivity, almost without number, the prophets raised their voices and warned the people, and sought to lead them back to God. The same was true before they were finally set aside as the people of God. Christ came first to the Jew; he sent his apostles first to the Jew; he gave the Jew opportunity and

fair warning before he removed him out of his place at the destruction of Jerusalem.

#### WAY PREPARED.

When Christ came the first time, his coming was made ready. And so God, working in consistency with his divine nature, will make ready again prior to the second appearing of our Lord. And if you will notice carefully, the scripture indicates that the work necessary to be done before his second appearing is very similar to that done before his first appearing.

At his first appearing a messenger was sent beforehand, John, who came crying, Repent; take warning, you people. The kingdom of heaven is nigh at hand. Now is the set time for the Lord, the Redeemer, to appear unto mankind; and I am here as his forerunner, and as a witness of his divinity. I will bear record of him. And John bore that record.

John preached and gathered disciples together, baptizing them for the remission of sins. When Christ came John said, "Behold the Lamb of God that taketh away the sin of the world." And Christ gathered up—I want you to notice this fact—Christ gathered up the disciples that had been made, and that had been baptized, and with them began the work of church building. The disciples whom John had made formed a nucleus around whom Christ began to build. Notice that when John bore his witness of the Christ, those who had been following John took up following after Christ; and one of those men to whom John witnessed became one of the twelve apostles in the apostolic church, and so did his brother Simon, and his friends. (See John 1.) So John performed his work of preparing the people (bringing together the material) to receive Christ at his coming.

#### THE GATHERING.

And so is it necessary that a work of preparation be done, that a day of warning shall be given, a day of witnessing and of preaching the gospel, that this world may be thus warned and may have ample opportunity to make themselves ready to receive Christ at his second coming. Whether or not many shall hearken does not matter so far as the purposes of God are concerned. But there shall be gathered together a people who shall be pleasing to God, and who shall be ready to receive Christ at the time of his coming.

This number is to include Israel restored, in the land of their nativity, and in their sacred city—Judah purged, and offering in righteousness service acceptable to God. You remember the statement in the eleventh chapter of Isaiah, tenth and eleventh verses, touching upon this point:

And in that day [and the language prior to this indicates plainly that it refers to this day ushering in the reigning of Christ] there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.

He shall set his hand again the second time, and those who are disposed to be gathered up and to make ready shall be made ready; Jerusalem shall be inhabited, as the prophets said, as towns without walls. Judah shall be purged of that which stood between him and God at the time of the first advent of Christ. He shall offer an offering in righteousness, which offering shall be pleasing to God. The Saints shall be gathered to Zion, and shall have been made ready to receive Christ against the day of his final coming.

My friends, we have our confirmation of the divinity of the mission of this people of latter days. The work of restoration has begun. The church started out in 1830, lifting the warning voice, witnessing that the angel had flown, and that man had been again commissioned with divine authority to go forward in the gospel ministry. They began to preach that gospel in all the world as a witness unto all nations, evidencing that the time had appeared, referred to in the Scriptures, and calling to the people on every hand to come and help make ready the work of preparation.

#### BOOK OF MORMON.

The church came in that day bearing in its hands a book which it held as sacred, which it witnessed to the world was a lost record of wandering Israel, which book had been restored. And they had the courage of their convictions to stand up before the world and show this book (the Book of Mormon).

The elders told the people that very soon they might expect to see Israel returning to their former home; that very soon they might expect to see Jerusalem rebuilt; that the time would come when Levi would offer an offering in righteousness. In those days there was not much to support that claim, outside of the word, which men were not willing to receive.

I want to make this suggestion: The work that this book is designed to do has not yet been done. What was the mission of the book? To convince Jew and Gentile that Jesus is the Christ. It has not done that. I make this statement guardedly, and carefully; in my humble judgment that work has not been done in the full sense intended in the word of promise. But I believe before God from the depths of my soul that that work will be done. I am persuaded that there are those under the sound of my voice who shall witness the performing of that work. I think the time will come—and I am willing

to go on record here—out of the depths of my faith I believe the time will come when God will bare his arm to demonstrate the divinity of that book. And in that great day this mighty people who come up in worthiness before him will have at their disposal the divine power and potency which shall enable them to preach the gospel in all the world as a witness to the coming of Christ.

How feeble is our arm to-day! The brethren before me who have gone out and in the humility of their souls have sought to build up the kingdom are conscious of that fact. But the promises to us are that Christ shall finally grant unto us a mighty endowment. Our faith is that the divinity of the Book of Mormon shall be finally established beyond question. In that day, my friends, that book is to be a mighty evidence to be placed before the people.

#### EVIDENCE NEEDED.

It is clear that we need such an evidence. Look upon every hand in the religious world. When we went out to preach in 1830, so far as I know, nobody preached the second coming of Christ; you hear it everywhere now. We did not hear anything about revelation then; you hear it everywhere now. When we went out to preach in 1830 you did not hear anything about miraculous healing; you hear it everywhere now. A man can hardly go into any community but what the people tell him that they have these things. They say, Do we not have tongues? They seem to have them. Do we not have healings? I believe they do. Do we not have inspiration? I am willing to be liberal and say some of them do. (There is no question but that some of them do; there might be a question as to the source of it, however.) I am persuaded that some are blessed of God, and that to a degree they receive of the light of the Spirit. And they tell us, "We have all these things. Has God not placed the stamp of his approval upon us? Why should we hearken to your ministry?"

But I want to say that when God evidences to the world the divinity of that book, as I believe he will evidence, this church will have a mighty witness to demonstrate beyond doubt that we alone have the genuine gospel of these latter days, because we will be the only people who have the restored record which is to be a sign of the divinity of our claim to the convincing of Jew and Gentile alike. Thus fortified and possessed of the power of Israel's God we will be enabled, under God, to reclaim Judah and recall the Gentiles.

#### GOD CONCERNED.

But my brother, my sister, before that great day shall come to this church it is necessary that we sense our responsibility before God, and make our-

selves ready to receive the light that he desires to bestow upon us. And let us remember that not only are the ministers of this church concerned with reference to this matter; that not only are the Saints who try to live worthy before God, and who receive of the light of his Spirit concerned with reference to this matter; but that God and Christ are anxiously concerned that we shall be faithful and make that preparation on our part which shall bring to us the divine favor and inspiration of God, which we so sorely need.

We have the book; we shall have it more abundantly by and by. We see Israel gathering back; we see Jerusalem inhabited as towns without walls. We have the inspiration of the Spirit with us. We have witnessed to the world; we have lifted the warning voice; we have preached the gospel as a means of preparation in making ready for the coming of Christ, when the bursting clouds of heaven shall reveal him. We shall some day preach with greater power, sustained by the divine witnessing of the restored record. Seeing that all these things known to us are to come to pass, and that upon us rests the burden of preparation, in the language of the Apostle Peter, What manner of people ought we to be in all holy conversation and godliness?

I should not be satisfied this morning to preach only the fact of the coming of Christ. Were that all I could do I would be disappointed indeed. If I shall have been able to bring to you anew the conviction that you individually are among the chosen people of God, unto whom have been delivered this great work of preparation, I shall feel that this effort has not been in vain.

Let me urge again that God is concerned with reference to this work on our part. The offering of Judah and Jerusalem shall be pleasant unto the Lord. So shall the Lord be pleased with our righteous service unto him. On the other hand, he is displeased when we fail to render that service. He is not displeased as we are displeased when men do not serve us as we desire, when we have not received that which we think we should have received; God is displeased not because violation on our part brings loss to him, but he is displeased, he is grieved because it brings great loss to us.

#### JESUS WEPT.

To impress us with the thought in mind I know of no more striking instance than the time when Christ wept over the city. At different times when Christ was among us he wept and was moved with sorrow. As Christ, Emmanuel, God with us, one of the Godhead, he was grieved and moved upon by those influences which beset men. Under the consciousness that Judah had rejected the counsel of God, had set at naught the work of the Messiah, and

in consequence was to be set aside as the chosen people of God, suffering the loss incident to their rejection by the Father, Jesus wept.

When Christ weeps with the sisters of Lazarus we behold in him a friend and a brother. We draw nigh to him that we may receive from him that expression of love and sympathy that we need in our infirmities and troubles.

Jesus is sorrowful in the garden. In contemplation of the agony of the cross he is all but overcome with the trial of waiting and struggling alone. In this time of his deep distress we would that we might draw nigh to him in order that we might minister to him out of the depths of our sympathy in his behalf.

But, my friends, when Jesus Christ weeps over that city we stand aside in awe of his great sorrow, in reverence for his divinity; we dare not approach him. He is weeping there over the city, not because he has been set aside, but because Israel has set herself aside from the promise God has made, because Israel now is left without hope. They stoned the prophets, they have rejected the Messiah, the hour of his crucifixion is nigh, and the hour of their destruction approacheth.

Israel was not condemned alone because they rejected Christ as the Messiah, but because they also rejected the final warning and opportunity that God extended to them. Consequently Christ was heavy in spirit. We leave him at this time to sorrow alone. We have no consolation that we might bring to him. It is a time when gods weep, and when men have no power to comfort.

When the Spirit of God in the meetings of the Saints says to us that the Spirit is grieved, this grief of Christ's reverts to my mind. At these times I turn my investigation inward to see whether or no there is that in my life that would cause the heavens to weep.

Permit me to say on behalf of my brethren that the greatest heaviness that can come to a man of God in this world is to have wrought to the best of his understanding, after seeking God diligently in fervent prayer, and then to have the people set aside that which he has tried to do in humility of soul. When men feel that grief, that heaviness of spirit, they are able to sense in a measure what Christ felt when he wept over the city. Would that we might all sense this feeling of sorrow, that our lives might be ordered in a way more saintly.

#### PLEASING GOD.

Let us remember that God is pleased when we are righteous; that the heavens will smile upon us in the day of our worthiness; that the Father will bestow upon us, when we shall have made ourselves ready to receive it, that portion of divine grace that will en-

able us to perform faithfully and well our part in the work of preparation.

Let us, therefore, be heedful of the admonition of the Apostle Paul in the fourth chapter of the Hebrew letter, the fourteenth verse: "Let us hold fast our profession." This is our profession; this is our first work; this is the thing that God asks us first to do: "Seek ye first to build up the kingdom of God." If we hold fast to that profession, performing faithfully and without hesitancy our part, God in his own time will demonstrate to all men the fact that we have been with and have learned of him.

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#### GRACELAND COLLEGE.

We realize that the church is interested in the work of the college, and has a right to know how it is progressing. Three young people have been baptized since the beginning of the year. The educational work is on a firm basis, and good work of a practical nature is being done.

Some rumor has been permitted to spread to the effect that the State University of Iowa would not accept our credits in history. We have a most emphatic denial of this rumor from Doctor Wilcox, dean of liberal arts of the State University of Iowa. Students will be received there as well as in other colleges, on graduation from the college preparatory course. This has occurred this fall, as well as in previous years. Students who graduate from Graceland College are admitted to graduate schools elsewhere, as well as to the State University of Iowa, and are permitted to do post graduate work. This is true this year as well as of previous years. Students who go to other colleges in the middle of their under-graduate work will be accepted for advanced standing, subject to their making good in the department. At the State University of Iowa, and some of the other universities, if they do not wish to continue work in the department they will be admitted to advanced standing and be given full credit on satisfactory examination.

This is not greatly different from the basis on which students are accepted by the State University from other colleges and universities, including those of undoubted first rank. There is a difference in the arrangement of the different courses of work at the leading universities. This difference is radical, so students desiring to take further work in other colleges will have their work here arranged and outlined on that basis, so that they may be prepared to carry on the exact work they wish, and in the institution they prefer. Standards of work must be maintained, and thorough work done. This not only for the credit of the college, but also for the benefit of students.

We have a faculty of marked ability, each one of

whom could get more money elsewhere, and who are working on a basis of personal service and self-sacrifice.

Without losing sight of the necessity and value of the intellectual training, the fact is also kept clearly in mind, that education means development of the whole man—the unfolding. So in athletics and in work, the physical being is taken into consideration in accordance with the usual procedure of institutions of learning. But here, in addition, there is a deep sense of reverence and spiritual life among the young people.

Financially, a great many of the students have come needing help. We have continued applications from those who desire to work their way through, but we have not sufficient work for all. Many of them are loath to borrow money, as they have a horror of going into debt. It is a continued problem since "the girls' dormitory is full," as we easily could have had a number more students if we could have provided work for them. And they are young people who must have such help as this or they can not secure an education.

On account of the collection to reduce the debts of the church, no extra effort was made on the endowment in July; and probably for similar reasons but a relatively small amount has been received on College Day collection. Lamoni has given in money some \$700 and in goods \$200 more, and has promised very nearly an equal amount before the first of February, a total of sixteen to seventeen hundred dollars; while from the rest of the church the receipts of College Day collection at the college have been but a little more than \$1,000, and the endowments about the same.

The year was started with a very heavy indebtedness, and although it is somewhat reduced at present, this has been done at the expense of money that is needed for present administration. By the approval of the Presiding Bishop and Board of Trustees, Elder J. W. Wight is making an earnest effort to raise the money to pay off the college debt. If each one does his share this can be done. And what better time is there for devoting a portion of our means to the work of the church of God, than at this Christmas season?

Yours for the common cause,  
S. A. BURGESS.

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Nothing worth while in this world is ever done without this uncompromising spirit, undaunted by opposition, determined upon victory. Every truth invites opposition, contempt, contumely; but if it really be truth, it is worth fighting for. Remember this, my fellow workers, and fight on!—Doctor W. C. Abbott.

## Original Articles

### ZION, THE PURE IN HEART.

There is a condition which honest souls are seeking, and perfect rest to such souls can never be secured until this condition sought for is attained. The same conditions of the faculties of sight demand a view of him whose offspring we are, and in whose image we are made. This sight is promised by the Savior in the following beautiful language: "Blessed are the pure in heart, for they shall see God." Associated with this, God says, "For this is Zion, the pure in heart." This fully establishes the fact that those who are of Zion shall see God, without which view the creation of man will not be fully satisfied.

The evident longing in all to view the beautiful has been in a majority of cases misdirected by reason of a lack of proper education, and thus our concept of the beautiful is distorted. The willingness to gratify our desires and longings on the part of those influenced by the spirit of him who is interested in misdirecting, is manifest in most every direction; and time and money are profusely spent to behold the beautiful thus provided. The more people interest themselves in the provisions thus made, the more intense is that longing for something new and strange; and such longings grow on us in trying to gratify the lusts of the eyes when not governed by the Spirit of God.

We represent in our bodily form the image and likeness of God; and our vision, governed by carnality, desires to continually view the form thus represented in our bodies, the most beautiful in material form. The more corrupted our vision, the more we, in a social way, are given to display this form by way of fashion, and to feast our eyes upon the form thus displayed. The most attractive force in the playhouses is the display of the bodily form in both men and women, represented in the most attractive way. From this latter fact we have a concession by even the corrupted and corrupting that there is no material form more beautiful than the human body. This establishes the fact that that which is like God is the most beautiful of all that exists.

There is a wise purpose discovered in the fact that man is in the image of God, for we have ever before us the one who needs and for whom, when we minister to him, we show our love; and in doing this we are in the service of God. This conclusion is supported by Christ's explanation of the first and second commandments, representing love to God and love to one's neighbor, in which he says the second, love to thy neighbor, is like unto the first, love to God.

All images made of wood, stone, or metal are a poor representation of the true and living God. Man is the image we should look upon with an eye

to serve, and to perfect in said image the beautiful, and not to gratify a carnal desire within ourselves. God has provided the law governing the right manner and spirit in which to look upon this image. The world has lost both the manner and spirit. God desires that we shall be satisfied to look upon his image for pure purposes. In his loving commands he has directed the manner; and his people, Zion's children, are chosen and should be qualified to be examples and lights to the world, presenting to them something that will draw them to have a right conception and love for the beautiful, instead of being drawn by what the world is furnishing.

These images of God, seen with the natural eye, should represent the beautiful character of the divine; and this we will do if we are the pure in heart. This condition is suggested by the inspired statement of the Apostle Peter, in which he says that the great and precious promises God has made to man are made that we might be partakers of the divine nature. These images of God become more beautiful the more of the divine nature we see represented in them.

How much more satisfying it is to look upon one of our fellow men and see continually shining out of his very existence this beautiful nature. More beautiful is this than pads, powders, and paints, with which many try to adorn their bodies to be seen and admired of men, which make them outwardly appear more attractive, while inwardly there may be deformity and hideousness represented by evil habits, ill dispositions, and impure desires.

However deformed the body, or emaciated the appearance, yet when there shines out purity of heart and beauty of character, the person becomes an attractive force. And the drawing influence of such a life will affect society many times more beneficially than will a beautiful body which incloses a deformed and corrupt spirit. Besides, when the spirit claims a body in the resurrection it can only be such a body as will enjoy the glory for which the soul is prepared by the purifying effects of the divine nature.

Zion will consist of only such as are purified from all worldliness, and in whom the nature of God is resident; and the place for Zion will be where all whose tastes for the truly beautiful and pure have been distorted can not abide in enjoyment; for they who can not abide the celestial law can not abide the celestial glory. In these the tastes for the really beautiful and God-like have been corrupted, and to them the views of the images the world has pictured for the beautiful will be desired, instead of a view of that which is divine, as reflected in the lives of the pure in heart by their good works. Hence, instead of being satisfied with Zion and its beauties, their depraved desires will lead them out into places

and conditions more to be enjoyed by them, partaking less of the pure in heart. Or they may, to suit these impure and worldly natures, even try to distort the conditions of the places for Zion's children.

God grant that all who have been baptized into Christ may develop tastes for the truly beautiful as represented in God, and bring together in the places appointed for the gathering together of Zion's children more of a representation of the pure and the good, the most beautiful in earth and in heaven, to the elimination of all else. J. F. MINTUN.

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### THE ENDOWMENT.

*Endowment*, according to Webster, is "That which is given or bestowed upon the person or mind; gift of nature, talents, natural capacity."

The endowment as considered in this article is the special gift of the power of God to the elders of his church in these latter days.

In Doctrine and Covenants 102: 3, speaking of the needs of his people, God says:

And this can not be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me.

#### FORMER DAY ENDOWMENT.

The endowment herein referred to is a special gift of the power of God. It is not the gift in the ordinary sense as when one obeys the law of God and receives the Holy Ghost, or the Spirit of God to guide him into all truth, and to be a comfort, etc., but an endowment that goes still further and is for the priesthood.

Christ said to his disciples in Luke 24: 49: "Tarry ye in Jerusalem until ye be endued with power from on high." We have a very brief account of this occasion in Acts 2: 2-4:

And suddenly there came a sound from heaven, as of a mighty, rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

This is the first account we have of an endowment given to the elders of the church of Christ.

#### LATTER-DAY ENDOWMENT.

The endowment received at Kirtland, Ohio, is the one promised in Doctrine and Covenants, already referred to.

The visions of heaven were open to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest saluted the heavens, for we all

communed with the heavenly hosts.—Church History, vol. 2, p. 17.

President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum, as we stood in the midst of the twelve.—Ibid., 6: 20.

And many arose and spoke, testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry hosannah to God and the Lamb, and glory in the highest.—Ibid., pp. 23, 24.

Joseph Smith and Oliver Cowdery were blessed with a vision at the dedication of the temple. (Church History, vol. 2, p. 47.)

#### PURPOSE OF THE ENDOWMENT.

That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things that I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high.—Doctrine and Covenants 102: 3.

I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted.—Ibid., 44: 2.

And there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth amongst all nations, and it shall be told them what they shall do.—Ibid. 38: 7.

The purpose of the endowment, then, was that the elders might be prepared to fulfill their calling, that they might more perfectly teach the people of God; that they might have experience with the things of God; that they might know more perfectly concerning their duties, and the things which God requires of them. Also that they might be enabled to successfully preach the gospel.

Paul says, 1 Thessalonians 1: 5: "For our gospel came not unto you in word only, but also in power." The endowment which was received at Pentecost caused them to go out and preach the gospel in power. We are all acquainted with the history of the event.

We believe that God is waiting to give greater power to his elders and his people even now, if they will only come up to the standard he has set for them. We as a people have received great and marvelous blessings from God, beyond that which those outside our ranks are willing to believe. For this reason we should be very thankful, not forgetting that these things only add to our responsibility, as history reveals to us. JOHN ELY.

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#### HOW TO GATHER TO ZION.

The writer, in common with many others, has often observed that disappointment and loss have sometimes come to the Saints when they have gathered to one of the stakes, or to the country contiguous thereto. Two things have been the special cause of such an unfortunate result.

First, a failure to understand the law that governs in this very important part of the Lord's work.

Second, an unwillingness on the part of some to obey the law when it is pointed out to them.

Without claiming superior wisdom over others who have written or taught in public or private, the writer will seek to put together some thoughts suggested by the law that may help the reader to avoid some of the difficulties above referred to.

There are two very important features of the work that will always command the special attention of the membership,—the missionary work and that of the building up of Zion. No greater work was ever committed to a people than is intrusted to the church in this dispensation, truly a "Marvelous work and wonder." The organization of the ministry of the church is very elaborate, very compact, for the purpose of carrying on the ministerial work. The law is very positive in its instruction in regard to who should be selected as representatives of the church, and in regard to the manner of life they should lead in public and in private. Before the church was organized the Lord spoke to Joseph Knight and others with reference to the kind of people who might be useful in building up his work, as follows:

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11: 4.

That the ministry might be further qualified for their work we have the following instruction:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21. See also Doctrine and Covenants 85: 36; 90: 12.

Concerning the character of the men to do the ministerial work, the Lord has instructed in the following manner:

In making these selections the presidents of seventy should confer with the several quorums before so selecting, and be guided by wisdom and the spirit of revelation, choosing none but men of good repute.—Doctrine and Covenants 120: 10.

The above instruction was given for the guidance of the council of seven presidents in selecting men for seventies who should devote all their time to missionary work.

The following was given in regard to the habits of the men who should represent the church as ambassadors for Christ.

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 3.

In harmony with the above instructions the church will not send out missionaries who are addicted to the use of tobacco, or liquor, or who avoid the payment of debts they have contracted; neither will the church knowingly permit men to remain in her service who will not continue to maintain a high standard of morals.

The building up of Zion is a great and a very important work. It is not something originating with the Latter Day Saints, it must come to pass in order to fulfill what the prophets in both the Bible and the Book of Mormon have foretold. Some of the latter-day revelations give us light on the importance of the question. We will quote from a few of them:

And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, *the pure in heart*.—Doctrine and Covenants 94: 5.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—Doctrine and Covenants 45: 14.

In Doctrine and Covenants 100: 3, we are informed that the power of God will be made manifest in the redemption of Zion, and that Christ and the holy angels will assist in the work. The following verses contain much valuable information on the subject: Doctrine and Covenants 45: 13; 64: 8; 98: 4; 108: 3, 4.

Another very important matter in connection with the redemption of Zion is the assignment of stewardships and the allotment of inheritances under the law of Christ. The writer will not attempt an explanation of this part of the work of the church, but will refer the reader to the teaching as found in Doctrine and Covenants 42: 9; 72: 1; 70: 3; 72: 4; 42: 19; 51: 1, and also to a book published by the

bishopric of the church by direction of the General Conference of 1910, for sale at thirty-five cents by Bishop E. L. Kelley, entitled, *The Law of Christ and its Fulfillment*. Every person in the church should read this book. It is an authoritative statement of the law from those whom the Lord recognizes as teachers of the same. The receiving of stewardships and inheritances according to the law of Christ will be a very sacred obligation, as holy as our covenant made by baptism, for the Lord has commanded them both, and to trifle with them after receiving them would be a sin that God could not look on as a small matter, but, as he has said, he will hold us accountable both in time and eternity. (Doctrine and Covenants 72: 1.)

In the light of these facts we learn that the building up of Zion is no trifling matter, but one of great importance. We have learned that the Lord and the church are very careful about who are sent out as missionaries to represent the church. Is it unreasonable to believe that the same care should be exercised in regard to the work of Zion, and those who should gather within her borders? There is one thing that makes it of special importance that great care should be exercised in this matter. Should men of the ministry be negligent of their duty or indiscreet in their conduct, they can be removed from their ministry. Not so with persons who dwell in Zion; they can do many unwise things that will injure the Lord's work, and none can interfere with them; they can not be removed from Zion. Under the civil law a person has a right to reside wherever it pleases him so to do, and none can molest him, so long as he lives within the law.

The Lord has given us instructions how to gather to Zion, and by obedience to his counsel we will avoid most of the difficulties that many run into. The following was given for our guidance as far back as 1831:

But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.—Doctrine and Covenants 108: 4.

The same advice is given later, in 1909:

Counsel has already been given to those gathering into the regions round about to consult with the elders and the bishops before removing into those regions, that such removal may be accomplished through the having of all things prepared before them who seek to remove and become resident in the regions round about.—Doctrine and Covenants 128: 4.

What is the preparation required of us by the Lord? There seem to be two very important things that are needful for that preparation.

First, a spiritual preparation. It will take the same kind of people to build up Zion as it does to do the missionary work; they must be "humble and full of love, having faith, hope, and charity." (Doctrine

and Covenants 11: 4.) If we are covetous we will pollute our inheritance, and the Lord will not permit us to remain. (Doctrine and Covenants 98: 3.) The idler is not a proper resident for Zion. He should not go there. (Doctrine and Covenants 68: 4.) Those who are willing to keep God's commands, live upright and honest lives, and help in the work where they live, are spiritually fit to gather to Zion.

Second: A temporal preparation is necessary. Those coming to Zion must have some way of earning a living, unless old age or physical infirmity prevents them from laboring. Because a person is poor is not a sufficient barrier to keep him out, provided the conditions above referred to are complied with.

A brother wishing to become a missionary under General Conference appointment makes application to the Quorum of Twelve; and by them his record is looked into. They ascertain his fitness, especially his fitness of character, before he is given an appointment. Is there any just reason why the same care should not be used in selecting helpers for Zion? The Lord thought it was wise and proper that great care should be used in this part of his work; and in addition to what we have referred to above, he has given further advice and tells us we will be wise if we pay heed to it. It is found in Doctrine and Covenants 72: 5, wherein he advises us to secure a certificate from a bishop or from three elders. I will venture the opinion that such a certificate should contain the information that the person receiving it has been faithful to his duties in financial matters, helping the general and local church and the missionary who may have sojourned with him, and other information that will indicate that he may be a useful and worthy addition to Zion.

Further instruction was given as follows: "For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion." (Doctrine and Covenants 72: 3.) The presiding Bishopric interpret this to mean the making out of an inventory to place on file in their office, which will inform them of the party's financial condition, income, occupation, and number of children in the family, if any. This information is very necessary for the bishopric to possess so that they may be in a position to advise and assist parties who may contemplate moving to Zion. This should not be considered a hardship, the missionaries do as much.

Going to Zion should not be looked upon as a holiday affair, or as going on a summer picnic. It is stern duty, often accompanied by sacrifice, both financial and otherwise. Many will go because they are commanded, or appointed to do so (Doctrine and Covenants 72: 5), leaving pleasant homes and lifelong friends. And why not? It is as much the duty for Saints going to Zion to make sacrifice,

if necessary, as it is for the missionary and his family to do so. It is needful that the missionary go to the field to which the church has appointed him; so should Saints be willing to go to help build up Zion, according to the law and under the direction of the Bishopric. It is not wise to ignore the law in these important matters. A missionary can not appoint himself to his field of labor; neither should those contemplating going to Zion act altogether according to their own wisdom. The Lord has told us that we need not expect to enjoy the blessings that are promised to his people who dwell in Zion until we pay heed to the advice and direction of the Bishopric in these matters. (Doctrine and Covenants 129: 8.)

I will venture to make the following suggestion to those who contemplate moving to either one of the stakes. When you have come to a time in your life when you believe it is of importance to yourself and family to give consideration to this important question, write a letter to the presiding bishop of the church, send the required certificate and an inventory of your property; tell him about your occupation, your children, and all information that will help him to understand your condition so that he may advise you for your good, and the good of your family, and in a way that will further the cause of Zion. If the law is carefully observed in these matters it will save our people from many sorrows, and often from great financial loss. The bishopric has the responsibility before God of advising the Saints according to the law, and they will have to answer to him for their conduct. The Saints should be as careful about locating in Zion as the missionaries are in entering the itinerant ministry. If we are in doubt on any points of the law, we should seek advice from the bishopric; we do so from the missionary in charge when in our field of labor.

EDWARD RANNIE.

## Of General Interest

### PREHISTORIC AMERICAN DENTISTS.

Professor M. H. Saville, of Columbia University, who returned recently from an exploring expedition in Ecuador, brought back with him some skulls of a people who seem to have been superior to the Aztecs; in fact, equal to the Egyptians in some respects. Some of the teeth in these skulls, the *Pathfinder* states, were filled with gold and cement, indicating that the art of dentistry had reached a high degree of perfection in Ecuador possibly more than a thousand years ago. The borings in the teeth indicated that the instrument used did the work as well as those of the modern dentist.

These gold-filled teeth are the most valuable feature of his finds, in Professor Saville's estimation.

In his explorations in Mexico he has found teeth filled with cement and stone for ornamental effect, but never before has he seen prehistoric teeth filled with gold. The gold in these teeth appears to have been used less for ornament than for preserving them, because it had been applied from the inside so as to show but little from the outside. Other teeth were found which, after coming loose in their sockets, had been fastened to their more stable neighbor by means of gold bands much as is done in modern dentistry.

The people found living in those parts were unable to give any information in regard to the fillings. Professor Saville infers that the owners of the teeth must have been persons of the highest class, and that they were possessed of a remarkable degree of courage to undergo the process of drilling and nerve-killing without the use of cocaine or other anesthetics. Gold in that country was comparatively plentiful, but the fact that some of the people had their teeth filled with cement indicates that only the aristocrats used gold for that purpose.

In addition to the skulls containing the filled teeth, Professor Saville brought back two beautiful clay modeled heads about the size of an ordinary orange. These were colored a light hue, and it is thought they may have been made so in imitation of the complexion of the Ecuadoreans of the period of the artist. The features of the faces are delicately molded and show much expression. The professor says that he has never seen more skillful work of the sort anywhere.—*Toronto World*.

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#### INTERNATIONAL HARMONY.

Many men are of the opinion that the present tendency is toward international harmony and disarmament. Among these is Viscount Haldane, Lord Chancellor of England, who, before the American Bar Association, at Montreal, is reported as having said:

There is in every nation, beside the actual code of state law, a standard of conduct recognized by the community, a general will and spirit of the whole body of men, a system of customary conduct—what the Germans call *Sittlichkeit*. No man will lightly transgress this unwritten code, and its influence is as strong as it is universal. The general will represents what is greater than the individual will. . . . There are few observers who have not been impressed with the wonderful unity and concentration of purpose which an entire nation may display—above all, in a period of crisis.

If this is so within a nation can it be so as between nations? Can nations form a group or community among themselves within which a habit of looking to common ideals may grow up sufficiently strong to develop a general will and to make the binding power of these ideals a reliable sanction for their obligations to each other?

There is, I think, nothing in the real nature of nationality that precludes such a possibility. . . . The world is probably a long way off from the abolition of armaments and the peril

of wars. And yet there is growing up a disposition to believe that it is good, not only for all men but for all nations, to consider their neighbors' point of view as well as their own. There is apparent at least a tendency to seek for a higher standard of ideals in international relations. At times a common interest among nations gives birth to a social habit of thought and action which in the end crystallizes into a treaty.

In the year which is approaching, a century will have passed since the United States and the people of Canada and Great Britain terminated a great war by the Peace of Ghent. And now we have lived for nearly a hundred years, not only in peace, but also, I think, in process of coming to a deepening and yet more complete understanding of each other. It seems to me that within our community there is growing an ethical feeling which has something approaching to the binding quality of which I have been speaking. Men may violate the obligations which that feeling suggests, but by a vast number of our respective citizens it would not be accounted decent to do so. For the nations in such a group as ours to violate these obligations would be as if respectable neighbors should fall to blows because of a difference of opinion. We may disagree on specific points and we probably shall, but the differences should be settled in the spirit and in the manner in which citizens usually settle their differences.

This occasion has seemed to me significant of something beyond even its splendid hospitality. I have interpreted it, and I think not wrongly, as the symbol of a desire that extends beyond the limits of this assemblage. I mean the desire that we should steadily direct our thoughts to how we can draw into closest harmony the nations of a race in which all of us have a common pride. If that be now a far-spread inclination, then indeed may the people of three great countries say to Jerusalem: "Thou shalt be built," and to the temple, "Thy foundation shall be laid."

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#### PREHISTORIC AMERICAN CIVILIZATION.

William E. Towne is reported in the *Toronto World* as saying in the *Nautilus*:

Our thoughts regarding the ancient races of mankind are tinged with smugness. We are apt to feel sorry for the poor old Egyptians, Chaldeans, Assyrians, and Incas.

Museums and travelers' records, however, reveal some interesting things concerning the ancients. They were not so far behind the times as we imagine. Indeed, in some ways we seem to be just catching up with them. And then, our pride should not lead us into forgetfulness of the fact that many of these early races were highly civilized while our Anglo-Saxon ancestors were living in caves, using stones and clubs for weapons, wearing a few skins for clothing and disporting themselves generally like some barbarians.

It seems that the ancient ruling race of Peru, the noble Incas, educated their sons in many of those things which we consider the essentials of civilization.

For instance, they were systematically taught the rites, precepts, and ceremonies of their religion, the art of government law, to read and write their substitute for our modern hand writing, to compute time, to converse fluently, the art of music and poetry, the sciences of philosophy and astrology. They were also taught somewhat of the care of a household and the bringing up of children. Evidently the Incas believed the father was even more responsible than the mother for the education of the child.

No, indeed, wisdom was not born with the Anglo-Saxon race alone. Perhaps it won't harm us to remember this.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

Woman's Auxiliary.

(Eugenics Department.)

### Prenatal Influence.

In the first creation of this soul, God seemed to have acted without the cooperation of the father and mother, but in the education—which is a second creation—God reserves to them the highest place. He appoints them the visible ministers of his providence. It is his desire that children should owe to their parents, not only life, health, and fortune, but, likewise, virtue, wisdom, the science of life and piety.

The first duty of parents is to study the grandeur of their calling, the immensity of their obligations, and to reflect seriously before God on the subject.

The most befitting feelings which one can or should have when thinking or preparing the possibilities of a child should be the profound humility of one's own fitness for the task; a genuine respect for the innocence and glorious possibilities of one's charge; and an uttermost confidence and trust in God to see one through with the task with which he has intrusted us; through a realization of the dignity of your vocation and the grandeur of your power.

Banish from henceforth, from both your thoughts and feelings, anything that is not pure and elevating. You are no longer one, for you are two. How well it would be if instead of the grumblings and complaint one so often hears (and perhaps acts) during this time of waiting, it were looked upon as but too short a period for the preparation needed.

No woman is fit to be a mother who has not trained herself beforehand for her child's birth (how many do?), because not only is the duty bequeathed to a mother of forming healthily, and so far as in her lies, perfectly the body of her unborn child, but likewise is the power then given to her of directing in a great measure both its nature and its mind. Thus, the duties of motherhood commence even before birth, the good of education in a great measure depending upon how these earlier stages have been tended and developed.

At this stage the education of the child may mean the education of the mother, for if she intends to properly fulfill her part to herself and to her child, she must go into training, watching carefully over her every mood and action. Self is hard to govern, but unless she obtains a mastery over it she will be unfit to govern others. How important, then, that one have entire possession of one's self; and this can be had only by the habitual exercise of self-control.

It is by no means an easy task to accomplish this, to be ready with sympathy and kindness for all, regardless of how one may be feeling. This steadfastness, this never-failing, never-changing evenness of temper, so much desired, religion alone can give, that religion which should and must be the foundation, mainstay and prop of future happiness for all.

The first step towards making the baby healthy is to be glad he is coming. Remember he did not ask to come. Be happy you and God are forming a soul to live throughout all eternity, a human being to be a blessing to mankind. Yours is a great and wonderful work.

Physical conditions and mental attitude have a tremendous effect upon an unborn child. Health and mind must therefore be guarded.

So long as human minds were interested only in romance and were satisfied with random guessing at the possibilities in heredity, a science of eugenics would never have developed.

Those children will have the best chance in life whose parents come from families that are at least sound physically and mentally, who love and desire their children and who, in harmony of life, in the vigor of manhood and womanhood live simple, wholesome lives, with much of the out-of-doors, who prepare for their coming and guard with loving care the developing life. These are the mothers and fathers worthy of honor. These are the well-born children. This is eugenics.

Young men and women begin the task of rearing children without ever having given a thought to the matter. If we should stop to consider for a few moments the effect of this ignorance of parents, simply upon their own children, to say nothing of the effect upon the Nation, you would begin to realize the importance of a system of education which would prepare all candidates for matrimony and for the responsibility of parenthood.

A cheerful disposition is essential to the happiness of the mother, the home and the best interest of the coming child. Right-thinking, good thoughts, and noble aspirations should be constantly entertained. The reading of good literature is a means of help.

The mental powers exercised and developed during pregnancy are the ones that will predominate in the mind of the child. It has been said that it is a hundred fold easier to give a child right tendencies through prenatal influences than to educate him later. Upon the mother the Creator has bestowed great responsibilities. Upon intelligent, trained, and conscientious motherhood rests in a large degree the progress of the race.

It is possible to bequeath to the unborn tendencies toward virtue and manliness. It is race improvement by and through prenatal influence.

The prospective mother should be free from worry and should live hygienically and normally during this period. The most important things to observe physically are nourishing, non-constipating diet, cleanly habits, bathing, and comfortably fitting apparel. Exercise either as work or recreation should be regularly taken and in sufficient quantity to keep the blood in healthy circulation.

The environments of the coming mother are of the highest importance. How can the coming child be properly and fitly mothered in an atmosphere of domestic discord or inharmonious? Too much softening or needless indulgences by the mother during the foetal life is injurious to the mental developing of the child. The supreme thought with every parent should be, I must be just what I desire my children to be, that I may transmit to them only good qualities.

How many young people entering the marriage state ever stop to think of the importance of the step to be taken, of the health of either, of the question of motherhood, and whether or not they are fitted to bring children into the world. Many times these same people who are contemplating matrimony would not knowingly mate even the lower animals, if they actually knew them to be in the same conditions they themselves are or may be in. Few parents understand or take in the importance or the sacredness of the office which they have undertaken, or the consequent responsibility which is theirs, to God, the child, and their fellow men.

With many the fact that they are dealing physically, mentally, and morally with lives is completely overlooked. This trust or stewardship is a sacred one which the almighty God places in the hands of a parent (mother). Not only the Creator, but likewise the child arriving at the age of understanding has a perfect right to examine how that steward-

ship has been carried out. As ye sow so shall ye reap. If you but realize more, not only the responsibility, but likewise the sanctity of the trust, many a later heartache may be spared, many a wreck averted.

It is, of course, of greatest importance that father and mother be of accord and cooperate at all times.

As has been said, there are some diseases which should have received attention some centuries before the birth of the victims. While we can not begin with our children, by regulating the physique of their grandparents, we can direct our energies to the welfare of the expected child by beginning with the mother.

For all trades and walks of life what preparation and what training do we not see going on around us; whereas, for child training (the most important profession the world holds) we see but little or none. JENNIE M. STUDLEY.

### Prayer Union.

SUBJECT FOR THE FIRST THURSDAY IN JANUARY.

Prayer for the church, its priesthood and members, that all may be earnestly engaged in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but each to regard the reputation of a brother or sister as he regards his own. Pray for greater faith in the church.

Lesson, Doctrine and Covenants 101: 10. Memory verse, 1 Corinthians 12: 13.

### REQUESTS FOR PRAYERS.

BRIDGE, OREGON, December 7, 1913.

*Dear Sister Salyards:* Will you please request the dear sisters of the Prayer Union to pray for me that, if it be God's will, my eyes may be healed and my sight improved. The doctor told me I would go blind, and my sight is failing very fast. But I have faith and confidence that our heavenly Father can heal affliction.

I also ask prayers for a sister who is having much family trouble, because her husband does not belong to the church and opposes her.

Your sister in gospel bonds,  
LENA M. E. BAKER.

A letter comes to us from Olton, Texas, requesting prayers for Mr. James Davis of Ashville, North Carolina. He is not of the church. He is a sufferer whose afflictions are so great that it seems at times that death is preferable to existence under these conditions. Fifteen years ago he had typhoid fever, and his present disabled condition is the result. He is scarcely able to use his limbs and is much discouraged, but his mother hopes he may be healed through the power of God in answer to prayer. The sister who sends in this request suggests that some of the Saints living in his vicinity might do him good by visiting him. His number is 158 Park Avenue.

The same sister who writes us this letter asks prayers for a very dear friend of hers, Mrs. Merty Daugherty, who fears she has a cancer on her back. She is the mother of eight children whom she desires to bring up in the paths of righteousness. She has great faith in divine healing, while she is submissive to the Lord's will.

Brother J. J. Miller, of Escatawpa, Mississippi, is afflicted and feels that he needs the fervent prayers of the Saints. He asks those who are willing to fast for him to do so on December 19, until two o'clock in the afternoon. He earnestly desires that his request may be observed.

## Letter Department

AVERY, TEXAS, November 18, 1913.

*Editors Herald:* Though I am young in the faith, I thought my experience since first recognizing that I had a Master to serve might be of interest to HERALD readers.

I joined the Baptist Church. I thought this was the only church that was right; not because I knew any of its principles or doctrines, but my father and mother were Baptists; in fact, all of my people were Baptists; so I thought it my duty to become a Baptist, and I did so. This was in August, 1903. I always had a desire to do right, and did so to the best light I had.

In a year or two after this Brother E. A. Erwin and another brother or two came to the home of one of the Saints near our place and held a meeting. They came once or twice a year and held meetings in our community. I attended, as did many others. I did not care much about it, not having any idea that I would become a Saint. I read the Bible some, and thought I knew what was right. But alas, I did not have any light. I did not know what the Baptist doctrine was then, but I wanted to find out. I did not know it was unsound until Brother W. M. Aylor came to our community in 1909. This was the first sermon I ever heard this man preach. His subject was "Sound doctrine." It seemed to be a little too sound for some of the good Baptist brothers; in fact, he did not get to preach any more of it in their house.

The Saints built an arbor and had meetings there. Here, by the help of the Lord, he could preach sound doctrine, and he did so. This is where I got the idea that all churches were not right, and that it did make a difference which church you belong to. This is the first time I became interested. I believed the Saints had the truth, but I stayed with my Baptist faith.

I was married April 7, 1912. It was not long after this until my wife wanted to be baptized, but I would not hear to it. I wanted to make some money, and felt that everybody in the business world would be against me if I became a "Mormon." But on August 16, 1913, I gave up the fight, and wife and I were both baptized by Brother W. M. Aylor.

I am now glad I am a Saint, and tell it everywhere I go. I was elected superintendent of the Sunday school here about a month after I was baptized.

A. L. CRUCE.

STONINGTON, MAINE, November 20, 1913.

*Editors Herald:* I believe I can say truthfully that the gospel is just as dear to me as when, by my own voluntary act, I accepted the same and became a part of the body of Christ. There are many things in this life we are not able to understand; but I still have confidence in him who has said, Ye shall know the truth, and the truth shall make you free. Gracious promise to mankind! But how is it to be realized? Only by a perfect obedience to a perfect law, which emanates from a perfect God. But I ask, Are we doing this?

Two years ago I was called upon to take part in the active missionary work, but lo, I had an excuse to offer. Was it because I had married a wife? No, I already had one, and don't believe in having two at the same time. It must have been the few acres of land. Another year rolled away, and I was approached again, but at this time my heart was bleeding, and summoned diffidence and illiteracy for a possible excuse. But I find that procrastination is a poor teacher. If I have tarried another has gone, and will get his reward.

The district conference convened the 15th instant. The prayer meeting was edifying and the preaching spiritual in-

deed. Brother Ebeling on Sunday afternoon, preached an excellent sermon from the text: "There is a way that seemeth right unto a man, but the way thereof is the way of death." It seemed that the brother cleared up every objectionable point, and presented the gospel in a clear and strong argument. May the Lord bless his work to the end whereunto he has sent it.

I am inclosing \$2.50 to renew my subscription for the *HERALD* and *Journal of History*. I don't see how any of the Saints can get along without the *HERALD*, at least. If mine is lost through the mail I have to borrow one.

The Saints and community at large were made sad by the sudden departure from this life of our beloved and much esteemed sister, Charity Eaton. Her home was always a home for the missionaries. I have heard her say many times; "The door is unlocked, and the latchstring is on the outside." I heard a person say he believed she would have been five thousand dollars better off, had she not fed so many of the Saints. But Jesus has said, Inasmuch as you do it unto one of these my brethren, you have done it unto me. Verily, she shall have her reward. The funeral was largely attended, though the heavens were veiled in darkness, and rain fell in torrents. The sermon was ably handled by Elder J. J. Billings, of Little Deer Isle, a veteran of fifty years in gospel labor.

The Saints are looking forward to a series of meetings to be conducted by Brethren H. O. Smith and F. J. Ebeling; we truly are in need of such. After visiting among the Saints a few days ago, I came home with a feeling of mingled joy and sadness—joy because I found some strong as the rockbound coast of Maine, sadness because others had no foundation.

Three months after I embraced the gospel I was elected branch president, and have been sustained in that office ever since. Although I with other officers have worked hard, there are many things that cause a shade of sadness, and even a blush of shame.

Praying for the welfare and onward march of the work, I am,

Yours in bonds,

GEORGE H. KNOWLTON.

VINTON, OHIO, November 24, 1913.

*Editors Herald:* We are not sleeping, but are warning our neighbors. If all Saints can not preach, they can send in fifty cents or one dollar and have the Herald Publishing House preach for them. They can secure tracts, and distribute them among their neighbors. Thus are they helping the Lord's work along in two ways; helping the Herald Publishing House, and warning their neighbor.

We gave out sixteen tracts in just a few minutes, so you see what we are doing. The ministry should not be surprised if we call on some one or more of them to come and try to get the people interested. Some are interested now, but I think we can do better by securing some tracts, going to their meetings and giving them to the people.

We have the good will of the people here, and I think good can be done if we do our part. Asking the prayers of all the Saints, and praying for the redemption of Zion, we are,

Your brother and sister,

EDWIN E. AND ADA T. LAMBERT.

WILLOUGHBY, OHIO, November 24, 1913.

*Editors Herald:* In the *SAINTS' HERALD* during the spring of 1912 was published a vision which I sent you under date of January 2; in which I saw three buildings, one above another. Great crowds appeared and vanished. They were accompanied by three red beasts, which struggled, fell and

remained down. I requested interpretation and a brother from Oakland, California, answered me, referring to Zechariah 13: 7-9, that being used as a basis for his answer. However, the letter he sent me was destroyed, and I hereby request him to send to my address another copy and also his present address, as I desire to correspond with him.

Yours very truly,

JOHN A. STEVENSON.

R. F. D. 2, Care Saints' Home.

TORONTO, ONTARIO, December 10, 1913.

BISHOP A. CARMICHAEL, Lamoni, Iowa.

*Dear Brother:* I received your letter. Always glad to hear from you. Now I wish to ask a favor from you. It is this, Will you announce in the *HERALD*, that all the book of sermons, in the large form, are sold,—not to send any more orders for them.

Will you also state that Brother Evans has published another book, with but eight sermons in it. The price is fifteen cents each, eight for a dollar, twelve dollars and fifty cents per hundred. I pay express or postage, but not duty.

Will you request the people to order direct from me, as it is a trouble for your office to deal with it.

We are sending sermons by the thousands all over the city, the theater is packed, and people have been turned away in droves each evening after the first night, on which was the worst storm of the year, and yet the main floor and first gallery were full, and some in the top gallery.

We are all well and happy in the work, and we are at it almost night and day.

Yours sincerely,

R. C. EVANS.

UTE, IOWA, November 25, 1913.

*Editors Herald:* I wish the Saints in Lincoln, Nebraska, would call on Mrs. Edward Pritchard, 1334 O Street. I met her at her husband's mother's funeral. She says she was raised a Roman Catholic, but that they teach much she can not believe. She is disgusted with them. Her little boy, seven years old, goes to the sisters to learn his catechism, and comes home so full of frightful stories that it shocks her, and makes her very nervous. He told me some of the stories, and I don't wonder that it makes her nervous to hear them.

She was pleased with the elder's sermon, and I told her all I could in the short time I had to visit with her. She promised to read our tracts and papers, also to attend our services, if she knew where to go. Her husband also promised to investigate. She is a stranger in Lincoln, and gets lonesome.

This leaves us all fairly well, and strong in the faith once delivered to the Saints.

Your sister,

SADIE BURCH.

YOUNGSTOWN, OHIO, November 25, 1913.

*Editors Herald:* I wish to tell the Saints what the Lord has done for me since I came into the church. I was baptized when I was but thirteen years of age, August 5, 1906. Not long thereafter I left school and went to stay with a lady by the name of Mrs. Williams. She was a very delicate woman. They were good people, but did not belong to the church.

The Saints here being few in number, our little meetings were held every Sunday at my mother's house, and at one of these meetings our brother told us we all had gifts of some kind. That put me to studying. I wondered if I had any. Every day I prayed to God to make it known to me if he had anything for me to do.

This lady with whom I stayed took very sick, and not knowing what to do for her I thought I would pray for her in

silence, which I did. The Lord was so kind he heard and answered my prayer, and she arose to her feet and said, "I am well; what made me better so soon?" I did not tell her what I had done until three weeks had passed. The Lord is always ready to help if we are faithful and go earnestly about it. Not long after this the Lord called her home to wait till the coming of Christ.

A few years passed. I became acquainted with a man a number of years older than myself, not in the church. I wanted some one in the church. I prayed to God that he would help me to tell this man about our work so he could see as I did. He was led to the truth and was baptized.

My husband's father is very sick. He is past seventy years of age. They are not in the church, but wish me to come over every day and pray for him and tell him about our teachings, which I do. He says he feels so much better when I come and pray.

I never have regretted coming into the church, nor am I ashamed of the work. It is my desire to go on so I can meet God, and have a place with him in the sweet by and by. I ask the prayers of every one of the Saints. I never forget his children at any time.

If Brother S. Brown or Brother Jesse Hardin or both of them read this, we wish them to know that we would like to hear from them. We still have a warm spot in our hearts for them.

Your sister in gospel bonds,

MRS. CLARABELL BUSHONG.

82½ TOD AVENUE.

OUTLOOK, MONTANA, November 27, 1913.

*Editors Herald:* We few Saints have felt isolated. We have recently been blessed by having our Brother R. Newby, of Fair View, Montana, return, bringing with him Brother Moore, district president of Montana, residing near Belgrade, Montana. These brethren organized a Sunday school, which we were very delighted to have done.

They held meetings in our district schoolhouse, also in private homes. The sacrament and prayer meetings were glorious, all feeling a portion of the Spirit. My brother-in-law was ordained to the office of elder, which pleased us all greatly. Now we have our Wednesday night prayer meetings regularly, which helps us all spiritually.

Many think that because they live away from a branch they are to a certain degree forsaken. This is the wrong way to feel, as we know that even though we are only a few if we live prayerfully God will help us, and does do so daily.

We now are eager to have a branch organized so that this good work may go on more rapidly. Many outsiders are eager to hear more of this grand gospel, and we are trying to do what we can to encourage and help them.

Your sister in Christ,

MISS MONTROSE SHALLBETTER.

BELLAIRE, KANSAS, November 25, 1913.

*Editors Herald:* We moved from Argentine, Kansas, to this part of the Lord's vineyard, eight years ago next March. Being isolated from church privileges and from the Saints we grew very much discouraged. I began praying for the way to be opened up so that an elder might come here to preach.

My prayers were answered when Elder J. D. Shower stopped off here and gave us twenty-two rousing gospel sermons, full of the Spirit of God, plain enough, it seemed to me, to convince anyone of the truthfulness of the angel's message. Many believed, but only one thought it necessary to enter the fold of Christ at this time. It was so new to some that they wanted to investigate further. I hope and pray that they may not put it off too long.

As usual, the Devil is trying to get in his work. He never sleeps upon his arms. It behooves us, therefore, to be very watchful, and also very prayerful.

Brother Shower is a man of God. The work will never suffer in his hands so long as he is in the condition in which he is now occupying. We hope that he and Brother Knisley may be with us another conference year. We have not had the pleasure of meeting Brother Knisley yet, but from all reports we think he is also the right man in the right place.

I know this work is of God. While I have done many things since coming into the church that I should not have done, and have left many things undone that I should have done, yet I am striving in my weak way to come up higher. I crave and need the prayers of all God's Saints, not only for myself, but also for my family.

Ever praying for the redemption of Zion, and that the pure in heart may be gathered in, I remain,

Your sister in Christ,

MRS. SUSAN TURNER.

### Extracts from Letters.

Brother Frederick A. Smith is in receipt of a letter from Brother William N. Hill, of Omaha, Nebraska, saying, in part: "Our business meetings and election of officers are all over now. We just had the finest meetings you ever saw, no contentions, everyone seemed to be tuned in perfect harmony with one another; naturally the results were perfect. Our prayer services of late have been very spiritual. We hope that success and good luck will follow you wherever you go, and will bring you back to Omaha in the near future. Brother Mike Peterson is our president."

J. Jaques, 1468 Fallowfield Ave. Pittsburg, Pennsylvania: "The work is progressing nicely here. We had five baptisms last Sunday and a fine social meeting. The Spirit was felt in power in the confirmations. There was scarcely a dry eye in the room. Those baptized were all young people, ranging from nine to sixteen years."

John A. Saxe, San Francisco, California: "We are struggling on in this great city to keep the gospel work moving. Sometimes it is hard work but we hope to do good to some at least."

## News from Missions

### Society Islands.

#### RETURN OF THE PUPU PEOPLE.

On Sunday, the 19 inst., the leaders and all of the members of the Heberona Branch, known as the Pupu people, met with the Saints at the Taronia Branch in Papeete, in attendance at the first service which began at eight o'clock. At nine thirty o'clock we all retired to the shores of the Pacific, only a few hundred yards away, and after singing and prayer we had the pleasure and the privilege of leading thirty-eight souls, men and women with the exception of two children, out into the waters of the great Pacific, and baptizing them back into the Reorganized Church.

It was a scene that will not soon fade from memory. There was a large crowd standing upon the shore witnessing this auspicious event, as all of the Saints of the Tahiti District were present, also many Saints from other islands, and outsiders. The day was beautiful. The sun was shining down upon us. All the candidates walked out into the water together and stood in a circle as I baptized. Two old sisters about eighty years of age walked in and out of the water

arm in arm, which was indeed a pathetic sight, one being a cripple and having a long stick in her hand to support her, as she was very feeble by reason of age. She is the mother of two of the leaders of the priesthood company, namely, Lui and Pori. She is also the great-, and grandmother to about seventy-five children. The Spirit of the Lord was present in great power, bearing witness of and approving the work done.

Nine of the men were leaders in the Pupu movement, and elders formerly in the church, some of whom were very prominent church workers and missionaries. Lui is a man blessed with extraordinary ability, and is recognized as head man among those people. He is well thought of by their people and by ours. Pori, his brother, another influential man, and Tapu, who was a very efficient worker both in missionary and Sunday school departments, when Brother and Sister Devore were here, were also baptized. The latter was Sister Devore's main support in carrying on the Sunday school work. The other leaders who were baptized were equally efficient in the church work; and all wielded a good influence with the people and are still held in high esteem. All these brethren were reordained, and will be very useful men in this mission, as they seem to be very much in earnest and desirous of making up for lost time.

They truly manifested a true spirit of repentance on the day of their baptism. Happiness and the spirit of love manifested itself in their every movement. They were all confirmed in the afternoon, ten being ordained during the same service. The power of God was in attendance, directing in all that was done, to the joy and comfort of all. Truly it was a day of great rejoicing on the part of the Saints here. It was very touching to see the Saints welcoming these people back. Many embraced each other with a kiss, while tears of joy streamed down their faces.

Some of these leaders have gone to their home islands to use their influence to bring their families and friends back into the church. There are over one hundred of them, including their children, throughout the islands. Brother May, now acting president of the mission, will visit those islands as soon as possible, with a view of inducting them into the church. We have no doubt but that by next April conference nearly all, if not all, will have returned to their Father's house, as all of the leaders with the exception of one are with us, and he has written that he would abide by the decision of the brethren here. So we are glad that the old sore which has been a source of annoyance and trouble in this mission for the past six or seven years is about healed up. We do not anticipate any trouble from the leaders in the future, as they seem very anxious to retrace their steps and to become coworkers with the main body of the church.

We also baptized several women who were very prominent workers in the Pupu movement; one especially, called Sarah. She manifested the spirit of humility, and seemed to realize that she had done wrong. She had been a great worker in years gone by. She is a very attractive and intelligent woman, and will doubtless be a power for good among their race.

Perhaps it would be expedient to give a short sketch as to how these people went astray. About seven or eight years ago a few of them began to hold meetings on the quiet in the woods, with a view to receiving spiritual manifestations. Satan, who is ever ready to deceive, took advantage of this movement, and it was not long until they began to tell around that they had seen wonderful things, especially in visions. Some of these manifestations did not seem to be in harmony with the law. Their attention was called to this fact, and they were counseled by those in charge of the work to desist from holding these secret meetings. This was the beginning

of the trouble and it is to be regretted that some of our own brethren who had to deal with this matter did not display the wisdom and love toward these people that should characterize the true Saints of God, hence it is that while these people made grievous mistakes when they permitted themselves to be led astray by false spirits, in a sense a phase of spiritualism, there were grievous mistakes made on the other side also. These people have learned their lesson, and some of them through much suffering. Like the prodigal son, they have returned to their Father's house; he has forgiven them of their past sins and has placed his seal of acceptance upon them. They rejoice and we rejoice because of the goodness of God made manifest to them in leading so many of them back into his true fold. Let us earnestly pray that the remaining ones may also return; let us thank God that the breach is about closed up, we trust for ever.

We have great hopes for the future prosperity of the mission. The people seem united, and with this added force, under the presidency of Brother May, who stands high in the estimation of all, with the assistance of Brother Savage, and with the new missionary help that we are expecting soon from America, we believe the mission will be on a better foundation than ever before. Of course, we don't expect perfection here any more than we do in America. The people here are of like passions and have their peculiar weaknesses and failings, which conditions we expect to see exist until Satan is bound and until Jesus Christ is seated upon David's throne, swaying his scepter over all the world as "King of kings" and "Lord of lords."

On October 28 we organized the Pupu people at Heberona into a branch. The Spirit of the Lord was present in great power, approving of the work done. Two were ordained to the office of teacher and deacon respectively, and several children were blessed. Brother May and myself administered the sacrament to them, at which time the spirit of humility was greatly manifested by them through prayer, song, and testimony, especially. At the organizing of the branch, Lui, their former leader, was unanimously chosen as president. And while it was done without suggestion on our part, we felt he was the proper one to be chosen. We are pleased to state that every other officer of the branch was chosen unanimously, and that the spirit of unity was present and prevailed throughout the entire meeting, which evidenced to us their acceptance to God.

These people are beautifully situated, having considerable land in their possession, covered with all kinds of tropical fruits and coconuts. They are close to the ocean, and many of them follow fishing as an occupation. These realize good returns, as fish are very high, which will be surprising to some. Most of these people have good homes. They have an up-to-date church building, which they erected since their departure from us. Of course this returns to the church.

I wish to state one thing to the credit of these people, and which is supported by the brethren here. The Utah Mormons and other denominations have been very persistent in their efforts to have these people unite with them, but every attempt in this direction was a failure. The answer was in every instance that the Reorganized Church was the true church of Jesus Christ; and that the difficulties that existed between them and us would in the due time of the Lord be removed. They have helped to support the missionaries and the church work in many ways. So the Lord would not desert a people who had such good desires, and who had such strong faith in the divinity of the latter-day work.

We sail this afternoon on the new steamer *Willochra* for New Zealand and Australia. After our meeting with the Pupu people in Heberona yesterday afternoon the Saints of the whole district assembled at Taronā. The meeting was

therefore largely attended. Brother Miller and I preached our farewell sermon to the Saints last night at seven o'clock. The Saints of the district sang songs of rejoicing until a late hour. They all remained at the branch in Tarona, Papeete, to witness our departure, which will be at about four o'clock this afternoon.

We commit these people to the care of our Father in heaven, for his protection and blessings. They are surely very much in earnest, and are kindly disposed towards the Lord's ministry. We have felt drawn toward them. We glory in the thought that God is no respecter of persons, and that he loves all those who serve him according to the perfect law of liberty.

With best wishes for all of Zion's children, I am still in the conflict,

Your brother and coworker,  
GOMER T. GRIFFITHS.

P. S. This is my native name: Gomera Tamati Girifiti.

### Hawaii.

Hoping it will be of interest and encouragement to the Saints, I write to let you know how the work progresses in this mission. On September 15 Brother G. J. Waller returned from San Francisco, and resumed active oversight of the work.

On September 29 Elder Barrett and I started around the Island of Oahu. It is of volcanic origin, varying in width from ten to thirty miles, and has a range of mountains running as a sort of backbone the entire length of the island, and in the wider portion two ranges with a plateau between. It is over one hundred miles around, and we walked most of the way, following the coast line and visiting the houses along the road. But we had to pass up many of these, as we are only able to explain our work in English and Hawaiian.

We each carried a bookcase. In one we had our books, and a muslin chart on which is a map showing the different emigrations to America, as given in the Book of Mormon, and also the church organization, doctrine, apostasy, restoration, etc. In the other case we had the necessary wearing apparel, reduced to a minimum. At every house where we were allowed to do so, we gave the people a chart talk.

Saturday of the first week found us eighteen miles from Honolulu. From here we took the train home, when, for several days, I had the pleasure of an attack of the grippe, which detained us in Honolulu all of the following week. On October 13 we started out again, going by train to Nanakuli. From here we worked our way around, covering the ground as thoroughly as was possible under the circumstances.

We had made one trip around in 1912, but this time we met many new people. Although we have members at only three places, our means of support were provided from day to day. Sometimes we did not know where we were going to sleep until after dark, but thanks to the providential hand, a place was always forthcoming. Our hosts were generally Hawaiians. Some of them were quite poor, but they always gave us the best they had, and that willingly. They always made us eat first, the meal generally consisting of poi and fish, or meat. It is a little hard for the American missionary to relish this diet at first, but we are becoming accustomed to it.

The tropical sun was somewhat warm, and at times, when business seemed slack, I believe we received inspiration from the scenery which buoyed us up. On our right hand there was always a range of mountains, sometimes carpeted with green, and again rugged and bare. On our left

was the vast blue ocean with its countless breakers. Together they made a rare combination in which was displayed the power and majesty of the Creator.

We reached Honolulu again on October 30. I found my wife sick in bed. Through administration and care she was soon well again, however.

The following are noted as results of our trip: One hundred and fifteen fireside talks with the chart; five meetings; one hundred and forty-five tracts distributed; twenty-five Hawaiian Books of Mormon sold, and four given away; one Inspired Translation sold; a subscription to the *Ensign* from Utah Mormons; a renewal of *Autumn Leaves* and *HERALD*, and some Sunday school home class work. None were baptized, but a lot of seed was sown. Most of those who bought Books of Mormon were Protestants and Catholics.

On November 8 we left Honolulu on the *Steamship Mauna Kea* and came to this place, two hundred miles distant. The sea was very rough, and I am a poor sailor. You can imagine the rest. Brother Barrett stood the trip a little better, he, too, was visibly affected.

We are trying to follow up the work which was started here last November, and are renewing acquaintances and holding a few good meetings. To date we have sold five Hawaiian and four English Books of Mormon, and several other church books.

During our absence some who were interested before have joined the Mormons, and others the Catholics, but quite a number are interested still. Opposition is very strong, especially from our Utah brethren. But then the Volcano Kilauea is showing activity also, after months of quiet. So this is nothing more than we might expect. It is only thirty-one miles up to the volcano, and we may make it a call later on.

With best wishes for the progress of God's work everywhere, and asking the prayers of the Saints on behalf of all in the mission field. In gospel bonds,

M. A. MCCONLEY.

HILO, HAWAII, November 22, 1913.

### Northeastern Nebraska.

I attended the reunion at Missouri Valley, Iowa, which I enjoyed very much, after four months' labor in this, the Northeastern Nebraska District. I left the reunion feeling glad that our heavenly Father remembered his children, giving a foretaste of the joys that are yet unseen.

This light was plainly evident in the preaching, in the prayers, in testimonies, and in free-will offerings. The Spirit of the Lord was working in the hearts of his people. The signs promised to the true believer in Christ were manifest in the gift of unknown tongues, the interpretation of tongues and prophecy. So is God not a respecter of persons, but in every age does confirm his word with signs following.

Since this reunion I have been laboring in the western part of my district, until recently, when I came to this place, which is in the Omaha Indian Reservation. I have been preaching to both the whites and the Indians. The white people here are renting land belonging to the Indians. Many of the Indians are living on their own farms and are farming for themselves. I am visiting from house to house, leaving tracts where they will promise to read them. I am walking and preaching the gospel in nearly every house. I have found among this tribe a large number of very intelligent Indians. They are better informed in the Bible than are many of the white people.

I visited one Indian home where the woman was a widow. She had a large family of children, nearly all grown. Some

were married. I introduced myself, and the church I represented. She wanted to know all about it. I preached the first four principles of the gospel to her and her children. She gave the best of attention, and said it was the first time she had heard the gospel of Christ preached as she believed it.

I also taught her concerning the Book of Mormon; of the great blessing given to Joseph, and how it had been fulfilled. She said this was in harmony with the traditions of her people; that they were of the seed of Israel. They had thought perhaps they were one of the lost tribes. She is a college graduate. She says she has something to think about.

She requested that I go with her to another family of her people, educated and greatly interested in religion. I promised to go and preach to them. My prayer is that this people may see the true light of him who said, "I am the light of the world." There is much more I could write covering my travels among this people, but I will close for this time.

I request the prayers of those who read these lines, that I may be able to preach this blessed gospel so plainly that all who hear may see that the message I bring to them is from heaven.

Your brother in the only true and living church,  
PENDER, NEBRASKA, December 8, 1913. O. R. MANN.

## News from Branches

### Omaha, Nebraska.

The Ladies' Aid Society has been busy preparing for the bazaar to be given in the rotunda of the *Bee* building, December 17 and 18. They have a fine, large stock of articles all ready for the sale.

The Woman's Auxiliary gave a very interesting program and box social Thanksgiving evening. There were papers and talks on child-raising and some very enthusiastic discussions. Musical numbers were added to the program. The box supper after the program was given for the benefit of the building fund.

The Sunday school and Religio are doing well. The Book of Mormon normal is a more interesting study to us than the Bible normal, so that class is better attended. The Religio has been having some excellent, instructive lectures on bacteria, given by Brother R. W. Scott. Next Sunday, the 14th, a physician of the city whom Brother Scott engaged will give us a lecture on alcohol and its effects on the body.

The branch priesthood have their regular meetings Monday night of each week. The public speaking course which they are taking up is an excellent study and very beneficial. These meetings are well attended and always instructive, regular programs being arranged for each meeting.

A men's prayer service was held last Sunday afternoon at the church. The meeting was good, and the men enjoyed the Spirit's presence. It seemed to unite them more closely, if possible, than ever.

At the regular business meeting, Wednesday, November 26, Brethren H. A. Scott and A. E. Stoff were called to the office of elder, and Brother T. A. Hicks to the office of deacon. This makes eight calls to the priesthood in the branch this year.

Next Wednesday, December 10, is the regular annual election of officers. The newly elected officers take their places the first of next year. The Saints have been prayerfully considering this meeting, as they do all important meetings. The Lord has blessed us in the past as a result, and we look forward hopefully to his direction in this meeting.

The choir and Sunday school are working up a Christmas cantata called, "The Holy One of Israel," to be given Tuesday night, December 22.

We feel a spirit of unity and progress throughout the branch, and so are hopeful of the work in Omaha.

CORRESPONDENT.

### Lincoln, Nebraska.

On November 23 Brother Dean McBrien, one of the younger workers in the branch, and at present a senior in the University of Nebraska, was ordained to the office of priest.

The Saints here are very active. Our meetings are held in a hall at present, but a building committee has been appointed by the branch to act with a similar group from the Ladies' Aid. We are hoping to have a church home of our own before very long.

The priesthood of the branch recently formed an organization with Brother Munsell as teacher and Brother Leon Snow as secretary.

The Sunday school and Religio are both making splendid progress. Several visitors have been noticed at the services recently.

VIRGIE MCCRAY.

### First Chicago, Illinois.

Sister Lottie Kier is at present engaged in training her youngsters for the Christmas entertainment, which will be held on December 23. Our district superintendent, Sister F. M. Cooper, has been in the city the last two weeks, but has as yet not made us an official visit. We understand that she has been dividing her attention between the West Pullman and the South Side organizations. We have no reason to complain however, as she has visited us oftener than the other two schools. We believe that our school is now in a comparatively prosperous condition. At the present time we have eight well-filled classes in action.

An unusually large number attended our last sacrament service. Still better, it was an unusually good meeting. The gift of prophecy was manifested through Elder David Dowker, our worthy missionary. The Saints were commended for their humility and sacrifice, and our Father expressed great pleasure in the edifice that had been erected by our people, in which to worship him. The following were called to the priesthood, offices as designated: F. E. Bone, priest; Vernon Reese, teacher; Brother Collins, teacher; Elmer Hoover, deacon; John Petterson, deacon. Our presiding elder, James F. Keir, was warmly commended for his humility, and was promised additional power. Our presiding priest, Chris Hartshorn, was commended for his diligence in the performance of duties.

Our Sunday afternoon club is regarded as an important factor in the development of the young of our branch. It is a splendid organization, composed mainly of active young people. Elder David Dowker continues to infuse energy into the cottage preaching services. At the present time our branch takes care of three such meetings every Friday evening.

Brother and Sister Fred Johnson solicit an interest in your faith and prayers in behalf of their little baby, who is quite sick. We are advised that Sister Frank Sly is not much better. Please continue to remember her in your prayers.

On Tuesday evening, December 16, 1913, the Religio Society holds a mock trial. The object of this trial will be to acquaint our people here with the nature of the accusations made against our work, and with the manner of meeting them.

God speed the right,

F. F. WIPPER.

4532 WEST CONGRESS STREET.

### Scranton, Pennsylvania.

This autumn have proved to be one of much activity among us. We have been pleased to note upon our records an addition of fourteen souls by baptism since last July. There has been a keen interest manifest in the different phases of branch work of late.

We are seeking to grasp every opportunity available to get our work properly presented to the public, and it is not amiss to say that we are better known to the people of this city than ever before. For instance, our Sunday school was recently well represented in a massive men's Bible class parade.

We are endeavoring to meet the demands brought about by our earnest workers through the establishment of a few new departments. Some time ago a brass band was organized by our boys and young men, which has brought them out most faithfully for rehearsals on each Monday evening. Their leader and bandmaster is our presiding deacon, Brother William J. Lewis. The sisters have organized themselves into a women's prayer league and sewing circle. We are informed also of the organizing of a men's glee club.

Sunday, November 16, was observed by the Scranton Branch as Family Day. We had been made acquainted with Children's Day, Mother's Day, etc.; but Family Day was something new, suggested by the pastor. Every member in each family throughout the branch was requested to be seated together as much as possible through the services of the day. Each family occupied a row of seats. The larger families were seated in the long center rows and the smaller ones in the short side rows. All the parents and married people wore a pink flower; and all the children, even to the youngest babes, wore a white flower.

This idea of family day carried with it two objects: First, to bring out members of different families who may be members of the church, but who are on the spiritual decline. Second, to bring those members of families out who may not be members of the church.

The Saints and friends responded remarkably well, considering the inclemency of the weather. The morning social service was one long to be remembered, the train of thought leading along lines of the God-given family institution.

Tuesday, November 25, the branch choir rendered the cantata, "Daniel," to a well pleased audience.

CORRESPONDENT.

### San Francisco, California.

All is going nicely in San Francisco. Our meetings are quite well attended. The services are all good, and the preaching spiritual and instructive. We have enough local preachers to afford variety, and different lines of thought. Under the able leadership of our president, John A. Saxe, the officers and members are all working together for the general good of the cause. At present we have no trouble or discord in the branch. We are moving slowly and steadily forward, and trying continually to become more as Saints should be.

Strangers are almost always present at our meetings, so we have the chance to tell the good news of the kingdom to some new listeners. Our Sunday school and Religio are both flourishing and are doing their part in carrying on the work. Considerable visiting among the members is being done by the branch officers, which is resulting in good. All the Saints seem to be well at present, and happy in the work. The sisters are busy in their line, and are helping the cause nobly.

Yours in bonds,

GEORGE S. LINCOLN.

## Miscellaneous Department

### Convention Minutes.

INDEPENDENCE STAKE.—Met at Holden, Missouri, November 29 and 30. First session was a prayer service of twenty minutes' duration, followed by a "get acquainted" session. Reports from locals showed encouraging conditions. One hundred and seventy-one delegates were chosen to General Convention, with instructions to cast full vote, majority and minority. Present membership of stake is one thousand seven hundred and ten. A resolution adopted at Religio convention at Pertle Springs, June 14 and 15 was read: "Resolved, That members of the Religio who are addicted to the use of tobacco for other purposes than those mentioned in the Doctrine and Covenants are hereby declared disqualified for officers in this organization; further, that this rule is to be in effect and operation six months from the date of its adoption." The following was adopted: "Resolved, That the executive committee suggest to each local that its executive committee or the superintendents of departments be empowered to nominate all the teachers available for each particular class, and that the election shall be made only from those nominated." The Independence Orchestra gave a splendid concert Saturday night, the house being filled to overflowing, and many were turned away. Adjourned to meet at Central Kansas City in May. Mrs. R. Brocaw, secretary.

### Conference Notices.

Saskatchewan District will meet with Minnesota Branch near Vanscoy, Saskatchewan, January 17 and 18. Delegates will be met by team at Vanscoy. Buy single fare tickets to Vanscoy, and be sure to get certificates from agent at your station, as reduced rates are being provided for. Grace Beckman, secretary.

Florida District will convene at Cold Water Schoolhouse, near Botts, Florida, January 10, at 10.30 a. m. Send reports in time. Each one of the priesthood is especially requested to be present. C. J. Clark, president; E. N. McCall, secretary, Dixonville, Alabama.

### Convention Notices.

Saskatchewan Sunday school will convene January 16, at Vanscoy, Saskatchewan. C. R. Bowerman, secretary, Swanson, Saskatchewan.

Saskatchewan Religio will convene January 15, at Vanscoy, Saskatchewan. Joseph Bates, secretary, Disley, Saskatchewan.

### First Presidency.

#### NOTICE OF RELEASE.

Those concerned will please take notice that Elder O. E. Sade, at his own request, has been released from missionary appointment for the balance of the conference year.

FREDERICK M. SMITH, *Secretary Presidency.*  
J. F. CURTIS, *Missionary in Charge.*

### Died.

GRUVER.—Simpson C. Gruver was born March 16, 1853, at Marietta, Ohio; moved with his parents to Perry County, Indiana, in 1868; baptized July 8, 1877, by Columbus Scott; married Charlotte Ayres, January 1, 1878. To them were born ten children; six survive. Died of apoplexy at Derby, Indiana, November 29, 1913. He leaves companion, one son, five daughters, two brothers, two sisters, eight grandchildren. Sermon by A. C. Barmore. He led an active life, having held for some time the office of priest. He is truly mourned by both Saints and fellow citizens. A good man has gone to his reward.

BOWEN.—Earnest Lester, son of Brother Evert and Sister Rhoda Bowen, December 13, 1913, after an illness of about three weeks. Born May 29, 1907; blessed by A. H. Parsons; funeral service at the Stone Church; sermon by A. H. Parsons; W. H. Garrett in charge.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assis-  
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 publications.

**HALL.**—David Hall, of the Salem Branch, near Persia,  
 Iowa, passed on to his reward November 29, 1913, aged 72  
 years and 18 days. He had been a member of the church  
 about fifty-five years. He and his faithful wife, Emeline,  
 had paid more tithing than any other family in the Gallands  
 Grove District. His devoted companion, two daughters, one  
 son, and grandchildren mourn, but not as those having no  
 hope. Funeral from the home in charge of W. A. Smith,  
 sermon by C. J. Hunt.

Nelson, Maria	5.00
Nelson, C. C.	50.00
Nelson, Albert	5.00
Nelson, William T.	150.00
Nelson, Bertha	15.00
Ross, Verna	2.00
Ross, W. T.	8.00
Torrance, W. B.	10.00
Wholfort, Sarah	2.00
Total	\$687.50

**Bishop's Annual Report, 1912.**

**CORRECTIONS AND OMISSIONS.**

Received and Disbursed by E. L. Kelley, Presiding Bishop.  
 Receipts.

Page 5, Missouri, Southern District, J. T. Ford, agent \$300;  
 should read Missouri, Nodaway District, J. T. Ford, agent  
 \$300.

**Expenditures.**

Page 6, J. F. Curtis, account \$211.60; should read J. F.  
 Curtis, account 111.60; J. T. Curtis, account \$100.00.

Page 7, Smith, H. O., ex. f. \$77.50; should read Smith, H.  
 O., ex. f. \$52.50.

Page 7, Smith H. W., ex. f. \$10.00; should read Smith, H.  
 W., ex. f. \$35.00.

**IOWA.**

**Fremont District.**

**Expenditures.**

Page 14, Total, \$4,150.00; due church \$741.40; should read  
 Wight, J. W., f. \$540.00; total \$4,690.00; due church \$201.40.

**MASSACHUSETTS AND RHODE ISLAND.**

**Massachusetts District.**

**M. C. Fisher, Bishop.**

**Receipts.**

Page 19, Wood, Gertrude \$4.00; Wood, Gilmore \$2.00;  
 should read Wood, Gertrude \$6.00.

**Expenditures.**

Page 19, Robley, C. W., e \$50; should read Robley, G. W., e  
 \$20; Robley, G. W. ex. f. \$30.

**MISSOURI.**

**Nodaway District.**

**J. T. Ford, agent.**

**Receipts.**

Balance due church December 31, 1911	\$392.00
Bond, W. S.	25.00
Nelson, Alma	23.50

**Expenditures.**

Kelley, W. H., f	\$114.00
Kelley, W. H., e	5.00
Kelley, E. L., Bishop	300.00
Total	\$419.00
Balance due church	\$268.50

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Seven college presidents and a number of college instruc-  
 tors, including ex-President Taft, will contribute to *The*  
*Youth's Companion* during 1914.

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 woods and swamps have made her famous, and Kate Douglas  
 Wiggin, who never wrote a dull line in her life, and Mrs.  
 Burton Harrison, who remembers when conversation was  
 really an art as practiced in Washington and in the manor  
 houses of Virginia. And this is just a beginning of the list.

If you know *The Companion*, you have a pretty clear idea  
 of what is in store for next year's readers. If you do not  
 know, ask us to send you sample copies—for instance, those  
 containing the opening chapters of Authur Stanwood Pier's  
 fine serial—"His Fathers Son." Full announcement for 1914  
 will be sent with the copies.

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*Companion Practical Home Calendar* for 1914, and all the  
 issues of the paper for the remaining weeks of 1913, dating  
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 Our Club Price ..... 2.30

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 American Magazine ..... 1.50  
 Boston Cooking School ..... 1.00  
 Regular Price .....\$6.50  
 Our Club Price ..... 5.85

Fine Arts Journal .....\$3.00  
 Farm and Home ..... .50  
 Health Culture Magazine ..... 1.00  
 Regular Price .....\$4.50  
 Our Club Price ..... 4.35

Harper's Magazine .....\$4.00  
 Housewife ..... .50  
 Journal of Education ..... 2.50  
 Regular Price .....\$7.00  
 Our Club Price ..... 5.90

Etude .....\$1.50  
 Everybody's ..... 1.50  
 Delineator ..... 1.50  
 Regular Price .....\$4.50  
 Our Club Price ..... 3.65

Harper's Weekly .....\$5.00  
 Pearson's ..... 1.50  
 Sunset ..... 2.50  
 Regular Price .....\$9.00  
 Our Club Price ..... 7.25

Woman's Home Companion ....\$1.50  
 American Boy ..... 1.00  
 Baby ..... 1.00  
 Regular Price .....\$3.50  
 Our Club Price ..... 2.85

Scribner's .....\$3.00  
 Technical World ..... 1.50  
 Pearson's ..... 1.50  
 Regular Price .....\$6.00  
 Our Club Price ..... 5.15

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 Saturday Evening Post { Any two, \$3.00  
 Country Gentleman { Any three, \$4.50

To get some of our other combinations, and the prices, note the following: Select the magazines you want. You will find a number on the left hand side of the names of the magazines in the following list. This is called the class number. Add together the class numbers of the magazines you wish to order and multiply the total by five. This gives you the correct remittance price in dollars and cents. For example; suppose you selected Practical Farmer, Modern Priscilla and Delineator.

The class number of Practical Farmer is	15
The class number of Modern Priscilla is	17
The class number of Delineator is	23
Total	55
Multiply by	5
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The list below are some of the many we have in our list. Don't forget that we can get you any magazine or paper. Subscriptions to Canada require extra postage, and in some cases different subscription prices. Write us what you want and we will tell you exactly what it will cost you.

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15 Baby .....	1.00	17 Health Culture Magazine .....	1.00	20 Nature Study Review .....	1.00
140 Botanical Gazette .....	7.00	50 Harvard Law Review .....	2.50	25 Overland Monthly .....	1.50
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12 Designer .....	.75	20 Little Folks' Magazine (renewal) .....	1.00	18 South Dakota Educator .....	1.00
35 Dun's Review, (new) .....	2.00	100 Life .....	5.00	22 School and Home Education .....	1.25
40 Dun's Review, (renewal) .....	2.00	3 Ladies' World .....	1.00	40 System .....	2.00
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Entered as second class matter at Lamoni, Iowa, post office.

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



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

VOLUME 60

LAMONI, IOWA, DECEMBER 31, 1913

NUMBER 53

## Editorial

### CHARACTER SKETCHES OF JESUS.

#### I. THE MANHOOD OF CHRIST.

*I drew them with cords of a man, with bands of love.—Hosea 11:4.*

There are three periods in the history of Christ that are filled with human interest. His first appearance in our midst was as the babe of Bethlehem. He comes to us in that period with all the appeal of helpless and innocent childhood, brooded over by careful and jealous motherhood. Here is an appeal to sentiment, reverence, and even pity when we read the words addressed by Simeon to Mary, "Yea, a sword shall pierce through thy own soul also."

At a later period he appears to us, following his resurrection, as a triumphant God, declaring that all power both in heaven and on earth, is given into his hand. He appeals to us as a deliverer.

Man has ever been ready to hail the conquering hero. Man has ever been ready to do homage to kings. Most heroes have had their weaknesses and most kings have had their vices. But here is the king incarnate, the impeccable hero. Those who really understand him do not withhold their allegiance; and when all come to understand, all will bow before him and acknowledge his sovereignty, some in one degree and some in another.

But between the infant and the conqueror there was a period when he was simply a man, when he was tempted in all things as we are tempted; yet with no more aid from divinity than any man may receive who will, he proceeded to show us what a man can be and do. He had passed out from under the fatherly care of Joseph; he was not yet crowned King of kings and Lord of lords; he was simply a man, and appealed to his followers to be his friends. He did not care for servants. Elijah, the prophet, had his "servant," and so did Elisha; but Jesus desired no servants—he wished for friends, comrades, some one to walk the road with him.

He was no fanatic, dreamer, sentimentalist, weakling, or coward. He was a live and virile man who could live in the desert, ride the heaving sea, climb the mountain, breast the tide of commerce in busy

cities. He appealed to men and women, and with the "strong cords of a man" drew to him the tax-gatherers, fishermen, publicans, physicians, the pure Mary, the Magdalene, believing John, and doubting Thomas. He held them with "bands of love."

How finely the "cords of manhood" and the "bands of love" were blended. God had his ideas of what a man ought to be; but it is doubtful if anyone had ever fully lived the life of a man until Christ came. He was given as our object lesson of what a man should be. It is as though he said, "You admire manhood, but you look for it in the bloody butcher or the iron-heeled despot. Let me show you: In a man strength is blended with tenderness and power is blended with love. No man is a man who is cruel, or domineering, or false, or unable to rule himself."

All true men are not physically strong, all physically strong men are not true men; but we are constrained to believe that Christ was a perfect type of man. He endured forty days of fasting without the slightest weakening of purpose. Throughout his entire ministry he was a man without a home. The Son of Man "had no place to lay his head." He had no suitable food supply, and at times was compelled to pluck and eat the raw grain. He had only a single garment. In a word, he worked hard for three years without what we would consider proper food, shelter, or clothing. So much for his physical strength.

It is a severe test of manhood to remain fixed and true when the body is broken. This he did. He watched and prayed, while others, being worn and weary, slept. He showed himself worthy to command others by being always obedient to his superior officer. He typified the soldierly virtue of obedience when in the extremity he declared, "Nevertheless not my will, but thine, be done." He faced unpopularity, one of the severest tests. Finally, upon the cross, enduring terrible pain, he showed his ability to stand by a cardinal principle of truth, when he prayed the Father to forgive those who were persecuting him, on the ground that they did not know what they were doing. His moral vigor is undoubted.

Now here is the point for us to consider: Christ

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did not spring into the world a full-grown man, physically and morally complete as we find him later on. Our attention is riveted by the fact that he came as a child, undeveloped, and achieved his perfect growth by always adhering to certain laws which are embraced in his gospel. Thus he not only brought that gospel, but he was himself a product of it. If, as Amiel says, "The test of every religious, political, or educational system is the *man* which it forms," then we have an invincible argument in favor of the gospel, because representative atheists, as well as representative Christians, have lauded the manhood of Jesus.

This is an age of progress. We have outrun the wisdom of the past ages in many departments of human activity. But no man has ever improved upon the life of Jesus or the gospel that he taught. Is that not an unanswerable argument?

So many centuries ago, without libraries, or the press, or colleges, or the aid of kings or philosophers, an obscure young man, without influence or material resources, he conceived and presented a philosophy of life so excellent that none have improved upon it. Indeed, many confess to-day that they can hardly come up to the standard. There was divinity in it, and progress does not outrun divinity. Yet Jesus the man lived this gospel.

That we should observe the laws that Christ observed and obtain the results that he obtained is perhaps best stated in the parting exhortation which David gave to Solomon, "Be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments."—1 Kings 2: 2, 3, Inspired Translation.

ELBERT A. SMITH.

[Note.—The next number will be entitled, "His consecrated purpose and self-sacrifice."]

#### NOTES AND COMMENTS.

**GRANT VERSUS YATES REMANDED.**—We are authoritatively informed that the case of R. E. Grant versus J. E. Yates has by the court of appeals been remanded for retrial.

**CHATBURN ANNIVERSARY.**—The editors desire to acknowledge receipt of an invitation to attend the fiftieth anniversary of the wedding of Brother and Sister T. W. Chatburn which was to have been observed on Christmas Day. Because of the long service of Brother Chatburn and his wide acquaintance among the Saints, especially in the West, reaching as far as the Pacific coast, we make this public acknowledgment, realizing that thousands of Saints will join in wishing Elder Chatburn and wife many more years of happiness and service together. Brother Chatburn also sent in a poem of his own composition addressed to his wife and dedicated to

the Chatburn family. The opening verses have these characteristic lines:

Fifty years ago the Chatburn tree took root,  
A spindling little sapling that promised little fruit;  
But the little weakling grew apace and has gained considerable size,  
Its branches reach unto the coast, and tower to the skies.

The poem closes with a verse in exhortation to the children:

So children, gather round us and help the cause along,  
Far fling our gospel battle line and swell the million strong;  
Armed with the sword of righteousness, let's continue in the fight,  
For God is ever with us in our battle for the right.

Our motto, onward, upward, for home and Zion's land,  
Upon the gospel rock of justice we will triumphant stand;  
So group around the Chatburn banner, and join us while we pray,  
In thankfulness, that God will bless our fiftieth wedding day.

**WOULD PROHIBIT POLYGAMOUS RELATIONS.**—At a meeting of the National Reform Association held recently in Pittsburg, Pennsylvania, at which "Mormonism" was a topic of discussion, our Brother Leon Burdick secured from Professor Oscar Davis, chairman of the National Reform Commission, a clear and emphatic statement to the effect that anything said at the convention should not be construed as having reference to the Reorganized Church with headquarters at Lamoni, Iowa. A resolution looking to the amending of the Federal Constitution prohibiting polygamous living in all the States brought to his feet R. Murray Stewart, one of six Utah elders present, with the statement that such legislation was not necessary and defying anyone to show that polygamy had been practiced in Utah since the manifesto. Our Elder Burdick at this juncture took the floor and in connection with other remarks assured the assembly that ample proof of polygamous relations could be readily furnished. In the face of the admissions of President Joseph F. Smith before the committee in the Smoot investigation, the action since had against him in the civil courts of Utah, and the further and notorious facts upon every hand, representatives of the Utah Church must be hard pressed when they try to urge before such an assembly as the National Reform Association that legislation to prohibit polygamous living is not needed in this country. We may add that such a bill was on December 20 proposed by Senator Weeks, of Massachusetts. On this point of federal prohibition of polygamous cohabitation the Reorganized Church long ago took a favorable stand.

There are but few who can make a full measurement of their own faults and spread the mantle of charity over others.—Captain L. W. Billingsley.

## Original Articles

### THE SEARCH FOR GOOD BOOKS.

My mother was the daughter of a Canadian pioneer. Her mother was a very strict, severe, English lady, who taught mother to shun fiction as she would sin. When I was two years old, mother was left with six of us. She did not marry again until I was nine. To feed and clothe us required all her time and thought.

Not one of our family cared for reading as I did, so could not understand my need. At the age of nine or ten, when I would say, "Oh, how I wish I had something to read!" I was told to read the Bible, Book of Mormon, and Doctrine and Covenants, and that when I knew all that was in them, I might get something else to read. I heard this so much (from other members of the family more than from mother) that I learned to hate the sound of the names of the church books.

Again and again I tried to read the Book of Mormon. Each time I started on page one. I learned First Nephi by heart, trying to read to the end of Second Nephi. I did not read the Book of Mormon through until I was thirty years old.

When I was about eleven my mother and stepfather moved to the country. One of our neighbors had one hundred and fifty Nick Carters and a trunk full of common novels. When I told her how I loved to read, she said I was welcome to any of the reading matter she had. I informed her my folks would not allow fiction in the house. She said I could come to her home and read as much as I liked. She placed in my hands my first novel—Theo; the name is all I remember about it.

I knew it was wrong to disobey my parents, even if I did think their demand unjust. I knew it was deceitful to read and not let them know of it. I was very thin and small for my age until after I passed my fourteenth birthday, and my courage was thin and small too. I loved peace and harmony; I simply could not stand up for what I thought was right. If I thought I was in the right I went ahead without arguing. I let the other fellow do that while I went ahead. I know now that if I had been caught and thrashed, I would have taken the first book I could get and would have read it; if that one had brought the same result, I would have been more cunning and careful, but I would have read.

I read the one hundred and fifty Nick Carters and dozens of volumes from the trunkful of novels. I remember the name of only one, East Lynne. It was better than the rest.

When I was about thirteen we moved to town. A neighbor had dozens of cloth bound novels. I read two or three each week that winter. Of all the books she loaned me I do not remember the name of one.

The next summer we again moved to the country. A neighbor let me have two stories, running through one hundred and sixty pamphlets. I did not like most of the characters. I thought the stories coarse, but as I had nothing else, and felt I must read, through them I went. I understand now that they were vile, extremely so, and wonder I did not understand them then, but I did not.

Whenever a good book came within reach, it was certainly read by me. When none were to be had I read what I could get.

I had by that time read four of Louisa M. Alcott's books; I thought them royal. The characters were more like the kind of people I liked. I would have chosen one of her books out of a thousand. Now, I am sure if I had been reasoned with, and had been given a reasonable amount of good books, I would have been satisfied. I had sense enough to see I was not reaping any benefit from all those hours spent in reading that class of books.

Then came the fight upward; and it was a fight. I must not always read fiction, even good fiction. I must develop a taste for something else. At the age of about sixteen I tackled Professor Fowler's life work, in two large volumes. I went through them, and through the one on phrenology twice, or more. I liked it extra well. I understand now that I was starving for brain food, and did not know how to get it, what to get, or where. Being naturally intense, my desire to read was almost a frenzy.

Then there was not a city or Sunday school library. About this time Independence Sunday school began to have a library, but I did not live there. I always attended Sunday school every Sunday, and learned the lessons. At the age of fifteen my teacher asked the superintendent to make a teacher of me. Then I began to teach. When I was seventeen I was made assistant superintendent of the Sunday school, which numbered one hundred and fifty. The superintendent was away most of the time, and for a year or more I practically had charge of the school. I held that position for five years, then my oldest girl came and I retired from the front ranks, but never from the Sunday school.

I had never heard of a standard of literature, except that my folks condemned fiction. When I was about eighteen my younger brother gave me Teaching and Teachers, and loaned me Chastity. I judged all books by my own standard, which was that if I profited by them they were good; if not, they were bad. But I had to read them first.

When I was about sixteen I determined that no child in the Sunday school should suffer as I had. I formulated a motion that we appoint a committee to secure a library for the Sunday school. I persuaded the branch teacher, a man opposed to the idea, to second it (everyone seemed opposed). It

passed, I do not know how, and the committee was the Sunday school superintendent, the branch priest, and said teacher. One year passed; by that time the teacher realized what was involved in the motion and was indignant that he had helped start the movement. He withdrew from the committee. The branch president was put in his place. About that time the Religio closed indefinitely. I made a motion that the fourteen dollars then in the treasury be donated to the Sunday school library fund. A sister bitterly opposed to the idea seconded it, thinking I said Sunday school fund. It carried, somehow.

In a few months the branch president came to me and said, "The committee has decided it is not expedient that we have a library, and thinks that the fourteen dollars should be turned over to the branch fund." I did not lose any time telling him that the committee was appointed to get a library, and not to determine whether it was expedient, or not expedient. (I was learning how to fight.)

At the end of the year the branch president withdrew from the inactive committee. Some one must have concluded I had come to stay, so put me on the committee. At the beginning of the next year we had a ten dollar bookcase, and one hundred and fifty books. About fifteen years have passed away, and we now have over two hundred books. Five thousand one hundred and twenty-eight books have been taken out.

Nearly eighteen years have passed since the start upward; during the first few years I said many times, "Father, you know you are all I have; teach me. Oh, teach me. You know it all; fill my brain; feed me." At other times I would beg him to help me to find good books, and to help me to enjoy reading them. During that eighteen years of climbing I have read two or three hundred books; about one half have been fiction.

I enjoy nothing as well as science; sometimes I read one or two romances, and find it is better than an effort to entirely put away that line of reading. I have read about one half the volumes of *Autumn Leaves*, borrowing them from those who have saved them, also five volumes of *Physical Culture*, in the same way. During the last fourteen years I have read most of the numbers of the *Ladies' Home Journal*. I consider that the *Journal* has helped me much, not by reading the stories alone, but by reading carefully all of the articles. Noted people write for the *Journal* from time to time on different subjects. Many of the editorials are jewels.

So many people possessing learning, intelligence, or wealth have no comprehension of the needs of those in opposite conditions. So much in this world is decidedly opposite to what it appears. So many times have people said at conventions and through articles in the periodicals, "Read good books." That

is like so much Greek to many people. My first thought always is, What do you consider good books? I have wished each one making that statement would mention the names of a few they think the best.

In a late HERALD is an article by a sister concerning a book which was a help to her. All who enjoy it, *The Wrestler of Philippi*, will also enjoy *Titus*, a Comrade of the Cross, which is very similar. Ben Hur is interesting and educational for both young and old.

When I was about sixteen I read *The Throne of David*; later I read a *Pillar of Fire*, and *Prince of the House of David*. Soon after I had finished reading it, I was taken to a Baptist Sunday school and put in a class taught by the pastor's wife. It happened that the lesson was taken from that part of the Bible concerning which the book was written. By the answer I gave to the first question she asked me, she seemed to think I knew the lesson; and, out of courtesy to a stranger, I suppose, she asked me to tell the girls the story of the lesson as I knew it. The superintendent and classes near seemed to forget everything and listened to the narrative. It seemed to me ridiculous that any mere girl should be shown so much attention, because of a thorough knowledge of one Sunday school lesson, all of which I owed to the reading of a book. I suppose the description was somewhat vivid; I was very enthusiastic then.

For the children's sake, I was glad to secure the lists published last spring in the *Exponent*, but will be more glad to secure the list by Brother Burgess, which is expected to be published soon. L. H.

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### LAMANITE TRADITIONS.

(Synopsis of lecture by Patrick Miguel, lineal chief of the Yuma California Tribe, given in the Saints' church in Los Angeles, California, September 18, 1913.)

#### THE MEDICINE MAN.

The Indians are divided into four classes: Interpreters, chiefs, people, and medicine men.

The calling of the medicine man is higher even than that of the chief. He is the most potent man in the tribe. He is the doctor, adviser, and Indian preacher. He listens to everything, but does not say much. Contrary to general opinion, he advises hearing the white men. The white missionary does not understand this, and fights him; so the medicine man stays away, and the Indians stay with him.

The medicine man is supposed to have the gifts: To know the language; of enduring hardships; of patience and benevolence. He is sometimes accused of malpractice and bewitching, but must not show any resentment, and is always ready to help the people. He preaches, teaches, heals the sick, and casts out devils. He is the only man who stands out

and favors the teachings of the white man. He advises the Indians to accept any missionary, because he may bring the right religion, and, besides, there must be a little good in every institution, and they might discover a word that would lead to God. Sometimes he faces a whole tribe of Indians to do so, but such conditions are probably the fault of the interpreters who are not usually the best men, hence the misunderstandings. The source of the medicine man's power can not be explained, because the language is lost even among the Indians, and to put it into the Indian tongue and then into the English language is almost impossible.

#### THE CROSS.

The cross was first known to the North American Indians about the time Christ was crucified. They saw the cross in the heavens in the East, and the medicine men said it represented matter, or earth; so God is of the spirit and matter. A chant was sung, which was the wail of Christ over the iniquities of the people. The weird tune is the lamentation of Christ; and it was said the same Christ would visit them again afterward, which he did.

#### FIRST TEMPLES.

Christ's first temples were constructed of four poles for corners, with rafters covered with brush. The Indians once built one, but it began to wobble, and was infirm. They conferred with a blind man, supposed to be the wisest in the tribe, and he said, You have not made an offering; take down the house and fill the holes three fourths full of corn, reset the poles, and the house will stand. They did so. The terrific hurricanes, storms, and rains came; the people gathered under the temple, and although the roof was thin the rain could not beat through it.

#### HOLY GHOST.

After the house was built the Lord sent out spirits, or angels, direct representatives of God the Creator, and they sent out wild geese, flying upward and forming a heavenly snake, lying in a circle above the earth. They flew around and found the serpent's head and invited it to the feast. The Indians claim the Holy Ghost came down in the form of a serpent. It came in the evening, found the temple too small, and ordered it enlarged. This happened four times. When the temple was enlarged the snake set himself afire and burned part of the temple. Parts of the snake exploded, and parts of it flew off among different tribes, and they began to speak and prophesy and were given great power, and began to speak the languages they now use and forgot their former languages, except a few songs which they kept. They think this Holy Ghost was from Jerusalem. Each of these controlling spirits had power to give

their different powers to individuals, and they all centered in this snake.

#### REPUTED CURES.

In recent years the Yumas made demand of the agent that when the Indian children in the schools were sick they should be allowed to take them to the Indian medicine men for help. This demand came about when an Indian boy was shot in the thigh. Under the white doctor's care the boy died. Before this a Cocobed Indian became jealous and killed his wife, and shot another near the heart. The Indian doctor came to the wounded girl, sent the people away, but let them remain near enough to see. He stood near, breathed on her, sung a peculiar song in a dead language, walked around her, blew on her again and sang another song. If this case had been serious enough he would have sung three or four songs. He felt a peculiar feeling while walking around her, and said she would get well.

Many children died under care of white doctors. Brother Miguel, himself, took a sick Indian boy from the school to a medicine man. The boy was very sick with pneumonia. The medicine man felt all over the boy, and at midnight he was up walking, and in the morning ate a hearty breakfast. Brother Miguel says he is skeptical regarding the medicine men, but is compelled to believe in this case which he personally saw.

The Indian asks the white man not to make fun of his religion, but to hear him patiently before condemning him, and then condemn him if he must.

#### CONVERSION OF CHIEF MIGUEL.

Brother Miguel says he personally has always been skeptical with reference to religion. He thought a long time about joining this church. He has had many dreams that his own people thought meant he would some day join a church. He read the Book of Mormon, and made up his mind there was a great deal of truth in it. His second trouble was over the Inspired Translation of the Bible, but relied on the Spirit of God to show him if it were correct, asking God to show him, and he did, as has already been related.

Brother Miguel was baptized by Brother V. M. Goodrich about a week prior to giving this lecture.

#### SERPENT AND EAGLE.

The serpent with the eagle is the emblem on the Mexican coins to-day, as well as on the national arms. If this tradition were substantiated might it not furnish a reason for the serpent on the coin found in Atlantis, page 345, and lend a religious motive for the serpentine mounds in Ohio, referred to on page 205, same work? R. T. COOPER.

### FORGIVENESS.

And forgive us our trespasses, as we forgive those who trespass against us. . . . For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.—Matthew 6: 13-16, Inspired Translation.

Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus said unto him, I say not unto thee, Until seven times; but, until seventy times seven.—Matthew 18:21, 22.

Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. . . . Let this mind be in you, which was also in Christ Jesus.—Philippians 2: 2-5.

And be ye kind one to another, tender-hearted,—forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4: 32.

And ye shall also forgive one another your trespasses; for verily I say unto you, He that forgiveth not his neighbor's (brother's) trespasses, when he says that he repents, the same hath brought himself under condemnation.—Mosiah 11: 140.

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord.—Doctrine and Covenants 64: 2.

### RIGHTEOUS JUDGMENT NECESSARY.

Compare Matthew 18: 15-17 and Luke 6: 37. The Savior says, Judge not unrighteous judgment. Forgive and ye shall be forgiven. How often one is judged by the action and not by the motive; and one who has malice in his heart does all he can to herald the action to the world, and by so doing leaves a blot on the reputation of an innocent brother or sister that causes sadness to the heart—"Yea, wound the tender heart and feelings of my sons and daughters." Yet such an one, after understanding the motive that prompted the action, sometimes fails to seek to rectify the matter and repair the breach. When will they find forgiveness?

### PREREQUISITES OF FORGIVENESS.

The first condition necessary to secure forgiveness, or to form a perfect agreement, as taught by the Savior in Matthew 18: 19, is found in the doctrine of forgiveness. In Matthew 5: 23, 24, we find these words as a basis of the doctrine of forgiveness:

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Let us inquire what this gift is that we bring to the altar. Many no doubt have pondered over this and wondered what it meant, and grave and serious mistakes have perhaps been made in seeking to determine what this gift is. Is it the cattle on a thousand hills? No; for they are God's already. Is it the gold and silver of the mines? No. Is it the gems and corals of the ocean? No; for these are the works of his hands. Is it the garlands of flow-

ers? No; for it was his own hand that gave the rose its beauty and the lily its loveliness and symmetry. What, then, is this spoken of by our blessed Lord? Let us first determine of what the essence of gift consists.

### THE TRUE GIFT.

At Christmas time friends remember one another by gifts. At Christmas time a friend comes to you who has at his command a bank account and lays in your hand a goodly pearl, worth hundreds of dollars, which in reality cost him nothing. But here is a poor girl who loves you with the heart's true devotion, and who, snatching a few hours from her daily toil, after nightfall, and by midnight lamp works a piece of needlework, and at Christmas time with humble heart and perhaps sorrowing that her gift is not more precious, brings it and places it in your hand. Which of these would you call the true gift? The piece of needlework, which is a part of the giver, or the goodly pearl that cost the giver little or nothing? The value of the gift, therefore, consists in that it is a part of the giver. This is the secret of the widow's mite. She cast in more than they all, for she cast in all her living. (Luke 21: 1, 2.)

Emerson says the essence of a gift consists in that it is a part of the giver. Since it can be no outward thing, as all of those outward things are the Father's already, it can only be some inward thing. God tells us what that inward thing is, when he says, Son, daughter, give me thine heart.

It is our heart that is the gift to be laid upon the altar; and that gift, in order to be laid upon the altar must be tuned to the heavenly Father's thoughts; is to become one with him. He asks us to go and bring our thoughts into harmony with his thoughts and let his will, which is wiser, and the Father's ways, which are better, have undivided sway in our minds, and they will operate upon the physical organism as well as the spiritual, and health will come both to soul and body. But the gift can not be laid upon the altar while man indulges a thought of envy, malice, hatred, revenge, or any selfish thought concerning his brother or sister in the church.

### RECONCILIATION.

Notice in this connection that Jesus does not say you must reconcile your brother to you; he says you must reconcile yourself to your brother. You may say this is impossible. My brother may be far away; so that I may not be able to reconcile myself to him, or him to me. The only injunction laid upon you is that you reconcile yourself unto your brother. The responsibility of his own reconciliation rests upon him. The Father does not hold you responsible for the acts of another, but he does hold you responsible for your own. You may ask how you can reconcile yourself to your brother. By simply cast-

ing out of your mind every thought of envy, revenge, malice, and hatred, and any evil thought, and wish for your brother all you would wish or desire for yourself.

Jesus said, Love thy brother as thyself. When you have cast out of your mind every harsh thought, and are willing to wish and desire for your brother all that you would wish and desire for yourself, and pray that every blessing that would enrich your life would come into his life, you have then reconciled yourself to your brother. Then your gift is ready for the altar; then your mind is tuned to the divine mind, which is universal love. It is the internal which makes the external; the forces residing in the atoms shape the pyramid; the beautiful soul within forms the crystal of the beautiful life without.

#### LIVE THY CREED.

Be what thou seemest to be; live thy creed. Hold up to the world the truth divine; be what thou prayest to be made; let the great Master's steps be thine. Sow love and taste its fruitage pure. Sow peace and reap its harvest bright. Sow sunshine on rock and moor, and find a harvest home of light.

THE LONE NEPHITE.

## Of General Interest

### CITIZENIZING THE AMERICAN INDIAN.

The conditions on many of the Indian reservations, including one in Colorado which he investigated during the past few days, are in a deplorable state, and should be rigidly investigated, in the opinion of Doctor Joseph Kossuth Dixon, leader of the Rodman Wanamaker expedition for citizenizing the American Indian, who arrived in Denver last night after a fifteen thousand-mile journey among the various Indian tribes of the United States.

"I am going to tell some of these conditions in a talk which I will give before the members of the Colorado Publicity League Thursday night," he said. "I am going to lay emphasis particularly on the conditions I found on the Indian agencies in Colorado, and I hope the Governor of Colorado will be there to hear it.

"It is strange that of the sixty-nine tribes I have visited not one of them had an American Flag. Many of them never had seen one. To every tribe I present a flag in behalf of Wanamaker. I have left a trail of flags behind me. And the spectacle of these people hugging the Flag to their breasts and kissing it is one that deserves the highest commendation.

#### FLAG NOVELTY TO INDIANS.

"Imagine any of our foreign population or our Socialists pressing the American Flag to their lips. Yet few of the real Americans ever have seen it. If

we had given as much attention to the red men as we have to the black men, Congress would be half filled with Indians to-day."

Doctor Dixon, who has been a close student of Indian affairs for the past fifteen years, arrived at seven o'clock last night in a private car over the Denver & Rio Grande Railroad. He was met by John B. Maling, director of the Colorado Publicity League, who, in behalf of the organization, welcomed him to the city.

It is a strangely impressive and important message that Doctor Dixon is carrying to the Indian tribes of America. Not only does he present to every tribe an American Flag, but he receives from them, by authority of President Wilson, a declaration of allegiance to the Government of the United States.

The terms of the declaration were prepared by the chiefs of eleven tribes who participated in the breaking of ground for the national American Indian memorial at Fort Wadsworth, New York Harbor, February 22.

The memorial will include a museum, which is to harbor the history, the legends, and the relics of the American Indian which Doctor Dixon is gathering. He already has taken thirty-five thousand feet of moving picture films, and four thousand negatives of the several Indian tribes. He purposes to store in the museum, the gift of Rodman Wanamaker, photographs of every existent Indian tribe in America.

#### ARRANGING FOR MEMORIAL.

The expedition which he is leading now is largely to arrange for the visit of the various Indian representatives when the memorial is dedicated. Doctor Dixon started on his expedition June 7, and has been traveling continuously since then. He says he will travel about twenty-five thousand miles before he completes the journey and will visit every one of the one hundred and sixty-nine tribes in the United States. . . .

#### ENTHUSIASTIC ABOUT PAGEANT.

Doctor Dixon said he was enthusiastic over the proposed 1915 Indian pageant which is to be given in this city.

"There is a sublime thought in the idea of placing the North American Indian in a position where he can be touched by his white brothers, that his misconceptions can be absolutely displaced," said he. "Such a comprehensive idea as you suggest will effect such a result.

"The trouble hitherto has been that we have written and talked about the Indian, but we know very little what the Indian himself thinks. My study of Indians on their own ground has enabled me to get hold of his thought.

"This body of Indians at the gates of the Queen

City of the West will, if carried out in its various phases, have a tendency to demand better conditions on the reservations."—*Denver News, October 29, 1913.*

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### GOOD WILL BETWEEN GREAT BRITAIN AND UNITED STATES.

We are pleased to note sentiments recently expressed by Sir Edward Grey in a speech welcoming United States ambassador, Walter Hines Page. Saints should ponder the excellent thoughts contained therein, and whether in the United States, in Canada, or in old England herself, should do their humble part toward promoting good fellowship between the great English speaking nations. No word should ever be expressed with the conscious intention to cause jealousy or division. We quote from the *Chautauquan* for October 25, which reports Sir Edward Grey as having said:

If Mr. Page comes to us with proposals arising from the desire of his Government to find some way of making more remote the appeal to blind force between nations he will find in this country and from the British Government a ready response. Of all great powers in the world the United States is most fortunately placed for taking such an initiative. It is beyond the reach of menace or aggression from any neighbor on the American Continent. The idea of menace or aggression on land towards the United States is both physically impossible and intellectually unthinkable. And on either side they enjoy the protection not of a channel but of an ocean. And, after all, with all those natural advantages they have also, we know, the capacity and the resources, if they desired it, to create both a military and a naval force greater than anything the world has ever seen. Now if, from such a quarter, peace proposals come, they come beyond the suspicion of having been inspired by any feeling of pusillanimity, by any national necessity, or by any desire to secure an advantage in disarming or placing at a disadvantage any other nation who can injure them. In other words, if there are to be proposals to make war between other nations more remote, it is from the United States most certainly that these proposals could be made in the world at large with full dignity and with a good faith which is beyond suspicion. One thought more. Great as is the friendly feeling between the United States and Great Britain to-day, it is a friendly feeling which I trust will still grow and develop; but to whatever degree it develops and however strong it becomes, I believe it is their wish, and I am sure that it is ours, that that friendly feeling between the two countries, though it may serve as an example to all nations, should never be a menace to any.

There is but one straight road to success, and that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It can not remain undiscovered, because it is sought by too many anxious to use it.—Bourke Cochran.

It is harder to be a useful hypocrite than to be a sincere, honest worker in the world's great vineyards or productive shops, factories, printeries, offices. Accomplishment is much more stimulating and pleasurable than deceitful "soldiering," less wearing and more healthful.—Backbone.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECT FOR THE SECOND THURSDAY IN JANUARY.

Parents' Day.—Pray for our families and for the families of each other; for the conversion of kindred. And pray that we may all have a greater growth in spirituality, and a greater sense of parental responsibility; that the homes of Saints may be model Christian homes.

Prayers for the sick.

Lesson, Doctrine and Covenants 77: 4.

Memory Verse, Proverbs 11: 27.

### REQUESTS FOR PRAYER.

Brother Rufus Culp requests that he may overcome temptation, and that the hand of chastisement may be lifted from him. He desires to be especially remembered on the first Sunday of January.

## Letter Department

### The Standing Minister and the Missionary.

The article of five and one half columns appearing in the *HERALD* of July 23, entitled, "The standing minister and the missionary," and to which in explanation nearly three more columns were devoted in a late *HERALD* by the same author, was in the beginning taken exception to by me for the reason that I considered no good could come from an article of such length, or of shorter length, that was devoted entirely against the traveling ministry. Not one word of censure was offered to the standing ministry. The partiality of treatment did not appeal to me; though of course I did not object to the standing ministry not being charged with shortcomings.

The article deals with the two classes of the ministry indicated in its caption. It uses the terms "traveling missionaries" and "traveling ministry" interchangeably, and defines the "traveling ministry" as being "composed of the Twelve, Seventy, together with such high priests and elders as can or will travel. We may add the priest, for the high priest, elder, and priest become traveling ministers by the appointment of General Conference; the Twelve and Seventy are such by virtue of their calling."

The charge is made that the "traveling missionaries are spending much means and valuable time in going often to the various branches, conferences, conventions, and reunions. In my judgment, by so doing we are neglecting our own fields and are not keeping within the law."

In reply to my protest against the "traveling councils" being so charged, the technical answer is made that the charge quoted by me does not include the term "traveling councils," but that it applies to the "traveling missionaries." The Twelve and Seventy are "traveling missionaries," but they are also known in the law as "traveling presiding councils." The use through the article of the terms *traveling ministry* and *traveling missionaries*, in connection with the heading of the article, indicates the general tenor of the whole matter, and that my interpretation of this charge as applying to the "traveling councils," was fair.

And I object to the following being charged against the traveling missionaries: "That is the experience of the majority of the missionaries; I have noticed that the Saints, as well as those in charge of branches, urge the traveling missionaries to visit their respective branches, and we missionaries take it for granted that it is the Macedonian cry, when

a very large percentage is only human, and I believe, as a whole, unwise."

Why charge the "traveling missionaries" with being "not in keeping with the law," that their inspiration differs from the Macedonian cry, and that they are "neglecting" their own fields: "spending much means and valuable time in going often to the various branches, conferences, conventions, and reunions"?

I again repeat, if one's calling is to guide the missionary work, why was he not ordained to that calling? If he is not so called, why should there be interference with those whose specific work is to attend to it?

I know the revelation says there are others fitted for the apostolic work; but what is the point in the reference? Let me assure the brother that, so fitted, when ordained they will not permit charges of a public character against the "traveling missionaries" under their direction except under protest.

Notwithstanding I am doing all I can to advance the interests of the church in every way, the following advice is given: "Let the leading men of the traveling ministry give heed to the command to 'push out into new fields,' and others will follow; and then, and not until then, will the Lord fulfill his promises wherein he said: 'They shall find a peace and vigor of mind surpassing what they have enjoyed in the past,' and again, 'peace shall come to the people as a cherishing fountain.'"

Are we to understand that advice does not extend to the *traveling councils* simply because the term *traveling councils* is not used in the quotation? Was it given publicly so the "leading men of the traveling ministry" would be more likely to heed the instructions? Why single out the "leading men of the traveling ministry"? What is needed is cooperation between all of the quorums of the entire church.

If the "traveling ministry" or "traveling missionaries" are not performing their work properly under the law, by whom should they be censured or instructed? So far as I am concerned, I am not asking or expecting instructions, censure, or an outline of my duties from indiscriminate sources.

I would suggest that the brother who gave a couple of quotations relating to evidence consider whether a direct application to an opponent of "Charity thinketh no evil," thus impugning motives, is *evidence*. Better consult the text book again. Good will to the brother, and to all.

PAUL M. HANSON.

PLYMOUTH, MASSACHUSETTS, November 7, 1913.

SACRAMENTO, CALIFORNIA, November 25, 1913.

*Editors Herald:* During the last three years I outlined a building program which the Saints in the majority have supported. As a result we have a large, reconstructed church, with a five by eight concrete baptismal font. We have just finished paying for it; and now for new lights, with our new seats, and we will feel that in a financial way we can lend a more energetic and helping hand.

Brother Reiste is here. He has baptized four in the last ten days, with more to follow. While in war we must expect the consequences; but I am happy to say that in my judgment Satan is not victorious in these parts.

Sincerely yours,

GEORGE DALEY.

BIRDSEYE, INDIANA, November 27, 1913.

*Editors Herald:* An account of the Moler-Denny debate might be of interest. Brother Moler and I were in Louisville, Kentucky, holding meetings, when Brother Moler received a letter from Elder Thomas Stillings of the Christian Church, telling him that Mr. E. G. Denny would be at Birdseye on the 18th to meet Brother Moler in debate.

Though Brother Moler had not heard from Denny, nor had he signed propositions, Denny forged his name to a written copy and brought it with him, expecting to find Brother Moler off guard and not on the battle field.

However, Brother Moler and the writer were on hand and met Mr. Denny at the Oak Hill Schoolhouse at nine o'clock a. m., Tuesday, November 18. Propositions were agreed upon and the debate began at 10 a. m., for four days of two sessions each. The usual church propositions were discussed.

Denny failed to establish his church. He read from the Bible concerning the apostolic church and concerning the officers and gifts Christ placed therein. He could not be drawn away from Pentecost.

Brother Moler put up a chart, like a wagon wheel, the hub representing Christ and the spokes the officers in the church. Denny said he would tear that wheel in pieces and do away with every spoke and the hub also. Brother Moler went after him for doing away with Christ, as well as the officers.

Denny said that the doctrine of Christ as set forth by Paul in Hebrews 6: 1, 2 was done away, being only types and shadows under the Mosaic covenant. So Brother Moler went after him, as he did not need faith, repentance, or baptism any more. Denny floundered around continually.

A complete victory was won for the cause, and the Saints are happy. We are holding forth with good interest and good crowds every night.

The Campbellites are a sick lot and recognize their defeat. They made the boast that Denny would sweep the Saints off the earth, and sang the song, "When the battle's over we shall wear a crown." But now the people say that Moler is wearing the crown. H. E. is a good defender of the faith. I acted as his moderator, Thomas Stillings acting for Mr. Denny.

Yours for truth,

J. W. METCALF.

FRUITLAND, NEW MEXICO, November 28, 1913.

*Editors Herald:* Thinking perhaps the readers of the HERALD would be interested in learning the facts of the Navaho Indian war, I write concerning the same.

Fruitland, New Mexico, the seat of war, is in the north-western corner of New Mexico. The Navaho Indian reservation is separated from the white settlement by the San Juan River. There are about twenty-five thousand Navaho Indians. I have lived amongst these Indians for six years, and I find them to be peaceable, and good workers. Their women are good weavers of fine blankets.

Now the cause of the war came about in this way. One Indian had two or three wives. There is a Mormon colony here. About thirty-five years ago a lot of Mormons left Utah and settled on this river. There were no other people here at that time but Indians. A good many of the Mormons stayed amongst the Indians so long they almost forgot the English language. These Mormons married Indian women, and went into polygamy. At this writing I can count nine Indian traders' stores, all run by Mormons who teach and preach polygamy among these Indians.

Now the Indian agent orders his police to go and arrest the Indian women. They are arrested and put in jail. The Indian husband of these women comes home and finds his wives gone. He gets a lot of his friends and comes to the jail, overpowers the guard, and takes out his wives and flees to the mountains.

There are about three hundred and twenty-five soldiers, cavalrymen, camped at the foot of the mountain. The Indians are well armed. There are about thirty-five Indian warriors on the top of this mountain. The mountain is about nine miles long, by eight miles wide. It is almost impossible

to get on top of this mountain, only through a narrow canyon.

Now if these Mormons had preached to the poor Indians out of the Book of Mormon, book of Jacob, second chapter, "Wherefore, my brethren, hear me and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none, for I the Lord God delighteth in the chastity of women," this trouble would not have developed. But instead they have set a bad example before the Indians by marrying many wives, which thing is an abomination in the sight of God. And now the poor Indian is hunted like a wild beast for practicing polygamy, while the heads of this Mormon Church have the society of their wives and are not molested.

I pray God to have mercy on the poor Indians, and I hope and pray the war may be settled without the shedding of blood.

On the watch tower,

PETER ADAMSON.

LA JUNTA, COLORADO, November 29, 1913.

*Editors Herald:* I reached this place September 7. I went to work in the Atchison, Topeka & Santa Fe roundhouse the 8th. My family, including my mother, reached here the 27th. We were soon located in North La Junta, and at once made preparation for a series of meetings.

Elder J. F. Petre reached us and we opened the first meeting in Mr. Groom's hall in North La Junta on October 23. We held ten sessions. Commenced with an attendance of seven, and the audience grew to sixty before we closed. Brother Petre is a powerful speaker, and held the attention of his crowd. He also did lots of tract work, and visited much from house to house. The prejudice of honest people was broken.

Opposition to our effort has opened the way for a series of tent meetings here next summer. We also found fourteen other families of Saints here. On November 23 we had the pleasure of troubling the waters, feeling the Lord's approval of the work done, and also receiving the assurance that others would follow in the future. Thus began the work of God in this place.

Space will not permit me to tell how I happened to come here from my home in Fort Madison; but I followed the direction of the Spirit, and am very thankful I did so. Brother W. E. Williams, of Hiteman, Iowa, has come here and is at work in the roundhouse. He expects to move his family here. So we will keep the campfire blazing. Brother Williams expects to speak at my home Sunday evening. My neighbors are willing to come in and hear.

Elder Petre left here on November 28 for other parts of the field. He expects to return with the tent next summer. Hoping we may have the prayers of all the Saints, and the assistance of our Father in heaven, we will move on to accomplish all we can for the Master's cause in this place.

As ever, your brother in Christ,

SOLOMON TRIPP.

CALDWELL, TEXAS, November 30, 1913.

*Editors Herald:* We are still in the land of the living, and in the faith. The Bible says, somewhere, Sow thy seed in the morning, and withhold not your hand in the evening, for you know not which is to prosper.

I came into the church about twenty-five years ago. I have sent my folks who lived in the State of Tennessee a lot of the literature of the church, consequently two of my brothers and their wives became converts and members of the church. My youngest brother moved to Oklahoma several years ago. He and his family have been isolated from the church ever since. He now lives at Texola, Oklahoma.

One of his daughters, who is now over twenty-one years

old, wished for five years to be baptized into the church. Her desires became so great that she decided to visit us in Texas, and to be baptized. So she came five hundred miles to be baptized. Like the eunuch, after her baptism she went on her way rejoicing. She was baptized by Elder John M. Nunley, one of her first cousins. It is a demonstrated fact that she was in good earnest about the matter. Thus have been borne fruits of my first labors in the church, for which I am thankful. I am still sowing the seed of the pure gospel, expecting the later sowing to prosper also.

My niece who was baptized is teaching school at Erick, Oklahoma. Her name is Lilly Nunley, her father's name is T. J. Nunley; they would be glad to have an elder visit them at any time, and preach some in that section (at Texola). I notice a letter from Sister Josie Helms, of Louisiana. I remember her well. I baptized her many years ago. She, too, represents fruit of my early sowing.

I am still yours for truth and righteousness now, and for ever.

E. W. NUNLEY.

MOUNT HOPE, WEST VIRGINIA, December 1, 1913.

*Editors Herald:* The HERALD is good for both the sheep and lambs. It is the best church paper published in the world. Many pages are marked and put on file in my office.

Yours respectfully,

LOCK BOX 258.

A. VERNON.

PROVIDENCE, RHODE ISLAND, December 1, 1913.

*Editors Herald:* The church papers are very helpful to us, with their instructions. We enjoy reading them from week to week.

We recently had the benefit of a series of meetings in our branch conducted by Brethren H. O. Smith and Paul Hanson. Brother J. W. Davis, our pastor, deserves much credit as a faithful worker among us.

Yours for the triumph of this great latter-day work.

HENRY W. ARNOLD.

## News from Missions

Sweden.

Perhaps a few lines from this part of the Lord's vineyard would be of interest to the readers of the HERALD. I arrived here the second of August, 1912, after an absence from this field of a little less than three years.

I found Brother Oscar Johnson and his wife at work here in the capital city of Sweden. They had been here about two years, and had labored hard to get a foothold in the city; and no one, unless he has tried himself, knows what that means—to get into a city like this, with so many rules and ordinances to observe before a person can start, especially if he is going to get a hall that has not been used for that purpose before. He finally succeeded in getting located, securing a nice little hall.

The rent is the hardest problem in this city. It is higher here than in any other city in the country. So help at any time and from any one is highly appreciated. We are thankful for help received up to the present time; but we would like to see more interest in this mission by the Swedish Saints in America. Some of them have stood by us nobly. There are others who could help this mission, I think.

At present we have a few faithful Saints in Stockholm. When I say *faithful*, I mean that in its fullest sense. I will give you one sample. A widow (with two boys) was baptized last spring. She has not, to my knowledge, missed any meetings up to the present. She always has something to put in the collection. She was the first one to pay her part to

apply on the church debt. The writer is a frequent guest at her table. She is always ready to give for railroad fare when needed. Besides herself and the house rent she has her two boys to care for, with many other things that could be mentioned. Some may think she has a good income. She is sewing boys' pants, four to twelve years, and gets from four to thirteen cents a pair, and furnishes the thread.

I wonder how many of our American sisters would want to do that kind of work. They are not to be blamed if they would not want to do it, because if anything is slavery that is. Some one is making money out of it. No wonder the Apostle James said: "Ye have heaped treasure together for the last day. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." (James 5: 4-6.)

It makes no difference whether such work is done by those outside or inside the church (only the greater the light, the greater the condemnation) they will all receive their just reward, or condemnation. But I often wonder, How long, O Lord, can such things exist! Stores packed with goods, and the masses of the people are too poor to buy! Such conditions will certainly have to come to an end soon!

A few days ago I received goods for a suit of clothes (my first experience of the kind in seven years) from a brother who has no more than he needs for his own support; but we can all see what the gospel will bring people to do; that is, if they see it in its right light. Such liberality surely testifies to the truthfulness of the statement, This is a day of sacrifice. We delight in working among people who like to help the work along in every needful way. I believe there are many of that kind in this country, but the great question is how to reach them. We are compelled to rent halls if we expect to preach at all to the people, because we are not allowed to preach on the streets.

We have lately started a Sunday school in the city, and it is doing very well. At present I am laboring here alone, as Brother Johnson left October 14. So I will have to fight the battle alone, at least for the winter, but hope to see some one willing to come here in the spring. It does not pay to let the work go down.

We appreciate the help we have received from some of the Saints in America, and hope that the helping hand can be extended in the future, not only for this mission, but for the missions all over the Lord's vineyard.

I have learned many a lesson since I came here this time. I do not wonder that the Lord gave a revelation in the early days of the church telling the elders and Saints to obtain a knowledge of history, of countries, of kingdoms, of laws of God and man, etc., and to study all good books. I can see now, as never before, the need of an institution like Grace-land College, where the youth can be prepared and better fitted to meet the time that is confronting the church. I think the church will have to meet that which now and in the future, both at home and abroad, will require a knowledge of all the things mentioned above. We hope and long for the time when Zion will shine in all her beauty. Hope the time is not far distant when the Lord can and will display his power to the leading lights of the nations.

We rejoice in having a part in this great work, and hope to be able to have a part in it at the consummation of all things.

Yours in the conflict for truth,  
OSCAR W. OKERLIND.

STOCKHOLM, SWEDEN, St. Paulsgatan 17, 1 tr.

### Western Wales.

I am sorry to say that the work in the Western Wales District has been at a very low ebb for a long time, but am pleased to report that conditions are changing. I believe through the efforts put forth the district will be put into a good working condition. The Saints are beginning to understand their duty, and there is quite a movement forward throughout the district, both with the Saints and the ministry.

I may say that the president of the mission has the work of the Lord at heart. He has taken a great interest in Wales, and I am thankful to God that the church appointed Brother Greenwood this work. He has done well in organizing the work in Wales. We hope he will be reappointed. We feel that he has done a great work.

I have had the privilege of leading nine souls through the waters of regeneration during the past two months; and I am pleased to say that others are very near the kingdom.

We were permitted to reorganize the work in Neath on Sunday, November 17, when the Skeven Branch by resolution became known as the Neath Branch, the president of the mission visiting us for the purpose. A full organization was effected, and now the opportunity is afforded the brethren of going on to perfection and victory. We hope to provide in the near future for a better organization of the work in Llanelly. We have appointed F. Simmons to visit this branch, and minister to the wants of the Saints, etc.

Much harm has come to the work here owing to the emigration of the Saints in bygone days. In fact, the work has suffered all through Wales from the same cause, whole families leaving for the promised land. I hope that no more Saints leave this land before the time of the gathering comes. I do honestly believe that when that time shall come the Lord will reveal it.

I am glad to say that the Porth Branch is coming up nicely. I shall do all I can to move it on again. We have been blessed of late with mighty power from the Lord.

The Neath Saints have rented a large chapel, capable of holding some three hundred people; just the place for a mission conference. It has a very nice baptismal font. Elder T. J. Picton was selected as president of the branch. Elder Henry Ellis kindly consented to act as teacher for a short time. F. Jones was elected as priest. Brother George Jones was ordained a deacon and was elected as deacon of the branch. F. Simmons was elected secretary, Sister Wheeler treasurer. May God bless them, that they may in unity perform a great work for the Master.

Brother John Pughsley is in charge of Aberaman, where they have a nice little chapel. Porth and Gilfach are in my personal charge. Pontyeates is presided over by Edward Williams, and John Thomas and William Crouch are in charge of the mission at Pontrhydyfen.

We are well pleased with the efforts put forth by Bishop May. He has preached some able discourses upon the law of tithing; etc. The Saints are beginning to realize their duty in this respect. I think also that he has done excellent work in London. May God bless and help him in the future.

The western district is very large and the branches are scattered, so that it is very difficult for me to visit every part as often as I would like; but I am doing the best I can for the upbuilding of the kingdom of God.

We extend kindest greeting to all the Welsh Saints in America. If they care to assist in maintaining our big chapel in Neath we should be very pleased to hear from them.

Your brother,  
JOHN J. JENKINS.

## Miscellaneous Department

### Conference Minutes.

**SPokane.**—Convened December 13, in Spokane, Washington, E. A. Davis and T. C. Kelley in charge. Statistical reports: Ellensburg, 15; Sagle, 50; Spokane, 329. Bishop's agent reported: Receipts, \$673.82; expenditures, \$664.70. Treasurer reported: Receipts, \$12.75; expenditures, \$10.06. Auditors reported accounts correct. Delegates selected to General Conference: Margaret Fordham, Oliver Turnbull, Mary Bastain, Katherine Wright, Emma Bell. R. A. McDole and George Johnston, of Spokane Branch, were ordained to office of elder, and William Wood, same branch, priest. E. A. Davis resigned as president and George Johnson was elected. T. C. Kelley resigned as vice president, and Robert A. McDole was elected. On motion rule five was rescinded. Spokane was chosen as place for next conference, in June. Preaching by T. C. Kelley. W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

**CENTRAL NEBRASKA.**—Met at Bonesteel, South Dakota, August 16, W. E. Kester and J. W. Smith presiding. Statistical reports: Inman, Clearwater, Meadow Grove, Bonesteel, showing a membership of 352; net gain, 7. Levi Gamet reported as bishop's agent: Receipts, \$508.57; disbursements, \$508.52. Action on recommendation for ordination of J. G. Bills, of Comstock, Nebraska, to office of elder, deferred, was referred to Brother Kester with power to act. Preaching by Levi Gamet, W. E. Kester, J. W. Smith. Five were baptized. Adjourned to meet with Clearwater Branch in February, date referred to district president. Mrs. F. J. Seeley, secretary conference; F. S. Gatenby, secretary.

**NORTHEASTERN KANSAS.**—Met on the reunion grounds at Blue Rapids, Kansas, September 19, Frank G. Hedrick, John W. Rushton, F. A. Cool presiding. Statistical reports: Centralia 32, Atchison 93, Blue Rapids 154, Idylwild 64, Scranton 100, Topeka 59, Fanning 122; net gain 11. Amendments to district by-laws presented, to be acted upon next conference. Brother Rushton addressed the conference with words of timely advice and counsel. Brother Hedrick was elected member of Graceland scholarship committee. Time and place of next conference referred to district presidency. Emma Hedrick, secretary.

### Convention Notices.

Florida Sunday school will meet January 9, at Cold Water church, near Botts, Florida, at 2 p. m. Send reports in time for convention. Election of officers. S. M. McCall, secretary, Berrydale, Florida.

Southern Nebraska Religio and Sunday school will meet in joint convention at Nebraska City, January 7, at 7.30, continuing all day Friday. Send reports promptly after December 29. Mrs. Blanche I. Andrews, Bethany, Nebraska, secretary for Sunday school; Edith Trask, Fairfield Nebraska, secretary for Religio.

North Dakota Sunday school will convene at Minot, North Dakota, January 10. Would like each school represented. Emilie M. McLeod, secretary.

### Notice to Saskatchewan Saints.

Parties attending conventions and conference with Minnesota Branch, near Vanscoy, January 15 to 18, are notified that regular trains will be met and all comers cared for.

A. E. NUNN.

### Quorum of Twelve.

*To the Members of the Twelve and Those in Charge of Missions; Greeting:* I have sent out the application blanks to each of the ones who are in charge of the several missions, to the addresses either home or field. Should any fail to receive them, please let me know at once, and I will forward another batch.

I have sent new blanks upon which to make up the list of recommendations to the Quorum of Twelve, with columns marked for all of the usual information. There is also an extra sheet provided so that each one may retain a copy. We take the liberty of suggesting that each one make out the list on a typewriter.

If all the brethren in charge will please fill out these blanks and send them to my address not later than March 10, 1914, it will be a courtesy very much esteemed and will go a long way towards facilitating the work of the quorum.

Trusting to have your cooperation,

JOHN W. RUSHTON, *Secretary of the Twelve.*

INDEPENDENCE, MISSOURI, 701 North Cottage.

### Conference Notices.

Northeastern Nebraska will convene at Omaha, January 17, 9 a. m., northwest corner of Twenty-fourth and Ohio streets. Officers are to be elected. Anna Hicks, secretary.

### Correction.

The name appearing in the minutes of Alabama district conference, HERALD for December 3, as E. C. Shelby, should have been C. E. Shelley. W. H. Drake, assistant secretary.

### Married.

In San Jose, California, December 6, 1913, Brother Clarence Cato and Miss Marjorie Whitehead, were joined in the holy bonds of matrimony, it being the first marriage ceremony performed in the Saints' new church. Elder C. W. Hawkins, pastor of the San Jose Branch, said the pleasing words which made two young hearts glad; and solved the mathematical problem, "How many are one and one?" Answer, *One.* May peace and joy attend them through life. C. W. Hawkins.

### Died.

**CARPENTER.**—Charles Turney Carpenter died at his home at McDermott, Ohio, December 15, 1913, age 67 years, 6 months, 28 days. He was baptized October 20, 1912, since when he has lived true to the work. He died with the hope of the first resurrection. Service at the Methodist Church in McDermott; sermon by N. L. Booker.

**Craven.**—Joseph D. Craven was born at Richmond, Missouri, December 28, 1884; baptized May 22, 1893; married February 21, 1906; died December 14, 1913, of inflammation of the bowels. He leaves wife, two sons, one daughter, mother, three brothers, three sisters. Services at Methodist church, attended by a large number of relatives and friends; Richard Ferguson in charge; sermon by J. T. Ford; interment in neighborhood cemetery. He was an honorable man.

**SUTTON.**—Thomas A. Sutton was born July 2, 1841; died November 20, 1913, at Warnock, Ohio. He was a member of the church for thirty-five years. His wife preceded him seven years. He leaves one son, one daughter, three brothers, two sisters, many friends. Funeral from the home; sermon by James Craig, of Glen Easton, West Virginia.

**HANEY.**—George Thomas Haney was born July 29, 1912; died July 27, 1913. The loss of their only child was a sore trial to Brother and Sister Haney. All that love could do was done for the little sufferer by both parents and physician, and by administration, yet it pleased the Lord to take the child to himself. Funeral conducted by James McConnaughy.

**McCAY.**—Evelin Lucile McCay was born December 5, 1910; died December 8, 1913. A brother and sister preceded her. She leaves father, mother, two brothers, three sisters. She was the pride and life of the home, loved by all who knew her; a very promising child. Funeral in charge of Brother Rhoads; sermon by James McConnaughy.

**DUNCAN.**—Mrs. L. C. Duncan, wife of W. C. Duncan deceased, passed away at her home in Spokane, Washington, October 21, 1913. She leaves five daughters, Mrs. S. C. Weaver, Mrs. C. L. Potter, Mrs. D. H. Czum, Mrs. C. A. Mitchell, a single daughter, Stella Duncan, mother and father, Mr. and Mrs. J. D. Flanders, sister, Mrs. J. N. York, three brothers, G. J. Douglass, William Flanders, and O. E. Flanders.

**PAGE.**—Iva M. Page was born at Whitmore, Kansas, May 16, 1868; died at Independence, Missouri, December 18, 1913. She was baptized at Honney Creek, Iowa. She leaves husband, whom she married February 7, 1900, mother, four brothers, two sisters. Services conducted by Abner Lloyd, J. C. Foss, and W. H. Garrett. Interment in city cemetery.

**EPPERLY.**—Martha Doty was born in Lee County, Iowa, September 2, 1846; died December 18, 1913, at Duncan, Illinois. In 1869 she married Eli Epperly. To them were born five children. She was a faithful Saint, a kind mother, a loving wife. She has gone to her bright reward. Funeral from Saints' church, Buffalo Prairie, December 24, 1913, F. A. Smith officiating. Burial in Duncan Cemetery.

**PARSONS.**—William Y. Parsons was born May 15, 1834, in Grant County, Indiana; died November 29, 1913, at his home in Holden, Missouri. He married Martha A. Kent, February 28, 1856. To them were born nine children. Seven remain, with the aged wife and mother. He was baptized May 7, 1838, by his son, A. H. Parsons, and was ordained to the office of teacher that fall. Service in charge of John W. Layton, Elder Head delivering the words of comfort and exhortation at the house. Burial in Mound Grove Cemetery, Independence, Missouri.

**MCWILLIAMS.**—Infant son of A. A. and Emma McWilliams, born December 7, near Pleasanton, Iowa, died a few hours after birth. Prayer at the home by L. G. Holloway, and at the grave by F. A. Smith, burial in Hamilton Cemetery.

**ALLEN.**—At Cherryvale, Kansas, December 3, 1913, Jacob Allen, aged 86 years and 2 months; born October 3, 1827. He was one of the earliest settlers in Decatur County, Iowa, in 1855, and lived near where Lamoni now stands when the "Colony" advance came here in 1870 and 1871. His wife died in 1904, and he went to live with a son in Kansas. Five children survive him. His body was brought to Lamoni, December 7, for burial and a brief service was held at the grave by H. A. Stebbins. Mr. Allen left an honorable record. He was a soldier, 1863 to 1865.

**WHITTIER.**—At Tuskeego, Decatur County, Iowa, December 9, 1913, Mrs. Hester Ann Whittier, of paralysis, aged 70 years, 7 months and 4 days. She was born in Indiana. Her parents located in Decatur County in 1858. Her husband was a soldier in the Civil War. He died in 1894. Of six children living, one is a member of the church, Sister Ray Omans, of Saint Joseph, Missouri. She and one sister and two brothers cared for their mother during the seven days she lived after the stroke. Funeral sermon by H. A. Stebbins in the Adventist church, Tuskeego.

### A Story a Day.

A story a day for the 365 days of 1914—that is part of what you get by subscribing \$2.00 for *The Youth's Companion's* new volume. The fifty-two weekly issues of *The Companion* will contain at least 365 stories, and all the other kinds of good reading that can be crowded between two covers—the best advice on athletics for boys, articles on dress and recreations for girls, contributions by famous men and women, suggestions for the care of the health, etc.

For the year's subscription of \$2.00 there is included a copy of *The Companion Practical Home Calendar* for 1914.

If you want to know more about *The Companion* before subscribing, send for sample copies containing the opening chapters of Arthur Stanwood Pier's fine serial of life in a boys' school—"His Father's Son." With them we will send the full Announcement for 1914.

THE YOUTH'S COMPANION,  
144 Berkeley St., Boston, Mass.

New subscriptions received at this office.

### The Century.

No prospectus for the year 1914 could express the "new spirit of the *Century*" so well as the current and the future numbers of the magazine. The program already drawn up is rich and varied, although *The Century* is too closely in touch with matters of current interest to tie itself down to a twelve months' program in advance. A prophetic trilogy by H. G. Wells will begin in the January number. This is the work of the modern prophet and seer who writes like a pure romancer. The February *Century* is called the "Midwinter Fiction Number" and contains a group of short stories which alone would make this issue notable. Among these is one by the author of "Madam Butterfly," in which John Luther Long returns to the scene of that classic which, since it was printed in *The Century* in 1893, has developed first into a play and then into a beautiful opera. The new story is called "The Temple of the Countless Gods." About half of

each number of *The Century* will be devoted to fiction. As the editor declares that "this is, in a real and vital sense, the very age of fiction, we plan that each number beginning with the November *Century* shall contain, in addition to a leading article on modern conditions, an exceptional fiction feature." In a magazine of the size of *The Century* this leaves ample space for art, poetry, economics, history, and humor.

Among the papers on vital American subjects scheduled for 1914 are those of Professor Edward A. Ross on Immigration. These are already making the deep impression that the publishers anticipated. It is proposed that the magazine shall continue to lead in literature and art and to be "the leading art magazine of America." The comic section of *The Century*, "In Lighter Vein," is showing unusual vitality. It is edited on the theory that the best writers and artists enjoy touching upon life in a sprightly way.

### St. Nicholas for 1914.

"No art or literature is too good for American boys and girls." This is the principle that *St. Nicholas* has lived up to for forty years. It is hard to overestimate the influence of this "best-loved of all magazines." A glance at one day's letters received by the editor of *St. Nicholas* shows the place this magazine holds in the hearts and minds of American children. The publishers' and others' responsibility entailed by this fact is taken very seriously in the office of the *Century* Company. In these days of changing standards in literature, it is a comfort to be able to rely upon a magazine that, though never namby-pamby, is as clean as a whistle. Among the art features of the coming year are more Mother Goose paintings by the distinguished artist, Arthur Rackham. These pictures make a strong appeal, even to those who have outgrown Mother Goose itself. The Arthur Rackham books are on many a drawing-room table. The current number includes part of a serial, "Miss Santa Claus of the Pullman," by Annie Fellows Johnston, whose readers are numbered literally by scores of thousands through the popularity of her "Little Colonel Books" and other stories. "With Men Who Do Things," by A. Russell Bond is a series that will be continued into 1914 with the same boys as character: but with a wider range of subjects, such as "A Hanging Building," "Freezing Quick-sand," and "A Chimney Built About a Man." Another series of a very practical kind will deal with most if not all of one hundred things that a boy can do or make indoors or out. This is written by F. A. Collins, author of "The Boys' Book of Model Aeroplanes," "The Wireless Man," etc. Caroline Barton French, author of "A Little Cook-Book for a Little Girl," etc., will describe in story form the household emergencies which Mildred (14), Jack (12) and Brownie (9) have to meet. The title of this entertaining and helpful series is "The Housekeeping Adventures of the Junior Blairs"; it will appeal to the scout type of boy, for surely no scout is worth his badge unless he can cook. Ariadne Gilbert continues her remarkable series of biographies, "More than Conquerors," in which she summarizes the lives of the world's most picturesque heroes. More space than ever will be given to articles on nature and science for young folks. The Riddle Box, the Stamp Department, The Book Man Department, and the Advertising Contest will be continued, as well as the various departments of the St. Nicholas League, which monthly absorb the attention of many thousands of young Americans.

Study the lives of those who have succeeded. You will see that they did whatever they did as well as they could.—Backbone.

"Better to strive and climb,  
And never reach the goal,  
Than to drift along with time—  
An aimless, worthless soul.  
Aye, better to climb and fall,  
Or sow, though the yield be small,  
Than to throw away day after day,  
And never strive at all."

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A Review: Thirty Pieces of Silver.

There is a ring of conviction in Clarence B. Kelland's exceptional little story, *Thirty Pieces of Silver*—the sort of conviction that sometimes gets embodied and visualized in a story when it can find expression in no other way. As in *The Other Wise Man*, the tale appeals through a natural yet dreamlike imagery to one's instinctive faith in the unseen, while the quiet swing of the sentences has the effect of that stately yet simple "prose poetry" which many attempt but few succeed in. As in Stevenson's *Markheim*, there's a touch of awe in it from the beginning. Do men have visions nowadays? These things—things like Saul's vision on the road to Damascus—happen, say the doubters, in the ages in which such things are believed. But here is the story of a vision that came to a doubter—an atheist—who not only disbelieved, but brought all his learning and eloquence and personal magnetism to bear on the task of destroying other men's faith; and the vision is not only the kind of allegory that hits one between the eyes with its dramatic force, but it is tremendously convincing, if you choose to take it so, as one of those pieces of personal religious experience which scientists and philosophers don't pretend to understand fully. Carnavon, who lectured on the folly of belief in the story on which Christian love and ethics have rested for nineteen hundred years—Carnavon who deprived men of their religion at a thousand dollars a night—was, among other things, a collector of ancient coins. In a strange way he became possessed of one of the very thirty pieces of silver which the high priest paid to Judas—and the vision followed. A sentimental plea for faith, perhaps, yet one feels that there is something more than sentiment here after reading the story.—Harper and Brothers, Franklin Square, New York City.

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